

DECEMBER 16, 1964

# *Herald of Holiness*

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



Lake Louise  
Canadian Rockies  
Canada West District  
Church of the Nazarene

at the tomb, the tears of Simon Peter outside the Judgment Hall, feeling that “all the aspirations of his life have come to an end.” The years

# The Transfiguring Dawn

JOY AND SORROW seem seldom to be far apart in the experience of God’s people. This was symbolized dramatically during the infancy of Jesus by a phrase spoken to Mary by the saintly Simeon in the Temple. In the midst of all the joy attendant upon the birth of the Saviour, with “the glory of the Lord” scarcely faded from Judean hills, and the Gloria in Excelsis Deo of the heavenly chorus so recently filling the skies with celestial harmony. Mary heard these chilling words: “Yea, a sword shall pierce through thy own soul also.”

As she stood by the Cross, Mary came to know in full measure the bitter truth of this prophecy. In lesser measure many others felt the

during which they and others had walked with Jesus seemed only as “a thrilling yesterday,” never to be known again.

“We have all known the thrilling yesterday,” Chambers continues, and have faced their termination with no prospect of renewal. But the last word is not that of sorrow and defeat, for “His Resurrection is the Dawn that transfigures tears.”

So life presents its mixture of pleasure and pain, blessing and burden, faith and failure, love and loss, triumph and trials. But the message of Christ is not one of final defeat but of final victory. “Weeping may endure for a night, but joy cometh in the morning.” Zacharias exultantly declares, “The dayspring from on high hath visited us.” Dawn! Sunrise! Resurrection!

Mary the mother of Jesus, Simon Peter, Mary Magdalene, and the many other disciples came to know that transfiguring dawn. May we live also in such commitment to the divine will, in such firm faith in Christ, that the burdens, trials, disappointments, and tears will be transmuted consistently into spiritual victory.



*General  
Superintendent  
Benner*

sense of loss, disappointment, frustration, and disillusionment.

Oswald Chambers, in his book “The Place of Help,” titles one chapter “The Dawn That Transfigures Tears.” He recalls the tears of Mary Magdalene

*He saved others; himself he cannot save (Matthew 27:42).*

# The Successful Failure



By RICHARD H. LEFFEL, Pastor, Ancon Church, Balboa, Canal Zone

THE FRENCH ARTIST Jean Francois Millet achieved success in his profession out of apparent failure. Now famed for such works as "The Reapers" and "The Man with the Hoe," Millet presented his first painting to the critics in 1845. It was rejected.

Millet was so poor he could not afford to buy a new canvas for a new picture, and thus it was over the rejected canvas that he painted his first successful picture, "Oedipus Unbound." Out of seeming failure he finally achieved the success of recognition.

Against the background of apparent failure, St. Matthew records the genius of Christ's redemptive mission—"He saved others; himself he cannot save." Unintentionally the revilers of Jesus uttered one of the most profound truths of redemption's story. It was in His refusal and failure to save himself that Jesus fulfilled the plan of God to redeem fallen humanity.

Men in secular life have often succeeded through failure. The scientist who failed to perfect his cherished theory, but whose failure spurred a younger man to achieve it, was a successful failure. The physician who didn't quite succeed in developing an antitoxin against the dread disease, but whose findings served to inspire a future cure, was a successful failure. The inventor who died before he realized his dream, but whose ideas led another to patent a later invention, was a successful failure. Success can be measured only by the end result. History often verifies an apparent failure as ultimate success.

When Jesus died, most observers thought Him a failure. His own disciples had trouble reconciling His death with their hopes of conquest. The thief on the cross cursed Him as a failure. The chief priests mocked Him as a failure. But if Jesus Christ was a failure, He was the most successful failure of all time. History verifies it, and the believing heart testifies to it. An anonymous poet wrote:

*Long, long centuries  
Agone, One walked the earth, His life  
A seeming failure:  
Dying, He gave the world a gift  
That will outlast eternities.*

In Christ's failure to prolong His earthly life, He succeeded in providing eternal life. What an exchange Jesus effected—earthly life for eternal life! What a bargain He made! At best, Jesus would have salvaged only a few more years in time if He had lived out a normal life. But He forfeited a few more years in time for an existence that outlasts time. And through His death the believing soul now has access to an eternity with Him in heaven. He was no failure when He gave himself up to die at Calvary. He was buying up eternity for every soul that would believe in Him. He didn't have to die, but He chose to—that we might live!

In Christ's failure to defeat death physically, He succeeded in destroying death spiritually. By His death Jesus forever destroyed man's last enemy, death. Paul wrote: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:54-57).

It took death to destroy death. In the recent forest fires that ravaged California we read of the rangers' success in extinguishing the raging fires with the aid of man-ignited fires. It took fire to destroy fire. Jesus achieved victory over death by His death. This paradox is one of the grand truths of redemption.

In Christ's failure to come down from the Cross, He succeeded in coming up from the tomb. The greater miracle was not in coming down off the Cross, but in coming up from the grave three days later. God's plan of redemption called for a cross; and had Jesus elected to save himself in stepping down from the Cross, He would never have stepped up from the tomb as the living, triumphant Lord.

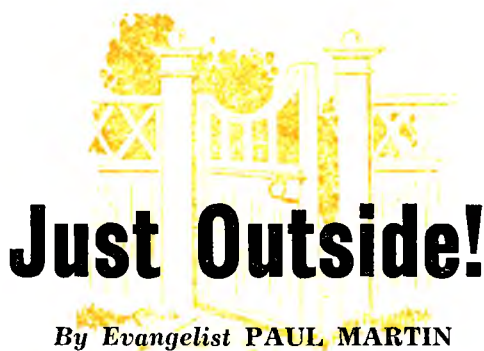
It was not that He *could not* save himself, but that He *would not* save himself. Hallelujah! On the mystery of this eternal fact hinges the entire plan of redemption. Song Writer Ray Overholt aptly described it when he wrote:

*To the howling mob He yielded;  
He did not for mercy cry.  
The Cross of shame He took alone.  
And when He cried, "It's finished,"  
He gave himself to die,  
Salvation's wondrous plan was done.*

*He could have called ten thousand angels  
To destroy the world and set Him free.  
He could have called ten thousand angels,  
But He died alone—for you and me.\**

A failure? Yes, to the eyes of the worldly. But to the discerning soul His failure became His greatest victory. Out of apparent tragedy He attained an eternal triumph. Through a miserable death He became the mighty Deliverer! Through His failure I may succeed. Thank God for the Successful Failure!

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## Just Outside!

By Evangelist PAUL MARTIN

***And he was angry, and would not go in: therefore came his father out, and entreated him (Luke 15:28).***

THERE MAY BE laughter, music, and gladness inside, but he is outside. Friends, family, and his returned brother inside, but Big Brother is outside. He will not go in! Big Brother is angry too. And hearts like mine should throb in sympathy, for we've also been outside.

The elder brother is outside because he has succumbed to the perils of intimacy. The blessedness of sonship was forgotten. He has taken home and his father for granted. He's been close enough to see the big failures of his own folks—there's so much inside that just doesn't impress him.

There are many outside today because they are so close to the church. It is always a temptation to fix our eyes on the humanity of the church. This kind of carelessness destroys respect. Oh, keep us, Lord, from this mature, we've-seen-it-all spirit. It dampens the spontaneity of love.

And he is outside because jealousy bars the door. Jealousy just cannot stand the forgiveness of a competitor. Jealousy despises the fuss that is made over the return of the prodigal.

Jealousy is tricky. It projects on another its own thoughts, for though the Master said that the prodigal "wasted his substance in riotous living," it was for the elder brother to interpret this as "living with harlots."

Jealousy seeks sympathy for itself. This one outside felt that his father hadn't treated him as he should. And there really isn't much gladness in sympathy-seeking!

## December Days

***Let angels fill the skies above  
With carols calm and clear.  
Repeat again God's theme of love—  
The Prince of Peace is here.***

***Descend through these December days  
'Til ev'ry soul shall sing  
The happy hymns of joyful praise  
To Christ, the reigning King!***

By JACK M. SCHARN

This brother is outside, too, because he has missed an opportunity to seek and find his brother. There's a rhythm in these parables of Luke 15: a lost sheep—a seeking shepherd; a lost coin—a diligent woman; a lost son . . . And in this blank we should have written, "A loving elder brother." But he did not go in. He is outside.

What joy there is in winning men to Christ! It is soul exercises that make healthy, spiritual men. The whole person is strengthened, encouraged, and blessed when one brings a friend to Christ. There's joy in heaven over one sinner that repents, and there's joy in the heart of the friend who brings this sinner to Christ.

But the father comes out—and begs him to come in. That's just like the Master—He won't leave even a carnal sympathy-seeker alone. He invites him in. He is just as precious in the Father's eyes as His returned son. And the joy would be even greater if he would come in. I was outside—the Master came for me—and I found real joy in coming in!

## The Cover . . .

***Beautiful Lake Louise in the Canadian Rockies is bordered with snow the year around. The Canada West District of the Church of the Nazarene includes the provinces of Alberta, Manitoba, and Saskatchewan. There are 66 churches with 3,138 members and a total of 7,177 enrolled in Sunday school. Canada West is the home district of Canadian Nazarene College, now located at Winnipeg, Manitoba. Rev. Herman L. G. Smith has been district superintendent since 1960.***

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# BEYOND CONFORMITY

By CLAYTON BONAR, Pastor, First Church, Pocatello, Idaho

THE WORLD is full of joiners. They must be with the crowd and do as the crowd does.

Some people try to argue that they are rebelling against society. They say that they are nonconformists. It is, however, a very funny thing to see everyone who feels the same as they do, look, act, and live the same. They conform to rebellion.

The beatnik is a classic example of one who is trying to escape the entanglements of civilization. To identify, however, one must look and talk, as well as live, like the beatnik stereotype.

When the fog is lifted from these confused lives, one sees the picture as it really is. There is only one way to live beyond conformity in this life: a complete break from all that pulls at the soul and demands identification with the things of this present world.

The Bible says the Christian must separate himself from any identification with the world of sin as we know it. Jesus Christ was heard saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). He spoke very plainly to His disciples shortly before He was to face the Cross: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

God commands us to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Corinthians 6:17). Following these commands of God, Paul implored: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1). Again, he tells the church at Thessalonica, "God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7).

The issue is clear. One will be always a part of the human race so long as there is breath in him. Separation does not mean going beyond all the faults and frailties of humanity. Separation is from within.

To live beyond conformity, then, one must first be transformed by God's grace. In this experience the children of God are always found "giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Colossians 1:12-13).

It makes no difference how good one is. So long

as he is in sin and not transformed by God's redemptive power, he still is lost. The heart relationship makes the difference whether one is conformed or transformed, headed for hell or heaven. There is no other way by which men can seek and find favor with the living God.

Identification with Christ means the lack of identification with the world, but if one is not a new creature in Christ Jesus he is not transformed from above and is, therefore, conformed to this present age of sin and iniquity.

To live beyond conformity one must also be found *trusting in God's will*. The Scripture says to "prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). So many are constantly found testing the sweet will of God rather than their own faith. They are trying it to see if it is good, acceptable, and perfect.

One is not to test God's will so much as to be always found fully submissive to whatever the will of God bids him do. He is to be living proof, every day in every way, of just how perfect God's will is.

Trusting means it is understood that God's will is always going to be good. Full submission means that God's desires are the Christian's desires and always will be accepted with open heart. And does not the Holy Writ say that the born again are to ". . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13)?

God never makes a mistake in His divine plan for the life of man. He always knows what is best. His will is perfect and the child of God is to be living proof of it.

One must also be found *giving his talents to God's work*. They say that an idle brain is the devil's workshop. For someone to plead the transforming power of God through His Son, Jesus Christ, and go through life trusting God to lead him, but reserving his deeds for his own selfish wants and desires, is to make a mockery of the divine scheme of things.

The Scriptures once again are found to say that we are to do our part, "according to the proportion of faith" (Romans 12:6). The Lord has placed within our hands a tool, a plan, and a task. He desires that through the giving of our talents He will be glorified and the Kingdom will grow. But many continue to reserve consistent, persevering

labor for their own glory, leaving the winning of the world up to God.

Identification with a relationship to God is not enough. We must identify with God's passion for

the lost also. Being transformed from above, trusting sweetly in His whole will, and giving every talent to the mighty harvest field is the secret of living beyond conformity.



## "Thy Will Be Done"

By MIKE O. COURTNEY, Pastor, Cleveland, Oklahoma

THE PHRASE, "Thy will be done," taken from the Lord's Prayer, has fallen upon difficult days. It is being used by almost everyone relative to almost every conceivable experience. It is used by some who engage in questionable activities to put a religious approbation on their deeds. It has become a "catch-all" phrase regarding unpleasant or difficult experiences of life.

Even Christians are at times careless in their use of this worthy and expressive phrase. A brief consideration of this statement should help us to understand better its meaning.

Negatively, this phrase does not suggest a yielding of the individual to the inevitable. It does not suggest that one is in the hands of an impersonal fate, and therefore powerless to change the situation. It is not another way of saying, "Whatever will be, will be."

Neither does this phrase suggest an acquiescence to Divine power and authority. It is not a passive surrender. It is not a "throwing up the hands" or a "shrug of the shoulders" attitude. It is not a dejected surrender to a difficult situation, nor is it simply a turning over to God what one can do nothing about anyway.

Then just what does "Thy will be done" mean? Well, first of all, it suggests a cooperation with God. Read the context in Matthew 6:10, "Thy will be done in earth, as it is in heaven." The angels of heaven gladly and joyfully cooperate and participate in the fulfillment of God's will in heaven.

So on earth, we must give ourselves in cooperation with God in fulfilling His will in our lives. To pray sincerely, "Thy will be done," is to place oneself voluntarily in God's hands to allow God to use one to fulfill God's will.

Again, this phrase is a recognition of our dependence on God. "Thy will be done." Dependence on one's own will, plans, or resources will lead to certain failure. Around us are people who have fallen apart morally, mentally, physically, and spir-

itually because they relied upon inadequate resources.

But when one prays truthfully, "Thy will be done," he begins to recognize his utter dependence upon God. Not my will, my plans, my ambitions; but "Thy will be done" in me. One can never go wrong trusting in the will of God.

This phrase suggests a confidence in God's infinite wisdom. "Thy will be done." While we can trust God's power, we must also trust His wisdom. His will, His wisdom, His plan for life is the one plan which is perfect. He knows our need. He is aware of our situation. He knows our burden and concerns himself with our care. As we begin to pray from the heart, "Thy will be done," we can learn to rest in the calm and sweet assurance that our God has His mighty hand on the situation and we need not fear.

This beautiful phrase from the Lord's Prayer is a commitment—a joyful, deep, and firm commitment of all into the hand of the Lord. "Thy will be done." There is something positive about that.

One may see his own inadequacies and fears, but when he confidently and intelligently places himself in God's hand, his inadequacies can be changed to power and his fears give way to courage. He can face himself, his adversaries, his problems, and his responsibilities with the consciousness that he is not alone, for God is standing with him.

*O God, in these days of moral and spiritual confusion, help us to learn more truly how to pray, "Thy will be done." Amen.*

**The life of the Christian is likened to a race by the author of Hebrews. The stands are full of stalwart warriors of the Cross who have already won their race. They witness to us that someday it will be worth it all (Hebrews 12:1-6). —Harold W. Queen.**

# A PARALYTIC Christ Commends

By RALPH A. MICKEL

Parson, Indian Head, Maryland

IN A HEALING MIRACLE recorded in the eighth chapter of Matthew we see a faith so outstanding that even Jesus marvelled in admiration, a faith the Lord commended to those around Him. The need which triggered this faith was the illness of a Roman centurion's servant.

Consider the FACT of this marvelous faith. The servant was grievously tormented with paralysis. His one hope of help was the Lord Jesus, of whom he had heard so much.

But between him and help like an insurmountable barrier stood the hindrance of racial prejudice—the case of a Gentile appealing to a Jew, a man of the hated ruling class seeking help from a Man of the despised servant class.

However, the unusual thing happened; the centurion crossed over this racial barrier, buried his Roman pride and antagonism, and manifested a faith that Jesus himself said He had seen nowhere else, no, not even in Israel.

Consider next the characteristics of the FAITH which the Lord considers marvelous.

First of all, it is *unselfish*; it is exercised for the need of others. This centurion made his plea, not for himself, but for his servant. Such vicarious, intercessory prayer brings results. The Syrophenician mother was praying for her daughter, not for herself, when Jesus said, "O woman, great is thy faith: be it unto thee even as thou wilt" (Matthew 15:28). It was such unselfish faith that the four who carried the paralytic to Jesus manifested when they tore up the roof to get the sick man into the meeting (Mark 2:5).

We have a promise for this vicarious faith given in I John 5:16, where we read: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." May the Lord help us to claim this promise in exercising unselfish faith to get lost souls to Him.

In the second place, this wonderful faith is *dynamic*. We are certain of the mighty power of the Lord. The centurion called Jesus "Lord" and addressed Him as a Person of authority who could speak the word and it was done. Most Christians today act as though their God is not big enough or powerful enough to do anything great for them.

They do not expect Him to do anything unusual.

In the third place, this amazing faith is *achieving*. Such faith counts on the Lord doing just what He says. We believe that He keeps His word. The centurion's faith brought an instantaneous response; his servant was healed immediately. And Jesus was so impressed that He commended the Centurion before the people.

In addition to the fact and the faith, consider the FAILURE. Jesus declares that redeemed souls will come from the east and the west and sit down with Abraham, Isaac, and Jacob in the kingdom of God while the children of the Kingdom will be cast out. This is a picture of how God's hands are being tied by unbelief in so-called Christian lands today.

There is widespread unbelief concerning God's answers to prayer. Many consider it only a ritual that has a beneficial effect on the person who performs it. To the majority of professed Christians the heavens are closed; there is no answer, there is no response.

There is deep-seated disbelief in testimonies that the Lord heals the body or works any other miracles. Some intellectual and educational circles speak disparagingly of anything classified as supernatural. Everything has to be according to a gradual process. To them the universe is run by inexorable law. And God, if there is a God, is a prisoner chained by the very laws of nature which He has made. They refuse to admit that He can do anything that supersedes these laws.

There is the soul-destroying disbelief in the message that the Lord can save or deliver a soul from his sinful habits. Many no longer believe in miraculous conversions. They teach that each man must deliver himself from his own evil life by his own will power. There is a devil-inspired disbelief in the truth that the Lord can sanctify wholly, that He can cleanse the soul from all sin. This is the most persistent, the most antagonistic form of unbelief. It is insisted that sin is part of our physical bodies, or part of our very being, and that it will remain with us till we die.

Over against this, we have the picture of God's hand freed by the faith of converted heathen, souls in foreign lands manifesting more faith than those of the homeland with the open Bible before them from childhood.

Consequently, we have the picture of unbelievers cast into outer darkness. Jesus says there will be weeping and gnashing of teeth. The unbeliever will be cast into hopeless despair because he has no hope in God. Because he chose to be a creature of the night avoiding God's light, in the darkness he will forever remain. Since he chose to be a creature of the muck and mire, in the pit he must forever be.

Some years ago on the closing night of a revival we held in eastern Maryland, a lady persuaded her

# How Strong Is Jesus?

By **LETTA J. YOUNG**



*Jesus loves me! this I know,  
For the Bible tells me so.  
Little ones to Him belong;  
They are weak but He is strong.*

"HOW STRONG is Jesus?" asked Mark one day after singing this chorus loved by children everywhere. "Is He stronger than Superman?" he continued in a reflective four-year-old tone. My mind raced to find an appropriate answer for his young, inquiring mind. Yes, I thought, Jesus is stronger than Superman or any man who thinks he has super strength within himself.

My mind rocketed to heights of strength—the power that sends men to explore outer space; but my Jesus is God and Ruler of the outer spaces into which our feeble efforts send a man.

My thoughts plummeted to the depths of strength—the force that sends the geyser, Old Faithful, 140 feet into the air every 65 minutes; but Jesus, my God, "hath made the earth by his power, he hath established the world by his wisdom, and hath stretched

out the heavens by his discretion" (Jeremiah 10:12).

But more than all of these, Jesus, Our Lord, is strong enough to bear our burdens, carry our sorrows, and yet take note of the falling of the little sparrow and clothe the lilies of the field in more grandeur than that of Solomon.

Your young mind cannot understand these things just now, my son, and all I can tell you today is that our Jesus can do anything we can do and all the things we cannot do.

My prayer for you today and all the tomorrows is that very early in life you "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God"; for He "is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:18-20)!

Above all else, He is able to remove our transgressions as "far as the east is from the west" (Psalms 103:12).

How strong is Jesus? He can do *anything*—but fail!

husband to attend. They came late and so had to sit in the third pew from the front. She brought him with some fear and trepidation because he usually talked out in the services, calling the preacher a liar and other like epithets. But this night he kept quiet.

When the altar call was given, the man did not raise his hand for prayer or make any move toward God, but he was under such conviction by the Spirit of God that he could not shake it off. Two weeks later in a regular service he gave his heart to God.

After two years we returned for another revival. The convert had proved to be such an exemplary Christian that he had been elected Sunday school superintendent. However, back of all this was the faith of his wife that kept her praying for eighteen years, in spite of the fact that the more she prayed the worse he seemed to get. Hers was a marvelous faith that held on in prayer when there seemed to be no hope.

## Light in the Cathedral

*It had surpassing loveliness, the small  
Cathedral that a workman built upon  
A table in his home, hoping that all  
Who came to look at it would feel a dawn  
Of brighter faith. But no one lingered there  
Until he set a light within the gray  
And shadowed church, so shining and so fair  
That everyone who saw it paused to pray.  
Lord, set a light of glory and of grace  
Within my heart, that others, knowing me,  
Shall feel Thy presence in my voice and face  
And seek a deeper fellowship with Thee!*

By **GRACE V. WATKINS**



# Today

## is the day!

By **W. M. LYNCH**

Pastor, First Church, Waco, Texas

THE PAST stands memorable and stately against the shadows of yesterday. Like a seine or sieve, memory sifts from it the undesirable and leaves foremost the memories of bliss, joy, and happiness, attributable only to victories and successes.

That is why we hear so much about "the good old days," or "the yesterdays," or the words, "It isn't like it used to be!" It has properly been stated, "It takes a lot of forgetting to remember the good old days." Memory has sorted the desirable from the undesirable, separated the sunshine from the shadows, divided the hurt and human from the happy and heavenly.

Yesterday I listened to a man talk of the good days of the past. This selection from memory's calendar would plunge many into depression, despair, disappointment. He chose the sad and sordid period of war and world conflict. I keep asking myself, Why, why? And I come up with the answer! In the first place, it called for the best that was within him. Then it was a period marked with challenge because of deprivation, separation, rations, want—fulfilled in service, sacrifice, and victory.

Again, one has chosen the formative years of the church: the tabernacle days. To many these seem so alien, foreign, different; their spirits want relief from strain. For others those days are the ideal, for they called for Christian courage, demanded Christian conquest, symbolized by sacrifice, deprivation, toil, fasting, prayer, and tears.

In a little while the quadrennial theme "Evangelism First!" will take its place in history's annals. If providence spares us yet other years of labor and life, we will look back upon this particular period of history. If then it is to stand stately, strong, memorable—a special selection from the past—we must make it so now.

No other slogan calls for the best that is in us as this does. No other period of Christendom called for greater sacrifice, service, or sincerity. These are days when human need hungers for our food, vies for our time, solicits our money, longs for our talent. Surely these are days that ought to be marked with toil and tears, prayer and perseverance, fasting and fortitude!

Tomorrow we will stroll down memory's lane, journey over the abyss of time, study today in retro-

spect. Looking back we will see the church, its call, its challenge. Then retirement and age will limit and retard strength to labor and toil. But from the pages of the past, together we could select this period as the most memorable, the best, the greatest of all. The challenge is big! The call is demanding! The church is expecting! Souls, lost souls are waiting! Let today be best, tomorrow.

## Untying the Hands of God

By *Evangelist C. B. McCALL*

GOD HAS ORDAINED that men should pray. In this dispensation of grace there is an established covenant that God will respond to prayer. But by the same order it is also established that unless men pray, God cannot act.

In other words, God has given the keys of the kingdom of Heaven to the disciples (Matthew 16:19); and only as prayer is offered "as touching any thing" will that thing be brought to pass. To put it yet another way, unless we pray, the hands of God are tied.

God changeth not. His plans and attributes remain the same. He cannot lie. He keeps every promise. He has said that He would answer when men call upon His name. And by the same token He has bound himself not to act for the benefit of men until and unless they do call upon His name. (This applies to the miraculous workings of God, and not to His natural laws.)

In the Book of Job we have an example of God remaining unmovable in His decrees. Satan walks before the Lord and taunts the Lord, charging Him with showing partiality toward Job and buying Job's love. To prove His own impartiality and the trueness of the love of Job, the Lord permits Satan to put Job through a series of severe tests.

We can say that the same thing takes place today. At times Satan walks before the Lord and taunts Him by saying He is reneging on His Word. If our ears were tuned, we might hear Satan's charges: "Where are the prayers that Thou wouldst answer? The prayer vials before Thy throne are almost empty. Wouldst Thou act on a matter without anyone on earth asking Thee to intervene? Wouldst Thou take back the keys of the Kingdom?"

Knowing the animosity and craftiness of Satan, we can say that every time God would intervene or suspend His laws, Satan is quick to cast reflections

**"When we can say to our enemies, 'Friend,' it must have been preceded by an inner assurance and tranquillity born of peace and strength. God helps us to achieve this inner harmony. By His grace we can reach a plateau of inner peace. Jesus did before us, and we are followers of Him."**—Franklin Cook.

on God's integrity and steadfastness.

No wonder Jesus talked so much to His disciples about prayer. Prayer is vital, of utmost necessity. It ever has been so.

Push back the dark curtains of time and take a look at the Early Church. The first disciples spent much time on their knees and in fasting. It took prayer to see revival in those days. Then walk back through the corridors of the centuries and you will note that it still took prayer to see revival.

For us to assume that we or our day are different, that we can have revival without prayer, is presumptuous folly. Not only is it folly, but it borders on the criminal for us to try to attain the unloosed, miracle-working hand of God without paying the full price in prayer.

Picture, if you will, the atrocity of the ages: a loving God with heart aburst with compassion and

the desire to help, a powerful God with all the resources of heaven at His command, shackled to inactivity by the prayerlessness of men who say they love Him and are interested in His cause!

What a libelous pretense! To talk of revival and yet spend no time on our knees for revival!

Today, as always, people are asking, "Why doesn't God do something? Where is God?" And the answer is the same as that of the centuries, "Where is prayer?"

Not only is Satan taunting God about the quantity of our prayers, but also with the quality of our prayers. Just saying words into the air is not enough. For prayer to ascend to the throne and carry weight and be counted, it must be fervent and believing. Insincerity changes our petitions into tinkling cymbals. Unbelief kills our requests before they are uttered.

Next we question our own righteousness before God. James said, "The effectual fervent prayer of a righteous man availeth much" (5:16). When Jesus made the promise, "If ye shall ask any thing in my name, I will do it" (John 14:14), He was talking to His disciples. Most of the promises that God has made have been addressed to the genuine followers of the lowly Nazarene.

Are we His followers? Let us pray, fervently and in faith believing. Let us untie the hands of God!

## "Ever-laughing' LIFE"

By PAUL E. HESS  
Pastor, All Saints, West Virginia

**OUR FAMILY** participates in family devotions around the breakfast table each morning. A few months ago we were quoting together the Golden Text of the Bible. I asked our four-year-old daughter if she would repeat it for us. She responded like this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have *ever-laughing* life."

Now I am certain that life is not always easy. In fact, it seems to be an uphill pull all the way. There are times that it takes from us every ounce of energy that we possess. There are times when we feel that we cannot go on another step. It is here that we are given

grace to travel on and endure to the end of the way.

It is, however, impossible for me to believe that a person can possess the salvation which Christ died to bring to us all, and live a life that never has any joy, or blessing, or true happiness.

There are times when our prayers are totally given over to complaining of our lot and expressing doubt that we can continue. There are times when our testimonies but recount the problems we face, the burdens we bear, the tears we shed, the temptations with which we are confronted, with never a word of the sufficiency of God's grace in such an hour. God promised Paul that, while He would not remove the thorn in the flesh, His grace would be sufficient. This I have found to be true.

So then, while there are some tears, heartaches, trials, doubts, and fears along the way, yet I feel that there is some truth, at least, in the misquotation of a little four-year-old girl who stated, "Whosoever believeth in him should not perish, but have *ever-laughing* life."

# EDITORIALS

By W. T. PURKISER

## Gossip

One of the most devastating, yet least often rebuked, sins of religious people is the evil of gossip. It is the illegitimate child of suspicious cynicism and pharisaical pride. It is passing along rumors harmful to the reputation of others, telling tales injurious to the good name of either people or institutions.

Most people will agree, at least in principle, that it is wrong to gossip. Gossip is a devil's brew of suspicion, half-truth, and downright falsehood. Therefore to speak it violates the ninth commandment. It is no excuse that the gossipier did not know the falsehood of his tale. It is quite enough that he passed it on without knowing that it is true.

But there is another side to the matter of gossip. The receiver of stolen goods is as bad as the thief. Therefore the person who listens to gossip is as guilty as the person who peddles it. As Charles H. Spurgeon said, "Learn to disbelieve those who have no faith in their brethren. Suspect those who would lead you to suspect others."

This point is well made in some lines of verse by an author unknown to me. It is entitled "An Ode: To Men and Women with Gossipy Ears."

*A gossipy tongue is a dangerous thing  
If its owner is evil at heart;  
He can give whom he chooses many a sting  
That will woefully linger and smart.  
But the gossipy tongue would be balked in its  
plan  
For causing heart burning and tears,  
If it were not helped out by the misguided man  
Who possesses two gossipy ears.  
For the gossipy ears are the ones that believe  
The evil reports they are told;  
The sly, subtle tales which they gladly receive  
Would tarnish the purest of gold.  
The cruel "They said" which goes floating  
about  
Like a hidden foe, fostering fears,  
Would lose all its force, were it firmly shut out  
By the man with the gossipy ears.  
When the man with the gossipy tongue happens  
by,  
With his stories of evil and strife;  
We surely should look him right square in the  
eye,  
And ask him his mission in life.*

*We ought to refuse him a chance to retell  
The false, idle rumor he hears;  
He ought to be locked up somewhere in jail,  
With the man with the gossipy ears.*

THERE IS A CURE for the malady of idle gossip. It is to major on appreciation, on the positive and constructive, and to do it without the sly reversal indicated by the little word, "But—"

There is a great shortage in our day of good, old-fashioned, sincere appreciation. There are critics by the hundreds, but the person who takes the time and trouble to note and mention the commendable is, unfortunately, rather rare.

One of the many stories to come out of the life of Uncle Bud Robinson concerns his unflinching good word for practically everything and everybody he encountered. A lady is reported to have said to him one day:

"I declare, Uncle Bud, you seem to have a good word for everybody. I believe you could even find something good to say about the devil."

"Well," the minister replied, "he is a persistent fellow, you know."

The Psalmist answers the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" with the words, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against [carry scandal about] his neighbour" (Psalms 15:1-3).

The conscientious Christian can never regard his conversation as a matter of no concern, for Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36-37).

## On the Stretch

A thoughtful man once remarked, "A gentleman is one who is troubled by his shortcomings."

The same could well be said of the truly sanctified. Self-righteous complacency has never been the sign of a saint. Smugness and sanctity are contradictory qualities. No less than the Apostle Paul himself said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I

count not myself to have apprehended: but this **one thing I do**, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14).

It would be very unfair to Paul and to the meaning of Christian holiness to suggest that there was anything of the nature of sin in this onward reach of the soul. Paul has just testified to his experience of the Pearl of great price, for which he willingly counted as loss all that had been gain to him. He speaks of the perfection of grace in verse 15: "Let us therefore, as many as be perfect, be thus minded." What he disclaims is the perfection of growth, of goal, and of the final glory.

This same apostle testified in no uncertain terms: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). He was able to call his friends, and God himself, to bear record of the manner of his life: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (1 Thessalonians 2:10).

WE NEED SOMETHING OF THE CLARITY of Mr. Wesley at this point. He wrote in the *Plain Account of Christian Perfection*:

"The best of men still need Christ in His priestly office, to atone for their omissions, their shortcomings (as some improperly speak), their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul, He that loveth, hath fulfilled the law; for love is the fulfilling of the law (see Rom. 13:10). Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love; nor, therefore, in the Scripture sense, sin. . . .

"Not only sin, properly so-called, that is, a voluntary transgression of a divine law; but sin, improperly so-called, that is, involuntary transgression of a divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the mistakes and ignorances inseparable from mortality. Therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to involuntary transgressions."

THERE ARE AT LEAST TWO THINGS to be said about the shortcomings of the sanctified. They are never completely overcome in the course of this life. There is something we can do about them.

Most of us would need no convincing on the first point. If the Lord does not keep us humble, the Lord's people certainly do. We have daily reminders of how imperfect and inadequate is our expression of the inner life Christ has put within us.

We do need to be stirred up on the second point. That we shall always have limitations and failures must never be allowed to make us satisfied with anything less than the best possible. We may make mistakes, but we do not need to make as many as we do. We may fail, but we need not fail as often as we do.

Growth in grace means many things, and takes in many areas of life. Not the least important of these is the progressive overcoming of our human limitations and infirmities by the discipline of the Lord and the power of His Spirit. "The Spirit also helpeth our infirmities" (Romans 8:26). "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

## **The Gospel of Matthew and the "Beacon Bible Commentary"**

Beginning next Sunday and continuing for eighteen weeks, we shall be studying the Gospel of Matthew in the International Bible Lessons. The editor would like to call attention to a brand-new resource tool for teachers and students alike. It is the newly published Volume VI of the *Beacon Bible Commentary*, covering the Gospels of Matthew, Mark, and Luke.

The commentary on Matthew was written by Dr. Ralph Earle, professor of New Testament language and literature at the Nazarene Theological Seminary. Dr. Earle is noted throughout evangelical circles for his New Testament scholarship. The material on Mark was prepared by Dr. A. Elwood Sanner of Northwest Nazarene College, and the work on Luke was done by Dr. Charles L. Childers of Trevecca Nazarene College, both outstanding scholars in their own right.

The entire volume runs 623 pages in length, and 259 are devoted to the first Gospel. In addition to thorough explanations of difficult verses or passages, there are a number of expository teaching outlines.

It is expected that Volume II, dealing with the historical books of the Old Testament, will be released by the middle of April, in time to serve as resource material for teachers and students of the ten Bible lessons on the kingdom of Israel which start the end of that month.

The reason for mentioning this matter here is that the response in the district assemblies to the presentation of the first volume proved that both ministers and laymen are deeply interested in the

serious study of the Word of God. But great numbers of our Sunday school teachers are not able to attend the district assemblies because of their employment or the demands of home.

It is the editor's pleasure to introduce the *Beacon Bible Commentary* to all students of the Bible. Each volume, as completed and released, will exceed 600 pages in length, yet the price has been held to \$5.95 per single volume, and further re-

duced to \$4.95 for those who subscribe for the entire set of ten volumes. Present plans call for the release of two volumes per year until the set is complete.

The Bible is the one Book which is never out-of-date, and its study in the closing days of this age is more important than ever. We trust that a great many of our people will avail themselves of these new helps to the study of the old Book.



THE ENTIRE Kansas City District has been stunned by the sudden death of Dr. Roy Stevens. From the beginning days as district superintendent in this area, he has been a respected leader among us. His quiet authority was tempered by a geniality and patience that made him loved by all. He probably would subscribe to Will Rogers' philosophy when he stated: "I never met a man I did not like." Dr. Roy Stevens was not a provincial; he was cosmopolitan in his interest and service.

We will miss him greatly but we are glad God sent him our way, if only for a few weeks.

SAMUEL YOUNG  
General Superintendent

## Brief of MEMORIAL MESSAGE

By HUGH C. BENNER

I HAVE CHOSEN words written by Luke concerning Barnabas: "He was a good man, and full of the Holy Ghost and of faith" (Acts 11:24).

Dr. Roy Stevens was "a good man." His was a Christian goodness, characterized by devotion, loyalty, bigness of spirit, Christian simplicity, and complete consecration. He lived only for God's

will, and without self-interest. Through nearly forty years of close personal friendship, never once did he request any favor that might enhance his position or provide an easier or more lucrative place. Whatever his assignment—teacher, musician, youth worker, pastor, district superintendent, college official, commission member—this "Nazarene Barnabas" was a "good and faithful servant," and all-round churchman.

"Full of the Holy Ghost," Dr. Stevens knew the sanctifying experience, enabling him to realize the blessedness of "the pure in heart." He lived with transparent motives. His life manifested in abundance "the fruit of the Spirit." Never harsh, legalistic, or critical, he always was kindly, humble, cooperative, forbearing, and forgiving. Endowed with unusual musical ability, he lived effectively in the context of Ephesians 5:18-19: "Be filled with the Spirit . . . singing and making melody in your heart to the Lord." His eminent talent and deep concern for Nazarene music produced a major and permanent contribution to this phase of our Zion.

Dr. Stevens was "full of faith": faith in God, His Word, his fellows, and the Church of the Nazarene. This faith gave him aggressive vision, holy optimism, and a firm belief in divine providence. A favorite scripture passage was, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart."

Dr. Stevens has provided another triumphant witness to the redeeming grace of Christ, and has received his "crown of life." For his family, whom he loved so devotedly, there is his priceless Christian example, the rich treasury of hallowed memories, and the comfort of the God he loved and served.

In behalf of his faithful companion

of thirty-six years, we say with Joyce Kilmer:

*Because the road was steep and long,  
And through a dark and lonely land,  
God set upon my lips a song  
And put a lantern in my hand.*

And for our beloved friend we say with John Wesley:

*O happy soul, thy work is done,  
Thy fight is fought, thy course is run,  
And thou art now at rest.  
Thou here wast perfected in love,  
Thou now art joined to those above,  
And numbered with the blest.*



ROY FRANCIS STEVENS was born in Lawrence, Kansas, October 12, 1904. He married Miss Mary Floyd in 1929. Dr. Stevens was a graduate of Pasadena College, the University of California at Los Angeles, and was awarded the honorary degree of doctor of divinity by Northwest Nazarene College, Nampa, Idaho.

After heading the music department at Pasadena College for ten years, Dr. Stevens served as pastor in Brea and in Pomona, both in California; in Malden, Massachusetts; in Columbus, Ohio; and in Washington, D.C. He was district superintendent of the Minnesota District for eleven years, and was elected superintendent of the Kansas City District in August. Dr. and Mrs. Stevens had been in Kansas City only four weeks at the time of his home-going on Saturday morning, November 7.

A talented musician, Dr. Stevens was chairman of the denomination's Music Commission.

Dr. Stevens is survived by his wife, Mary; a daughter, Suzanne, a student at Northwest Nazarene College; and a son, Robert, an attorney in San Marino, California.

Funeral services were held in Kansas City First Church, Monday, November 9, and in Pasadena First Church,

Wednesday, November 11. General Superintendent Samuel Young presided at the service in Kansas City, and the message was given by General Superintendent Hugh C. Benner. Rev. C. Wm. Ellwanger led in prayer, and music was provided by Ray and Gary Moore with Eleanor Whitsett at the organ.

Dr. W. Shelburne Brown, president of Pasadena College, conducted the Pasadena service, and the message was given by Dr. John Riley, president of Northwest Nazarene College. Other participants were Drs. L. Guy Nees, J. W. Ellis, and R. T. Williams. Mrs. Chester Crill played a collection of Dr. Stevens' favorite hymns as an organ prelude.

*Dr. Stevens was laid to rest in the beautiful Rose Hills Cemetery in Whittier, California.*

*Scores of telegrams were received, and representative messages were read at both services. Among the many tributes were the following:*

"We who were privileged to work closely with Roy on the Music Commission were aware of his love for church music as a ministry and his commitments toward increasing its effectiveness. We mourn his passing but thank God for our opportunity to have known and worked with him."—LESLIE PARROTT, *Secretary of Music Commission.*

"The Church of the Nazarene has suffered a major loss along with your family in the passing of your husband. Dr. Roy Stevens was a beloved and respected pastor and district superintendent. He was a devoted churchman with many gifts and talents always invested in the advancement of Kingdom work and the service and help of others. His songs blessed hearts. He had a message of cheer and courage for his people. Those who worked with him felt the lift of his inspiring personality. May God give you constant courage, consolation, and comfort in your days of bereavement. With sincere sympathy."—*Headquarters' Executives, B. Edgar Johnson, General Secretary.*

"Our loving and prayerful thoughts are with you in your great sorrow. Your husband gave so much in loyal and effective service to the Lord and the church. His ministry enriched thousands. We will all miss him. May God comfort you, knowing that your day of sorrow is his crowning day."—E. E. ZACHARY, *Superintendent of Northern California District.*

"The Board of Regents of Northwest Nazarene College deeply sympathize with you in the sudden loss of your husband. His invaluable leadership and

counsel on our board until just a few weeks ago will always be cherished by those with whom he labored. We pray God's comfort and grace to be with you and the children in this time of sorrow."—RAYMOND C. KRATZER, *Chairman, Board of Regents.*

"The trustees and faculty of Eastern Nazarene College join me in extending our sincerest sympathy in the sudden death of your husband. Roy Stevens was a warm, radiant Christian. I am sure my own deep sense of personal loss is shared by all who knew him. You have our sincere prayers at this time of sorrow."—EDWARD S. MANN, *President.*

"Remembering you in your tragic loss; our sympathy and prayers are with you. Roy was a true friend, a trusted leader, and a sweet singer. We shall miss him."—TED AND HELEN MARTIN, *Pastor, First Church, Nashville, Tennessee.*

"We extend our sincere sympathy in this your hour of deep sorrow. Roy was an esteemed friend of ours through the years, always dependable, always optimistic. May God's grace be yours."—LINNEA AND NORMAN OKE, *Pastor, First Church, Washington, D.C.*

## THE CHURCH AT WORK

### EVANGELISM

EDWARD LAWLOR, *Secretary*

## Christmas

*CHRISTMAS is coming!* The calendar says it is! The anticipated church services, the Christmas songs, the greetings from friends, and planned family gatherings—all these say it is! Soon we shall bask in the reflected glow of the many delights of this sacred happy season.

And then, *Christmas will be over.* We shall dismantle the tree and put away the colorful decorations. We will turn again to the routine tasks of our daily lives with the duties, cares, and perplexities that will be ours.

But *need Christmas be over?* Is there not some way we can keep it all year? What really is Christmas?

Christmas is the day when we remember the birth of our Lord, and only as we remember this do we know the true JOY of this season. This is the JOY the angel announced so long ago, "Fear not: for, behold, I bring you good tid-

ings of great joy, which shall be to all people" (Luke 2:10). This Christmas JOY was first for those shepherds in that early century, but it is also for all in this twentieth century.

Evangelism at Christmas is wrapped up in the last six words of the angelic announcement as recorded, ". . . which shall be to all people." As His followers, our task at this Christmas season is to see that that unmistakable Gift of God given in Bethlehem belongs to and is to be shared with all mankind today.

So while at Christmastime, 1964, millions will "celebrate" by being generous, by throwing off restraints, by gaiety, and by frivolity, let us keep the true JOY of Christmas—which is to remember His nativity and His mission to our world.

Born in a manger, the Son of God came. He was despised and rejected of men, that He might become for all mankind "a man of sorrows, and acquainted with grief." He came to live and die

for all mankind. This is the true meaning of the JOY of Christmas as promised by the angels to the shepherds on that glorious night long ago.

Jesus himself emphasized this JOY in the shadow of the Cross when He said to His followers, "These things have I spoken unto you, that my JOY might remain in you, and that your JOY might be full" (John 15:11). And after His resurrection and ascension His followers went back to Jerusalem with "great JOY." True followers of the Christ of Christmas find "great JOY" in doing their Master's will.

Our Christmas legacy in 1964 is to have the peace and abundant JOY which He has promised His followers and *all mankind.* Evangelism at Christmas, 1964, is taking this message "to all people." There are so many ways we can do it—by a personal witness, by writing a letter, or by making a telephone call. Think awhile, then expectantly GO and

1st Day  
of  
Each Month

50 Holy Watchnights  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

Friday, January 1

**TELL SOMEONE** about the real JOY of Christmas.

This is the kind of blessed Christmas the Department of Evangelism wishes for you and yours—share this message with someone, and Christmas will be a reality to you now and throughout the glad new year to come.

## MOVING?



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Department of Evangelism  
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**DON'T MOVE AWAY  
FROM THE CHURCH!**

## GENERAL INTERESTS

### Eastern Nazarene College

Dr. Samuel Young, general superintendent, and a former president of the college, was the speaker for the fall revival at Eastern Nazarene College, Wollaston, Massachusetts. Professor Robert Hale arranged the music for the services.

In response to the pithy, challenging messages of Dr. Young, scores of young people sought God during the week, with the altar and front seats of the chapel lined with seekers in several of the services. The simple, practical application of scripture to their spiritual needs prompted the students to feel, as one expressed it: "He understands us."

Rev. Milton Poole, pastor of the Wollaston church and chaplain of the college, led in preparation for the services and conducted an early morning prayer meeting during the week of special services. The fine singing of Professor Hale contributed greatly to the enjoyment of the meeting.—*E.N.C. News Service.*

### West Germany District Preachers' Meeting

The West Germany District preachers' meeting was held in West Berlin. Dr. Kenneth Rice gave us both inspiration and information regarding the Sunday school, one of our greatest problems in Europe. He was special speaker for the evening services. There were six people who sought the Lord.

One of the high points of the preach-

ers' meeting was the announcement that the Arnold Finkbeiners had decided to postpone their return to the States to help start the work at Kassel.

Rev. and Mrs. H. E. Hegstrom were also present and were received with open arms. They have been able to make some significant contacts in Stockholm, Sweden.

Our hosts, Pastor and Mrs. Brohl, of Berlin, had made excellent preparations for our visit. We express our thanks to District Superintendent Jerry Johnson for his leadership and inspiration.—*ORVILLE H. KLUVEN, Reporter.*

## THE LOCAL CHURCHES

Rev. Charles Laird has accepted the pastorate of the Church of the Nazarene in De Land, Florida. If you have friends in that area, or students attending Stetson University, write Brother

Laird at 1496 Flagmi Terrace, Deltona, Florida, and he'll be glad to contact them for the church.

Pastor J. D. Valentine reports: "Trinity Church, Modesto, California, recently enjoyed a good revival with evangelist Thomas Hayes. As a result of prayer and fasting, God came on the scene and many souls were saved or sanctified. We give God praise."

ROBFINE, LOUISIANA—Friendship Church recently closed a very good revival with Rev. Earl McCall as the evangelist. God's presence was very real in the services, and we greatly appreciated the ministry of Brother McCall; he is a good preacher. The people of the church were greatly helped. On the closing Sunday morning, without any preaching, God came in a wonderful, melting service.—*LUDON HUTTO, Pastor.*

### GENERAL SUPERINTENDENTS' RECOMMENDATION

**"To implement adequately our worldwide mission and program, we, as your Board of General Superintendents, propose and recommend a more intensive emphasis upon the stewardship of possessions as related to wills, annuities, and life loans in behalf of the church, and especially in the interest of missions and education."**

**—Quadrennial Address, Board of  
General Superintendents, 1964**

*For further information or assistance, please sign and return the request form below to:*

J. T. GASSETT, *Executive Secretary*  
Wills, Annuities, and Special Gifts  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Missouri 64131

*Please send information on the following:*

- \_\_\_\_\_ The Writing of a Christian Will
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# READY

## GENERAL ASSEMBLY JOURNAL

The Official Proceedings of the 16th General Assembly, which convened in Portland, Oregon, in June, 1964. *Approximately 350 pages.*

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LAWRENCE, KANSAS—The Holiday Hills Church recently concluded a one-week revival with Rev. Marion O. Guy as the evangelist. The presence of the Lord was felt in each service, and some twenty-four seekers (most of whom were adults) bowed at the altar of prayer. This church—not yet one year old—is enjoying the blessings of God, and we feel the church is beginning to fulfill its mission here in Lawrence.—JERROLD R. LAKE, *Pastor.*

Evangelists George and Charlotte Dixon write: "Recently we have had two fine revival meetings: with Pastor D. C. Hoffman at Cleveland, Ohio, and Rev. K. E. Babcock at Albany, New York. In each place God's Spirit was outpoured and souls prayed through to victory. Due to a change in our slate, we have an open date in April of 1965. Write us, 33 Clark Street, Patchogue, New York."

Mrs. Myrtle A. Pelley Taylor writes from her home in East Palestine, Ohio (208 W. Martin Street): "I was eighty-one years old on last June 7, and feel that I must now set my house in order. I want to say good-bye and thanks to you all—general and district superintendents, pastors, and people everywhere who love missions. My heartfelt thanks for every prayer, letter, card, kindness, gifts, large and small, that helped me and our precious African people, as I served in South and East Africa, Mozambique (Portuguese East Africa) for twenty-five years. He knows the gratitude and love of my heart for Christ, the Church, and His followers everywhere."

Evangelist and Singers Charles W. Powell and wife report: "Recently we closed a good revival with Pastor James D. Blackmon and church at Fort Myers, Florida. The services were blessed with the Spirit's presence, and there were thirty seekers. We have some choice dates open in the spring, including Easter week, and will be happy to go as the Lord may lead. Write us, P.O. Box 66, Brooksville, Florida."

MANCHESTER, TENNESSEE—First Church recently closed one of the best revivals in our five years of labor here. God came in a special way, our people got under the load, and 5,997 contacts were made during the two-week revival with the Bender Family as the evangelistic workers. We appreciated the inspired singing and the God-given messages of the Benders. Night after night the altars were filled, with a total of 73 seekers. Three families were added to the church, and 8 new members by profession of faith.—CLYDE J. DAVIS, *Pastor.*

Rev. George W. Wall, retired Nazarene elder, died October 28, 1964. He was a member of the Alabama District and lived in Tuscaloosa.

The Leichty Quartet sends word that their quartet has not broken up—"We are still traveling and singing together. We have some open dates for camp meetings, weekends, and concerts. Write us, 569 S. Wildwood, Kankakee, Illinois."



## "SHOWERS of BLESSING" Program Schedule

- December 20—"Christmas Without Christ," by Russell V. DeLong
- December 27—"What About New Year's Resolutions?" by Russell V. DeLong
- January 3—"Two Astronauts and God," by Russell V. DeLong



Evangelist Herbert Land reports: "Sunday, September 6, marked the close of our pastorate with the good people of the West Helena, Arkansas, church as we entered the field of evangelism. God gave a gracious revival at Cedarlane Church in the Little Rock area, with twelve people praying through and five members received into the church. Our revival with Pastor Frank Elliott the church in Gainesville, Texas, was a real homecoming, for we had served as pastor here. God blessed in giving good crowds, and on the last Sunday night eight people prayed through at the altar. We have some open time for this winter and next spring. Write me, c/o General Delivery, Little Rock, Arkansas."

Rev. H. T. Watson writes: "Since entering the evangelistic work at the time of the East Tennessee District Assembly in July, I have had a wonderful revival with our First Church in Tullahoma, and just recently closed a meeting in Bossier City, Louisiana, with First Church. I have some open time in January and will be glad to go as the Lord may lead. Write me, 4003 Lightfoot Mill Road, Chattanooga, Tennessee."

## THE BIBLE LESSON

By NELSON G. BUNK

Topic for December 20:  
"God with Us"

SCRIPTURE: Matthew 1 (Printed: Matthew 1:1, 18-25)

GOLDEN TEXT: *She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins* (Matthew 1:21).

It's Christmastime again! Despite the audible sounds of the ringing of cash register bells, the Christian has ringing in his heart the sweet peals of music eternal. Something that keeps on giving support to a faith that fills the whole soul with joy and peace in believing!

E. Stanley Jones thinks the greatest verse in all of scripture is this: "And the Word was made flesh . . ." (John 1:14). God was trying to get to us. The best way He could devise was to come down in the person of His Son. God manifested in the flesh—Emmanuel—Jesus!

The Golden Text lays the foundation for the glorious doctrine of full salvation—"Thou shalt call his name JESUS: for he shall save his people from their sins." His very name bears out His glorious and saving mission. Jesus is called "The Word of God" because words are the



expressions of our hearts. He is the expression of the heart of God. Jeremiah reminds us, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jeremiah 29:11).

The more we learn about the great heart of God, the more we are convinced of His great love. Heaven could not contain His love. It found expression in His dearest treasure.

"God with us" means victory over sin. Jesus saves to the uttermost. His blood reaches deeper than the stain has gone.

"God with us" means cheer for life's pilgrimage. Jesus made it clear that He would never leave us nor forsake us, and that He would be with us "always, even unto the end."

"God with us" means that He knows how heavy that burden is that we feel so strongly. Just as freight cars and heavy trucks have their "load limit," so our capacities are all known to Him.

"God with us" means, too, that He will be working out His purposes. He may not explain all His technique, but we are to be content that He knows what He is doing.

"God with us" means that we shall enjoy final triumph. World conditions look dark, but God goes by a program that cannot be charted at conference tables, nor predicted by the numbers that are on one side or another. God has a book of *Numbers*, but He also has a book of *Acts*. He is even now getting ready to wreak vengeance on them that "know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thessalonians 1:8). He also has a house of "many mansions" that must be just about ready for occupancy.

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.

## Announcements

### MARRIAGES

Miss Esther Leonard of Winchester, Indiana, and David Granger of Celina, Ohio, on November 21.

### BORN

—to Rev. and Mrs. David L. Wofford of Grenada, Mississippi, a son, Phillip David, on November 8.

—to Don and Jeanette (Taylor) Adams of Roswell, New Mexico, a son, Lee Wayne, on November 7.

—to Rev. A. George and Irene (Sutton) Pitzer of Madison, Tennessee, a son, Timothy George, on November 6.

—to Rev. and Mrs. Bernard Archer of Edmonton, Alberta, Canada, a daughter, Susan, on October 11.

—to Bob and Dena (Hubbard) Scott of Temple, Texas, a daughter, Tammy Danette, on October 3.

—to Whitney and Bobby (Meador) Williams of Commerce, Texas, a daughter, Leah Beth, on September 2.

### SPECIAL PRAYER IS REQUESTED

by Pastor Isbell of the Crowley, Louisiana, church for a faithful and longtime lay member, critically ill with cancer, that God's will may be done in her case;

by a reader in Illinois for "healing of an affliction, also spiritual and two unspoken requests—I am so desperate."

## Directories

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# the Answer corner

Conducted by W. T. PURKISER, Editor

I have just gone into the service, and in the barracks last night we had quite a discussion. It has no effect upon my belief in God, but I would like to know, What is religion? How did all the different types of religion begin? I would like to have some scriptures to back it up.

These are sweeping questions, and since I didn't hear your discussion with the fellows, I don't know just how far and wide you may have ranged. I'm not sure whether you have in mind religion in its broadest sense—to include the so-called "ethnic religions" such as Buddhism, Mohammedanism, Taoism, etc.—or whether you are concerned about the denominational interpretations of Christianity.

Religion in its broadest meaning is man's search for a right relationship with the supernatural, or whatever he regards as the ultimate value of life. This search has taken a great many paths, and all of them have ended in blind alleys.

The religion of Cain was the first (Genesis 4:3-5; Jude 11), and from it developed what Paul describes in Romans 1:21-23: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the un-

corruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

In this sense, you see, the biblical faith in both the Old Testament and in Christianity stands quite apart from religion. The Bible proclaims a redemptive revelation from God to man, not the successful search of man after God.

Fallen Adam did not come first to God; God came to the garden and called to Adam, "Where art thou?" (Genesis 3:8-9) "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). There is no other way to God than that which He has provided (Isaiah 43:11; John 14:6; Acts 4:12; Philippians 2:5-11).

As to the story of denominational Christianity, it is much too long and involved to be told here. If you wish to dig deeper into some of these matters, may I recommend that you send to the Nazarene Publishing House for a copy of *Exploring Our Christian Faith*, and read particularly pages 60-123.

Can we say that Satan abides in the heart of the justified as well as Christ? How is it possible for this to be?

It is not possible for this to be, and no one ought to say that it is. It isn't Satan who abides in the heart of the unsanctified believer. It is his own Adamic nature, that "work of the devil" which Christ came to destroy.

When one is converted he is "delivered . . . from the power of darkness, and . . . translated . . . into the kingdom of his dear Son: in whom we have redemption through his blood, even the

forgiveness of sins" (Colossians 1:13-14). Satan's dominion is broken, and if he has been possessing the heart of the person before conversion, he is cast out (Luke 11:24).

The new Christian is still left with the problem of inbred sin. But this is part of his own nature, and remains until the heart is cleansed from all sin (Acts 15:8-9; I John 1:7).

Is there a waiting period from the time we die and the time we enter heaven, and where is it? Where is Paradise, and what is it?

I do not believe there is any waiting period between the time a Christian dies and the time he enters heaven. The import of Paul's words in II Corinthians 5:1-5 and particularly Philippians 1:23-26 seems to me to be against the idea of any soul sleeping or interval of waiting between death and glory.

Paradise, now, is heaven, the abode of God and the holy angels, and the destination of the redeemed (II Corinthians 12:4; Revelation 2:7). Before the resurrection of Christ, I believe, para-

dise was the abode of the righteous dead in what Jesus called "Abraham's bosom" (Luke 16:22) and where He met the dying thief on the day of His crucifixion (Luke 23:43).

I would be the first to admit that not all will agree with this interpretation. To me, however, it seems best to harmonize the Old Testament teaching about *Sheol*, or the place of the dead, with such New Testament passages as Luke 23:43; Ephesians 4:9-10; and I Peter 3:18.

## LATE NEWS

### Mrs. W. D. McGraw Injured

Mrs. W. D. McGraw, wife of Oregon Pacific Superintendent W. D. McGraw, suffered concussion and head injuries in an automobile accident, Friday, November 27. Latest reports indicate she is making a satisfactory recovery.

### New Mexico March Successful

The New Mexico District Sunday schools report 1,453 new enrollees as the result of their October and November "March to a Million" enrollment campaign. The net enrollment increase for the two months is equal to half the goal for the entire quadrennium. Dr. R. C. Gunstream is the district superintendent, and Rev. Fred Fike is church school board chairman.

### Early Reports on Thanksgiving Offering

Early reports on Thanksgiving offerings from individual churches indicate some increase over last year. The offering at Bethany, Oklahoma, First Church was in excess of \$19,000 and is expected to surpass last year's record total.

Kansas City First Church exceeded last year's figure by about 50 percent, with an offering of \$12,330.

Pasadena, California, Bresee Avenue reports over \$9,000 already received, which exceeds last year's total. The amount is expected to go even higher when the money is all in.

### Holiness Publishing Interests Meet

Representatives of the publishing interests and denominational leaders of the Free Methodist, Wesleyan Methodist, Pilgrim Holiness churches and the Church of the Nazarene met in Winona Lake, December 9, to consider plans for closer cooperation in the publishing activities of the four denominations.

Holiness publishers are already working together in the production of materials under the Aldersgate imprint. Many values have resulted from this coordination of efforts, which it is hoped may be extended in other areas.

### Seventh Annual European Servicemen's Retreat Big Success

"An outstanding retreat" is the report from Berchtesgaden, West Germany, where 160 American servicemen and their dependents met for four days, November 16-19.

Chaplain coordinator for the event was Chaplain (Major) Calvin Causey, ably assisted by Chaplain (Lt. Com.) Leonard Dodson, navy chaplain, currently stationed in Naples.

Dr. Kenneth Rice, executive secretary

of the Department of Church Schools and visiting professor at the British Isles Nazarene College this semester, was the retreat speaker and Bible teacher. Mrs. Rice assisted with the children's work.

N.Y.P.S. General Secretary Paul Skiles was an active participant in the retreat activities. Special interest was shown in the viewing of slides taken at the General Assembly in Portland last June.

European Superintendents Jerry Johnson of West Germany and Paul Wire of Italy and their families also attended and took part in the retreat.

The General Walker Hotel has been reserved for the Eighth Annual Retreat next year, November 15-18, 1965.

### Plans for N.Y.P.S. European International Institute

The steering committee for the first N.Y.P.S. all-European Institute met November 23 and 24 at the British Isles Nazarene College, Didsbury, Manchester, England.

In attendance were Rev. Jerry Johnson, chairman of the steering committee and Institute Director; Rev. Hugh Gorman, N.Y.P.S. president, British Isles North; Rev. Brian Farmer, N.Y.P.S. president, British Isles South; Dr. Hugh Rae, president of the college; Rev. Richard Zanner, N.Y.P.S. president, West Germany; and Paul Skiles, General N.Y.P.S. secretary.

The Institute is planned for August 11-16, 1965, in the student building of the University of Innsbruck, Innsbruck, Austria. Preliminary indications are for an attendance of 150 young people from the British Isles, West Germany, Scandinavia, and Italy.

The Institute theme is to be the quadrennial N.Y.P.S. theme, "Into the Word . . . On to the World." Morning sessions will feature the N.Y.P.S. presidents of British Isles North and South districts, West Germany, and Italy. The evening speaker will be General Secretary Paul Skiles.

The tri-lingual event will involve the English, German, and Italian languages.



### Dr. Paul Carlson's Testimony

ROLLING HILLS, CALIF. (EP)—"But thanks be to God, who continually leads us about, captive in Christ's triumphal procession, and everywhere uses us to reveal and spread abroad the fragrance of the knowledge of himself."

These words, the rendering of II Corinthians 2:14 in *The New English Bible*, were quoted by Dr. Paul Carlson—medical missionary of the Evangelical Covenant Church slain in the Stanleyville massacre in the Congo—in the last tape received by his local church here.

In the tape, addressed to the Rolling

Hills Evangelical Covenant Church, Dr. Carlson referred to the uncertainties of the Congo situation at that time (August, 1961.) but concluded with the hope that, whatever might come, his life would reflect the latter part of the verse . . . that he would "reveal and spread abroad the fragrance of the knowledge of Christ."

On November 24 he was machine-gunned to death with other white hostages held by the Simbas (rebel soldiers) on the streets at Stanleyville. But every indication was that the prayerful hope he expressed in his last communication to his church was fulfilled in his cheerful bravery in captivity and in his courageous death.

Said Fernand Deprev, a Belgian refugee from Stanleyville who had been held prisoner with Dr. Carlson: "He was very cheerful and a great moral example."

### Post-election "United Front" Advocated by Billy Graham

ATLANTA, GA. (EP)—One man or one political party "cannot be blamed for the moral situation in America," Evangelist Billy Graham said here.

In his first press conference since moving his team headquarters to Atlanta, Mr. Graham called for a "united front" behind the administration but—as he had done during the presidential campaign—declined to voice a political preference.

He said that, although he had been urged to endorse a presidential candidate, "it never entered my mind" and he would never express a preference unless a candidate should "threaten his right to preach Christianity."

"I'm representing the kingdom of God," he declared, "and whatever kind of government we have, I must support it."

The evangelist said he believes the Church is responsible to speak out only when moral issues are involved.

### Protestant Giving Totaled \$2.8 Billion During 1963

NEW YORK (EP)—A record \$2,858,600,845 total was contributed by members of forty-one Protestant churches in this country to their respective denominations in 1963—a gain of \$58,930,268 over the previous year, when forty-two bodies reported.

Average per-member giving for all causes among the forty-one communions was \$69.87 last year, also a record, exceeding the 1962 per capita of \$68.76.

Per capita giving for the Church of the Nazarene for the same period was \$153.57. (The 1964 figure for the Church of the Nazarene is \$160.88.) The Free Methodist church with 53,601 members gave \$358.17 per capita, to lead all denominations reporting. The Wesleyan Methodists were next with \$264.20, and the Pilgrim Holiness church was third with \$237.93.



**1** The interior of the recently dedicated Broadway Church of the Nazarene, Houston, Texas. The church was formerly known as Central Park Church, but has been relocated at the corner of Broadway and LaPorte Freeway. The new building includes, in addition to the pictured sanctuary, a pastor's study, church office, fellowship hall, and fifteen classrooms. It is valued at \$240,000. Rev. David K. Kline is the pastor.



**2** From left to right: Rev. Stanley E. Brooks, Jr., pastor; Warren H. Becker, Sunday school superintendent; Rev. Edison M. Grant, former pastor; and Rev. Fletcher C. Spruce, district superintendent of the New England District, participated in the dedication of a new Sunday school annex and the fifth anniversary of the Wallingford, Connecticut, Church of the Nazarene. Rev. L. Dale Wanner has recently become pastor.



**3** After worshipping in rented quarters for twenty-three years, the Church of the Nazarene at Ilkeston, Derbyshire, England, was assisted in the purchase of this property by funds from the British Isles South District. The congregation has twenty-four members, and is pastored by a lay preacher, Sydney Bagshaw. The cost of the property was £ (pounds) 3,150.

**4** Dr. A. O. Hendricks, on his eighty-fifth birthday and sixty-fifth anniversary of the beginning of his ministry, receives from Dr. J. W. Ellis, pastor of the First Church, Pasadena, California, a resolution from the church board naming the new educational unit at the church "Hendricks Hall." Dr. Hendricks was ordained by Dr. P. F. Bresee, and has served as pastor, evangelist, missionary, and president of Pasadena College and Trevecca Nazarene College. Standing, left to right: Rev. J. H. Ingalls, associate pastor of Pasadena First; Dr. Ellis; Dr. L. Guy Nees, superintendent of the Los Angeles



District; and Dr. Paul Culbertson, dean of Pasadena College.

**5** Pastor Millard Reed assists Former Pastor Lottie Rymearson in cutting the twenty-fifth anniversary cake for the Kenosha, Wisconsin, Church of the Nazarene. Also pictured: standing, Rev. Elmer Pannier, who helped start the church, and Mr. Joseph Brand, longtime members; and seated, Mrs. Reed, and District Superintendent R. J. Clack. The church has averaged over 14 percent for world missions through its twenty-five years.

# LESSON HELPS IN

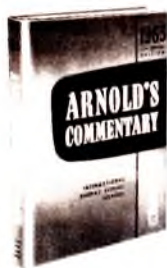
# DEPTH

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