

# Herald of HOLINESS



*Official Organ of the  
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March 7, 1962

# EDITORIALS

By W. T. PURKISER

## **The Cross, the Crown, and the Towel**

Dr. H. Orton Wiley used to say that the best symbol of Christianity is not the Cross, nor yet the crown, but the towel. This is a reference, of course, to the humble example of our Saviour as He took the servant's place, put a towel about Him, and washed the feet of His disciples.

There is no denying the fact that the Cross has become and is an important symbol of our faith. Really, there is something of a quiet miracle here. For the cross in New Testament times was like the gallows or the electric chair in our day. It stood not only for torture and martyrdom, but for shame and disgrace as well.

Even among the Jews, who did not practice crucifixion as a means of capital punishment, to be hung on a tree implied a curse upon the victim and exposed him to the ultimate degradation of a desecrated body. It is this terrible sign which has been transformed into an honored symbol, just as the lives touched by the Saviour who hung upon it are transformed from darkness to light, from sin and worldliness to righteousness and holiness.

The crown, too, has deep meaning for the Christian. It stands for the end and goal of the Christian life, the light at the river, the hope of eternal

life on the other side, the infinite satisfaction of the Saviour's "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Besides recognition such as this, golden streets and gates of pearl must always take a secondary place. Who could ask for more? Who could settle for less?

But it is the towel which means even more in getting to the very heart and core of the believer's task in life. There is a cross to bear, a crown to share, but a towel to wear. There are some groups which have made the use of the towel in "foot washing" an act of religious worship, almost on a par with the sacraments of baptism and the Lord's Supper. But the place for the towel is not the sanctuary, but the market place; not the house of worship, but the house of toil.

In wearing the towel of humble service we have the supreme example of Jesus, "who left us His footsteps for a copy" (I Peter 2:21, literal translation). He came, not to be served, but to serve. He is prophesied in Isaiah's great "Servant Songs" as the Servant who should not break the bruised reed or quench the smoking flax (42:1-4), who is given as a Light to the nations (49:1-7), who speaks the word which sustains the weary (50:4-11), and who above all was wounded for our transgressions and bruised for our iniquities and with whose stripes we are healed (Isaiah 52:13—53:12).

Some have been disturbed to find in the more recent versions of the Bible a change they have looked upon as sinister. "Thy holy child Jesus" in Acts 4:30 has been translated "thy holy Servant Jesus." But this is as old as Adam Clarke, who points out that the word in the original Greek is the same term used in verse 25 to speak of David. It may mean "child" or "little boy," but its more natural meaning is "servant."

Jesus Christ, the eternal Son of God, "took upon him the form of a servant" (Philippians 2:7). The Suffering Servant of Isaiah 53 is the supreme Lord of all, before whom every knee shall bow and every tongue confess (vv. 10-11). How can we but "love worship, and adore"—and follow His example!

## **A Forward Move in Africa**

Africa has been compared with a slumbering giant, awakening from the sleep of centuries. A vast new ferment is stirring the peoples of the

(Please turn to page 12)



### **The Cover . . .**

*This is a portion of Cape Town, with Devil's Peak in the background. Cape Town is the parliamentary capital of the Republic, and is claimed to rank with Naples, Rio de Janeiro, and San Francisco as one of the most beautiful and scenic in the world. Nazarene foreign missionary work in the Republic began in 1919. Cape Town is the center of our Coloured work in South Africa. The account of an important forward step in the entire African field will be found in the editorial "A Forward Move in Africa."*

# Putting Our **FAITH** Together

I KNEW a young man some thirty-four years ago as he went to serve his first pastorate. The church that called him could not seem to muster enough faith in those days to commit themselves to a very modest weekly stipend for their young pastor. They wanted him to "come and take it by faith." With the encouragement of the district superintendent and some temporary financial district support, the young man accepted the challenge. Within three months' time the courage of the group revived and they voted their leader a modest salary. They had now joined faith in this Kingdom enterprise.

Two weeks ago I watched them bring in the blackboard at the General Board meeting outlining the proposed General Budget for the fiscal year ending December 31, 1962. It involved a total increase of more than \$200,000 above a year ago. The total General Budget (as it was approved) amounted to \$3,391,168. *This is more than \$200,000 above the accepted General Budgets by all of our districts and churches in the current assembly year!* Surely Nazarenes around the world will put their faith together and underwrite this minimum need! (The above General Budget does not in-

clude missionary specials and Alabaster giving, which totaled nearly \$900,000 during 1961).

But we do not need to wait until the next district assembly. We can begin to meet the challenge of a new year by overpaying our General Budget at the annual Easter Offering to be received April 22. This offering should reach one and a third million dollars if we are to meet our commitments without reverses. May we all keep this offering sacred for

**SAMUEL YOUNG**  
for the Board of General Superintendents



world missions not only because of former precedents and good church practice, and undaunted loyalty to a good cause, but because of undying loyalty to Christ and His kingdom. *Give through the General Budget on Easter that the world in sin may yet live!*

# LATE NEWS

**Cable from British Guiana  
MISSIONARY FAMILIES AND  
PROPERTY SAFE. REQUEST  
YOUR PRAYERS. BROWNING.  
(Received Monday, Feb. 19.)**

Rev. John J. Donaldson, retired elder of the Philadelphia District, died on January 29. His wife, Mary, survives.

Pastor J. W. Roach sends word from St. Louis, Missouri: "The Florissant Church recently closed a great Youth Week revival with Leila Dell Miller as evangelist. Forty-two professions, church greatly blessed and encouraged, and the evangelist called for a return meeting."

Rev. and Mrs. E. H. Stout, 117 Davis Street, Shelbyville, Tennessee, celebrated their fifty-third wedding anniversary on February 21. They have been members of the Church of the Nazarene for forty-four years, and are now members of First Church in Shelbyville. He is a retired elder on the East Tennessee District. They lost both of their children in infancy.

After pastoring the church in Brookhaven, Mississippi, for the past five and one-half years (from its inception as an organized church), Rev. Mickey G. Smith has accepted a call to pastor the Shields Boulevard Church in Oklahoma City, Oklahoma.

The congregation of First Church in Hattiesburg, Mississippi, by an outstanding vote of confidence, has given its pastor, Rev. Milton L. Turner, a call to serve for four more years. He is currently completing his eleventh year in this pastorate. Since coming to the church in July of 1952, he has been recalled by the congregation each three-year period. Under his ministry the church has experienced substantial growth through these years.

Word has been received that Mrs. Iva M. Fleming (wife of the late Rev. E. J. Fleming) died February 13 at Spokane, Washington.

## PANACEA

*With His sunny smile my haven . . .  
When life's clouds are dark and drear,  
And my soul has need of sunshine,  
And my heart a bit of cheer,  
Then I draw the closer to Him,  
And the sunshine of His face  
Casts a halo on my trials  
Till they flee and leave no trace!*

By **JESSIE W. FINKS**

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# Herald of HOLINESS

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## NOTICE

Rev. J. W. Hendrickson resigned today as superintendent of the North Arkansas District on account of ill health, after eight and one-half years of service. He has labored courageously during the past year with limited strength, having undergone surgery three times. His recent decision to resign comes on the advice of his physician. Prayer is requested for him. His faith in God is strong despite considerable physical pain.

**SAMUEL YOUNG**  
General Superintendent

## Gem of Facets

By **MRS. CLARA VERNER**  
Buckeye, Arizona

IN FAITH I see a gem of many facets.

It is the assurance of things not yet seen. It is a force that keeps putting weight against the boulder of impossibility until it moves!

It is a confidence that sees within the rough, unhewn marble, a man; and keeps chiseling until the man appears!

It is the ability to relax as completely in the will of God as a baby does in its mother's arms.

It is the capacity for getting in tune with God's universe—and then staying in tune.

Faith is a gem of rarest value.

## Coming Soon . . .

ARTICLES AND FEATURES OF LASTING INTEREST

- "Carnal or Crucified?" *Clayton Bailey*
- "Is Christ Coming Soon?" *E. E. Wordsworth*
- "Winning an Argument," *Milo Arnold*
- "All Things Are Against Me," *Kenneth H. Pearsall*

**THESE FEW WORDS**, lifted out of Acts 4:31, indicate the dynamic reason for the effective activity of the early Christians. This scripture declares: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Time after time, prayer is identified in the Bible as the fuel which fanned the flaming spread of the gospel. Prayer was more to that young church than a duty to be performed, than a part of the form of service. Prayer was the literal source of life and survival in an angry and sinful world.

These faithful followers of Jesus had experienced the glorious cleansing and empowering of the Holy Spirit on the Day of Pentecost. Yet they humbly sensed the need of recurring empowerments of the Holy Spirit. Their relationship with Christ was not only limited to salvation experiences, but it also included experiences of empowering fellowship through prayer.

Christians today would do well to recognize that they cannot obtain all the sufficiency of God through just one infilling of His Holy Spirit. Being saved and sanctified does not give us strength to be independent of God; it binds us the more to Him, and His grace is immediately available to us for the asking. Every new trial and temptation should remind us of our own insufficiency, but point us to the place of prayer, where the power of God is released.

Notice that the heartfelt prayer of those New Testament saints brought about a threefold result. It contains the manifold operation which we as individuals and as a church need today. First, we are told that "the place was shaken." The presence of God was gloriously displayed, and the believers were loosened from every attachment and dependency except their reliance in God's holy power.

How quickly problems melt away and fears disappear when God comes on the scene! Defeat threateningly hovers until the prayer of faith applies the power of God to the situation. His presence in our Christian endeavor means the difference between failure and success. Too many times everything is tried except God's power to build His kingdom. Only His presence can give vitality to plans and ideas of fruitful service.

Then, through that united prayer of those early Christians, we read that "they were all filled with the Holy Ghost." This was a needful replenishment of divine grace and power to turn a world set against Christ unto Him. They were given a "holy go" that could not be stopped by the decrees of kings or emperors, that could not be halted by imprisonment, or drained by the spilling of martyrs' blood.

Presently, the line of opposition against us is

different, but our foe is the same—sin and Satan. Thus we still need to be filled with the Spirit. Where earlier Christians were faced with violent opposition, we are faced with the cold stare of indifference. Where the young Church was faced with imprisonment, the present Church is faced

# When They Had PRAYED

By **IVAN A. BEALS**

Pastor, Benton, Illinois

with ostracism from accepted society whenever it does not compromise with the desires of the world.

Many present-day Christians are being lulled into thinking that they no longer need the powerful refreshings of the Holy Spirit. Why? Neither imprisonment nor the chopping block threatens their faith. Hence they are prone to live in a false security that is not of God. That "holy go" which characterized the activity of the New Testament Church is dreadfully lacking.

How we need to cry unto God in humility, seeking the powerful outpouring of His Spirit upon us! The wiles of Satan and the cares of life soon drain whatever strength we may have acquired in past religious experiences. We need the presence and strength of God every moment of our lives. And there are times when we need that special, refreshing portion of the Spirit that comes only after people pray.

Finally, after those historic Christians had prayed, and were shaken and filled, "they spake the word of God with boldness." There was no hesitation to speak out against sin and degradation. Neither was there any compromise in favor of self or the world.

Today the Church is thickly populated with "marshmallow Christians," who give way to pressure, and who are soft all the way through. There are those who look for easy places of service, and who follow the line of least resistance. They have

not caught sight of Isaiah's vision—the call to unselfish service, purified by God.

It is apparent that we must rebuild our altars of prayer. We need to establish family altars, private and personal altars, and public altars, before which to humble ourselves to God in prayer. The only hope of countless souls in the bondage of sin is that the people called "Christians" pray. Only then shall we find the quickening vitality to speak the Word boldly, see sin condemned and sinners brought to repentance, and believers sanctified.

**Sunday, March 11**  
**FAMILY ALTAR COMMITMENT SUNDAY**

# EVERY HOME NEEDS AN ALTAR!

**By EDWARD LAWLOR**

Executive Secretary, Department of Evangelism

THE WORD "HOME" is older than historic Christianity. Few words in the English language take hold of the heart more quickly, hold it more powerfully, and retain influence over it more permanently than the wonderful word "home."



Down through the centuries of time the central idea of the home is that of the family. All true historians agree that secure and happy homes guarantee the moral life and progress

of a nation.

The home for the fulfillment of this ideal must first be spiritual, and for the home to be spiritual it must be founded upon love—for God and for each other. Every home needs an altar!

As of old the patriarchs fixed their tents and then erected an altar, so today whoever would have a happy home must do the same. At some stated time—morning, noon, or evening—all the members of the household should gather together each day to read the Scriptures and pray together as a family and thus make the home a positive witness for righteousness.

The tragedy of our day is that the sacramental nature of the family altar is largely destroyed. The reconciling and healing influences of gathering to-



gether as a family for Bible reading and prayer seem to be largely passing away. If there is a breakdown in the home life of our day, it is largely because of the failure of parents to recognize their spiritual responsibility—and to erect an altar in the home. It is only as parenthood comes back to the sense of a relationship with God in this most sacred and holy function of a family altar that the home can ever be what it ought to be. Where there is such an altar, the home will be found to be the strength of the nation's life. Every home should be the dwelling place of God.

Our lives today have drifted into such complexities of interest that it is difficult to find time for a family altar. Too often we answer the clamor of business commitments, social commitments, and even church commitments, and forget the call of home and the family altar. We are all guilty in this respect. We need courage and understanding to recognize the danger of multiplied organizations.

We stand in real danger of destroying the home by forgetting the family altar. If the home is ever again to be what it ought to be in our national and church life then we must get back to the daily family altar. It is only in a revival of old-fashioned religion expressed in our personal relationship with God and with each other around the family altar that the home is reborn.

If, as so many feel, the family life of our day is sick, then nothing short of a widespread revival of a determined resolve to return to the old-fashioned family virtues will heal it. Chief among these virtues is the daily family altar. A daily reaffirmation of our faith as a family will enable us to bring the joys and burdens of family life to our loving Heavenly Father at the altar of prayer. All our families in these momentous days need the guidance that they can secure at the family altar.

The first major emphasis of "Evangelism First" in 1962—our Year of Family Evangelism—is Family Altar Commitment Sunday, March 11. We ask that all our churches led by their pastors observe this Sunday.

God asks the people called Nazarenes for an all-out commitment to have a daily family altar in their homes. For this reason, your Department of Evangelism calls for this church wide day of family altar commitment.

Let us beam all our energies at this time to our own families so that we may be ready in the fall months of this year of Family Evangelism to participate in a great "Evangelism First" emphasis of trying to reach unchurched families for God and the church.

While in many areas restraints are being cast off, we cannot compromise in our proclamation

of the value of the family altar in the home. A warning note must be sounded, lest the people called Nazarenes are swept off their feet by this evil tide of taking Christ out of our homes. We must beware lest in thought, speech, or action we do anything to take Christ away from the family.

There are some who even now would accuse their parents, saying, "You have given us everything but God—given us food, clothing, education, travel, gifts, but no religious character—no family altar."

If one of the great moral problems of our day is juvenile delinquency, youth who have no reverence for God, no respect for authority, no thought for home and family, let us realize that this delinquency is but the outgrowth of adult delinquency. A child will be no better than his parent. A godless, Bibleless, altarless home will produce a son or daughter who is loose-living, God-forgetting, and pleasure-loving. God holds parents

accountable for their children. The breakdown of the moral life of our homes is the direct result of taking the family altar out of the home.

There is no substitute for the family altar in the home, and there is no place like home for learning about God and His laws or righteousness. Religion needs the home—the home needs religion. Let Jesus speak to your home as He did so long ago to Zacchaeus and say, ". . . for to day I must abide at thy house" (Luke 19:5).

Today establish a time when you will gather your family together for the reading of the Bible and for prayer. With God's help make it a daily habit. A few moments of sacredness every day in your home will prove that "Christ Is the Answer for Your Family."

Every home needs an altar! Family worship in your home will enable you to tell others in this year of "Family Evangelism First" that "Christ Is the Answer for Your Family."



**By CLAYTON BONAR**  
Pastor, Canyon Hill Church, Caldwell, Idaho

IN THE FACE of an impending nuclear war, one can read in any newspaper, magazine, or watch on television, the hundreds of little irrelevant gadgets that will help make life more "divine." Vacations, trips, parties, and a thousand and one escape mechanisms are placed in front of us to provide the "light life." But man has greater potential than all this.

Christ offers us purpose in life. He left something for us, an inheritance if you please, and it is up to each of us to take care of it. "God hath given to us eternal life" (I John 5:11). The marvel is that God should do such a thing for us. The method is that He freely gave. The miracle of it is that it is a real, transforming life for our bit of depraved humanity. The message is the eternity of it. In this day of the "gimme gimmick," one should not overlook this that is free for the asking.

In "life" with God, one cannot help but notice the *intimate relationship*. God is interested in the inner life. In fact, attached to this great promise is the subordinate clause, "He that hath the Son hath life" (I John 5:12). Life with God is more

than objectivity or theory. It means an experience "in Christ."—One is not to find fashion with men, but fusion with God. The Holy Spirit quickens to a new life that has its hopes and desires lying in an eternity with the wonderful Father.

The "life" is more than an intimate relationship. It is also a life of *instantaneous response*. A short walk with God draws the clear line of duty and desire for the Christian.

First, the issue becomes clear that God has given the responsibility to man to spread this good news to others. Second, it suddenly is a passion with us to get others to God. We love our neighbor enough to do something to help him toward God. Talk about a "new frontier" administration! This is it! "We know that we have crossed *the frontier . . . to life* because we do love our brothers" (I John 3:14, Phillips\*).

Yes, this dynamic life we live in Christ is a treasure to cherish. We are "heirs of God, and joint-heirs with Christ" (Romans 8:17). We are constantly found "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Colossians 1:12).

\*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

*They that wait upon the Lord shall renew their strength (Isaiah 40:31).*



# Have **YOU** a devotional hour?

by  
**J. V. WILBANKS**  
Nazarene Layman  
Colorado Springs, Colorado

A COUPLE OF YEARS AGO a certain district superintendent of our denomination made a survey of the devotional time spent by the ministers on his district. The poll revealed the average time engaged in this primary Christian duty to be nineteen minutes!

To some Protestant faiths, no doubt, this would be ample time for such devotions, and in some instances, perhaps, worthy of emulation. However, when compared with the emphasis that our founding fathers put on this vital aspect of the spiritual life, it would be a mere token. John Wesley arose regularly at 4:00 a.m. and consistently spent two hours every morning in private prayer. On the basis of the above report, it would hardly be advisable to conduct a laity devotional survey in some churches!

Few Christians will deny that one's spiritual fervor and life are directly reflected in the time spent in private prayer and Bible meditation, yet how consistently to engage ourselves in these vital exercises is another matter. Christians in particular, and the church in general, have for ages been plagued with anemic spirituality due directly to inadequate private devotions. We need to stand back and take a good, hard look at the situation and resolve to do something about it.

I have before me the official British Air Ministry Record of World War II. It graphically describes the throes of that mighty aerial struggle between

the R.A.F. and the *Luftwaffe* which began in 1940. Germany had planned to neutralize Britain's air power in a matter of months. The German military mind was keen and aggressive. Painstaking plans were diligently made and the offensive was launched.

The great German air machine moved ahead with unexcelled precision and order. Yet Britain won practically every major engagement and ultimately defeated the *Luftwaffe*. The report explains how: Though the German offensive was perfectly planned with a colossal force, yet those plans were of such an intricate and yet extensive nature as to permit no versatile revision of them.

The British early became aware of this, and developed their strategy accordingly. They met method with method, schedule with schedule, but always timed their maneuvers to engage the enemy at the proper moment. Whenever a change of attack was made by the unwieldy *Luftwaffe*, Britain quickly adapted her plans to meet the new schedule of offensive. The Royal Air Ministry states that Britain's amazing ability thus to adjust her own defensive and offensive strategy was a major factor in winning the aerial conflict.

We as Christians live in a "rat race" world. Never before, in civilization, has man been beset with schedules and timetables as now. Different working hours; increased tempo in industrialization, commerce, and travel—all make it difficult for Christians to select and observe a *regular* period of devotion.

Yet there are still twenty-four hours in a day; the sun rises and sets on schedule, the same as it did when Isaiah penned the lines of our text. The forces of evil are as firmly entrenched. The need for private, spiritual devotion is as great. We need to meet schedule with schedule, method with method, order with order, and we need to get there "fustest with the bestest."

The young man who commuted to work gulped down his last cup of coffee, snatched up his hat, and made for the front door. From hatrack to front door he ejaculated a short prayer. He said that that was his devotional time. Well, it wouldn't take a doctor of divinity to analyze that young man's spiritual status, for every Christian knows that he got a firmer hold on his hat than he did on God!



*A perfect person will be so cleared of self, so wrapped in God, so obedient to His willing, that his joy will be in the escape from himself and from mortal concerns, and in consciousness of nothing but Divinity. He wants only what God wants, and wants it God's way.—Meister Eckhart.*



A FAMILY was in the waiting room of the hospital. Their fourteen-year-old son was in surgery for an exploratory operation. After two hours of anxious waiting, the surgeon and family doctor brought the painful news: "It is cancer! There is nothing we can do." Within three months all that was mortal was gone!

Cancer is probably the most dreaded disease known to man today. One of every six deaths in the United States is caused by cancer.

What is cancer? It is an abnormal, uncontrolled growth of cells. Soon after these abnormal cells begin to develop "there is a clump of cells living at the expense of the body, crowding other tissues and organs out of space that rightfully belongs to them, taking nourishment meant for other cells, and contributing nothing" (*The Facts About Cancer, Public Affairs Pamphlet No. 38A*, by Dallas Johnson). Cancer has been described as "the lawless traitor arising from within, not an external gangster striking from without." At any rate, cancer is a destroyer of life.

As cancer is a killer of physical life, so is sin a slayer of the soul. We read in God's Word, "The wages of sin is death" (Romans 6:23); and again, "Sin, when it is finished, bringeth forth death" (James 1:15). Sin could rightfully be called *cancer of the soul!* How is sin like cancer?

Sin, like cancer in the body, is an abnormal condition in the soul of man. In his initial state he was without sin: "So God created man in his own image, in the image of God created he him" (Genesis 1:27). It was only after man rebelled against God, thinking his own ways to be better than God's ways, that sin entered into the heart. It was only when an ungrateful creation transgressed the divine laws that there was an abnormal condition within.

This abnormal condition has been passed on to us: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). God's will declares that man's normal condition is holiness. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16).

Sin, like cancer, grows and spreads. As we read in God's Word, "Sin, when it is finished, bringeth forth death." Sin may start out as something very small, perhaps a seed of jealousy or envy;

but after we have nurtured it with feelings of self-pity and resentment it begins to grow and spread through other areas of our life, starving out and destroying what good qualities or spiritual life we might have had, and in the end destroys our very souls.

Sin, like cancer, expresses itself outwardly. Even though it is "the lawless traitor arising from within,



by **JACK MESSER**  
Pastor, Valley Center Church, San Dimas, California

# Cancer OF THE SOUL

not an external gangster striking from without," yet it gives expression of itself in all areas of our lives. The scripture reads: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15:19). No matter how hard we may try to conceal the fact of sin in our hearts, it will eventually express itself in our actions.

Sin also affects the chemical make-up of our bodies. Jealousy, anger, fear, hate, hostility, bitterness often express themselves in ulcers, extreme nervous conditions, constant headaches, persistent fatigue, sleeplessness, and a hundred other ailments. Sin is an alien to the soul of this creature God created to love, and will express itself in unpleasant ways.

Sin, like cancer, destroys. "Sin, when it is finished, bringeth forth death." No matter how glamorous sin may seem, its end is destruction. It will destroy the soul. Sin will cause the soul to be cast "into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:43-44).

Oh, why do we tolerate sin in our lives? We should abhor cancer of the soul as we abhor cancer of the body. It should be something we seek to get rid of just as quickly as we rush to the hospital at the first sign of body cancer. One difference between soul cancer and body cancer is that there is healing for soul cancer regardless of how serious the condition. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

Another way in which sin is like cancer is in its treatment. Surgery and radiation are at present the only two accepted treatments for cancer. In surgery all cancer cells are removed, leaving only

normal cells to carry on their God-intended purposes. In radiation treatment, the cancer cells are destroyed, making it impossible for this same abnormal growth to continue.

If, however, one or more of the cancer cells are not removed in surgery or destroyed through radiation, this abnormal growth will develop again. Sin is like this. If, by refusing God a fully yielded life, we do not allow the Holy Spirit to come in His cleansing power, purifying our hearts by faith, removing the root of bitterness, we are asking for

trouble. To have a pure heart where love reigns supremely, and a soul finds its true fulfillment in life, sin must be destroyed. A purified heart is the normal condition of every Christian.

The glowing testimony of the Apostle Paul radiates with the truth at hand: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

## THE MEANING OF

# Holiness

By JOHN W. MAY, *Pastor, First Church, Parkersburg, West Virginia*

"BECAUSE the Church of the Nazarene is a holiness body, some persons believe it to be one of the 'Holy-Roller' or 'speaking with tongues' groups. There are Pentecostal bodies that fall in this category, but the Nazarenes are regarded as the 'right wing' of the holiness movement. Their worship is neither extremely ritualistic nor absolutely free. The doctrines are similar to those of the old Methodist Church but in evangelistic emphasis it is closer to the Wesleyan Methodist and the Free Methodist groups."

This statement by Claire Cox of the United Press identifies the denomination with its distinguishing doctrine. We need some clear thinking in regard to the experience of entire sanctification, thinking that will not only give basis for belief but power for evangelistic endeavors.

Holiness is the central theme of the Scriptures and the central plan of God for man. God is holy. The Son of God is holy. The Third Person of the Trinity is the Holy Spirit. Angels and other heavenly beings are holy. Heaven is a holy place. The Book from which we preach and teach is the Holy Bible. Christians are commanded to be holy: "Be ye holy; for I am holy" (1 Peter 1:16).

### Definition of Holiness

A clear conception is demanded of professors of the experience. To be vague is to result in lack of

vitality. Here, as in any other experience, it is necessary to give a clear reason for our hope.

Holiness in the believer is not divine, angelic, or Adamic holiness. It has four identifying characteristics. In sanctification the Holy Spirit (1) cleanses, (2) fills, (3) separates, and (4) empowers. It is a second work of grace by which the carnal (not human) nature is eradicated. Paul asked the converts at Ephesus, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2) James exhorted sinners to cleanse their hands, and the double-minded to purify their hearts. Paul again spoke of a second benefit. The plea of the song writer was:

*Take away our bent to sinning;  
Alpha and Omega be; . . .*

The prayer of another grand old hymn is:

*Be of sin the double cure,  
Save from wrath and make me pure.*

### Demands of Holiness

Holiness without demand is like a saw without teeth, or the prating of a powerless philosophy. The demands of the experience and the resultant life are based on human need. We clearly see the need of the experience by looking at the disciples before and after the Day of Pentecost.

Before Pentecost they were braggarts; after Pentecost they glorified Christ.

Before Pentecost they were fearful; after Pentecost they were faithful.

Before Pentecost they had little faith; after Pentecost they had great faith.

Before Pentecost James and John were vengeful; after Pentecost we read nothing more about it.

Before Pentecost Peter backslid; after Pentecost he was established.

Before Pentecost Peter cringed in fear at the accusations of a little girl; after Pentecost he preached a powerful sermon condemning the people for the crucifixion of Christ.

Before Pentecost the disciples could not drive the devil out of a little boy; after Pentecost the place where they were was shaken by their prayers.

Before Pentecost they desired the important seats; after Pentecost they were willing to take the humble places.

Before Pentecost they were afraid to witness under pressure; after Pentecost they witnessed everywhere.

Before Pentecost they sometimes wavered; after Pentecost they were steadfast.

Before Pentecost they sought to lead; after Pentecost they submitted to the leadership of the Holy Spirit.

The demands of holiness require holy living. Words are cheap but there can be no refuting a holy life. An individual needs to be sanctified if there are carnal uprisings in his soul.

He needs to be sanctified if he is happiest only when he is recognized, pampered, babied.

He needs to be sanctified if he has indications of a harsh, bitter, and critical tongue. He needs to be sanctified if he enjoys tongue-lashing and berating people.

He needs to be sanctified if he tends to be harsh in attitude, trying to make people fit into his personal mold.

He needs to be sanctified if he has a bent (not temptation) to sinning.

He needs to be sanctified if he has no power with God or man.

He needs to be sanctified if most of his thinking, praying, and activity is self-centered.

He needs to be sanctified if Christ does not have first place in his time, talents, and possessions.

He needs to be sanctified if he has "spells" when he doesn't get what he wants or someone crosses him.

He needs to be sanctified if he always finds ill will and suspects wrong motives in everyone.

He needs to be sanctified if he has no burden for souls and is not a soul winner.

The demands of holiness are directed to the believer. Actual transgression ceases when he is converted. The candidate for the second crisis experience must have already declared himself done with sin. To say we must continue in wrongdoing,

## DRAMA

*God writes the drama, sets the stage,  
And plays the leading part.*

*But down each countless age on age  
He teaches love's great art.*

*To us He speaks His sacred Word,  
Points where our feet should go.*

*By Him alone our hearts are stirred:  
From Him does guidance flow.*

*The curtain rises—and life sings!*

*And we, so slow of heart,*

*Emerging from the stage's wings*

*To play our little part!*

*In every time, oh, does not He*

*Need men to cry, "Send me, send me"?*

**By BERNIECE AYERS HALL**

or excuse wrongdoing, until we are sanctified is to rob conversion of its true power and meaning. It becomes a strange paradox which has no foundation in scripture or experience.

### **Deliverance of Holiness**

The sanctified are delivered from bondage. They cannot be satisfied with less than victory in every life situation. There is in the experience victory over people, victory over circumstance, victory over environment, victory over prejudice. Sanctification will not rid one of problems, but will give him power over problems.

A friend of mine recently bought a new car. He spoke at a union service on Thanksgiving saying that we need to be thankful for not only the good but the bad that happens to us. After the service another car made a turn in front of him and he smashed his new car with only about three hundred miles on it. Soon after the wreck I heard him thanking God that no one was hurt. There was no bitterness, no railing—just thanksgiving in the bad circumstance as well as the good. I believe in that man's holiness.

The sanctified are delivered *from* as well as *to* some things. The individual is delivered *from* the unholy nature, "the old man." He is delivered *to* holy living, holy attitudes, holy standards. Holiness does not take him out of the world; it takes the world out of him. It gives him a little heaven to go to heaven in, the strength to go on to victory and the bright world ahead. This is practical holiness and the kind that a personal Pentecost brings to the believer.

# GETHSEMANE

## Too Has Meaning!



By **FLETCHER GALLOWAY**

Pastor, First Church  
Grand Rapids, Michigan

IF we could always choose our path, we would not go by way of Gethsemane. But most of us, before the road's end, find it leading through a garden. Even Jesus, whose soul was pure, and

whose life was the ultimate in obedience, found His course leading through the dark shadows of an old garden of olives. There He wept, and struggled, and prayed.

Gethsemane is part of life, and so Jesus could not bypass it if He were to be the "faithful high priest" (Hebrews 2:17), and "taste" all of the bitterness a human soul can experience. There are lessons which we learn only in Gethsemane, and there is a grace that we can receive only because Jesus passed through.

Gethsemane speaks to us!

It says, first of all, we do not need to understand all the purposes of God in order to be reconciled to His providences and trust His love. Jesus prayed, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). Paul prayed that he might be delivered from the "thorn in the flesh." Although God did not take away the thorn, He gave him a special grace that made thorns bearable, even blessedly bearable.

Again Gethsemane says there is a part of life that you must go alone—except for God. Jesus took three disciples with Him, but—for shame!—they slept. However, after His third season of prayer

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***Let this be our way of overcoming our adversaries, and of conducting our warfare against them: let us, before all words, astound them by our way of life. For this is the main battle, this is the unanswerable argument—the argument from actions. For though we give ten thousand precepts of philosophy in words, if we do not exhibit a life better than theirs, nothing is gained.***  
—John Chrysostom.

Jesus said, "Sleep on now, and take your rest." It is as if He were saying, "I really do not need your help now. I have found all the help I need." It is wonderful to have friends who stand by us in sorrow and trouble. However, when they forget and even neglect us, if we follow the footsteps of the Galilean, we will find that we do not actually have to have their help in order to make it. Our "help cometh from the Lord" (Psalms 121:2).

Gethsemane drew blood. "His sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). However deep we are called to go into the shadows, we can remember that Jesus "went a little farther." We will never suffer as much as He suffered. We will never feel a load as heavy as He carried. We will never sense the tragedy of the lostness of a human soul like He felt it. He went deeper into the dark! Because He did, He can help me when I am called to go into the dark. When I go into the dark and come back with confidence and faith, I am able to take the hand of another who is passing through the shadows, and help him.

There is at least one angel that we never meet except in Gethsemane, and one quality of grace that we never get except in Gethsemane. God measures out His blessings in the cup from which we drink. If we are called to drink some of life's bitter dregs, we can be sure we will also drink some of heaven's golden nectar. No one is ever privileged to taste it until he comes to Gethsemane. "There appeared an angel unto him from heaven, strengthening him" (Luke 22:43).

## EDITORIALS

Continued from page 2

Dark Continent, and new hopes and aspirations are growing among them. Change is in the air everywhere, and it would be a presumptuous soul who would predict what will come next.

These facts have great significance for the work of Christian missions. The position of the white missionary in Africa is uncertain in terms of the long future. A forward-looking and realistic program of missions in the undeveloped areas of the world must take account of growing nationalism.

The work of the Church of the Nazarene in Africa is one of the oldest and certainly the strongest of a missionary program which now spreads to 40 world areas. It began in 1910 with Rev. and Mrs. Harmon Schmelzenbach in Swaziland, a field that had never been touched by Christian missions. Fifty-two years later we have 120 missionaries, over 500 national workers, more than 600 churches and preaching points, 2 hospitals and 25 dispensaries treating over 100,000 patients annually, 39 day schools, and 3 Bible schools.

In addition to all this, in 1948 Dr. and Mrs.

C. H. Strickland began work among the Europeans in South Africa and Portuguese East Africa. The South African District now has 27 churches, 707 members, and a Sunday school enrollment of 1,619.

From one station in Swaziland, the mission has spread from Fort Johnston in Nyasaland and Lusaka in Northern Rhodesia almost three thousand miles to Cape Town in the south. It includes work in four different countries, where seven major languages are spoken, besides the locations and compounds of Johannesburg, Cape Town, and Durban. The African population alone is almost twelve million.

General Superintendent G. B. Williamson, who has been assigned by the Board of General Superintendents to jurisdiction over this great field, recently spent almost three months in Africa visiting every part of the field except Mozambique, for which he could not get an entrance visa from the Portuguese government. This visit and the subsequent action of the General Board in January brought to fruition a long and prayerfully considered reorganization of the field.

In addition to the European work, the Church of the Nazarene in Africa is to be divided into five regions: Central Africa, the Transvaal, Mozambique (Portuguese East Africa), the Coloured and Indian work, and Swaziland. Each region will have a missionary supervisor. The annual meetings of each region will now be known as assemblies, and will be presided over by the field superintendent. Each will elect an advisory board of national elders and laymen, and it is planned that when Dr. Williamson next visits the field in 1963 those regions judged ready for it will be organized as missionary districts and national district superintendents will be elected.

This is a thrilling development. It will make possible even more aggressive programs of evangelization all throughout the field. The transition will be made under the superior leadership of Dr. W. C. Esselstyn, who has served the church in Africa so long and so well. And, Dr. Williamson observed in his report to the General Board, "The trend toward nationalization among the African countries is sure to create in the minds of African people a desire for more voice in directing the affairs of the church. It is far wiser strategy to lead them in that direction than to wait and deal with the problem when they are demanding it."

Of almost equal significance is the organization of a publishing company to provide literature for the church in Africa, both European and African. Ability to read among the Africans is spreading rapidly, and there is a great thirst for literature. The people will read what comes to hand, whether it be good or bad. The duty to provide literature in the languages of the people we serve is inescapable.

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## If You Could See . . .

*If you could see, like God can see,  
Beneath the strut and show of things,  
Your eyes would weep for struggling souls  
Who know not of Christ's "healing wings."*

*If you could see, like God can see,  
The pressures that are daily borne  
By those about—and, yes, the pain  
That has become a bitter thorn . . .*

*If you could see, like God can see,  
Beneath the artificial smile,  
The heart that hungers for His peace  
But falsely searches mile on mile . . .*

*If you could see, like God can see,  
The motive back of every deed,  
You would be slower to condemn  
That one whose ways you cannot read.*

*You would not criticize or judge  
The faults you wish you could erase;  
But plead the Blood to your own heart—  
And Christ's forgiving grace!*

**By FRANCES B. ERICKSON**

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The Nazarene Publishing House is providing \$7,000 for equipment in addition to some already on the field, and the sale of the Rehoboth property near Johannesburg has made funds available for a building. Within two years, literature for all the language areas of the field will be pouring from Nazarene presses to provide the entire gospel for this needy portion of our whole world.

"Praise God, from whom all blessings flow." How little we have sacrificed to make all this possible! Had we but done a little more in General Budget giving, in missions specials and Alabaster funds, in Prayer and Fasting offerings, and in Thanksgiving and Easter offerings, even more might have been accomplished. "Independents" are clamoring for Nazarene dollars. How much wiser and more fruitful it is to invest in a missionary work where Spirit-filled and statesmanlike leadership gives stability and permanence to what is done!

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***An orthodox creed lying dead in the intellect  
is like a dry bucket hanging midway down the  
well.—Daniel Steele.***

# THE CHURCH AT WORK

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Grose-Esselstyn Marriage

Mrs. Bessie Grose, missionary in Mozambique, and Dr. William Esselstyn, superintendent of our African mission field, were united in marriage on January 16, 1962, in Johannesburg, Republic of South Africa.

Dr. Charles Strickland, superintendent of the European Nazarene work in South Africa, performed the ceremony. The wedding was held in the home of Dr. and Mrs. Strickland, and a simple reception was given for the couple in the home of Rev. and Mrs. Norman Zurcher, following the ceremony.

Dr. and Mrs. Esselstyn will live at Florida, Transvaal, South Africa. Their address is P.O. Box 92, Florida, Transvaal, Republic of South Africa.

### Moving to Punta Gorda

By PAUL BEALS, *British Honduras*

The Mission Council voted last fall to transfer us to Punta Gorda and to bring the pastor there to Belize First Church. We had planned to go after the birth of our son, Michael, but the hurricane has delayed our transfer. A house is being repaired in Belize for our national pastor. Mrs. Beals was flown to the States after the hurricane, since hospital facilities here were heavily damaged. Michael has arrived safely, but she cannot return until we have a place to live, and until the baby is a little older and some of the minor epidemics here have subsided.

At present I plan to move to Punta Gorda early in February and put the house in repair, take care of moving and so on before Mrs. Beals and the children come.

Punta Gorda is a coastal town, isolated from the rest of British Honduras with access only by ship or air. Very little evangelical work has been done in the area. There are few roads. The only other Nazarene church in the area is seventeen miles away by road. In San Antonio, five miles farther on, we have land but no church as yet. Travel to this town is by truck or by private transportation. San Antonio is at the end of the road. All travel beyond is by foot, bicycle, or horseback. But there are many villages in the area where gospel work is urgently needed.

I will be glad to begin my new charge, even though I have been more than busy since the hurricane, assisting in the ration centers, helping people

repair or rebuild their homes, securing needed supplies for some, caring for business for the other missionaries who cannot get to Belize very often.

My address after March 1, 1962, will be: P.O. Box 28, Punta Gorda, British Honduras, Central America.

### Moving Missionaries

Rev. and Mrs. D. H. Spencer have moved to P.O. Box 505, Witbank, Transvaal, Republic of South Africa, where Mr. Spencer will be regional supervisor of the mission work of the Transvaal.

Rev. William Bromley has a new address in New Guinea. It is: Free Bag Service, Jimi River, Western Highlands District, Territory of New Guinea.

Miss Juanita Pate is now at P.O. Box 7, Acornhoek, Transvaal, Republic of South Africa.

Miss Miriam Evans is at P.O. Box 10, Stegi, Swaziland, South Africa.

Miss Lois Drake is at P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Douglas Alexander are at P.O. Box 81, Boksburg, Transvaal, South Africa.

Rev. and Mrs. Harmon Schmelzenbach are at Private Bag 1412, Pietersburg, Transvaal, Republic of South Africa.

Miss Mabel Tustin has transferred from the hospital in Durban and is now at the Nurses' Home, Queen Victoria Maternity Hospital, Hillbrow, Johannesburg, Transvaal, Republic of South Africa. She is taking additional training there, which is required by the South African government.

## HOME MISSIONS

ROY F. SMEE, *Secretary*

### West Germany News

A recent letter from Rev. Orville H. Kleven, pastor of our new work in Copenhagen, Denmark, gives an account of a wonderful twelve-day visit to Germany in January. In sharing his experiences and impressions, he tells us

... *Of Germany's Second Preachers' Meeting:* It was held in the city of Wuppertal: the day sessions in the Y.M.C.A., and the evening services in our chapel, which was filled both evenings. A wonderful sense of God's presence was felt, with eight responding to the call for holiness on the second night.

... *Of Meetings Held:* It was my privilege to tell "The Copenhagen Story" five different times: twice to American servicemen, once in Hanau,

once in Kaiserslautern, and once to the German congregation in Frankfurt. It was in Frankfurt on Sunday morning that the Holy Spirit settled down upon the congregation . . . The power of God gripped the audience and almost everyone was moved to tears . . . One of those rare, but glorious experiences that God gives to encourage His saints!

... *Of the Servicemen:* "They are standing by our work in Germany in a magnificent way! God bless them! Their Sunday school, which meets at four o'clock in the afternoon, had fifty-two in attendance that Sunday. A number of them received definite help at the altar."

... *Of the Frankfurt Bible School:* "It was also my joy to minister to the Bible school. They now have fifteen students enrolled. They are an 'up-and-coming' group, I can assure you. God is very definitely laying His hands on some of them for full-time Christian service. They are determined to preach holiness! Scholarships to some of these young people would both glorify God and gladden your hearts!"

... *Of the last Sunday Evening Service:* "It was the crowning one of them all! The altar was filled to overflowing. One young man tarried long, but then put his hand into his pocket and slowly pulled out a package of cigarettes and a box of matches and put them both on the altar. What shouts of victory followed! This young man, an attempted suicide on the Saturday night, found peace with God and will undoubtedly be numbered among the students at the Frankfurt Nazarene Bible School. Your investments in the school are beginning to pay off! Keep it up!"

... *And Finally:* "'Jerry' and Alice Johnson are doing a splendid job in West Germany—the strategic nation, not only of Europe, but the world. Let us keep on praying for West Germany."

### Alaska

Rev. Charles C. Powers, pastor of the Totem Park Church in Fairbanks, reports: "Recently we had a wonderful revival with Rev. Paul Merki of our Ketchikan Church of the Nazarene. So many times we are unable to bring in an evangelist from outside Alaska because of the terrific cost, so we felt led to ask Paul and Mary Ellen Merki to come just for their fare. They graciously accepted, and what a time we had! A few came to the altar at first and then things began to get tight, but on the last Sunday evening God came in a very real way. It reminded me of an

old-fashioned camp meeting. There were sixteen at the altar who prayed through to victory. One lady, the wife of a serviceman, was saved for the first time in her life. Her husband was reclaimed, and the next Wednesday evening they were both at prayer meeting and brought a new couple with them! The work of the Home Mission Department of our church is paying dividends in the Far North!"

## Other Briefs

*Bermuda:* The Sunday school which was organized last fall in Bermuda sent in \$27.21 for the Thanksgiving Offering. *From Ancon, Canal Zone:* "We experienced an inspiring watch-night service during which a total of nearly seventy people attended part or all of the service from nine until midnight."

*From Copenhagen, Denmark:* "God is continuing to bless our efforts in Copenhagen. He is giving us some very fine and solid folk who are standing by in our efforts to spread scriptural holiness in this part of the world. Please continue to pray for us."

*From Samea:* "We had good times at the holiday season. Fifty-five in Sunday school on December 24 and 110 watching our Christmas presentation that night, with 60 present in services of Protestant Community Church, including the governor's family. God is helping."

## DISTRICT ACTIVITIES

### Maine District Preachers' Meeting

The first full-time midyear preachers' meeting of the Maine District was held in the city of Fairfield, with all but two pastors present. Also many pastors' wives were able to attend. Rev. George Teague and the folks of the Fairfield church did a grand job of entertaining, and afforded us every convenience.

The convention began Monday afternoon, January 29, with our capable and respected district superintendent, Rev. Joshua C. Wagner, presiding. Reports on the results of "Shining Lights on Sunday Nights" were given by two pastors: R. O. Johnston, of Gardiner, one of the older churches; and Donald Arey, of Dixfield, a young but rapidly growing church. Brief reports from the Conference on Evangelism at Kansas City were given by Pastors John Evans and George Teague, and Evangelist Arthur Allen.

Dr. I. W. Willingham was the guest speaker, and his scriptural and instructive messages certainly left their imprint on our hearts and minds.

God was especially present Tuesday morning during the Communion service, with Rev. Alan Keith in charge.

Helpful papers were presented on different phases of church activities: "The Church Services," by Anthony B. Sampson; "The Church Ceremonies," by Robert L. Smith; and "The Church Business," by Leonard Newbert.

Rev. Stephen Nease was present to represent Eastern Nazarene College, and gave a very encouraging report.

There was a wonderful spirit of fellowship throughout the entire convention, which was climaxed with a banquet on Tuesday evening.

The pastors and churches on the Maine District are back of the program of the church, and anxious to spread scriptural holiness across our great state.—R. O. JOHNSTON, *Reporter*.

## THE LOCAL CHURCHES

Evangelist H. E. Darnell writes, "Due to a change of pastors, I have an open date, March 29 to April 8, which I shall be glad to slate as the Lord may lead. Write me, Box 929, Vivian, Louisiana."

Rev. Buford E. Bush writes: "At the close of our assembly year in June, I plan, the Lord willing, to enter the field of evangelism. At present I am pastor of our church in Henderson, Nevada; have also pastored on the Washington Pacific, the Northeast Oklahoma, and the Dallas districts, in addition to here on the Nevada-Utah. I will be available for meetings after June 15, and will be glad to go as the Lord may lead. My new address will be 1307 S. Alleghany Street, Odessa, Texas."

Noblesville, Indiana—about one year ago First Church adopted the slogan "1961—Year for Growth." God has blessed the united efforts of the church in working to realize this goal. During 1961 our building was remodeled and faced with Indiana limestone, a 100-square-foot foyer has been added, new pews and pulpit furniture installed, and a unique, free-standing steel tower holds a lighted bronze cross, 51 feet above ground level. The seating capacity has been enlarged to accommodate 100 people. And all of this done for only \$19,000! More important, 27 members have been received into the church, 25 of them "new" Nazarenes. The average attendance in Sunday school increased 5 per cent, to 163, with an enrollment of more than 300. The fellowship and leadership of District Superintendent Arthur C. Morgan are appreciated by both pastor and people.—WAYNE E. WILTON, *Pastor*.

Pastor C. W. Snider writes from the Louisville Valley Church: "For some months the army has been furnishing us Hilltop Chapel for a regular Nazarene service each Thursday evening. It is a privilege to minister to our boys and friends in the Fort Knox area. We have received many letters from those having friends in this area, and have tried to make the requested contacts. If you have friends in the Fort Knox area, send their names and addresses to us, c/o Valley Church of the Nazarene, 12519 Dixie Highway, Valley Station, Kentucky."

Toppenish, Washington—Recently we had one of the best revivals this church has seen. Our youth revival, January

26 through 28, was conducted by students from Northwest Nazarene College—Gary Condon, Jane Zachary, and Orval Halley. God anointed these boys as they sang, and as Gary brought the message in each service. Thirty young people sought God at the altar, and we thank God for the victories won. We give God praise for young people who are willing to dedicate their lives to Him. In this church, which has been struggling for the past few years, we saw thirty-four seekers during the month of January, and forty-one for the year, most of whom were teen-agers.—ELWYN A. GROM, *Pastor*.

Rev. H. Ray Dunning writes: "After nearly three and one-half years as pastor of our church in Jacksonville, Arkansas, I am resigning to return to school to complete my Ph.D. program at Vanderbilt University. I will be located temporarily in Bradenton, Florida, engaged in language study before returning to Nashville, Tennessee, to re-enter Vanderbilt."

Rev. Roy M. Vaughn writes that he has resigned as pastor of First Church in Tampa, Florida, and is now slating revival meetings. He has open time through March 18, then will be in a meeting in Largo, Florida, March 21 to April 1. Write him at his new address, 2224 E. Concord Avenue, Orlando, Florida.

Evangelist and Mrs. W. C. Raker write: "We have a two-Sunday date open (June 17 through 24) which we would like to slate in Minnesota or the eastern part of the Dakotas as we will be in that area. Write us, Box 106, Lewistown, Illinois."

Gilroy, California—Evangelist Ellis Lewis recently completed a five-day meeting with our church. The Holy Spirit anointed his ministry, and a wonderful spirit of revival swept over the church. Sunday school and church attendance reached a new high for the past several months on the closing Sunday. Souls were reclaimed, new converts were won, believers were sanctified, and two new families were brought into the church as a result of this meeting. We thank God for the victories won.—JOHN L. STOCKETT, *Pastor*.

Charleston, West Virginia—I am now in my ninth year of ministry with the people of our North Side Church, and a spirit of love and unity prevails. In September, God gave us a wonderful revival with Evangelist James Crabtree as the special worker. As a result of this meeting, and the emphasis of "Shining Lights on Sunday Nights," we received fifteen new members into the church by profession of faith. In January we had a good revival with Rev. and Mrs. G. W. Hoot as the special workers. God did not fail us, and many souls received spiritual help. As a result of these meetings and the evangelistic emphasis, our financial load has been lighter, for we have added six new tithers to the list of those who have faithfully supported the church in the past. We especially appreciate the gains

made, since we lost sixty of our Sunday school members by moving out of the city. We appreciate our faithful people, and the new people God has helped us to reach.—C. FRANK BECKETT, *Pastor*.

Evangelist Wm. Thompson and wife write: "We have been busy all fall and winter, and thank all the good pastors and laymen with whom we have been privileged to work. The Lord has given some wonderful altar services in many of these meetings. We have some open dates for the summer, and also in the fall of '62. We will be glad to go any place the Lord may lead. Wife travels with me, and we will come as evangelist, or will do the preaching and the singing. Write us, 3223 Foltz Street, Indianapolis, Indiana."

Evangelist T. T. Liddell reports: "During January, I had two very interesting meetings. In Horseheads, New York, with Rev. Jack Harris, I found a full-fledged church, which he took as a home mission work. As a result of his vigorous, Spirit-filled ministry, an abundant crop was ready for evangelistic harvest, with 'brand-new' people seeking God for pardon and heart purity, and becoming happy finders. The Auburn Road Church in Rochester, Michigan, was a surprise. Here a new church, only one year old, has a building seating 250, with a Sunday school average of 150, and a membership of 59 active members. On Sunday morning the church has an average attendance of 115, with 95 on Sunday night, and a midweek prayer meeting average of 55. It is no longer a home mission work. The people have a saintly, rugged leader, and again we found the church ready for revival harvest. Under the blessing of Christ, I go forward under assignment 'Operation Evangelism.'"

Rev. J. C. Wallace writes: "After nearly five years as pastor at our First Church in Charleston, West Virginia, I have accepted the work of our Broadway Church in Louisville, Kentucky. God moved in a mighty way during our pastorate in Charleston: church debt liquidated, beautiful cathedral lights installed, souls found Christ, new families added to the church, and plans now in the making for more buildings. Complete air conditioning installed in the

parsonage, a beautiful study built on the front, with an ultramodern kitchen just completed. The church is united. We praise God for past blessings, and look forward to the future."

Moultrie, Georgia—I am now in my third year as pastor of First Church here, and God is blessing with a wonderful spirit of revival. Recently we closed one of the best revivals we have seen for some time. Rev. L. H. Roebuck of Georgetown, Kentucky, was the evangelist. His wonderful messages with his burden for souls and the moving of God upon the people resulted in nearly one hundred seekers during the seven-day meeting.—A. WAYNE MILLS, *Pastor*.

Pastor Bernard W. Culbertson reports from the Valley Church in El Paso, Texas: "Recently we had a week-end

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## "SHOWERS of BLESSING"

### Program Schedule

March 11—"A Wanderer at Midnight," by *Wilson R. Lanpher*

March 18—"Where Are We Headed?" by *Roy F. Stevens*

March 25—"To Whom Shall We Go?" by *Roy F. Stevens*

.....

'Bible Prophecy Series' with Rev. A. L. Cargill, evangelist. God blessed these most timely messages, stirring the hearts of Christians and convicting the unsaved. Our church is much farther along spiritually as a result of this meeting, and far more aware of the issues of our day as Christians. Brother Cargill's messages are saturated with the Scriptures, and he speaks with the anointing of the Spirit."

Williamsburg, Ohio—First Church enjoyed a good Youth Week revival with Rev. and Mrs. J. A. Crites as the special workers. Brother Crites' timely Bible messages resulted in souls being reclaimed, saved, and sanctified. In spite of sub-zero temperatures and an epidemic of the flu, the attendance at the services was good, and finances came easily. After eleven years in the field

of evangelism, we came to pastor this church four months ago, and found a spiritual and aggressive people. Also we have a loyal group of young people. Best of all, there is a greater sense of God's Spirit in all of the services. We give God praise for His blessings, and for the general leadership of our church in burdened prayer and spiritual insight.—EVERETT E. KIMBALL, *Pastor*.

New Albany, Indiana—Under the wonderful leadership of Pastor C. R. Thrasher, our church fasted and prayed preceding our recent revival, so that when the special workers—Rev. Roy Bettcher and Brother Douglas Slack—arrived for the first service, God's presence and blessing were manifest in an unusual way. The Spirit-filled ministry of these workers in preaching and singing brought help to the Christians as well as conviction to the unsaved. Many souls were saved and sanctified, and some gave definite testimony to God's healing touch. We thank God for these dedicated workers, and for God's refreshing blessings upon the church.—VIOLET BEANBLOSSOM, *Secretary*.

Goldsboro, North Carolina—The church began here on April 16, 1961, as a home mission work, in the Civil Air Patrol building, with twelve people present. The following week interested persons agreed to rent a building and hold regular Sunday and Wednesday services with Rev. W. J. Harrison as pastor. The first revival was held last August with Rev. H. J. Eason preaching, and closed with District Superintendent Byron organizing the church. Attendance has increased from the original twelve to forty; and an average of near thirty-five is now being enjoyed. Several airmen from Seymour Johnson and citizens of Goldsboro joined hands in renovation of the interior of the rented building, making it more attractive for worship services. We give God praise for His help and blessing.—*Reporter*.

Belton, Texas—Our church recently enjoyed a wonderful youth revival, with Rev. Harold Glaze from Hot Springs, Arkansas. His gospel preaching and singing proved very helpful not only to the young people but also to the entire church. Fifteen young people prayed through to definite victory at the altar, and four young men united with the church. We appreciated the ministry of Brother Glaze and have given him a return call for '63. Since coming here eighteen months ago we have enjoyed our work, and recently the people gave us a unanimous call for the second time. Noticeable improvements have been made on the sanctuary, in painting and remodeling. Our people love God, carry a burden for souls, and cooperate in every way.—DOYLE D. WILSON, *Pastor*.

Evangelists C. W. and Florence Davis report: "During the year of 1961 we conducted meetings in Oklahoma, Arizona, California, Louisiana, Alabama, Illinois, and Colorado; two of these were camp meetings. We give praise to God for the victories He gave in sinners

## CROSS-COUNTRY CONVENTIONS

Date	Place	Participating
March 12-13	First Church 6749 N.W. 39th Expressway Bethany, Oklahoma	Maurice Hall, <i>Africa—Nyasaland</i> Bob McCroskey, <i>Philippine Islands</i> Oscar Stockwell, <i>Africa—Mozambique</i> George Coulter, <i>Executive Secretary</i>
March 15-16	First Church 4510 Avenue Q Lubbock, Texas	Maurice Hall, <i>Africa—Nyasaland</i> Melvin Wilkinson, <i>Uruguay</i> Oscar Stockwell, <i>Africa—Mozambique</i> George Coulter, <i>Executive Secretary</i>

converted, backsliders reclaimed, Christians sanctified, God's children healed, and several young people called to special work. We have enjoyed good fellowship, and have appreciated the wonderful co-operation and support of pastors and people. In early January we enjoyed the fine Conference on Evangelism in Kansas City, following which we were in a revival in Batesville, Arkansas, and are now leaving for campaigns in California, Washington, and Idaho. We love the Lord and thank Him for giving us health. We appreciate our church and are enjoying the work of the Kingdom."

### Directories

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### Announcements

#### RECOMMENDATION

—Rev. Earl Sprowls, successful young pastor on our district, is leaving the pastorate as of July 15, to enter the evangelistic field. He is a good evangelist, and I believe will do a fine job in the field. I recommend him to all our pastors and churches. Give him a call and keep him busy. Address him, Route 1, Clarksville, Michigan.—Fred J. Hawk, Superintendent of Michigan District.

#### WEDDING BELLS

—Miss Sally Lou Roettger of St. Paul, Minnesota, and Mr. William F. Frey of Eau Claire, Wisconsin, were united in marriage on December 8 at Calvary Church of the Nazarene, St. Croix Falls, Wisconsin, with the pastor, Rev. Richard Brunner, officiating.

#### BORN

—to Maurice and Marilyn Sieckert of North St. Paul, Minnesota, a daughter, Dawn Marie, on January 18.

—to Fred and Lois (Bisbee) Kibbe of Waterford, Pennsylvania, a daughter, Sally Renee, on January 15.

—to Dwayne and Doris (Miller) Rhodes of Waterford, Pennsylvania, a son, Daniel Leroy, on January 14.

—to Rev. and Mrs. Bernie Dawson of Oklahoma City, Oklahoma, a daughter, Darla Denise, on December 12, 1961.

#### SPECIAL PRAYER IS REQUESTED

—by a reader in Indiana: "I have been healed of a bad case of throat trouble, and ask prayer as I give out tracts and Gospels";

—by a reader in South Dakota for the salvation of a man and woman in that state;

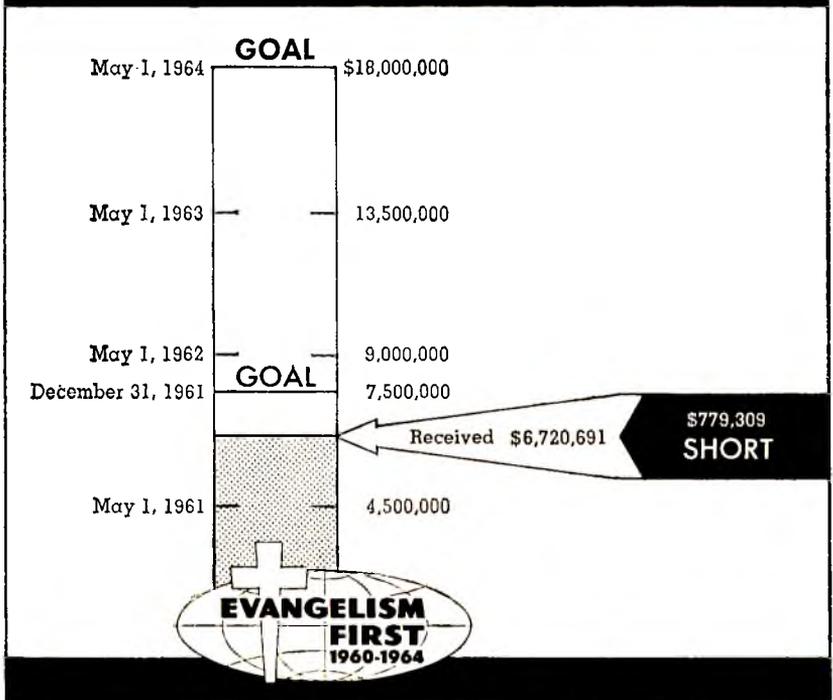
—by a Nazarene lady in Indiana, for a young man and his wife in Tennessee, to be able to find work, and be faithful to God and the church—for a mother of eight children, who has been in the hospital, to be able soon to return to work, and that her family may be faithful—for a young man working away from home, to settle down—and that she (now a widow) may be able to find steady work.

### Deaths

**HENRY CLARK DEPUE** was born August 21, 1893, at Onawa, Iowa, and died December 13, 1961, in a hospital in Yakima, Washington. From Iowa he moved to Portland, Oregon, then to Selah, Washington, and on to Alaska, where he married Mrs. Esther Bigham. They returned to Selah, Washington, where they have resided the last ten years. After his conversion he joined the recently organized Church of the Nazarene in Selah, in January of 1955. He was a faithful member and served the church as a member of the board of trustees, and also as church treasurer. He is survived by his wife, Esther, of the home; and by four daughters, Mrs. Bernice Powell, Mrs. Ruby Houser, Mrs. Lavina Cassassa, and Mrs. Winona Wiles. Funeral service was held in Yakima, with his pastor, Rev. Arthur J. Stofft, and Rev. Wallace Roseboro, a former pastor, officiating.

# QUADRENNIAL GOAL FOR WORLD-WIDE EVANGELISM

(General Budget and Approved Missionary Specials)



In 1960, the General Assembly accepted EIGHTEEN MILLION DOLLARS as a quadrennial goal for world-wide evangelism. This figure was set after much consultation and prayer. It is large enough to challenge us, but not large enough to dismay us. We have a great God, a needy world, and a will to work! Your General Stewardship Committee will keep you informed of our progress by means of this STEWARDSHIP INDICATOR.

**MRS. GRACE PHILLIPS** (nee Abia) was born March 13, 1923, at Erick, Oklahoma, and died December 29, 1961, at Mooreland, Oklahoma. At an early age she gave her heart and life to God, answering yes to His call to the mission field in Africa. She worked diligently in the nursing school at Nampa, Idaho, and then went to Bremersdorp, Swaziland, as a missionary nurse, where she served three years. Health gone, she returned home, where she continued her studies, and later served at the Community Hospital in Elk City, and also at Mooreland, Oklahoma. In 1960 she was married to Jim Phillips. Hers was a life of service to God and her fellow men. Funeral service was at the Erick Church of the Nazarene, with interment in the Erick cemetery.

It isn't easy to tell the truth, always, everywhere!

In our social and business life the pressures toward falsehood are respectably rooted and almost relentless. Consider just one isolated item—the padded expense account.

Public life and politics are pretty much overlaid with a tough cynicism on the subject of telling the truth.

In international affairs the "propaganda line" is supposed to be a necessary defense technique. For totalitarian powers lying is a calculated, highly regarded weapon.

Popular ethical systems rejecting the Christian point of view blur the lines between truth and falsehood, by making the usefulness of an idea the test of acceptance.

Lying, in one form or another, is a socially acceptable form of conduct, it would appear. Courage—real, red-blooded courage—is needed to tell the truth, and nothing but the truth. Pathectic Peter had that fact etched pain-

## THE BIBLE LESSON

By **ARNOLD E. AIRHART**

Topic for March 11:

Tell the Truth

SCRIPTURE: Exodus 20:16; Proverbs 12:17; Matthew 12:33-37; 26:69-75 (Printed: Same)

GOLDEN TEXT: *By thy words thou shalt be justified, and by thy words thou shalt be condemned (Matthew 12:37).*

fully upon his memory that night in the high priest's courtyard!

Cowardice is one of the roots of falsehood, but so are malice, envy, jealousy, greed, and plain selfishness. In a narrow sphere the civil law recognizes and punishes perjury, forgery, libel, and slander. But the disease is deeper. "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34).

What of gossip and talebearing? It has been well observed that the third and ninth commandments are related, one protecting God's name, the other man's, who is made in God's image. What of flattering, exaggerated, insincere speech? Or denial by cowardly silence? Or the attractive distortion, coloring, glossing, or stretching of the facts? Or the anonymous letter? The possibilities of show and pretense seem endless. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9)

Speech is conduct—the easiest, most flexible, most instant form of conduct. It is also the conduct most difficult to restrain, to recall, and for which, when necessary, to make restitution.

How Jacob's deception dogged his steps across the years! And how final was the judgment upon Ananias and Sapphira, who lied to the Holy Ghost!

Never in history was the art of communication more highly prized or polished. We have speech therapists and teachers aplenty. What is needed is not a more cultured channel but a purified source!

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, . . ." (Colossians 3:9-10). The Holy Spirit is "the Spirit of truth." His fiery baptism will produce hearts to love truth and to courageously speak it.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



### United Church Clergyman Scores Sunday Business

TORONTO (EP)—Dr. James R. Mutchmore, secretary of the United Church of Canada's Board of Evangelism and Social Service, warned that the Lord's day was constantly under attack from secularism.

"Unless man worships God, he degenerates into an animal," the church official said, adding that the giving up of Sunday as a day of rest and spiritual observance would drive many Canadians "insane."

### "Comic" Book Catastrophe

There are one billion copies of comic books sold in the United States each year at a cost of \$100,000,000. This is four times the budget of all the public libraries in America. It is more than the cost of the books used in all of our primary and secondary schools. (WRN)

# the Answer corner

Conducted by W. T. PURKISER, Editor

**By the Herald of Holiness being known as the "Official Organ of the Church of the Nazarene" does this imply that articles contained therein, especially those of editorial nature, express the policy or official position of the church?**

Well, not exactly. It would be expected, of course, that the editor would make every effort to see that articles and editorials would always be in general harmony with the official position of the church and its administrative policies. Should he fail conspicuously to do this, the next General Assembly would take care of the problem by electing another editor.

However, the only voices authorized to speak officially for the Church of the Nazarene are those of the General Assembly, the General Board, and the Board of General Superintendents. That the *Herald* is the official organ of the church means that it is the authorized medium through which official announcements are made and actions are reported.

Actually, the editor of the *Herald* has complete freedom of editorial expression and in the selection of articles. There are many areas of interest to Christians

in this modern day concerning which the church has made no official pronouncement. For example, we printed a forceful article expressing a particular view of the relation of the rapture to the tribulation. This was vigorously challenged by a correspondent who objected that this was not the official position of the church. Of course it is not, for our official statement on the second coming of Christ allows a great deal of freedom in the interpretation of details. The founding fathers deliberately planned it so, and refused to make any particular theory of the return of the Lord an article of faith.

The editor is often asked for "official" statements interpreting some aspect of the work of the church. The best I can do is to offer my humble judgment. I was behind the door when the "gift of infallibility" was handed out.

**If a man who hadn't much light on tithing and didn't tithe his income although not intentionally robbing God suddenly died, would it please the Lord for a loved one to pay up the back tithe in the name of the deceased to be recorded on the church book?**

Assuming that the payment would be made from money or property accumulated by the deceased, it probably would. However, I would let God keep the record. After all, the thought is not that of helping the departed loved one, as if to "buy him out of purgatory." His personal record has been written

and is in the hands of God, and nothing we might now do would change that writing. The recognition of mutual stewardship, shared by loved ones, would be an offering of love, and I would think it would glorify Christ as much as the breaking of the alabaster box of ointment.

### Please explain I Corinthians 7:13-16.

This passage deals with the difficulties of married couples, one of whom is a Christian and the other is not. There are probably two problems for the questioner in these verses. One is the statement in verse 11: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy." The clue is given in the term "unclean." "Sanctified" and "holy" are here used in the Old Testament ceremonial sense, rather than in the New Testament ethical sense. The presence of the believing partner in the home has a hallowing effect and may bring the unsaved to the Lord, which would not be the case if the Christian member were to leave.

The other question is perhaps the

statement of verse 15, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." A word of warning is in order here. This does not mean divorce with the privilege of remarriage. Marriage is not "bondage." It simply indicates that any initiative in changing the status of the home is to rest with the unbelieving partner. This verse must be interpreted in harmony with verses 10-11: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Concerning the balance of the passage, Paul says, "To the rest speak I, not the Lord" (v. 12).

1962

# Vacation Bible School!



- |  |  |
|--|--|
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| Primary<br>6-, 7-, 8-year-olds<br><i>We Love Our Church</i><br>Teacher's Manual<br>V-6273 75c<br>Pupil's Look and Do Book<br>with inserts of colored<br>pages for construction<br>activities<br>V-6223 30c | Junior<br>9-, 10-, 11-year-olds<br><i>Discovering Christ's Way</i><br>Teacher's Manual<br>V-6274 75c<br>Pupil's Workbook<br>V-6224 30c                           |
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# FAMILY ALTAR COMMITMENT DAY

SUNDAY • MARCH 11, 1962



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