

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*"Let us go
into the house
of the Lord"*

March 8, 1961

EDITORIALS

By W. T. PURKISER



The Cross and the Crown

Throughout the centuries, God was preparing for the coming of the Redeemer of mankind into this world. From the very earliest times, foregleams of the coming Sun of righteousness began to penetrate the darkness of sin and hopelessness. Even in the Garden of Eden, amidst the ruin brought about by the rebellion of Adam and Eve, the word was given that the Seed of the woman would bruise the serpent's head.

But as the centuries went by, the preview of the coming Deliverer became clearer. In general, it developed along two lines which are apparently contradictory. On the one hand, the coming Messiah was pictured as One who will occupy the kingly throne of David. On the other hand, the Messiah was seen as One who would suffer for His people and die that they might live.

The kingly strand in prophecies of the Messiah is wonderful indeed. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Genesis 49:10). "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psalms 110:1). "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). "Behold, thy King cometh unto thee" (Zechariah 9:9).

Alongside the emphasis on the coming of Christ as a King of the line of David there is an emphasis on the Suffering Servant of the Lord which stands

almost in opposition to it. The crown of Christ is clear in the Old Testament. But so is the lengthening shadow of the cross of Christ. "My God, my God, why hast thou forsaken me? . . . they pierced my hands and my feet. . . . They part my garments among them, and cast lots upon my vesture" (Psalms 22:1-18). "He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:3-5).

As we read the New Testament, we find what happened in the minds of God's ancient people. In their Scriptures they had both the Crown and the Cross, but the Cross tended to fade away into the background, and the Crown tended to pre-occupy the interest. So it was that, when Christ came preaching and teaching and healing, the first reaction of the people was to make Him King, hoping that He would drive out their enemies and restore the kingdom to Israel. Even His disciples had difficulty in understanding His purposes.

But these lines are not written to chide those of old who misunderstood so grossly their Lord's intention. They are written to point out that there is always tension between the cross and the crown. When we seem to have a choice, we always choose the crown. Power, success, victory—these are the words we love to speak and hear. Suffering, sacrifice, self-giving—these are not pleasant nor welcome aspects of the sanctified life.

One other point. The relationship between the cross and the crown is fixed, and cannot be changed. The only way to the crown is the way of the cross. This was true for Jesus. God highly exalted Him, and gave Him the name which is above every name, that every knee should bow and every tongue confess Him Lord. But it was because He made himself of no reputation, and humbled himself, becoming "obedient unto death, even the death of the cross" (Philippians 2:7-10).

Thus it must be for us. A crown awaits, to be sure, for every faithful child of God. But the inexorable law is: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

God's ancient people failed because they tried to grasp the crown while forgetting the cross. Let us not make a similar mistake in this, our day.



The Cover . . .

There is striking symbolism in a church spire pointing heavenward. The Psalmist said for all

God's people, "I was glad when they said unto me, Let us go into the house of the Lord" (Psalms 122:1). May the joy of worship always be yours.

The Evangelist

in "EVANGELISM FIRST"

THE GOD-CALLED, Spirit-anointed evangelist holds a high position in God's program of Kingdom building. He has been a mighty force in building the Church of the Nazarene and will always be honored in the church. There can be no substitute for his work.

The evangelist senses that he is on a mission, separated and appointed for a gigantic, specific task, namely: to awaken slumbering sinners, inspire discouraged backsliders, create a hunger in the hearts of believers for holiness, and move the saints to deeper concern and greater efforts for Christ and the church. This is not child's play nor the work of a novice, but calls for a trained minister on a mission.

There are those who have been in church and Sunday school for years, but who have procrastinated in the making of a full surrender to Christ and the claims of the gospel. The pastor, teacher, and personal worker have labored with them; but have suffered keen disappointment by their indifference. The evangelist who has carefully studied every avenue of approach to the unmoved and undecided is God's answer in such cases.

The evangelist knows the awakening power of the gospel. He has seen it operate

in a hundred meetings. He knows that men must face God's laws and hear the thunders of Mt. Sinai before they will properly appreciate the grace and mercy offered at Mt. Calvary. He knows that a correct vision of the behavior of the unsanctified heart will bring conviction for holiness and in time will drive believers to so dedicate themselves to God and so to walk in the light that the Holy Spirit can come with His sanctifying fullness.

The evangelist also knows that a stirred, praying church can be the channel through which a community-wide, heaven-sent revival may come. He knows that the active manifest presence of the Holy Spirit is the paramount feature that lifts the spiritual floodgates for the revival tides to roll in.

This is the evangelist's day. He is the man of the hour and is here for just such a time as this.

Let us have *personal* evangelism, *visitation* evangelism, *teaching* evangelism through the church schools, *pastoral* evangelism Sunday morning and Sunday night. But these can never take the place of the well-planned revival led by the God-called evangelist who, by mission, message, and method, is prepared to lead the church in a conquest for souls.

General Superintendent Vanderpool

Editorial Notes . . .

Only three weeks from next Sunday is Easter. Again we shall lay on the altars of our church an Easter Offering for foreign missions. It would be very difficult to overestimate the importance of this particular offering. It is the first Easter Offering of the quadrennium. It will come at a time when the United States is just slowly emerging from a period of economic recession. Some of our people are unemployed, and others are wondering just what the future holds.

Yet the need is tremendous. While the Thanksgiving Offering was the sixth consecutive special offering to pass one million dollars, it now stands at approximately \$1,030,000, \$200,000 less than we prayed and hoped it would be. This means that the

Easter Offering ought to exceed the \$1,250,000 goal in order to take up some of the slack.

I realize we cannot finance our foreign missionary work on two great offerings per year, at Thanksgiving and Easter. There must be the consistent month-by-month payment of General Budgets, with more and more local churches pledging "10 per cent" of their income for world evangelism. Yet these specials *are* important, with their challenge for sacrificial giving.

Thank God for every sacrificial dollar. There are many of them. But, really, there are a great many more of us who *could* give till it hurts at least a little. After all, sacrifice is a relative term. It is a matter of degree. We must *all* do more both in relation to what we have given in the past and in relation to what we have left for ourselves.

LATE NEWS

Telegram . . .

Nampa, Idaho—Christian Workers' Band of Northwest Nazarene College, under capable student leadership of Jerry Groenig, conducted 38 Youth Week revivals, with 58 participating churches, from Rock Springs, Wyoming, to Medford, Oregon, and from Seattle, Washington, to Las Vegas, Nevada. 120 college students traveled 40,331 miles to hold 187 services, with 184 seekers. We are grateful to God for His blessings and to the pastors and churches for their kindness.—Elwood Sanner, Sponsor.

Evangelist W. H. ("Bill") Davis of Henryetta, Oklahoma, died in his sleep on the night of February 9. He preached that evening in a revival service in Central Church in Savannah, Georgia.

Rev. Jack Ford has terminated his ten-year pastorate at Ashton-under-Lyne, and is now the senior resident tutor at the British Isles Nazarene College, Didsbury, Manchester, England.

Rev. George Brown, Perth, (North District) has resigned his pastorate to accept the call to Ashton-under-Lyne (South District). He was inducted to his new charge by District Superintendent J. B. Maclagan, who was assisted by other Nazarene ministers from the Lancashire Zone.

Rev. Iretha Darnell sends word from Scottsburg, Indiana: "Just closed best revival of my ministry; 36 spiritual victories, several definite cases of divine healing; 151 'brand-new' people attended. Naomi Meadows and Eleanore Reasoner, evangelistic workers."

Rev. Leslie G. Hands, Hull, Yorkshire, is now pastor of Dewsbury, Yorkshire. The induction service was conducted by the district superintendent, assisted by Rev. W. B. Kelly, Leeds, and other ministers from the Yorkshire Zone.

Rev. J. R. Weatherill, Fenton, Stoke-on-Trent, Staffordshire, has resigned his pastorate to accept the call to Oldham, Lancashire.

Rev. Leslie Evans, who has returned to England after serving on the Canada West District, has accepted a unanimous call to the church at Fenton, Stoke-on-Trent, Staffordshire.

Rev. G. J. Green, Sale, Cheshire, has resigned his pastorate to accept a unanimous call to the church at Hull, York-

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shire. Mr. Green is a visiting lecturer at the British Isles Nazarene College in Manchester.

Rev. A. Leslie Baxter, who for the major portion of thirty years has been pastor of the North Watford Church, Hertfordshire, has tendered his resignation and is retiring from the active ministry. The church was crowded for his farewell service. His retiral will be a great loss the church and to the British Isles South District.

Word has been received that "Mrs. T. C. Phipps, wife of the pastor at Barnsdall, Oklahoma, died Sunday morning, February 12. Funeral services at Barnsdall and Henryetta, Oklahoma, with Dr. I. C. Mathis, district superintendent, officiating."

After pastoring in Carl Junction for four years, Rev. Bill Lakey has accepted the call to the church in Mountain Grove, Missouri.

Professor Walter J. Hildie, connected with our Pasadena College for twenty-two years, died in Pasadena, California, on February 7.

IN THE CENTER OF HIS WILL

By EDITH ROBERTS

*When I watch a glowing sunrise
Heralding another day,
Then I gaze as though enchanted
At the sky in bright array.
While I look in admiration,
I receive a glorious thrill
As I ask the Lord to keep me
In the center of His will.*

*When I walk the lonely highway,
Or the crowded thoroughfare,
If I see someone in sorrow,
Or with burdens hard to bear,
Then I call upon my Saviour,
Ask for love my heart to fill;
For I want to be a blessing,
In the center of His will.*

*When I've seen my final sunset,
And my life on earth is through,
I will enter heaven's portal
If to God I have been true.
If I've lived each day to serve Him,
Broken hearts with peace to fill,
Then I'll be so glad God kept me
In the center of His will.*



New Testament Evangelism

By **LESLIE PARROTT**
Pastor, First Church, Flint, Michigan

FOUR GREAT REVIVALS

are recorded in the New Testament. The first occurred in the Jordan River area near Jericho with a wilderness evangelist named John.

Jerusalem, Judea, and the surrounding area were shaken by another New Testament revival recorded by a Greek physician named Luke. He tells the story to an unknown friend of his called Theophilus. It seems that there were about 120 followers of Christ who waited in prayer and meditation because Jesus had "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts 1:4). The promise was for a new kind of baptism, not a ritual fulfilled in Jordan as an outward sign of an inward work, but an inward work effected by a strange new presence of the Spirit who cleansed and filled the soul. The Holy Spirit came all right, and so did a revival. Miraculous signs and power were evidenced. The 120 were transformed. Thousands were saved, even in a single day.

A third New Testament revival also is recorded by Dr. Luke. It occurred in Samaria through the ministry of a church board member, Philip. The results were unbelievable by our standards of revival success today. In fact, the momentum of the revival captured the attention of the First Church in Jerusalem, which sent their pastor, Peter, and his associate, John, to continue the meetings and to preach holiness to the people.

The fourth great revival came to the city of Ephesus through the ministry of St. Paul. Paul asked the Ephesians, "Have ye received the Holy Ghost since ye believed?" They answered, "We

have not so much as heard whether there be any Holy Ghost." Immediately, Paul accepted the challenge; and as he began teaching the congregation "the Holy Ghost came on them; . . . and all the men were about twelve" (Acts 19:2-3, 6-7). But the Holy Spirit on a dozen men resulted in a revival which shook the city of Ephesus and at one point even provoked a riot by the tradesmen who saw the revival as a threat to the image-making business.

These four revivals then, John the Baptist at the Jordan, Peter at Pentecost, Philip in Samaria, and Paul in Ephesus, constitute something of a New Testament pattern for mass evangelism. The next question is this: Wherein were these four revivals different and wherein were they alike?

First, it is evident that the methods and manners of the four evangelists were different. John the Baptist was a rugged individualist, peculiar in dress, and somewhat flamboyant in manner. People in his meetings were struck with awe and wonder as they watched and listened. Peter was an ex-fisherman, impulsive and often unpredictable. Philip was a layman of limited gifts. Paul was a Roman citizen, urbane and cosmopolitan in outlook, preaching with intellectual and spiritual power. Therefore the secret of success in these revivals was not directly related to the personality and manner of the evangelist.

Some have tried to evaluate revival preaching in terms of the intellect. Here again the spectrum is wide. Paul was a Sanhedrin man with an education equivalent in modern times to several years of university graduate study. Peter was a self-made

Schoolboys in

OKINAWA



"THESE ALSO we must bring" to Jesus. The streets of Okinawan villages are crowded with children. Eager, intelligent, filled with curiosity, they flock to our little Nazarene meeting places, crowding them to overflowing. They peep in the windows and the doors. They follow the missionaries along the streets. They reach eagerly for tracts and Christian literature.

Just children, you say. Yes, just children, but much more than that, too. In the hands of these chil-

dren, and others like them in every nation, lies the destiny of tomorrow's world. These children are being educated to a degree the world has never known before. Proudly they display their skill by reading every scrap of printed matter they can find.

Other ideologies are spending millions to capture their eager, searching minds. Jesus Christ gave His life for their immortal souls.

How shall they learn of Him? What are we—Nazarenes—doing to give them Jesus?



Forty-three million people are born into pagan nations every year; two million new heathen are reached with the gospel every year, by all of Christendom. What shall we do to bridge this terrible gap?

Let us make the Easter Offering our personal expression of our gratitude to Christ for His death for us; and our determination to do our best to give Him to a lost world!



city of Ephesus. Philip was reserved for the heretics of Samaria.

There are other differences as well. John's revival emphasized repentance, Peter preached on prophecy at Pentecost, and Paul on a second crisis. John spoke as a prophet, Paul as a missionary and theologian. Peter and Paul were more concerned with founding churches and establishing lasting organizations than John and Philip, while John and Philip showed more interest in baptism than did Peter and Paul.

But in spite of all their sharp differences, there is a striking similarity in these revivals. Like a single gold thread which is woven into the warp and woof of a tapestry, there is a single central characteristic in these four revivals—the evident presence and working of the Holy Spirit.

John, according to the angel, "was filled with the Holy Ghost, even from his mother's womb" (Luke 1:15). On the Day of Pentecost "they were all filled with the Holy Ghost" (Acts 2:4). At Samaria, Peter and John "laid . . . their hands on them, and they received the Holy Ghost" (Acts 8:17). And while Paul preached at Ephesus, "the Holy Ghost came on them; . . ." (Acts 19:6).

Men of themselves could not accomplish the results of these revivals. The places where they worshiped were shaken, miraculously people from many nations understood in their own language, nervous disorders such as palsy were quieted, lepers were cleansed, wrong attitudes were changed, and, most of all, sins were forgiven.

How then does the Holy Spirit come? What requisite is there for His outpouring? The answer is the one word, *faith*. Ten days of prayer at Pentecost, self-abasement in the Jordan wilderness, preaching at Samaria, teaching and laying on of hands in Ephesus were all human preparations for a divine work. But the Holy Spirit is never poured out in sanctifying power or in revival fire except by faith. Faith is the key which unlocks the power that ushers in revival.

Perhaps this is an oversimplification, for faith does not stand alone. Faith is bolstered by works. By faith we believe the Holy Spirit will bring revival, but this faith is proved by our works. After we have faith for a revival, then we begin to work like God was already bringing it to pass. As we begin to prove our faith by our works, the contagious optimism begins to spread to others. The Holy Spirit energizes our minds and our wills to think and to do those things which bring revival. And faith is amazing; for when we begin to act like revival is at hand the Holy Spirit not only works through those of confident faith. He begins to move on cold and discouraged Christians, on the backsliders, and on the unsaved.

I have seen a church transformed by this contagious, optimistic faith. The services became dif-

preacher, an ex-businessman. John the Baptist had an unusual home training but shunned the traditional pattern of adult Jewish religious training for the ascetic life of the wilderness. Philip was a layman without the equivalent of training generally considered necessary for a religious leader.

Even the areas and types of people involved in the revivals varied. John preached on the riverbank. Peter ministered to the world's greatest religious center while Paul preached in the pagan

ferent; even sinners and first-time visitors could not gainsay the atmosphere of the church. A half empty choir was filled. Altar calls became a source of great rejoicing. "Old hard cases" were converted. The number of church visitors doubled, finances increased, and new families began coming. We still have the same pastor, the same church board, the same location, and some of the same underlying problems which the church has faced for years—but things are different now! The manner and mode of revival may shift with times and circumstances but the essence is the same. New Testament evangelism or twentieth century evangelism is still the work of the Holy Spirit.

Evangelism in 1961 and beyond

By MEL-THOMAS ROTHWELL

Professor of Philosophy, Bethany Nazarene College, Bethany, Oklahoma

PULPIT-CENTERED EVANGELISM, the established medium of soul winning of the past, will close ranks with a dynamic partner, personal evangelism, expanding the action of minister and member in an all-out quest for souls.

This will be the keynote for evangelism in 1961, and the years succeeding it.

A witnessing crusade already under way has helped clear the lines and provide the needed impetus for the spiritual thrust. This order is not an experiment; evangelism is the nature and nerve of Christianity. The blood stream of the Church is oxygenated, reddened, and enriched by the air it breathes in the rugged terrain where evangelism prospers. The labored breath of the Church as it goes "a little farther" in the unexplored areas of the world, seeking the lost, fills its throbbing veins with a full measure of hemoglobin which reaches every fiber and cell of its body and being.

Before the advent of radio and television, the Church was a center of interest. There was little competition encountered in its quest for priority. A lively musical program with an evangelist would pack almost any church. Even an able speaker, especially if he was somehow different, would bring droves out to service. With community interest focalized in the church, pulpit evangelism was proper and effective. Converts were numerous and the Church thrived on the results of revival.

Then, the radio, and later television, came into prominence. Nearly every housetop sported an antenna. Community interest shifted from the Church to the screen. The Church could not compete with the caliber and cost of "the new look." Revival and Sunday night drop-out was felt almost at once. Even though one could not charge the total loss to air wave rivalry, undoubtedly it did account for a major percentage of church attendance failure.

Faithful church members were in their places for Sunday services and revivals; but sinners and backsliders, with thousands of good prospects from nonevangelical churches who attend our services regularly or occasionally, were absent from their usual places, and the Church began to sense acutely the heavy losses.

The field of evangelism changed. In many instances all the evangelist had to work with were church members, most of whom were loyal, sacrificing saints who needed encouragement more than anything else, for they were the principal sufferers, facing distressing losses in churches for which they had given their time and money and much of their lives. Pastors recognized this gradual recession and were disturbed. Evangelism was not "getting the job done," and the revival as a church asset came under question.

Abrast of their times, sensing the moods and changes affecting the church, the leaders of the Church of the Nazarene prayerfully launched compensating efforts to offset these vitiating trends. The Mid-century Crusade was the initial move. The momentum has increased, and the present quadrennium has evangelism as its heart and passion. Properly, it is to be built around the expanded program of evangelism as a two-pronged thrust—pulpit and personal. Evangelism for 1961 and beyond, therefore, must be geared to this broadened concept.

How to do it is no doubt the question uppermost in every evangelist's mind. To offer some answers to this question is the purpose of this discussion: answers that are not conclusive, all-wise, or final, but clues we hope that will help, somehow.

First, the evangelist must be conscious of the change, of the new approach. He will need to familiarize himself with the over-all program of the church, and especially with the plans of the Department of Evangelism, which has been so effective in the forward look of the church during the past four years. He should become familiar with the purposes and procedures as outlined by

Our concern for others as expressed in the Easter Offering will be a measure of our devotion to Christ. Are we ready to follow Him in a life of disciplined self-denial, that we may do more for those for whom He gave His life on Calvary? Remember April 2!



OPEN DOORS!

Letters from Nazarene missionaries tell of them constantly—open doors for our message through evangelism, education, medical service, literature, radio.

Can we enter? Will we enter? Only if the people called Nazarenes contribute A LARGER PORTION for world-wide evangelism. As our greater giving for local church expense contributes to our privileges, *let greater giving for missions spell out our sense of responsibility.*

Hugh C. Benner

General Superintendent

alert leaders who have the vision and genius to initiate productive enterprises in the area of evangelism. His individualism need not be lost in the mighty co-operative thrust.

Second, the evangelist may find it necessary to alter his former methods, and even some of his messages, so as to include new factors in the

changing scene, unless he has been committed already to a pulpit-personal approach in soul winning. The change of methods would involve the need of personal evangelism as a part of the whole process of revival, and the change of message would expand his preaching to include careful instruction on personal soul winning.

Third, the evangelist will need in his ministry some means and plans to help the church in its outreach. This probably will include teaching laymen what to do and how to do it. It may be necessary and advisable in many instances to conduct well-planned visitation programs in connection with the revival which will actively direct the laymen in their personal work.

Fourth, the evangelist must contribute as much as possible to the general church uplift. Even though he is not a medicine man with a bag of nostrums to cure every church ill, he can enlarge his usefulness by reaching every department of the church, for the church has become a part of the field. As changing conditions have thrust upon the pastor the dire need of adjustment, so also must the evangelist sense the advancing demands upon him and rise prayerfully and humbly to meet the challenge.

In my opinion, this is the outlook for 1961 and beyond. With God's help we can meet the situation with courage and candor and win the victory for His glory.

The Patient Pilgrim

By JACK M. SCHARN

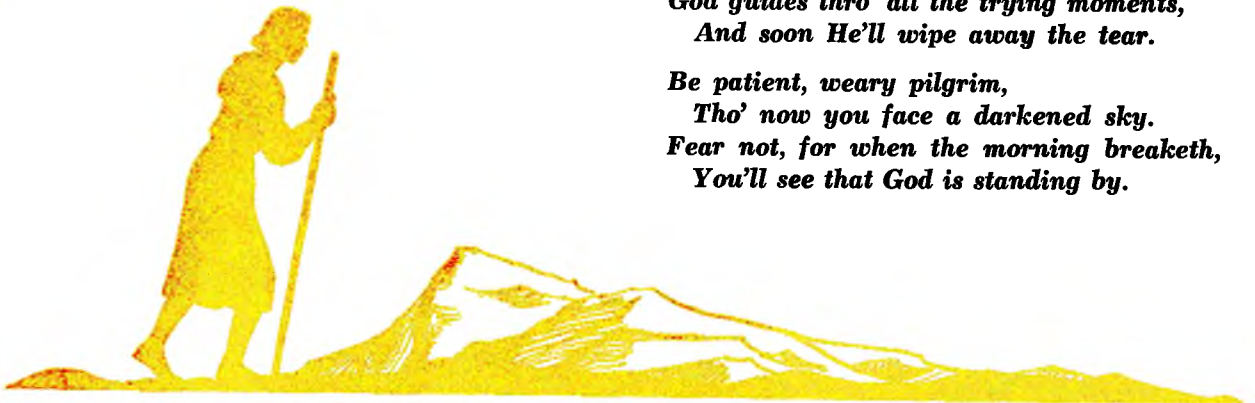
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*Be patient, weary pilgrim,
Tho' darkness drifts across life's way.
The gathering shadows of the evening
But promise thee a brighter day.*

*Be patient, weary pilgrim,
Thro' hours of much depressing pain;
God knows how much His children bear—
He'll sanctify it to your gain.*

*Be patient, weary pilgrim,
Tho' trials cause your heart to fear;
God guides thro' all the trying moments,
And soon He'll wipe away the tear.*

*Be patient, weary pilgrim,
Tho' now you face a darkened sky.
Fear not, for when the morning breaketh,
You'll see that God is standing by.*



A Great Revival Through a "SOLEMN FAST"

NO ONE could have read the proclamation written by our general superintendents in the recent issue of the *Herald of Holiness* (February 22) calling for a "Solemn Fast" without his heart being stirred. I thought of the word of God to Ezekiel, "O son of man, I have set thee a watchman unto the house of Israel" (33:7), and surely in this proclamation our general superintendents were sounding a call from the watchtower.

The burden of the prayer of my heart when I read their proclamation was, "Lord, send a great revival through this 'Solemn Fast' and let it begin in me." How wonderful it would be if following such a "Solemn Fast" in our church, indifference could be melted, cold hearts could be warmed, and dry deserts become as the garden of God! Oh, that the south winds of revival would blow again!

Have we ever really seen a church-wide revival? Areas of our church have experienced gracious outpourings of the Spirit of God; but, oh, for a mighty church-wide revival!

In almost every instance where real revival has come, it has begun in the heart of some one individual. I have said so often, "I want to be ready when the revival comes, all prayed up, fully blessed, ready, waiting, yes, even longing." But I have been asking myself of late if that is quite the right attitude to have.

Are we guilty of assuming that revivals come only in cycles and that we must wait for the cycle to return? Are there tides in the love of God, or cycles of the Holy Spirit? Does God love more at one time than at another? Does the gracious ministry of intercession fluctuate? "He ever liveth to make intercession for us" (Hebrews 7:25). I have come to realize that God is always willing, and that the Holy

Spirit, whose work it is to convince of sin, of righteousness, and of judgment to come, is always looking for someone through whom He may carry on His work. As far back as in Hezekiah's day and down to our time, revivals have always begun in the heart of an individual.

This spiritual awakening I long for would lead to a revival of old methods and perhaps an employment of new methods. But some say, "No new methods for us." It could be this is the crux of revival withheld—our unwillingness to follow the leadings of the Spirit of God.

If prayer for revival is to be effective, it must be sincere to the point of desperation. There must be a willingness to follow the leadings of the Holy Spirit to the point of utter abandonment. Added to this desperate, sincere, intercessory prayer and this utter abandonment to the leadings of God's Spirit there must be faith—faith in God's ability and God's willingness to send revival in our day.

And so, for me, throughout the "Solemn Fast" there will be a cry that shall come out of my heart, much like the cry of the disappointed, distracted, and almost despairing father of the devil-possessed boy, "If thou canst do any thing, have compassion on us, and help us" (Mark 9:22). Jesus replied then, and I believe will reply now, by putting the *if* in the right place when He said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

What would happen if in desperate sincerity, in the spirit of utter abandonment to the leadings of God, and in faith during the period of "Solemn Fast," the people called Nazarenes would pray, "O God, send a revival, and let it begin in me!"

By EDWARD LAWLOR, Secretary, Department of Evangelism

The "One" BAPTISM

One Lord, one faith, one baptism (Ephesians 4:5).

By **ROSS E. PRICE**
Professor, Pasadena College, Pasadena, California

A LADY in Red Lodge, Montana, once told me of a local minister who sprinkled her daughter upon receiving her into the church, promising her that if she was not satisfied with her baptism when spring came and the ice had gone out of the creek, he would then baptize her by immersion. Her immediate observation was: "What guarantee did that minister have that my daughter would not die before springtime?" Evidently she believed that one mode of baptism only would insure her daughter's entrance into heaven.

This verse of scripture has often been used by men who championed different modes of baptism as referring to their own particular mode only. It seems that they have missed the true intention of the Apostle by making such use of his statement.

I.

What did the Apostle intend by this reference to baptism? We will get an answer best by turning to John the Baptist himself. A portion of one of his greatest sermons is preserved for us in Matthew 3:11-12: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Looking at John's plain declaration here we might ask: Which of the two baptisms referred to by John here do you think he himself considered to be the greater? The symbolic rite he administered as an outward sign of an inward work of grace; or the mighty work of Jesus in the baptism with the Holy Spirit and fire which accomplishes the purging of the threshing floor of the human heart, burning up all the chaff and blowing out all the dust and dirt? Further: which of the two persons administering baptism was the greater,

John or Jesus? Here it is important to remember that Jesus never did baptize except with the Holy Spirit; water baptism, whenever administered, was done by His disciples only (John 4:2).

It is a puzzle to think that many people are willing to listen to John about one baptism but not about the other. Dr. H. C. Morrison once said: "I have never been able to understand how it is that persons can receive John's testimony with regard to water baptism, and reject it with regard to the baptism with the Holy Ghost, for as surely as John administered the one, he promised that Christ should administer the other."

What baptism do you suppose the apostles considered supreme? Paul declared, "Christ sent me not to baptize, but to preach the gospel" (I Corinthians 1:17).

The Bible does not say, "Without water baptism no man shall see the Lord," but it does say, ". . . holiness, without which no man shall see the Lord" (Hebrews 12:14). This holiness is the result of the baptism with the Holy Spirit administered only by Jesus.

There were in Biblical times various baptisms with water, but there has been only one real baptism with the Holy Spirit, and no man can administer this.

Now, if it is a rite or ceremony that is referred to here in this verse from Ephesians, then how is it that there is no mention of the Lord's Supper? Dr. Godbey notes that this is a spiritual chain of seven links referred to here, and he objects to the insertion of a link of water. He says:

We take it for granted that no one . . . will be so foggy as to see water here in this beautiful golden chain of seven links, which lifts humanity up to God; you would not be so inadvertent as to insert a water link, as in that case your chain would be as weak as water, and lift no soul up to glory. This most assuredly is the baptism of the Holy Spirit and fire (Matthew 3:11), administered by our Savior to his own children exclusively.

Surely if the Apostle had meant to indicate a rite here he would not have omitted mention of the Lord's Supper. Here, then, is the solution to the puzzle that confronts many a commentator on this passage.

II.

What is the true identity of this "One Baptism"? Some people mistakenly seek to distinguish between entire sanctification and the baptism with the Holy Spirit. There was no such distinction on the Day of Pentecost. There, and then, we must agree, the disciples were baptized with the Holy Spirit. What did it accomplish for them? It cleansed and purified their hearts (Acts 15:8-9). It empowered them for witnessing and service (Acts 1:8). Now they were indwelt by the Holy Spirit (John 14:17). This is exactly what sanctification accomplishes.

It was a crisis experience just like the baptism

of repentance which John the Baptist preached, and just like the water baptism which symbolized it. This Holy Spirit baptism is more than a dedication or a separation, though it must be preceded by both. It is a mighty renovation of the spiritual man. But all the water of Neptune's ocean poured over a man's body can never wash away sin from his soul. Only when Jesus baptizes with the Holy Spirit is the heart purified.

On Matthew 3:11-12, Dr. H. Orton Wiley observes:

Nothing can be more evident than that (a) the baptism with the Holy Ghost effects an internal spiritual cleansing which goes far deeper than John's baptism. One was for the remission of sin, the other for the removal of the sin principle. (b) This baptism is applicable to Christians only, not to sinners. (c) The separation is not between tares and the wheat, but between the wheat and the chaff, or that which clings to it by nature. Sinners are never regarded as wheat, but always as tares. (d) The wheat thus separated, will be gathered into the garner and preserved; the chaff will be burned, or destroyed with unquenchable fire. The chaff referred to here is not the wicked, but the principle of sin which cleaves to the souls of the regenerate, and which is removed by Christ's purifying baptism.

Only such an experience will make believers "one body" regardless of their denominations, servants of the "one Spirit," filled with the "one hope" of their calling (I John 3:3), subjects of "one Lord," and imbued with "one faith"; because they are all recipients of the "one baptism" and children of the "one God" who is above all (sovereign), and through all (dynamic), and in all (abiding, comforting, teaching, leading, and uniting). And water baptism can never accomplish this.

III.

This baptism is for the regenerate only! Just as surely as water baptism is not for unbelievers, so the baptism with the Holy Spirit is not for the unregenerate; it is subsequent to, and must be preceded by, the new birth. One must become God's property before he can be sealed as His very own by the Holy Spirit of promise.

Only a baptism of this order will qualify for heaven. The one supreme baptism must be the one that purifies the heart (Matthew 5:8 and 3:12). No unclean thing (not even an uncleansed spirit or disposition) can enter heaven. If one should have to miss either water baptism or the baptism with the Spirit, it would not be hard to decide which is the more important. Thank God, one can and should be baptized with water, and one can and must be baptized with the Holy Spirit. It was a great day in this writer's life when Rev. L. G. Nees, Sr., baptized him by immersion in Sheep Creek in Montana, but it was a greater day when Jesus baptized him with the Holy Spirit in the same western state.

Have you been baptized by Jesus? He is the true Minister of the heavenly sanctuary. I recall

the testimony of Rev. J. A. Kring (now gone on to heaven and waiting inside the Eastern Gate). He was baptized first by sprinkling; then someone told him that was not good enough so he was baptized by pouring, and when told that was not good enough he was baptized by immersion. But he declared that none of these would really prepare one for heaven. He had, since these, been baptized by the Holy Spirit, and the pure heart maintained by that indwelling Spirit became his assurance of heaven.

The "one baptism" for you, friend, is that which purges the entire personality in "entire sanctification"; so, may "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thessalonians 5:23-24).

Will you be baptized in this faith?

Baptized with the Holy Ghost?

To be free indeed, 'tis the power you need,

Baptized with the Holy Ghost.

After Winter

By
CHRISTINE
WHITE



*Before the blossoming of spring,
With redbirds gaily caroling,
Before the days of blue and gold,
Lies Old Man Winter, bleak and cold.*

*Beneath the pure white shroud, the earth
Softly sleeps; on every hearth
Bright fires warmly gleam and glow,
And trees are pruned that fruit may grow.*

*After the time of storm and rain,
Thro' death comes life, thro' loss comes gain;
Then with this truth let all hearts ring,
In Christ is our Eternal Spring!*

The Person of Whom God Is Not Ashamed

By JOHN F. HAY

Pastor, Loudendale Church, Charleston, West Virginia

When I was a small boy, my parents used to give me instructions as we would plan to visit friends. The final words were these, "Now don't make us ashamed of you today," or "tonight." I knew well what was included in this brief message of desire and warning. My folks meant for me to put on my best manners, and act just as they had taught me to act. If I had always done this, there would have been no reason for them to be ashamed, or for me to suffer the consequences that followed.

In one sense of the word this is the exhortation each of us hears from God. God desires, and will have, a people of whom He is not ashamed. He must have a people He can put on display to a sinful world and not be ashamed of them. He must have a people who will reflect His holy character. He must have a people who will reflect saving and sanctifying grace. How wonderful it would be if every so-called Christian were a person of whom God was proud!

We are not left to wonder if God is proud or ashamed of us, for He has explained in His Word the type of person of whom He is not ashamed.

First of all He says, "I am not ashamed of the person who is not ashamed of Me." This is found in Mark 8:38, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

One of the major reasons our personal evangelism does not go to the depths it should is that too many of us are ashamed to be personal evangelists. It is easy to testify Wednesday night, but then we must not be ashamed to testify wherever we are and have the opportunity to do so.

Along this line we are brought face to face with the question of being more ashamed of thanking God for what He has given us in the restaurant than in the confines of a Christian home. He says, "If you are ashamed of Me, then I will be ashamed of you!"

The person that is not ashamed of God is not ashamed of the simplicity of His way. God requires nothing that will make you eccentric or make you feel ashamed. However, the enemy will try to make God's standards seem out-of-date and needless. God's way will make you stand out, but this should give you opportunity to witness as to what God can do, not gloat in self-righteousness.

God's way is Christian simplicity. This includes simplicity in living, simplicity in dress, or modesty, simplicity in actions, or swallowing pride when it would exalt self, and simplicity in adornment. Anything which draws attraction to self and raises a question as to godliness can just as easily be left off for the sake of the gospel.

Secondly, He says, "I am not ashamed of those who are sanctified wholly." "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11).

One reason God is not ashamed of the sanctified is that the shameful nature has been taken out—the shameful nature of fear and weakness, the shameful nature of pride and lust for the world, the shameful nature of anger and bitterness, and the shameful nature of revenge and grudge holding. Thank God, we do not have to work this shameful nature out, but God will purge it out with sanctifying fire!

Then, God is not ashamed of the sanctified, for there is a oneness between Him and them that binds them together with bonds of love. In the sanctified, God's work is their work, and their work is God's work. Of those who are sanctified wholly, consecrated to God, cleansed from the carnal nature, filled with the Holy Spirit, and doing the work of God, He is not ashamed. Of this person God can say to three worlds and the prince of hell, "Have you observed My servant?"

Finally, God is not ashamed of those who are not ashamed of themselves. I John 3:19-21, "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

There is a very close relationship between condemnation and shame. Either of these conditions will stifle the Christian's experience. If our hearts, or real selves, make us ashamed, how much more is God ashamed, for He is greater than our hearts!

To one day stand before God we must have holy boldness, and this can never be if we are ashamed of ourselves. We must be sure that we are walking in all the light God has given us and satisfied that we are fulfilling His known will.

Those who have lived above shame and found favor with God will receive the final reward from Him. This will include all those of whom God is not ashamed.

FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

Prayer Request, Japan

Please pray for Mrs. Wendell Woods, Japan. She became sick several weeks ago with what was thought to be the mumps, but as it developed, was re-diagnosed as phlegmon, an infection that affects the soft tissue of the neck. She ran a high fever and there was considerable swelling. The hospital put her into ice packs for three days and brought the fever and swelling down, but the infection is still present. They are treating her and are hopeful of a speedy recovery. Mrs. Woods would appreciate your prayers that God will indeed restore her to health and enable her to return home to her family.

New Missionaries

Melanie Jayne McCroskey, born in the Philippine Islands, January 25, 1961, daughter of Rev. and Mrs. Robert McCroskey.

Cheryl Lea Lowry, born in Nyasaland, January 28, 1961, daughter of Rev. and Mrs. Thomas Lowry.

Missionaries Moving

Miss Mary Miller has returned to Peru for her second term of service. Her address is: Apartado 193, Chiclayo, Peru.

Dr. and Mrs. William Eckel have returned to Japan. Their address is 229 Tamagawa Oyama Cho, Setagaya Ku, Tokyo, Japan.

Rev. and Mrs. Paul Dayhoff have returned to Africa for their second term of service. Their address is: Box 3, Stegi, Swaziland, South Africa.

Rev. and Mrs. Lyle Prescott have moved to 1637 Oxford, Pasadena, California. Please make this correction on your address list for missionaries.

Just in Time!

I had vacation Bible school the first week in January, and on the last day I was really stuck for prizes, for I wanted to give them something to take back to school. I came home to search for something I could use, and there was a parcel from the U.S.A. with just what I wanted. It was wonderful that it came just in the nick of time.

Vacation Bible school went very well again this year. The children love it. I watched one little girl when it was announced in Sunday school. She looked at me, opened her eyes wide and made her mouth as if to say a big "Oooo" and almost clapped her hands. Sure enough, she was there for every session. They

all seemed to have a good time and so did I. I had plenty of helpers this year, which made it easier. We had 132 children in the school, and about thirty were out for prayer.

Sunday school numbers also keep up despite the summer, rain, ploughing, hoeing, and shepherding the cattle—all work that the children do. We have Sunday school at six o'clock in the morning so that the shepherd boys can come before they take the cattle out for the day.—ABIGAIL HEWSON, *Union of South Africa*.

Assembly in British Guiana

Our recent district assembly in British Guiana revealed that this has been one of the best years the Church of the Nazarene has known in British Guiana, spiritually, numerically, and financially, for which we praise God. Our membership increased 15 per cent; our giving, 13 per cent; and our money raised for general interests, 27 per cent. This makes British Guiana a 17 per cent district in general giving.

The N.F.M.S. and the N.Y.P.S. both showed gains in membership and giving.

In the last service of our assembly the theme "Evangelism First" was presented, and the missionaries, pastors, and laymen gathered around the altar to pledge themselves wholeheartedly to the cause of evangelism in British Guiana.

No Packages or Cash, Please

Please don't try to send packages to missionaries in Nicaragua. Many times the duty is more than 100 per cent of the price of the article. And please, please don't send cash in letters to us. If you wish to try to send money, send it through our Department of Foreign Missions in Kansas City. It will reach us safely. One family received a one dollar bill in a letter and the officials fined them seventy cents for tempting the mail carriers to steal. So please don't try.—BOB PITTMAN, *Nicaragua*.

Evangelism in Formosa

By L. C. OSBORN, *Formosa*

Recently it was our privilege to serve as evangelist for five days at Christ's College here in Formosa.

Never were we in a place where it was easier to preach. The singing was excellent and a spiritual atmosphere prevailed from the very beginning. One night twenty-six young folk were forward for prayer and seemed to pray

through to victory. Some of them prayed until almost midnight.

After our meetings were over, those whose hearts the Lord had touched in a special way caught a vision of the lost about them and organized an evangelistic band. They went down to a nearby village, where there is no church, and held an open-air service for those who had never heard the gospel before. They returned to the school with a glowing testimony to the mighty power of God in transforming souls.

The president of Christ's College has thrown open his school for us to come any time to speak in his chapel, and even to use his personal office as a quiet place in which to pray and instruct hungry students in the way of the Lord.

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for
March 12:

The Holy Spirit Is Promised to Us

SCRIPTURE: John 14—16 (Printed: John 14:15-17; 16:1-13)

GOLDEN TEXT: *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).*

Please, sir, do not plunge headlong into this article. Nor into the scriptures from whence it is taken. Holy ground is before us. Unlike Moses, we shall keep our shoes on; like Moses, we desire to do some outward act to demonstrate our awareness of God.

Perhaps we should pray. First, because the last days of our Lord's life are before us. Secondly, because our Lord opens to us the lofty mystery of the Holy Spirit. Thirdly, because our ears are dull of hearing and our eyes are dull of seeing and our hearts are dull on receiving.

Like Bartimaeus beside the roadside we need to cast away the ecclesiastical garments which bind us, come to Jesus, and have our eyes opened. Yes, yes, I



Servicemen's CORNER

From England

"I would like to take this opportunity to tell you how much my husband and I enjoy the papers we get. We have no holiness church to go to here in England. Our chapel doesn't offer much. We look forward to our church papers and read them all. The Lord has been so very good to us. We are so happy with Him and do love Him so much. We are glad for His saving and sanctifying power. Just keep up the good work for all servicemen and their families."

—S/SGT. and MRS. HENRY JOEDEMAN

Discharged

"In reply to your recent inquiry as to my current address, I am taking this opportunity to express my thanks for the wonderful work being performed by your commission. It is indeed encour-

aging to know that regardless of assignment, no matter how remote or how near, the Church of the Nazarene is always there in the form of good Christian literature. My family and I have greatly enjoyed the literature sent to us.

"I recently completed my tour of active duty with the air force and am now subscribing to your literature through my local church. Again, may I say *thank you* for your fine service to the men in uniform."

—DERWOOD D. ANDERSON

From Germany

"I am soon to be reassigned to a new post in the States so I am sending along my new change of address so I can continue to receive my Nazarene periodicals. My wife and I have really enjoyed receiving them while stationed in Germany, and don't want to miss any if it can be helped.

"We also want to thank the Servicemen's Commission for all they are doing for us in the armed forces. May God's special blessing be on those who are engaged in this great program."

—LEROY A. FLADSETH

.....

NAZARENE SERVICEMEN'S COMMISSION

Paul Hester DIRECTOR

.....

know, the Cross confronted Jesus. And it confronts us. But the whole story cannot be grasped until the Holy Spirit has illuminated our minds. Until what Jesus accomplished in His body on the tree has happened in our bodies by the Holy Spirit, the New Testament is written in pen and ink on pages of paper—and not in our hearts by the living Spirit of God.

The passion of our Lord? Was it not His death? Yes!—be there no mistake about it. But methinks alongside this there lay the corresponding burden of causing His followers to see the connection between His going and the Holy Spirit's coming. If they saw not this, His death would end on the knoll; if they saw it, it would go to the ends of the earth. If they saw not this, totally inadequate would they be to continue His cause; if they saw it, nothing could stop them.

Blessed be God!—they saw it. Not immediately, but they eventually understood. And be not upset with them on their slow rate of growth. What about yourself? Has the Comforter come to your heart? Does the Strong One equip you?

And about the Cross. Don't be alarmed. It happened as it is recorded. But, you say, I neither understand nor feel that it has. Then, friend, the Holy

Spirit has not yet entered your life. Don't hedge. Admit it. Yield. Seek help. The historical Christ desires—oh! how He desires!—to become your personal Saviour now.

Into your life the Holy Spirit waits to

come. He has been promised! He will come!

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Home Missions



ROY F. SMEE, Secretary

27 Districts Organize New Churches

October to January was a period of Home Missions Harvest in the "Evangelism First" emphasis. The goal was for every district to organize a new church during this time. The following twenty-seven districts succeeded in reaching this goal and are to be commended. Those marked with an asterisk (*) organized *two* new churches during this period.

DISTRICT
*Alabama
Australia

DISTRICT SUPERINTENDENT
L. S. Oliver
A. A. E. Berg

Canada Atlantic
Canada Central
Chicago Central
Dallas
East Tennessee
Georgia
Gulf Central
Idaho-Oregon
*Illinois
Joplin
Kansas
Kansas City
Michigan
Nevada-Utah
New Mexico
New York
Northeastern Indiana
Northwestern Illinois
Oregon Pacific
Pittsburgh
*San Antonio
*Southwestern Ohio

Bruce Taylor
H. Blair Ward
Mark R. Moore
Paul H. Garrett
Victor E. Gray
Mack Anderson
Warren A. Rogers
I. F. Younger
Harold Daniels
Dean Baldwin
Ray Hance
Jarrette Aycock
Orville L. Maish
Raymond B. Sherwood
R. C. Gunstream
Robert Goslaw
Paul Uptide
Lyle E. Eckley
W. D. McGraw, Jr.
R. B. Acheson
James Hester
M. E. Clay

Washington
Washington Pacific
West Virginia

E. E. Grosse
B. V. Seals
H. Harvey Hendershot

In addition to these twenty-seven districts, our first church in American Samoa was organized during this time, sharing in the "Evangelism First" thrust through Home Missions. In all, thirty-two new churches were organized in the four-month period and a total of thirty-seven churches have been started since the General Assembly. We trust that all remaining districts will join these twenty-seven with a new church in the next few months.

Inactive Church Reorganized

Often it is as difficult to get an inactive church operating again as it is to organize a new one. The Life Line Church in South Arkansas had been closed for several years. A pastor was appointed, Rev. George Prentice, and the church and parsonage redecorated and painted. Renamed the Sheraton



Park Church of the Nazarene, services were begun on January 22, with twenty present. Prospects are good for the future of this church.

The former church has been carried with a membership in the district journal, so this cannot count officially as a new church, but, in active results for the Kingdom, it is another place for the salvation of souls. Dr. A. Milton Smith is district superintendent.

First Church in Western Australia

District Superintendent A. A. E. Berg visited Perth, West Australia, in early December, when the first Church of the Nazarene in that state was officially organized. Rev. D. G. Spall assumed pastoral responsibilities and local church leadership. During the superintendent's visit land was purchased in the Mt. Yokine suburb, which is a new and growing area in Perth, with wonderful promise for the Church of the Nazarene.

Budget Briefs

The amount of Home Missions budget spent this year for specific missionary work (i.e., overseas fields, and U.S. Chinese and Negro) is greater than the department's total budget ten years ago. Sixty-one per cent of our total budget is now being spent for this work, as against 40 per cent in 1950.

Whether our Easter offering be much or only two mites, let us have it stamped with true love for our risen Lord.



AZARENE M INISTERS B ENEVOLENT F UND

Department of Ministerial Benevolence
DEAN WESSELS, Secretary

Social Security Benefits for Young Ministers

Most young ministers do not realize that Social Security can be worth more to the younger than to the older ministers.

Take this case. A young pastor, the father of three small children ages 1, 2, and 3, is accidentally killed. He will leave a heartbroken widow and probably no bank account. However, if he is fully covered by Social Security, he will leave an inheritance running into the tens of thousands of dollars. The cash stake of his young widow can amount to over \$62,000.

To duplicate what she will get would take a nest egg of \$100,000 invested at 3 per cent tax-free.

Social Security is much more than retirement benefits or pensions for aged widows and aged parents. It is also tremendous protection for young children and young widows. In the case at hand based on top Social Security salary level of \$4,800 on application, his widow will get \$255 lump sum death benefit.

His infants and their mother will get a pension of \$254.10 per month until the oldest child is 18 years of age. If she does not marry during the 15-year period, this adds up to \$45,738.00.

For 12 months this widow and her two children still under 18 will get a monthly pension of \$240. This amounts to \$2,880 over the year. For 12 months, she and her one child still under 18 years will get a monthly pension of \$180. This amounts to \$2,160 for the year.

Her widow's pension ceases when all three children are 18, but she gets widow benefits when she reaches her sixty-second birthday. At that date, assuming that she has not remarried, she would draw \$90 per month for the rest of her life, which is equal to three-fourths of her husband's monthly retirement pension. This totals \$62,033! All of this income is, by law, free from all tax!

Naturally, the totals will vary from family to family, dependent upon the number of children, their age, the amount of credits in the Social Security account. The main point is not the exact total of benefits, but the great value of Social Security to the young family as well as to the old. How many young people can accumulate enough to invest wisely enough to receive returns sufficient to guarantee over \$250 per month for years?

Young ministers should realize the great benefits that Social Security would bring to their wives and children, should they be taken out of the picture by death.

The deadline for ministers to join Social Security has been extended to April 15, 1962. For further information, contact your local Social Security office or write Board of Pensions immediately.

GIVING THANKS

... Always!

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Ephesians 5:20).

By FLORA E. BRECK

Certainly we give thanks to God for the *gladsome* things of life, but do we remember to thank Him also for the *glum* things? I know of a businessman who was hustling around in the course of his selling, and then—in spite of hurrying—he missed the train he had aimed for. He felt sorry for that, as it would put him back with his entire

schedule, and he was a man who liked to get home on time. But he figured that perhaps God had some plan—even for the disappointment. The train that he had planned for met with a serious accident. After that he was able to rise above disappointments and thank the Lord even for the disagreeable things which came to him, inasmuch as it *could* be true that "man's disappointments are God's appointments."

Let's remember the thank-you's to God above

Because He is kind, and because He is love.

He is even gladder than parents, they say,

To give needful things to His children today!



News of the Churches

Shawnee Hills, Ohio—In January our church had a successful revival with Evangelist James C. Leonard. We are in the midst of a building program, and at present are worshipping in the upstairs of our church building. This revival meeting strengthened our people, and God gave some good victories. Brother Leonard is a Spirit-filled evangelist who preaches the Word of God. Please pray that God will help us in the completion of our building that we may be able to do more for the Kingdom.—DONALD C. KELLEY, *Pastor*.

Evangelist Marvin S. Cooper writes: "Due to a change in my spring slate I have an open date, April 19 to 30, which I would be glad to fill in northeastern Illinois or in St. Louis, Missouri. I give God praise for the unusual victories He gave in my fall meetings. Beginning June 18, this year, and on through August, I will be conducting youth revival conventions—begin with a Sunday school rally and close on Friday night with an all-out youth rally. To aid in travel expense we are grouping the conventions close together. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Evangelist C. G. Weathers writes, "Wife and I will be in a meeting at Alton, Illinois, closing on March 12. We have a little open time following that which we would be glad to slate in the Midwest. Write us, Tavares, Florida."

Crowley, Louisiana—The Ebenezer Church is rejoicing over the recent week-end youth revival—one of the best I have been privileged to attend for a number of years. Rev. and Mrs. J. D. Pressley, pastors of Westlake church, were the special workers. Brother Pressley brought heart-stirring messages, and there was a good spirit and real freedom in the services. Forty-five seekers prayed through at the altar to definite victory, and the majority of these were teenagers. Coming here five months ago we found a group of loyal Nazarenes who love God and carry a burden for souls. We believe the good results in this meeting were due to prayer and fasting on the part of our people.—J. D. SHAW, *Pastor*.

Pastor Walter F. Jacobs reports from South Point, Ohio: "This church was organized in 1953, with Rev. L. Risk as the first pastor. He was followed by Rev. Howard Doerle's four-year ministry. Under the leadership of these men the church outgrew their place of worship. When I came in August of 1959, the people had a mind to build. The Lord blessed and guided the efforts of pastor and people through the building

program. Property was purchased in a new location, and pastor and people did all of the work on the building but the laying of the face brick and plastering on the inside. The building is 36 x 76 feet, with full basement for classrooms and assembly rooms for the Sunday school, and heated with two gas furnaces. The main floor includes a nursery, pastor's study, and secretary's room. It has hardwood floor, all new dark oak furniture, including piano and new carpeting. The building is valued at \$60,000; cost of construction \$26,000, and a debt of \$16,000. On last December 11 we had our first service in the new building with Dr. H. S. Galloway, district superintendent, with us. In a gracious service in the afternoon with a full house, he dedicated the new building. We give God praise for His blessings. Because of ill health, I have been compelled to resign as pastor. After almost forty years as a pastor, I give God thanks for all His goodness. Wife and I are now moving to Greenville, Michigan (812 S. Clay Street)."

1 1/4 Million Dollars
in
Easter Offering

Stevenson, Washington—God blessed our church with an outstanding revival, January 23 to 29, with Rev. Norvie O. Clift as evangelist. He led the church in prayer and fasting services each noon, and the afternoons were spent in visitation in the homes by the pastor and evangelist, as well as faithful calling by the members. The attendance was very good, finances came easily, and seekers were at the altar in each service with one exception. A new family, parents of Sunday school children, came the first night and were saved; the second night they brought a neighbor who also was saved during the meeting. This family brought sixteen people in their car to Sunday school. Among the seekers were twelve teen-age young people, ten adults, and ten children. Brother Clift gave the Sunday school a good boost, also held the attention of the children each night with his object lessons.—J. E. MCCONNELL, *Pastor*.

Newark, Ohio—First Church recently enjoyed a wonderful young people's revival with Ralph and Joann Dunmire in charge of the music, and our own pastor, Rev. C. B. Clendenen, serving as the evangelist. The Dunmires are loved and

appreciated for their fine work. Joan is an accomplished musician, and you can sense the touch of God in their singing. Throughout the week of revival there was a deep consciousness of God's presence. Our pastor is deeply loved by all, and brought inspiring messages. A love offering was given to the pastor and wife on the closing night, in appreciation of their work in the revival, and also for their work in the church. Several young people prayed through to God, some were sanctified, with others finding needed help and victory. God blessed, there were shouts of victory, and unity prevails. Seven new members were added to the church.—DOROTHY LAMP, *Reporter*.

Danbury, Connecticut—The Lord called us to this church last June and we have been greatly encouraged by the spirit and vision of our people. In recent months new carpet runners and coat rack have been purchased for the sanctuary, the entire basement walls and floors have been painted, rest rooms finished, and one new kindergarten room completed. Soon we will begin construction of two more Sunday school classrooms in the basement. Our Sunday school has risen from a July, 1960, average of thirteen to a recent average of thirty-five; and at our Christmas service for the Sunday school on December 18, we had fifty people present. On February 1 the doors of the church were opened to a group of forty church and community people who were blessed in seeing a Billy Graham missionary film on Africa. If you have friends in this area, write us (105 Park Avenue), and we'll be glad to contact them for the church.—MORRIS A. WEIGELT, *Pastor*.

Announcements

WEDDING BELLS

Miss Janice Maddux and Derald Louthan were united in marriage on January 20 in the Church of the Nazarene, Freedom, Oklahoma, with Rev. T. R. Louthan, father of the groom, officiating.

Miss Marilyn Louthan and Adrian (Tommy) Davis were united in marriage on January 19 in Crown Heights Church of the Nazarene, Oklahoma City, Oklahoma, with Rev. T. R. Louthan, father of the bride, officiating, assisted by Rev. Otto Willison.

Miss Joyce Faith Meggers of Santa Cruz, and Rev. John Fabrin of San Francisco, California, were united in marriage on December 29 in the Santa Cruz church, with Rev. L. D. Meggers, father of the bride, officiating, assisted by Rev. Walter Hubbard. Mr. Fabrin is associate pastor of our Chinese Church in San Francisco.

Mr. Lawrence Ray Henderlight, local preacher, and Miss Alma Joyce Hedrick, both of Corbin, Kentucky, were united in marriage on January 29 in the Corbin Church of the Nazarene, with the pastor, Rev. Paul E. Hess, officiating.

BORN—To Donald and Raylene (Barnes) Heitman, of Oklahoma City, Oklahoma, a son, Leslie Paul, on January 14.

—to Mr. and Mrs. Delbert Cook of Barnesville, Ohio, a son, Dennis Wayne, on January 10.

—to Rev. and Mrs. Paul Whaley of Sault Ste Marie, Michigan, a daughter, Janalee Joan, on December 28, 1960.

—to John and Phyllis (Frye) Yeatts of LaRochelle, France, a son, Christian David, on December 19, 1960.

—to Mr. and Mrs. William Coulter of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Cynthia Ruth, on December 16, 1960.

—to Rev. and Mrs. Thomas L. Blaxton of Madison, Wisconsin, a son, Marvin Ernest, on December 11, 1960.

—to Tom and Ethel Lowry, Nazarene missionaries in Limbe, Nyasaland, a daughter, Cheryl Lea, on January 28.

—to Chaplain (Capt.) and Mrs. Calvin G. Causey of Fort Bragg, North Carolina, a son, Nathanael Paul, on December 14.

—to Roy and Lenore (Sloan) Simpson of Kansas City, Missouri, a daughter, Carol Denise, on January 14.

—to Joseph and Eleanor (Bolender) Dedek of South Bend, Indiana, a daughter, JoEllyn Kaye, on November 26.

SPECIAL PRAYER IS REQUESTED by a retired Methodist pastor in England that Nazarenes pray for his healing:

by a friend in Colorado—"I am saved but I need help badly; seems like I am going blind—please pray that the Lord will heal my eyes";

by a Nazarene lady in Michigan for the work of their church—the pastor is God's man and greatly burdened, but the work seems "dead" and they need special help spiritually;

by a Christian lady in Kentucky for her healing, also for the salvation of her children;

by a Christian man in a hospital in Kansas that God will touch and heal his body so he may return to his wife and three sons;

by a Nazarene lady, now past eighty-five years of age, in Oklahoma, that God will give her grace and patience to suffer and be an example for His glory;

By a Nazarene sister in Indiana, that friends who have moved to Tennessee may be faithful to God and the church—that a friend may get saved and quit drinking, and be the right kind of father to his family—that a young man in the U.S. Navy will find God and the right kind of associates—for some very special silent requests.

Deaths

REV. F. OLIVER MORGAN

Frederick Oliver Morgan was born February 14, 1910, in Terre Haute, Indiana, the son of Rev. Rolly and Birda Morgan. He was converted in 1927, sanctified four weeks later, and six months after that called to preach. In 1951 he was united in marriage to Miss Ruth Baughman, whom he met while they were both students at Olivet Na-

rene College. He preached his first sermon on May 31, 1928, and his last one in his home church at Mason, Michigan, on November 18, 1960. He died January 16, 1961, in the hospital at Kankakee, Illinois. He started the Northside Church of the Nazarene in Danville, Illinois; started and pastored the church in Rushville, Indiana; and also pastored the Edgewood Church, Indianapolis, Indiana, and served for six years as pastor at Owosso, Michigan. He was ordained by Dr. J. B. Chapman in 1936. His major interest was evangelism and, in addition to his pastoral work, he conducted 465 revival meetings, with some thirty thousand seekers kneeling at his altars. He is survived by his wife, Ruth; two daughters, Mrs. Donna Reedy of Bourbonnais, and Mardell, at home; also his mother, Mrs. Birda Morgan, of Des Moines, Iowa; a sister, Mrs. Beulah Lawson; and a brother, Charles. Funeral

"SHOWERS of BLESSING" Program Schedule

March 12—"Be Still and Know," by T. W. Willingham

March 19—"Prayer—Victorious Warfare," by T. W. Willingham

March 26—"Palm Sunday—Temptation and Triumph," by T. W. Willingham

April 2—"He Is Not Here—He Is Risen!" by T. W. Willingham

service was held in the College Church in Bourbonnais, with Dr. J. F. Leist officiating, assisted by Rev. Roy Mumau, Nazarene pastor of Mason, Michigan, and Rev. Forrest Nash, pastor of the College Church. Burial was in the family plot in Albright Cemetery in Kokomo, Indiana.

REV. ROY E. MILLER

Roy E. Miller, age twenty-four, a student at the Nazarene Theological Seminary, died January 6, at the Veterans' Hospital in Kansas City, Missouri. His death resulted from a prolonged kidney ailment. He was born in Soddy, Tennessee, graduated from Tievecca Nazarene College in Nashville, Tennessee, in 1959, and was serving as youth director of the Christ's Presbyterian Church in Kansas City. He is survived by his wife, Mrs. Edith Miller, now residing in Livingston, Tennessee; his mother, Mrs. Bernice Miller of Barrett, West Virginia; two brothers and four sisters. Roy was widely known as a Christian gentleman. He was a member of Grace Church of the Nazarene in Kansas City. Funeral service was conducted by his pastor, Rev. Melvin K. Shrout, assisted by Dr. L. T. Corlett, president of the Seminary. Interment was at Mt. Hope Cemetery, Livingston, Tennessee.

MRS. ELIZABETH ALLEN HARRISON, wife of Rev. Travis J. Harrison, pastor of the Church of the

Did You Know?

The Nazarene Publishing House employees represent 1,561 years of service.

Nazarene in Claremore, Oklahoma, died December 24, 1960, in Gainesville, Texas. She was born January 4, 1921, in Troup, Texas, to Royal and Pearl Allen. On December 24, 1941, she was united in marriage to Travis J. Harrison; to this union were born two children. She was converted at the age of eleven and consistent in her faith until death. She was a faithful worker with her husband in their pastorates at Del City Church, Oklahoma City, Oklahoma; First Church, Atchison, Kansas; and for the past six years at Claremore. She is survived by her husband; a son, Travis Allen; and a daughter, Cheryl Elizabeth; a sister, Mrs. L. E. Lake; and six brothers, James, Bruce, H. W., Dr. Eugene, E. R., and B. J. Allen. Funeral service was held in the Claremore church, with Dr. I. C. Mathis, district superintendent, in charge, assisted by Rev. Ernest Armstrong and Rev. L. A. Ogden. Interment was in the Woodlawn Cemetery.

LEMUEL ROBBINS was born May 23, 1870, in Scottsburg, and died in a hospital in Frankfort, Indiana, January 18. He was a faithful member of South Side Church of the Nazarene in Frankfort, where he attended regularly until a few weeks prior to his death. His testimony will be missed by those who have enjoyed his deep spirituality. He is survived by his wife, one son, and four daughters. He was laid to rest in the Bunnel Cemetery near Frankfort.

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Chicago, Illinois (CNR)

Three members of the Christian Medical Society, Chicago, Illinois, are on a six-week fact-finding trip to Africa. The purpose of their mission is threefold: (1) They will be surveying the many African mission stations where CMS member doctors are working. Scattered throughout the various mission fields of the world are over 530 physician members of the Christian Medical Society. Each month tons of medical supplies are sent from the warehouse of the CMS to the various fields where the CMS doctors are working. (2) The second objective is to explore the possibility of how Christian medical men from the United States and Canada can be used in foreign government medical services and teaching institutions. The party will be meeting with government officials, ministers of health and education, and medical school officials in the various countries. (3) If it is possible to get into the Congo, the third objective is to explore possibilities of further assistance in meeting the immediate needs of the Congo. Since the beginning of the Congo crisis over \$150,000 in wholesale value of medicinal supplies have been sent by the CMS to the Congo.

The men making the survey trip are: J. Raymond Knighton (member, First Church of the Nazarene, Chicago), executive director of CMS; Dr. G. Hemwall, a physician-surgeon; and Dr. C. Everett Koop, professor of surgery at the University of Pennsylvania. The itinerary will take them into eleven provinces of Africa. It is hoped that they can get into Leopoldville in the Congo. They are scheduled to come back to the States the early part of March.

Thailand

The church library at Anghong has found regular clients from an unexpected source, according to Mr. and Mrs. J. Toothill of the China Inland Mission. They report that Buddhist priests of the town have become regular borrowers. The favorite book of the priests is Billy Graham's *Peace with God*, they report.

Sudan

"The Complete Islamization of Sudan!" That's the slogan of a crusade currently being conducted by the Egyptian government. Already large numbers of Moslem preachers have been sent to southern Sudan to work for conversions. Reports of "mass conversions" to the Islam religion are filtering out of Sudan. These reports also say that action has been taken by the Sudanese government to expel many foreign Christian missionaries.

Conducted by W. T. PURKISER, Editor

I am not a Nazarene, and don't agree with you on everything. If you think you are saved today and lost tomorrow you cannot be very happy. Don't you trust the Lord Jesus to keep you? When you are born the second time it seems pretty hard to me to be unborn.

I have yet to meet a real born-again Christian who did not fully expect to make it through to the heavenly city. This hope is based on the keeping grace of the Lord Jesus Christ. In it we rejoice with joy unspeakable and full of glory.

It does not add to the peace and victory of the Christian life to be assured that once an individual is saved, he can never thereafter be lost. I have absolutely no fear whatsoever that I shall ever commit suicide physically. I do not have to be told that it is impossible for me to commit suicide in order to be saved from the fear of such a death. So spiritually, although the Word of God cautions me over and over again to live

in faith and obedience to the Lord, the fact that I *could* crucify the Son of God afresh (Hebrews 6:4-6) frightens me not at all, and brings me no sense of insecurity whatever.

So I believe I'm safer to take God's Word for what it says, rather than base a presumption on some isolated scriptures taken out of context. As far as being "unborn" is concerned, let it be recalled that the opposite of birth is not unbirth, but death. "Adam, . . . was the son of God" (Luke 3:38), yet the Lord himself said, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). It was the serpent who offered the false security: "Ye shall not surely die" (Genesis 3:4).

I would like for you to write a statement regarding the official attitude and stand of the church in relation to the spreading ecumenical movement in our country at this time. Where do we as a church stand?

I can hardly speak for an official attitude or stand, but would be glad to offer a personal opinion. I think most of us watch with a certain detached interest the efforts of some "ecumenical" leaders to deal with the problem of Christian unity on the basis of church organization. For one thing, it's a little difficult to see what difference it makes just to change the labels on the bottles. And some of us, at least, have very grave doubts about interpreting our Lord's prayer in John 17:21, "That they all may be one," as if it said, "That they all may hold membership in one super world church."

Personally, I've never felt that the organization of the visible Church into different denominations was necessarily an evil thing. I'm very sure, for example, that the automobile I drive is a better car for the very fact that it isn't the only make available. If it doesn't meet

my needs, I can find one of a different kind.

And anyone who reflects on the matter isn't long coming to the conclusion that there is a vast difference between church union and church unity. An old preacher friend of mine years ago used to say, "If you tie two cats' tails together and throw them over a clothesline, you have union; but not unity." The unity of the Church is a unity of spirit in the bonds of love, not a unity of organization in the bonds of duty.

Generally speaking, when denominations unite, they unite on the basis of the lowest common denominator. Their creeds are thinned down almost to the vanishing point, and their distinctives are surrendered in the interests of the organizational union. I'd not be interested in "belonging" to what generally results from such mergers.

Explain I John 3:9. A person claims he cannot sin because he is saved and sanctified.

The person who makes such a claim could not possibly be more wrong. I John 3:9 says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." But the context makes it quite clear that the "cannot" here is used in a logical and legislative sense, and not to indicate some sort of paralysis of will which makes it a psychological impossibility to do wrong.

For example, you may say, "An honest man cannot steal," or, "A truthful person

cannot lie." You obviously do not mean that an honest man is unable to steal, or a truthful person unable to tell a falsehood. What you mean is that it is logically impossible to be honest and a thief at the same time, or truthful and a liar at one and the same moment. Just as there are no honest thieves or truthful liars, so there are no sinning saints. If they are saints, they do not commit sin. If they are sinning, they are not saints. It is just that simple, and just that final.

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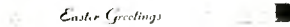


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