

December 15, 1965

The Big Picture

(See page 9.)

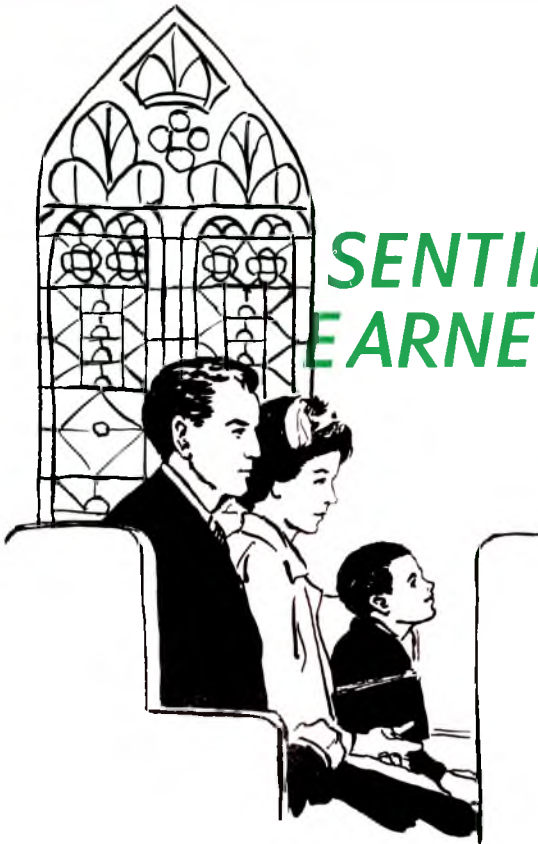
herald

OF HOLINESS

Church of the Nazarene



The Holiness Churches and Ecumenism
(See page 4.)



SENTIMENTAL OR EARNEST HEARERS

*General
Superintendent
Lewis*



NEXT SUNDAY there will be many thousands of people attending church. They will supposedly be there for the purpose of worshipping God.

These people will listen to the ministers preach. The purpose of preaching is to proclaim the gospel. The reason for listening is to hear and obey the truth.

Back in Ezekiel's day they also gathered to hear the prophet. We should be able to suppose that they came for the same purpose—to worship God, to hear His truth, and to obey.

But God, who looks on the heart, spoke thus to his prophet, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness" (Ezekiel 33:31).

This was a terrible indictment against the people of that day and hour. Let it not be uttered concerning us in this day as we gather in our churches to worship.

We cannot afford to isolate our daily lives from our gospel, our creed, our God.

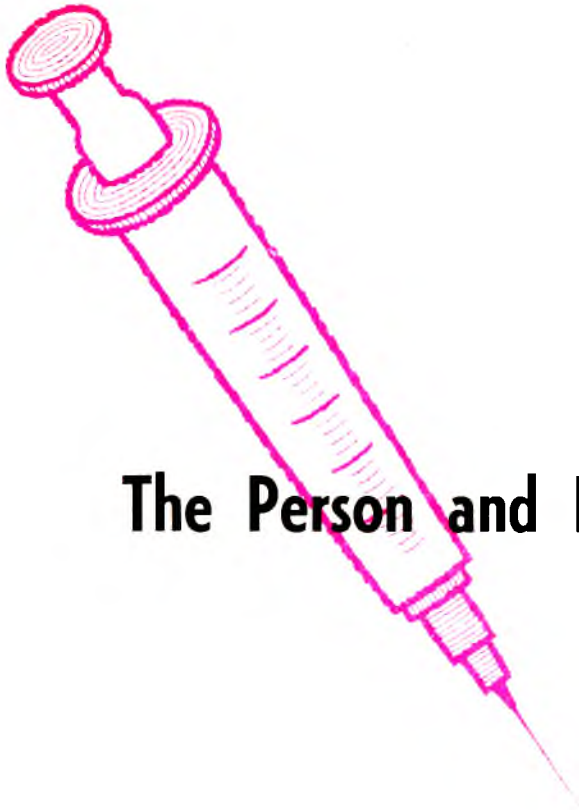
Our worship of God must contribute to our souls—strength, nobility, and purpose for living.

The messages we hear from God's ministers must be food for our souls, light for our paths, a standard for our ethics, a basis for our daily choices and actions.

No doubt one of the great tragedies of many people is the failure to translate their gospel beliefs and personal Christian profession into their daily living. But this is necessary if we are to serve Christ and testify in reality to our needy generation.

May it be that as God looks on the many worshippers in the Nazarene churches this coming Lord's day He can say to the preachers, "They come unto thee and sit before thee as My people, and they hear thy words—behold, they will do them. With their mouth they speak of much love for Me, their God, and their heart is set to obey the truth as they go from the sanctuary to live this week among men."

**"Unto him that is able
to keep you from
falling . . ."**



The Person and Prevention

KENNETH L. DODGE

A MAN approached D. L. Moody for some advice. He outlined his situation to Mr. Moody and concluded with the question, "What would you do in such a situation?" Moody answered, "Man, I'd never get myself into such a situation in the first place."

There is a preventive aspect to Christianity. The Church is tagged with a "rescue" label, and properly so—for all men are lost in sin and need to be rescued or "saved." Besides, there is more drama in "rescue" than there is in "prevention."

Henry Ward Beecher was in his study at the church one day when a man rushed in and said: "O Dr. Beecher, come into the sanctuary with me and help me offer a prayer of thanksgiving. I just came down the hill that leads into town and my team of horses ran away with me. I was sure I would be killed, but the Lord rescued me. I want to breathe a prayer of thanksgiving."

Dr. Beecher replied, however: "I know something even greater for which to thank the Lord and that is: I have come down that same hill thousands of times and my team never has run away with me. Let us thank the Lord for that as well."

Perhaps it was this principle that Jude had in mind when he wrote that we should glorify God, who keeps us from

falling. In our Christian living we should be constantly advancing to higher ground so that former temptations that could have been times of real battle cannot reach us now. That is to say, one of the ways by which the Lord keeps us from falling is by helping us to develop a spiritual immunity.

Louis Pasteur is credited with the discovery that once a cow had been infected with anthrax, and had recovered, it could never be infected again. There are some experiences in Christian living which, once we have victoriously endured them, never have the power to harm us again.

One cannot have victory in the larger battles of Christian living unless he has had victory in the lesser battles. The reason some Christians are not troubled by the trivia that affect other Christians is because the Lord has brought them safely through those experiences and they no longer have the power to "infect."

Another way by which the Lord keeps us from falling is by strengthening our determination to obey His will. Think for a moment of the power of a fixed purpose.

It is possible for Christ to mean so much to us that our passion for following Him will cause us to bypass all other attractions—and how much spiritual difficulty is thereby "prevented"!

This does not happen overnight—it requires development, but it can and does happen. There are young people with a passion to do the will of God who have bypassed attractive financial offers that might have afforded security, luxury, and fame. Thank the Lord for a "fixed purpose," for it keeps us from falling.

Finally, the Lord keeps us from falling by helping us to develop some good habits. Much is said about bad habits, but there are good habits too. Industry, courage, decency, unselfishness, dependability, and courtesy are some good habits we can develop by the help of the Lord. I acknowledge the existence of my free will, and yet there are some things that I cannot do. I cannot strike my wife, forge a check, or deny my Lord. The entire tenor of my life prevents it.

Such things as regular church attendance, conscientious stewardship, consistent devotions, and loving one's neighbor can become habits; and when they do, we are thereby finding that the Lord keeps us from falling. To react by habit against gossip, selfishness, and profaning of holy things should be a goal which all Christians have attained or else towards which they are moving.

There is not only a curative power to Christianity; there is a preventive power also. Let Christ keep you from falling.

Editorial Note—The following article has been compiled from excerpts taken from a sermon preached by Pastor T. E. Martin at Nashville (Tennessee) First Church, and earlier at the Wollaston, Massachusetts, church, where he was also pastor. Dr. Martin is serving his first term as a member of the General Board.

The Holiness Churches and Ecumenism

By T. E. MARTIN

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? (I Corinthians 1:12-13)

This question asked by the Apostle Paul of the Corinthians long ago is the most relevant question being asked today. The consideration of it is called ecumenism. It is the attempt of Christians who love and serve the same Lord to discover what they have in common and to minimize the things which divide them. It is a confession of the Church's fragmentation and weakness.

It is the testimony of many such Christians that "the closer they get to Christ, the closer they get to each other." The ecumenical movement has made commendable gains. There are cooperation and mutual trust among churches which, though not complete, far exceed anything known before in Christendom since the Reformation. Various interdenominational groups and councils have begun to organize and develop programs which offer to churches the opportunity to approach together problems that none could handle by themselves and yet are their mutual responsibility.

Of course there have been resistance and apprehension. There are those who surmise that the whole thing is a move to engulf all Christians in one big church. Others imagine they can see a Communist plot somewhere in it. Yet, in spite of attack by foes and subversion by friends, the drawing closer together of the body of Christ has gone on. It has changed the climate of the whole Christian world. The cooperation and even merger of various groups are no longer the unbelievable news they once were . . .

Now, of course, the holiness churches

cannot be interested in losing their identity in one big Protestant church or a single organization embracing all of Christendom. But we can and should be interested in moving with the tide to emphasize our likeness and reexamine our differences. We need to make our contributions to interchurch discussions. We need to join hands in giving the world a united front on those issues we all agree the Church should stand for, or against. We need to begin to demonstrate that holiness is a unifying and not a divisive force in the body of Christ. We need to prove that we who profess "perfect love" are the instru-

ment of wholeness and not fragmentation. "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).

Let us, then, face the least defensible division there is in the Church today—the existence of numerous "holiness churches." Here we are a group of people who believe alike on all the essentials and yet are both apart and competitive. If our experience of entire sanctification is valid and theirs is valid, how can we reject oneness? If some say that some of the other holiness groups have strange and narrow ideas, we can reply we do too, and it is an open question who has the most. The fact is there are varying points of view in every one of the churches and probably there are more in ours. One doubts if any holiness church has any sizable body opinion that is not shared in our church. Yet the whole mood of oneness and fellowship created by the ecumenical conversations now going on everywhere will, I hope, force the holiness churches to reexamine their isolationist stance. In fact, this is already true. There have been discussions among all of them except us. Perhaps these have not materialized because they make the most sense when they include all the holiness groups.

Let me, then, suggest six steps that could be taken which would bring us together. As you examine them you will see how simple they really are, and perhaps you will feel the embarrassment I have that we have not already done it. First, the holiness churches might issue an official statement of our common purpose. This our Board of General Superintendents declared our willingness to do at the last General Assembly. All holiness churches agree

About the Cover . . .

Monument Circle in the heart of Indianapolis, Indiana, is not far from the district offices of the Church of the Nazarene for the Indianapolis District. There are 21 Nazarene churches within Indianapolis. The district borders encompass the southeastern part of Indiana, in a state where there are 4 Nazarene districts, including Northeastern, Northwest, and Southwest Indiana districts. In only four other states are there as many districts as in Indiana. The Indianapolis District, superintended by Dr. Remiss Rehfeldt, is made up of 84 churches, with a total membership of 6,263, and a Sunday school enrollment of 9,300. Indianapolis District churches gave \$1,183,855 for all purposes in 1964.

—Managing Editor

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that their calling is to spread the message of full salvation to the ends of the earth. To this we could add that it is our purpose, since we are all one in Christ, to seek with all our hearts, and at every cost, the fellowship of all men of like precious faith. This must not be stated or construed to be a move of any one to incorporate the other but rather a disposition of all to lose ourselves in the greater and new whole eventually.

The second logical step beyond the official statement of policy would be the provision of a free transfer of membership from one holiness group to another. This is almost true today. But if it were stated in each group's form of government it might lead to the elimination of the subtle feeling that to join another holiness church is to compromise oneself or be disloyal to one's tradition. Such a provision would recognize a common standard of holy living, a common statement of faith, a common acceptance of responsibility, so that membership in any one holiness group would be fully equivalent to membership in any other, and no man would be better or worse by transfer.

The third step would be the acceptance of a common standard for the ministry. This might include a commonly adopted list of study books with courses and requirements. It would set


standards which would be expected of ministers. It would require an identical statement of faith. Thus following identical courses and requirements a minister in any holiness church would have credentials fully equal with any other. The inclusion of ministers in social security could enable all holiness groups to recognize the full length of man's service in whatever holiness church or churches he served for pension purposes.

This would lead logically to the fourth step—the free transfer of ministers from one holiness denomination to another in the same way in which they move now from one district or conference to another in the same church. It would mean that changing churches would not mean loss of status as far as pension is concerned. It would also mean he would not need particularly to be reordained or receive recognition of credentials. Rather we would recognize that being a minister in any one holiness church is equivalent in every respect to being a minister in any other. The problems of discipline would not be great, for they now are handled very much the same in each church.

Thus a fifth step would be the setting up of comity agreement between the churches involved. By these, I mean the agreeing on various areas in which

each denomination would work. It might mean the setting up of committees to decide which church would work in a particular area, much as is done on the mission field today. This would result in consultation before any new churches are started and would insure the providing of holiness churches in new areas more rapidly. It would end the foolish competition brought on by churches being too close to each other. Churches which have no valid reason for being apart could at least work together in cooperation.

Finally, the sixth step would be the uniting of all the holiness churches into one strong and vital Wesleyan church. This united church would express the common agreement, common meaning, and could give new hope to all who profess this experience and seek to promulgate this truth. It would say to the world that loving God with all one's heart does have practical results in life. It would honor Christ, who is not divided. For in Him there is no Nazarene or Pilgrim Holiness, no bond or free, no liberal or conservative, no white or black, no rich or poor, east or west, but one great fellowship of love. May God help us to find the way to express this love and to "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).



ONE OF THE MARVELS of the first Christmas was the absence of so many that one might expect to have been there. The humble shepherds on the hillside and the wealthy Magi from the East were the only ones who came to worship the newborn Saviour.

Though widely separated by both miles and status in life, both groups were spiritually located where God's messengers—the angels to the shepherds and the star to the Magi—could lead them to the Saviour's birthplace.

Perhaps the others were too busy. The innkeeper had to care for a full house. The tradesmen were busy meeting the demands of their customers. The priests and religious leaders were carrying on their traditional worship programs. The king was concerned with maintaining his unsteady rule.

They were all busy—too busy to recognize the greatest advent in history. Too busy to welcome the King of Kings and Lord of Lords! So busy they have faded into the dusty obscurity of ancient history, while the shepherds and Magi have carved themselves a place in eternity, never to be forgotten.

As another Christmas season comes, let us not be so busy about the regular and seasonal affairs of life that we do not have time to welcome the Saviour into our hearts. Rather, let us once again

NO TIME TO BE
"TOO BUSY"

DAVID E. FIGG

offer our praise and worship to the Babe of Bethlehem, who came to be the Saviour of all mankind.

The reality of Christmas is not found in carols, gifts, and Christmas decorations, but rather in accepting the "peace on earth" that God has given to us in Jesus Christ our Lord.

Bitterness Fades as Housewife Finds God

By VIRGINIA SHEPARD

"I am thankful for events of the past that brought me to a place of surrender."

SEVERAL YEARS AGO as I was entering the seventh month of my second pregnancy, I was overcome by a numbing paralysis which my doctor believed at first glance to be polio. However, tests taken by him in a small hospital, and by a neurosurgeon in a larger hospital, failed to corroborate this diagnosis. In fact, neither doctor could find a thing wrong with me physically.

Having "nothing" wrong but being half dead (it not only seemed but felt this way) was frightening and exasperating. My baby was a boy and was stillborn. We already had a little girl.

For eighteen months I was extremely bitter and tried to blame God for my misfortunes. The loss of the good health I had enjoyed all my life nearly set me crazy. I began searching for answers, but no answers satisfied, and no one was able to help. I became so miserable I would have been glad to stop living.

My husband and I had both been raised in Christian homes and had ample training in the Bible, but had never experienced any response to it. After futile efforts spent in searching for peace and looking for help in understanding the perplexities of life, I finally decided I wanted to go to church.

For quite some time a good friend of ours had been telling me she wanted us to hear her pastor. It seemed logical, therefore, to go to her church, the Church of the Nazarene. We chose the final evening of this man's ministry in our town, although we didn't know it until later. He didn't bring the message; his wife did, and she was talking right to me. My response was immediate and unreserved.

Later I realized I had gone forward alone and that my husband had not shared my experience.

I can't remember feeling any different as we walked home after the service, but somehow I knew I was different. After thirty-one years my mother's prayers for me had been answered.

A couple of months later some of our friends reminded us of plans we had made together over a year before, of taking a trip to Wheeling, West Virginia, for a weekend of fun. As I thought about this trip I felt very definitely the Lord was telling me this was to be a *big* decision. He seemed to say I could not take Him along, nor would I find Him waiting when I returned. I knew that the only real peace I'd ever known in my life had been since making the big change that Sunday, and *nothing* was worth risking the loss of it.

I remember dropping to my knees beside my bed and telling Him I wouldn't go even if I lost my husband and all my friends, just so He would stay near me. I promised from that day to forsake the world and to follow Him wherever He wished to lead me. Now I was really free. Words are far too inadequate to fully express the joy of that hour spent alone with God. That day His Spirit came into my heart to take up permanent residency. For a time it was hard—going a different way than my husband—but the peace in my heart was more than reward enough.

Less than a year later my husband, too, gave his heart to the Lord, and today we are a Christian family.

Sometimes I believe God permits us to bring un-

necessary troubles upon ourselves so that we are caused, from necessity, to turn to Him. I am thankful for events of the past that brought me to a place of surrender. I am sorry and ashamed that it was necessary to experience them in order to become aware of my greatest need—salvation.

I still don't know all the answers, but strange as it may seem, I don't care to know them anymore.

My health is improved, my disposition is changed, we have a little boy, and certainly my reason for living has many new and challenging dimensions. Now my heart sings—

Blessed be the name of Jesus!

I'm so glad He took me in.

He's forgiven my transgressions;

He has cleansed my heart from sin.

Picking Up Pins

By EVANGELIST MORRIS CHALFANT

ONE OF THE GREAT FINANCIERS of France got his start by picking up a pin. The boy had applied at a bank for a position, and had been refused. As he was about to leave the room, he saw a pin and stooped to pick it up. The banker saw the lad pick up the pin and decided he had the faculty of being careful about details—so he called him and employed him.

This is a lesson everyone must learn. It is so often true that the small things are of more importance than the greater ones. Almost anyone is careful about big things, but the man of real character looks also after the little things. Little things often are an indication of the way we look at life. Unless you are faithful in little things you will not be made ruler of greater things.

Some teachers work twice as hard as others. Some preachers put out two to three times the amount of work done by others. Great musicians become proficient by practicing hour after hour, while others loaf and waste their time wishing for greatness. Men become extraordinary by investing more time, more effort, and more energy than others are willing to invest.

Invariably, successful people are willing to go the second mile in preparation, self-denial, service, and work. They do a little more, go a little farther, spend a few more hours a week than the ordinary mine-run of people. Jesus spent the whole night in prayer while His disciples slept. Edison sometimes stayed in his laboratory forty-eight hours at a stretch without sleep.

You have no right to expect success without vision, ambition, dedication, and work. Success is partly the result of faith also. You must believe that if you prepare yourself there will be a rewarding place in the world's work for you.

The greatest need of today is for big men—big in personality and character.

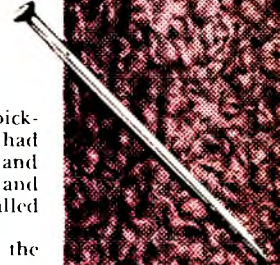
This need can be seen in international affairs, governmental circles, social and economic life, our individual communities, our churches, and our homes. The world is having to get along with men of too small caliber.

Many of us are only one-talent men, just ordinary people who have not much to give. But let us remember there are many little things we can do that will do much in lifting a burden or being a help to someone. When the Lord can trust us in little things, then perhaps new opportunities may open up for us. We read, "For who hath despised the day of small things?" (Zechariah 4:10)

Years ago a neat young man applied to John Wanamaker for a job in Philadelphia, but was told that there was no opening. The youth said, "Please, I will do anything." Wanamaker replied, "The only job there is, is washing windows."

"I'll take it," said the young man without hesitation. He washed windows as they had never before been washed. In a few years he was manager of the store. When, after twenty-five years of service, he died, Wanamaker said, "I am willing to pay as high as \$100,000 a year for a manager who can fill his place."

If you are to be your best, you must give your best. He receives most who gives most. Your life lies before you. It is up to you what you make of it. A good place to start is with today's job, and a good spirit in which to start is the spirit of Christ.





By JEAN FOSS

SHE WAS AN ELDERLY LADY, white-haired, stooped with arthritis, walking with a cane. Slowly she made her way down the aisle of our church last Sunday morning at the close of the service.

Another elderly lady, a real saint of God, walked by her side. Together they sat on the front pew and bowed their heads in prayer.

My heart was touched, and I brushed away a tear as I silently prayed, "Lord, meet her need today."

Our pastor quietly closed the service and we gathered around the front of the church to pray. Tender prayers were made that God would bring

It Took Three Years

salvation to this lady. How close the Holy Spirit was! Then this dear lady talked to the Lord.

She reminded Him that He had invited the weary and heaven-laden to come to Him. We all sensed that her soul had found rest for the first time in her long life.

All afternoon I kept thinking of this incident. I wondered who had been responsible for the contact. Later I discovered that the service was a climax of a three-year journey to God.

A young man had found this lady on a visitation program three years before. Her husband had just passed away and she was sad and very lonely. Her health became poor and arthritis began to creep into her joints.

Through the past three years several people from our church were involved in follow-up of this contact. Our pastor had called, the adult Sunday school class teacher had visited, and others were neighborly and kind to this lady who was sick and alone. Occasionally she was able to attend church.

The young man who first made the contact is now in the ministry. Several weeks ago while he and his wife were vacationing in town they visited this lady again. They had lunch together and that afternoon he explained the way of salvation step by step to her. The walk down the aisle last Sunday morning and her sincere prayer revealed her faith in Jesus as Saviour. Our hearts rejoiced over answered prayer for the salvation of another soul.

And this is not the end of the story. The visitation will continue. Prayers will be made. The fellowship of believers will open its arms to receive another.

Our friend has no family. But now she has Jesus and the hope of eternal life. She has a church family which will give her love and kindness.

What about the elderly people in your neighborhood? Include them in your prayer list and make personal contacts with them for the Lord and for the church. It may take three years. It may take longer, but *visitation does pay!*



The Big Picture

By ROSS W. HAYSLIP

THE EXPLORATION OF SPACE has caused us to realize afresh the vastness of our natural universe. Our astronauts have shown us how really insignificant our world is. Science is constantly broadening its horizon.

Narrowness of spiritual vision is one of the most constant dangers and subtle enemies of true religion. Many people of casual religious life tend to equate their concepts of eternal things with the church in which they were reared and the beliefs and practices handed on to them by their parents and Sunday school teachers. Their very occasional contacts with these cause them to build hazy norms of conduct that limit their joyful experience of real life in Christ.

In a different way this parochialism is a temptation for the person whose spiritual life is deep and real. There are twelve gates to the city of God according to the Book of Revelation. Too often the good man glimpses one of these gates from afar and his whole life is a pilgrimage toward it. The religious experience that started him on his journey was so revolutionary that it colors all of his thinking and action. How can he be tolerant of those who do not walk with his gait? Because of intolerance we find controversies, schisms, and wars. While we

would wholeheartedly condemn contentiousness, we must also respect conviction.

The width of our spiritual vision can well be gauged by two great factors. One of these is the truth that Christ's ministry is for the whole world. It was He who said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matthew 8:11). It was this spirit that prompted Goethe to say, "There is a point where we can stand as it were above the nations and can feel the happiness or misery of a neighbouring people as though it were our own."

The other gauge to measure our vision's width is the fact that Christ always deals with men as individuals. The rich young ruler was asked to sell all that he had and come and follow Christ. Zaccheus was permitted to keep some wealth, and the man who had dwelt in the tombs was told to go home rather than to follow in Christ's company.

Jesus said that if He were lifted up He would draw all men to himself. Let us be both comforted and calmed as we look up from our own pilgrimage to see other men by routes different from our own making progress toward the same glorious goal.

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



THE PSYCHOLOGY OF CHRISTMAS GIVING

When first voted by Congress, the income tax was declared unconstitutional by the Supreme Court. Not easily discouraged, backers of the idea sought and got an amendment to the constitution which cleared the way for the great American institution of income tax. At the beginning, a tax of 1 percent was made against an adjusted income of \$20,000; this graduated up to 6 percent above the \$200,000 level. Today this tax system touches every home. The income tax has done many things to the American scene in the last twenty-five years; not the least is the revolution it has caused in giving.

In the old days a man gave because he responded to an impulse for generosity. But today's donations are made on the basis of the accountant's tax projections. Big business does its giving through self-directed foundations which are statistically controlled in a manner to make an insurance actuary proud. Even the most committed Christians seem compelled to regulate their giving at a level declared "deductible" by the Internal Revenue Service.

Systematic church giving tied to the regulations of income tax deductions is tolerable and even necessary. But the psychology of it has entered into Christmas giving. The idea of giving Christmas presents comes from the act of adoration by the wise men who brought gold, frankincense, and myrrh to the Baby Jesus. Contrary to the psychology of much Christmas giving, this act by the Magi was unselfish, done with no thought of return or personal advantage.

Real giving is not truly honest unless it represents something of the giver. The gift is a projection of the self. When David prepared to make an offering to God, a farmer offered to give him the place and the cattle for sacrifice free of charge. But David said: "I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Samuel 24:24). Unless our Christmas presents represent something of ourselves in time, energy, planning, creativity, thoughtfulness, and even sacrifice, they are obligations expedited on the basis of duty.

Love, when it is expressed in word, deed, or gift is almost always extravagant and often impractical. Mary broke a pound box of ointment for Jesus while Judas mumbled about the high cost of giving and needs of the poor. Even the generosity of the wise men to the Baby Jesus would have scandalized the practical-minded innkeeper. Joseph's multicolored coat and the widow's mite are further examples of extravagant love.

Another quality of Christmas giving is emotional involvement. Jesus said the only kind of love to God and people which is acceptable involves the heart, soul, and strength. A Christmas present which involves the mind and heart indicates the giver has had personal joy in planning, choosing, financing, wrapping, and delivering the gift which is a symbol of thoughtfulness. This is an explanation for the great personal joy a parent feels on receiving a handmade gift from a child. The commercial value of the gift may be nil but no mark can be set on its worth. The gifts we prize most are those which indicate the greatest amount of emotional involvement by the giver.

Finally, the greatest kind of gift has a spiritual quality. Jesus said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11) One little boy shocked his father into a period of heart searching when he asked for Christmas that his dad give two hours of time each Saturday for a year. More than the boy wanted things, he wanted him. God's greatest Gift to us is His Son, the supreme Gift we experience through the presence of the Holy Spirit.

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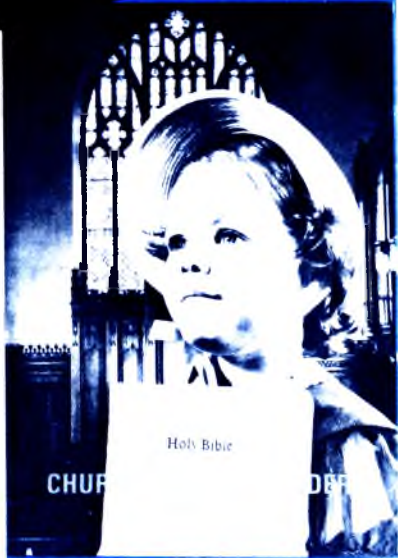
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A quarterly for teachers of twos and threes.

BIBLE STORIES FOR TH

A four-color, illustrated storybook, with guidance for home use.



BIBLE STORIES FOR TWOS

A storybook for pupils, with guidance for home use. Illustrated in four colors.



KINDERGARTEN HANDWORK
Two-color activity sheets. Things to make and do.

Primary



PRIMARY TEACHER

A quarterly with step-by-step guidance for the teacher. Bible stories, Bible verses, Christian-life applications, songs, pictures, and activities.

PRIMARY BIBLE LESSONS

A four-color, weekly leaflet for the pupil to take home. Bible stories and other material written for primary reading ability.



MY BIBLE ST

A cover for the Bible.

NAZARENE SUPPLIES FOR NAZARENE

For Youth and Adults



JUNIOR HIGH TEACHER

A Bible-emphasis quarterly for teachers of junior high. Plans for department worship, lesson preparation, class discussion, and project work.

USE THEM ALL!

USE THEM ALL



KINDERGARTEN TEACHER
 Quarterly for teachers of fours and fives. Bible stories, songs, pictures, and activities.



KINDERGARTEN BIBLE LESSONS
 Four-color, weekly, Bible story leaflets for pupils and parents.



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 A cover for the weekly leaflets.

NEW!

NEW!

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 Lesson activity and game piece for twos and threes.



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 A two-color study text written in easy, narrative style. Large type with attractive Bible pictures.



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 Spiritual inspiration and guidance for teachers of juniors—articles, worship plans, study helps, projects and activities with emphasis upon Bible learning.



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FOR SUNDAY SCHOOLS

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NEW!

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 A quarterly for teen-agers; designed for personal home study.

ORDER ENOUGH OF EACH PIECE FOR NEXT QUARTER AND EVERY QUARTER



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 The pupil book for young people and adults; contains the popular lesson exposition for each week.



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TODAY'S BIBLE LESSON
 Now in two colors! For general distribution to visitors and pupils.

EDITORIALS

By W. T. PURKISER

"Sour Godliness"

In his *Explanatory Notes upon the New Testament*, John Wesley wrote: "Sour godliness is the devil's religion." The grim and dour disposition is not a sign of saintliness, however much some seem to have thought it to be.

Christians are—or ought to be—a cheerful and happy people. While I should not go as far as to declare with Helmut Thielicke that the Christian who has lost his sense of humor has denied his Lord, I would say he has sadly misrepresented Him.

There are, of course, burdens to be borne and crosses to be carried. There are seasons of "heaviness through manifold temptations." Bereavement, suffering, anguish of spirit, and bitter disappointment come to the Christian as to all others, and weigh upon the spirit.

Yet the genius of our faith is the radiance and lift it supplies in the darkest hour. In the very same sentence in which Peter spoke of the trial of faith and the heaviness through many temptations, he also spoke of rejoicing with "joy unspeakable and full of glory" (1 Peter 1:6-9).

Years ago I listened to a memorable sermon by General Superintendent Howard V. Miller. Much of what Dr. Miller said, I have forgotten. His text has been with me across the years. It was Psalms 4:7, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

The happiest time in the Hebrew year was the season of harvest, when the grain and grapes were gathered in. The rejoicing was so much the greater when the harvest "increased," when there was a bumper crop.

The Psalmist was not above sharing in the general jubilation over bountiful reaping. But he makes the tremendous claim that "the gladness of God" is greater than the joy and satisfaction men know when their barns and vats are full.

It is the note of radiant joy that is lacking from so much of our modern evangelical life and preaching. The skeptic Nietzsche said to the Christians of his day what the world may well say to us: "You are going to have to look more redeemed than you do if we are to believe the message of redemption."

ONE DISCERNING OBSERVER of church life writes: "It was H. L. Mencken who defined Puritanism as 'the haunting fear that someone, somewhere may be happy.' That may be overstating the case, yet a stranger stepping into the average church

during the hour of worship would scarcely suspect that here are people who have made a glorious discovery, people who are supremely happy in their faith and possessed by a heavenly joy."

Christian joy is more than the bubbly effervescence of natural good spirits. It is more than a Pollyanna cheerfulness that looks through rose-colored glasses at an evil world. It is the fruit of the Spirit, imported to earth from heaven.

J. Danson Smith penned the lines:

*I wish thee Joy! much joy, around this season:
Not "joys," but joy—joy deep and strong and true;*

*Joy—inward joy, since surely heart hath reason
to taste much joy where He hath made things new.*

*I wish thee Joy! the joy of sins forgiven;
The joy which comes from having Christ as thine;*

*The joy of knowing after Earth comes Heaven . . .
For evermore—the Father's house divine.*

*I wish thee Joy! the joy of His near presence,
Though shadows fall, and trials tend life's way;*

*He is Himself, of joy, the changeless essence . . .
Joy ever fresh and new; joy every day.*

I wish thee Joy; yea, something more than gladness . . .

*That quiet joy the Holy Spirit gives;
The joy which, e'en through things and days of sadness,*

Upsprings within; flows on; sustains and lives!

Godliness we must have—in all its purity and power. But let us be sure to take Mr. Wesley's words to heart. "Sour godliness is the devil's religion." In "the joy of the Lord" we find our strength.

"Born of the Virgin Mary"

One distinctive of the Christian faith, stated whenever the Apostles' Creed is repeated, is that Jesus Christ was "born of the Virgin Mary." Among other items of the supernatural in Christianity, the doctrine of the Virgin Birth of our Lord has been the object of repeated attack in modern times.

Why believe in the Virgin Birth?

NEW!

SUNDAY SCHOOL STORY PAPERS

WONDER TIME

A WEEKLY STORY PAPER FOR BOYS AND GIRLS FROM 7 TO 12

The

Junior Discoveries
VOLUME 48 • NUMBER 2 JANUARY 6, 1968



Drawing by Helen Rowland
Mother Ya Mada stared at the book which he held out to her. She did not reach out for it. Instead she frowned. A book is not a good gift for me, she said. You know that I cannot read. The smile of Taro was a little faded but he kept on smiling just the same.

WONDER TIME
For Ages 4-8
Formerly "Sunshine"

JUNIOR DISCOVERIES
For Ages 9-11
Formerly "Junior Joys"

TEENS TODAY
For Ages 12-17
Formerly "Youth's Comrade"

STANDARD
For Young People and Adults
We couldn't improve
on the name!



That Word Again
By Pat Collins

But Walter's eyes were drawn to the sea. There were several ships in the bay. The ship in the foreground was a fishing boat. The fish were caught and the fish were being packed in the hold. The fish were being packed in the hold. The fish were being packed in the hold.



today January 14, 1968

NEW
COLOR!

NEW SIZE!

NEW FORMAT!

Standard

Volume 48
Number 2
January 14, 1968

The Old Boy

By Grace M. Kresch

I was sitting on the bench when I saw the old boy. He was sitting on the bench, looking at the ground. He was looking at the ground. He was looking at the ground.

The old boy was sitting on the bench. He was looking at the ground. He was looking at the ground. He was looking at the ground.

The old boy was sitting on the bench. He was looking at the ground. He was looking at the ground. He was looking at the ground.

The old boy was sitting on the bench. He was looking at the ground. He was looking at the ground. He was looking at the ground.

The question could well be reversed. Why not believe in the Virgin Birth?

It is stated that the Virgin Birth is unscientific. If by "scientific" is meant what science is supposed to mean, the study of the systematic and orderly processes of nature, then the point may be granted. In this sense, the Virgin Birth is unscientific—along with the atonement, the resurrection, divine providence, answered prayer, and everything else distinctively Christian.

It is argued that the Virgin Birth is not taught in two of the Gospels, and is not a major doctrine of the Bible. Aside from a question of fact, the best answer might well be, "So what?" How many times must God state a truth to have it believed?

Actually, the golden rule, so dear to the hearts of some most vehement in their denial of the Virgin Birth, is taught in only one of the Gospels. But this does not make it any less authoritative than if it were affirmed in all.

It is objected the Virgin Birth is not necessary to belief in the Incarnation. It might be granted that God *could* have introduced His Son into the world in some other way. God could have done many things differently, as far as our limited human understanding goes. But where the gospel is concerned, the question is not what God could or could not have done. The question is what He did.

While it may be true that some who express doubt about the Virgin Birth at the same time affirm their faith in the incarnation and resurrection of Jesus, many more times doubt of the Virgin Birth is the first major step in the erosion of faith. One by one, other pillars of faith fall before the assaults of skepticism.

WHY BELIEVE in the Virgin Birth?

First, we believe in the Virgin Birth because it is unequivocally taught in the New Testament. It is affirmed no less than six times in the Gospels of Matthew and Luke, and implied in John 1 and Galatians 4:4.

To deny the fact of the Virgin Birth means to question the truth of the Gospels. If the truth of two of the Gospels is open to doubt, the truth of all next falls under suspicion. If we may discard the truth of the Gospels in one respect, why should we hold to their truth in any respect?

Then, we believe in the Virgin Birth because the alternative is utterly incredible. If the Gospels make anything clear, it is the fact that Mary was unmarried and that Joseph was not the father of our Lord in a biological sense. The alternative to the Virgin Birth is as unmistakable as it is blasphemous.

It actually takes greater faith to believe that the God of moral purity, whose Old Testament law inflicted the death penalty for fornication and adultery, would introduce His Son into the world by means of an illegitimate birth than it does to believe the clear record of the Bible.

Further, the entire New Testament record of the birth of Jesus is related as fact. It is not given as the premise of a theological argument. No point is made of it, and there would be no reason to relate it except that "the birth of Jesus Christ was on this wise" (Matthew 1:18).

Nor is there even the remotest resemblance between the account of the birth of Jesus and the generation of the so-called "god-men" of Greek mythology. The gross and sensual stories of the cohabitation of pagan gods with women that were told among the ancient Gentiles are a million miles from any kind of parallel with the chaste and reverent records of Matthew and Luke.

Christmas is not a time for argument. It is a time for faith. But it is a time when we affirm again that we "believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, [and] born of the Virgin Mary" (Apostles' Creed).

"He'd Better Feel like It"

A father leaving for work one Saturday morning said to his wife about their teen-age son: "Tell Harry to mow the lawn this morning, if he feels like it—and tell him he'd better feel like it."

This is a way of putting the matter that illustrates an important fact. Life may be lived on either of two levels: the level of conviction and principle or the level of convenience and impulse.

True enough, in some areas our circumstances will not permit us to live by impulse and at our convenience. We have to get up and go to work whether we feel like it or not. We must pay our bills even though it would be more convenient to forget them. There are obligations we cannot escape.

It is probably in the spiritual life that people most commonly do what they "feel like." All too many pray, read the Bible, go to church, or give to the support of God's work if, when, and as they "feel like it."

This does not mean that one should not feel like praying, reading the Bible, going to church, and supporting the work of the Lord. It means that one should do what is right whether he feels like it or not.

Life is safe only when its directions are dictated by principle rather than the passing whim. Conviction, not convenience, must guide us in the choices we make and the activities we pursue.

And one of the strange and wonderful things about it is that as we begin to do what we ought, "whether or not," we come to like it. What looks at first like an unrewarding job turns out to be a source of satisfaction and joy.

So when it comes time to do what is ours to do as Christians, we should do it "if we feel like it." And we'd better feel like it.



MINNESOTANS ENJOY NEW CHURCH—An education unit and sanctuary were the final steps to completing a \$350,000 church plant which has been occupied by the Minneapolis (Minnesota) First Church congregation for about one year. The sanctuary is highlighted by a faceted glass and stone cross above the chancel which is made brilliant by natural and artificial light. A forty-foot-high tower with a stone cross in a cast aluminum grille is an area landmark. Rev. Robert E. Harding is in his eleventh year as pastor. Mr. E. C. Blanchard, an advertising executive, served as building committee chairman.

Using Commentary as Springboard . . .

Minneapolis Young Adults Launch Bible Study Plan

A group of Minneapolis (Minnesota) First Church young adults have launched a new study project, spurred by their self-admitted lack of Bible knowledge, according to Dr. Ralph Earle, Nazarene Theological Seminary professor, who spoke there recently.

The plan which begins to unfold this Sunday (December 19) will center around intensive individual study of material in Volume 6 of the *Beacon Bible Commentary*, and a weekly discussion session.

The material in the commentary pertaining to the first chapter of Matthew is being read this week during the family worship and in private devotions of the members of the group. The remainder of the Christmas story will be studied the following week, culminated by the discussion session December 26.

Then for twenty-six weeks—from January through June—the group will study the remaining chapters of Matthew, using the *Beacon Bible Commentary* as a guide. Following that, it has projected work in Judges (*Beacon Bible Commentary*, Volume 2) and then Acts (Volume 7), which will be a supplement to the Sunday school lessons.

A discussion method, rather than a structured lecture, will be used in the group meetings. The material the members have read will serve as a springboard for the discussion. Two questions apply to the sessions: "What new things did you learn in the chapter this week?" and "What practical applications can you make of what you learned?"

"Nazarenes don't know their Bibles! That statement is so true it hurts," Dr. Earle said. "If you were to pass a fundamentalist Baptist church on Sunday morning, you would see that practically everyone entering is carrying a Bible—including teen-agers! No one can deny that many Lutheran and Presbyterian high school youngsters know their Bibles better than Nazarenes that age." Their Bible knowledge has come from systematic study, he said.

"We have been doing something about it in recent years," Dr. Earle added, in view of the Bible study projects for teen-agers sponsored by the Nazarene Young People's Society. "But we are so far behind that we need a crash program to catch up—at least, for the adults. If we are going to walk in the light of the Word, we must know what it says. We must get inside the Bible, that the Bible may get inside us."

Dr. Earle, who is New Testament editor of the commentary, said that the set is being developed for everyone to use. "In addition to the writers of BBC, the editorial board has spent hours seeking to produce the best possible commentary for Nazarenes," he said. "We should like to see a set in every Nazarene home. But we do not want it simply adorning some shelf—beautiful as it is. We want it, and we believe God wants it, being used that we may know His will."

Three volumes of the projected ten-volume set are now available, and can be purchased on a subscription basis through the Nazarene Publishing House.

THE CHURCH AT WORK

GENERAL CHURCH ACTIVITIES

Sunday School Attendance Report

	July August September 1964	July August September 1965	Increase
(Group 1, 16,000-8,000)			
Illinois	8,730	9,049	319
Michigan	8,904	9,156	252
Oregon Pacific	7,464	7,642	178
S.W. Ohio	8,932	9,107	175
Los Angeles	10,349	10,518	169
N.E. Indiana	10,065	10,217	152
West Virginia	10,711	10,852	141
S.W. Indiana	9,234	9,356	122
Akron	11,389	11,491	102
Florida	10,173	10,212	39
Kansas	7,887	7,881	-6
Southern California	13,877	13,784	-93
Central Ohio	14,665	14,470	-195
Indianapolis	9,303	9,011	-292
Pittsburgh	8,406	7,896	-510
Eastern Michigan*	9,601	9,601	
(Group 2, 8,000-5,000)			
Central California	5,115	5,428	313
S.W. Oklahoma	5,647	5,900	253
Chicago Central	6,199	6,416	217
N.W. Oklahoma	5,904	6,062	158
Kansas City	5,550	5,689	139
Alabama	7,530	7,648	118
Philadelphia	5,215	5,327	112
Kentucky	5,640	5,747	107
N.W. Illinois	5,634	5,719	85
Iowa	6,231	6,314	83
Northern California	5,635	5,714	79
East Tennessee	5,435	5,504	69
Idaho/Oregon	5,525	5,531	6
Washington	5,656	5,654	-2
Colorado	6,728	6,712	-16
N.W. Ohio	5,838	5,779	-59
Tennessee	7,440	7,379	-61
Missouri	7,046	6,971	-75
Abilene	6,120	6,034	-86
Washington Pacific	6,862	6,667	-195
Georgia*	5,947	5,947	
Northwest*	6,763	6,763	
N.W. Indiana*	5,695	5,695	
(Group 3, 5,000-3,000)			
Albany	3,472	3,778	306
South Carolina	4,320	4,568	248
Virginia	3,788	3,993	205
Sacramento	4,608	4,773	165
New Mexico	3,441	3,589	148
New England	3,870	3,998	128
Houston	3,591	3,694	103
South Arkansas	3,823	3,886	63
East Kentucky	5,044	5,072	28
Joplin	4,479	4,501	22
N.E. Oklahoma	3,972	3,988	16
Dallas	4,481	4,474	-7
North Arkansas	3,573	3,561	-12
San Antonio	3,380	3,338	-42
Arizona	4,295	4,224	-71
Canada West	4,014	3,887	-127
North Carolina*	3,696	3,696	
S.E. Oklahoma*	3,541	3,541	
(Group 4, 3,000-0)			
Gulf Central	552	752	200
Minnesota	2,123	2,223	100
Hawaii	682	738	56
Australia	925	963	38
Louisiana	2,912	2,925	13
North Dakota	1,464	1,466	2
Mississippi	2,826	2,803	-23
Canada Atlantic	1,160	1,119	-41
South Dakota	783	736	-47
Wisconsin	2,418	2,369	-49
New York	2,263	2,182	-81
Rocky Mountain	2,337	2,253	-84

Canada Pacific	1,116	992	-124
Nebraska	2,989	2,775	-214
Alaska*	769	769	
British Isles North*	2,553	2,553	
British Isles South*	2,220	2,220	
Canada Central*	2,211	2,211	
Nevada-Utah*	1,035	1,035	
North American Indian*	1,332	1,332	
Grand Totals	408,619	411,363	2,744

*Districts not reporting third quarter, 1965. Figure used is same as reported third quarter, 1964.

Moving Missionaries

Mrs. Carolyn Myatt and Rev. and Mrs. James H. Hudson, new missionaries, have arrived in India. Their address is Basim, Akola District, Maharashtra, India.

Rev. and Mrs. John Hall have a new address. It is 1458 N.W. 97th St., Miami, Florida. They are not doing relief work at present. If the need for this arises again, there will be a new address for the mailing of packages.

Missionaries Who Need Your Prayers

Miss Dorothy Terry, Swaziland, on the field one year, has suffered from ill health almost since the day she arrived.

Rev. Robert Gray, Peru, has recently had surgery on his hand following an accident. Pray for restoration of the use of the hand.

Miss Della Boggs and Miss Irma Koffel, Swaziland and Republic of South Africa, have suffered from heart conditions. Miss Koffel is considerably improved now, and Miss Boggs is somewhat better, and able to carry on her teaching. Pray for both these veteran missionaries.

Dr. Margaret Hynd, Republic of South Africa, has been plagued with one serious illness after another ever since arriving at the E.L.M. Hospital as our newest doctor there. Pray for her complete restoration.

Miss Lydia Wilke, former missionary to Swaziland and Cape Verde Islands, is ill with what the doctors describe as a "circulatory accident." She suffers



BREAK GROUND FOR EDUCATION UNIT—Pastor J. Ted Holstein, of the Salem (Ohio) First Church, turns over the first spade of dirt for the new educational unit to be built directly behind the present sanctuary. The unit, to be forty-nine by seventy-six feet, will house the Primary, Junior, Junior High, and High School departments. Also pictured are (from left to right) Dorothy Miller, church secretary; Glenn Thorne, Sunday school superintendent; and Rev. C. D. Taylor, Akron District superintendent.

from numbness in her left side, but there is no paralysis.

Rev. and Mrs. Earl Morgan, former missionaries to Italy and Lebanon, unable to return to the field because of Mrs. Morgan's illness, would appreciate your prayers as they take the pastorate at Butler, Pennsylvania. Their address is 201 Fifth Avenue, Butler, Pennsylvania 16001.

EVANGELISTIC HONOR ROLL

Evangelistic Honor Roll Certificates were presented during 1965 District Assemblies to the following pastors whose churches received the required number of new Nazarenes.

ARIZONA

L. Dale Horton, Phoenix Paradise Valley—Cecil Burns, Apache Junction—F. B. Moore, Avondale—Melvin M. Palmquist, Phoenix Deer Valley—Paul M. Simmons,

Gospel of Love Calms Racial Strife

By PETER BURKHART

Missionary to British Guiana

The Church of the Nazarene at Uitflugt (pronounced I-flock) was caught in the center of the racial tension and strife that swept British Guiana a year ago. The congregation, almost entirely Negro, worshipped in a church located between Indian and Negro villages. At the height of the trouble it was dangerous for anyone to attend.

Rioters broke into the church one night, piled the pews in the center of the church, and set fire to them. Fire fighters were able to control the blaze before a large amount of damage was done, but some of the beautiful laminated arches were charred, and the

ceiling was black from smoke.

Afraid to go to their church, the members rented a small chapel in their own village. The pastor continued to hold the congregation together.

Later Rev. Donald Tucker, district evangelist, was asked by Superintendent Samuel Taylor to join the pastor and people in returning to the Uitflugt church. The purpose was to hold revival services. Hesitant at first, the group later ventured back.

The first night, 50 timid people came to church. The second night attendance rose to 75. From then on it grew steadily until there were 230 persons in

attendance on the closing Sunday night a week and a half later.

Among the achievements was that East Indians and Africans found themselves sitting side by side in Christian fellowship. Some came a long distance to reach the church each night. As Mr. Tucker preached the gospel of love, their hearts were moved. They knelt side by side at the altar and sought the Lord.

The church held children's services during the day where 50 boys and girls found spiritual help. In the evening services, 117 adults bowed at the altar which was the site of the terrorists' raid a year before.

Tolleson—Stanley R. McElrath, Tucson Northside—George P. Psaute, Mesa—J. M. Burcham, Phoenix Monte Vista—C. W. Henderson, Phoenix Orangewood—J. Wayne Eyestone, Phoenix Westdale—Samuel K. Childress, Scottsdale—Glenn A. Roberson, Tucson Catalina Vista—Myron C. Morford, Tucson First—Crawford T. Vanderpool, Phoenix Eastside—J. Paul Downey, Phoenix First

JOPLIN

Dempsey George, Burlington—W. O. Paris, Carthage—Keith Sears, Clinton—Roger Chandler, Oswego—W. H. Loughridge, Pleasanton—Riley Archer, Springfield Grace

PUERTO RICO

Domingo Rivera, Barceloneta—Vazquez Pla, Barrazas—Felipe Melendez, Bayamon—Rev. James, Calvary—Rev. Bocanegra, Carolina—Rev. Carrillo, Los Angeles—Benjamin Roman, Primera—Victor Camacho, Segunda

... OF LOCAL INTEREST

In three of four revivals reported this week, there were more than fifty seekers at the altar, and a note of spiritual victory came from the fourth.

At the Benton Harbor, Michigan, church, more than sixty persons found spiritual help in a meeting with Rev. R. Lester Hale, according to Russell Morrison, church secretary.

There were also more than sixty who knelt at the altar at the Oklahoma City (Oklahoma) Portland Avenue Church during a campaign where Rev. Carl Prentice was the evangelist, according to Jack Sampson, church secretary.

At the Sunflower, Mississippi, church "at least fifty seekers were at the altar," according to Mrs. James Hagan, during a revival in which Rev. Don Ballard, pastor at Lufkin, Texas, was the evangelist.

"A group of fine people [were] at the altar" at the Martinsburg, West Virginia, church during a revival with Rev. W. W.

Rose, according to Rev. A. V. Kesecker, pastor. The congregation is worshipping in a new, contemporarily designed church which has an auditorium capacity of 350.

Rev. Clarence A. Griffin announces that he is leaving the field of evangelism to accept the pastorate of the Snoqualmie, Washington, church.

"The bells acquired in Switzerland continue to be a favorite," according to Rev. Don Zimmerlee, evangelist and musician, who, with his wife, is completing six years in full-time evangelism. "We have seen hundreds of fine people find their way to victory in Jesus."



Mr. and Mrs. Andrew Williams

Evangelists' Open Dates

Rev. Thomas Hayes: "I have some open time in the spring of 1966."

Rev. Dewey Mounts: "I have some open time in the spring of 1966."

Rev. Fred Thomas: "Just received a cancellation giving me an open date January 3-9."

Rev. George T. Woodward: January 21-30.

Rev. J. W. Swarengen: January 14-23, February 28—March 6, March 7-13.

Rev. H. E. Darnell: "Due to a change of pastors I have an open date December 30—January 9."

Rev. James Ford: January 5—February 27.

Rev. G. F. Underwood: "We have May and November dates open. Two dates in July and August for vacation Bible schools."

Rev. H. A. Casey: January and February.

Rev. Max L. Karnes: "Open time this winter and spring."

California Couple Notes Sixty-fifth Anniversary

Mr. and Mrs. Andrew J. Williams, Ontario, California, celebrated on November 21 their sixty-fifth wedding anniversary in the home of their granddaughter, Mrs. Roger Williams, Orange, California.

The Williamses became members of the Ontario church early in 1909, before the denomination was a year old. They maintain their membership there.

The couple has five living children, seven grandchildren, and sixteen great-grandchildren. One son, James, died in World War II.



EMPLOYEES EAT, TOUR—Nazarene Publishing House employees recently were the benefactors of a brief tour of the recently completed lithographic plate and press rooms, a catered lunch, and a half-day vacation during "Employee Appreciation Day." At left, Bob Boucher and Gillespie Cash, both of whom work in the production department, scoop up healthy portions of baked beans and barbequed beef. At right, employees file past the web-fed press. About two hundred fifty persons are employed at the publishing house.

THIS SUNDAY'S LESSON

Brian L. Farmer

Topic for December 19:

Jeremiah: Prophet of the New Covenant

SCRIPTURE: Jeremiah 1; 11; 30-33; 37-39 (Printed: Jeremiah 31:15-17; 33:14-16, 31-34)

GOLDEN TEXT: *In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land (Jeremiah 33:15).*

Strange that Jeremiah should be known as the Weeping Prophet. The fact is it was he who heralded a word that the world ached to hear; it was a hope for which the world surely must have groaned in travail. There was to be a new covenant. It would be made possible for the law to be written on the heart. It would come to pass that people would *want* to serve God. To walk in the ways of righteousness would become to them second nature.

This was the answer to sin once and for all, and it would come to pass in what is now common knowledge to us: the gospel of our Lord Jesus Christ.

But though Jeremiah had as his ultimate message these words of hope, he bore the full-orbed message of God, which included judgment, chastisement, and destruction. He admitted no false optimism. He despised the cheap popularity he could perhaps have gained for himself with sweet words of comfort. This is how he earned for himself the reputation of somberness, solemnity, and tears.

As many another true and uncompromising man of God, Jeremiah bore the brunt of the people's annoyance and disappointment; but in the hour of real need, in their heart of hearts, it was to him they looked in trust and confidence for a true word from God. There were times when the king, Zedekiah, anxious for the truth, sent for the prophet (38:14). He regarded the information as unerring but, to use a modern phrase, it would not be "in the public interest" to make it generally known (38:24).

Let this message emerge.

A saving word is by no means always a sweet one. We remember today and throughout this week the coming of Christ to this world. There never was better news than this. He is our Hope of eternal salvation. But we must not allow the lovely sentimentality of this season to drive from our minds the truth that though now the hope is ours, a reality, it is effected through the rigor of repentance, self-denial, and a life of discipline.

Jeremiah would not allow us to remove the hope from the repentance, nor the consequences from the forgiveness. He calls us to realism in our rejoicing. And, perhaps for all that, our joy is the greater.

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"SHOWERS of BLESSING" Program Schedule

December 19—"The Christ of Christmas," by Russell V. DeLong

December 26—"The New Year and Its Possibilities," by Russell V. DeLong

January 2—"The Most Controversial Story Jesus Told," by Russell V. DeLong

and Mrs. Zelda Baxter; a brother; two sisters; and four grandchildren.

LLOYD COLEMAN, sixty-three, died unexpectedly October 5 in Montpelier, Indiana, following a coronary heart attack. Rev. Harry Mann and Rev. Franklin M. Moore conducted funeral services October 8 at the Montpelier church. He is survived by his wife, Mildred; one son, Thomas; one daughter, Bonnie; and four grandchildren.

Announcements RECOMMENDATIONS

I want to take this opportunity to recommend Rev. H. B. Hughes as an excellent minister of the gospel. His ministry in the evangelistic field will offer unusual service because of his pastoral background, his burden for souls, and his Spirit-anointed preaching. He served as pastor of our First Church in Mishawaka before entering the evangelistic field.—George Scutt, Superintendent of Northwest Indiana District.

This is to announce to our people everywhere the availability of Rev. C. Glenn Bolling, 1861 N.W. 82nd Street, Miami, Florida, for evangelistic meetings. Brother Bolling has been a pastor in West Virginia and Florida for many years. He loves God and the church, and I am sure will do his best to help generate a revival wherever he is given opportunity.—John L. Knight, Superintendent of Florida District.

MARRIAGES

—Miss Janet Lambert and Mr. Clinton Armstrong, October 9, at Edenville Church of the Nazarene, Castro Valley, California.

BORN

—to Richard and Mildred Eylander, Jr., of Park Forest, Illinois, a daughter, Brenda Joyce, on November 5.

—to Franklin and Maylou (Williamson) Cook of Overland Park, Kansas, a son, Carey Williamson, on November 17.

—to Ramon and Nadene (Ripper) Richards of New Lenox, Illinois, a daughter, Rhonda Renee, on October 22.

—to Glenn and Glenna (Olsen) Boden of Quincy, Massachusetts, a daughter, Sondra Ranae, on September 12.

ADOPTED

—by Mr. and Mrs. Gene C. Haas of Warren, Ohio, a boy, Eugene C. Haas II, on November 4.

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Deaths

REV. A. G. McCLUNG, pastor at Ropesville, Texas, died October 26 in Lubbock, Texas, following a three-month illness. He had served as an evangelist and pastor for many years, most recently as a pastor at Breckenridge, Rotan, and Dumas, all on the Abilene (Texas) District. He is survived by his wife; five daughters, Mrs. E. E. Givens, Mrs. Jerry Parrish, Mrs. C. H. Fife, Mrs. Wilburn Glover, and Mrs. Estel Jameson; and four sons, J. G., Preston, Nathan, and Ramon.

MRS. RUTH BISHOP, forty-four, a missionary to British Honduras for sixteen years, died November 9 in Fort Wayne, Indiana, after being hospitalized since May, 1960. While undergoing an operation in 1960, her heart stopped beating. Doctors restored the heartbeat by massaging it; however, Mrs. Bishop never regained consciousness. She remained in a coma until her death. Her husband, Rev. Ronald Bishop, is pastor of the Grasmere Heights Church in Fort Wayne. In addition to her husband, she is survived by three daughters, Mrs. Robert Davis, Elizabeth, and Mary; her father; one brother; and one sister.

REV. W. F. KIEMEL, eighty-four, died November 6 at Stafford, Kansas. A pioneer Nazarene minister, Mr. Kiemel was ordained by Dr. P. F. Breese and served the church for forty years in the ministry. Rev. E. L. Cornelson and Rev. J. D. Wright conducted the funeral services. He is survived by a son, Harold; two daughters, Miss Florence Kiemel



OHIO CHURCH COMPLETED—The first of several units which will be built as the need arises has been completed in Cedarrville, Ohio. The church, valued at \$40,000, is located in a new housing area on a 2.3 acre lot. The pastor is Rev. Robert L. Atkinson.



A Story-Note from.....

Hi,

Do you like to pretend to be someone else? Let's pretend we are the angels who told the shepherds about Baby Jesus.

They sang such beautiful news.

Put on your  and sing the angels' song:

"Glory to God in the highest,
And on earth peace,
Good will toward men."

Let's sing it over and over again.

Love,

Gloria

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).



Nazarene Among Dead In California Floods

A member of an Upland, California, Nazarene church was among a dozen persons killed following flash floods recently in southern California.

Daniel Solis, thirty-four, a member of the Latin-American church in Upland, drowned November 23 returning from work when his car stalled where Cucamonga wash crosses the road. A torrent of water tumbled the car off the road, carrying Solis with it.

Rev. Mario Velez, pastor of the Upland church, found Solis' body eighteen miles from the point where his car was sighted leaving the road.

Solis had been at the 6:30 a.m. prayer meeting the Sunday morning prior to the accident.

. . . Of People and Places

Andrew Young, Sr., eighty-six, father of Rev. Andrew Young, Redlands, California, and uncle of General Superintendent Samuel Young, died November 25 in Tucson, Arizona. Young, born in Bally Moncy, North Ireland, was among the eighty charter members in Parkhead, Glasgow, Scotland, who formed the church which eventually united with the Church of the Nazarene. He had been a general contractor in Cleve-



CHOIR DIRECTORS FIND OUT WHAT'S NEW—About two hundred persons, fifty of whom are choir directors of evangelical churches in the Kansas City area, attended recently a Lillenas music clinic where they spent more than three hours in being introduced to twenty-five new choral numbers. Mrs. Hope Collins (directing), a South African evangelical choral specialist, and Gary Moore, a well-known soloist and director of music at Kansas City (Missouri) First Church, served as clinicians. The reading session was sponsored by Lillenas Publishing Company, subsidiary of the Nazarene Publishing House.

land, Ohio, and in Tucson. Dr. M. L. Mann preached the funeral sermon in Tucson, November 27.

Evangelist W. W. Geeding died unexpectedly, Tuesday, November 23, as a result of a heart attack. Death came in Portsmouth, Ohio, where he had completed a revival meeting the Sunday

before. Among his survivors are his wife, of the family home at Fletcher, Missouri. He joined the Church of the Nazarene in 1916.



Dr. Thompson

Dr. Robert N. Thompson, a member of the Canadian parliament, was the special speaker at a laymen's service at the Red Deer (Alberta) West Park Church recently. Dr. Thompson, who was recently reelected to parliament, commented on the eve of the election, November 7, in a prayer fellowship meeting that the "opportunity for Christian witness overshadowed the outcome of the election." Rev. William Porter is pastor of the West Park Church.

Rev. Alex B. Patterson, a Nazarene elder, was returned to his seat in Ottawa as a member of the Canadian parliament in the November 8 general election. He has served in parliament since 1953, and has been reelected to his position four times.

The Bible College offering continued to climb, reaching \$107,111. A total of 2,832 churches participated, an average of \$37.82 per church. The Thanksgiving offering, according to early but in conclusive reports, was about at the same level as in 1964 at this date.

Elderly Lady in a Hurry To See Ambassador Team

After Argentinean District Superintendent John Cochran had toured the district to explain the coming of the Nazarene Evangelistic Ambassador team next summer, a local pastor told his congregation that they would be able to see the team. A bus would leave early on a Saturday morning to take everyone who got there on time to see the college students.

Early the following Saturday an elderly lady knocked long and loudly on the pastor's door. Sleepy-eyed, he answered. Frustrated, the old lady inquired, "What's the matter? Has no one come to go to the N.E.A. convention?"

It took a lengthy explanation to assure her that she was ten months early for the trip. The pastor thanked her for her interest and went back to bed.

While communication occasionally

breaks down, enthusiasm is high in Argentina for the Ambassador tour. Two teams of eight college students each will visit five mission fields. Argentina is on team one's schedule. The people there have underwritten the cost of the arrangements for the Ambassadors while the team is there.

A four-phase prayer program has also been projected to prepare for the evangelistic outreach. The first phase is in operation now in which groups are meeting weekly for prayer from 6:00 p.m. to midnight. Prayer cells are beginning in homes. Three months prior to the crusade there will be watch nights of prayer from 7:00 p.m. to 6:00 a.m. A chain of unbroken prayer is planned to begin a month prior to the campaign and will continue until the team's work is complete in Argentina.

Others Carried On

SHE IS NOW GONE. There was much that was sad about her life. She was taken from her home when the younger children needed her desperately. Sad indeed!

But the circumstance has a bright spot. This thoughtful, caring mother, along with the equally faithful father, took the children to Sunday school and church from the time they were three weeks old. They even went to prayer meeting together on Wednesday nights, unless something very unusual prevented the seven-mile trip in the old 1919 Chevie touring car. (A sedan replaced it eventually.)

When the older ones entered their teens, the whole family began going to church an hour earlier each Sunday evening. N.Y.P.S. services were important to the development of Christian character and leadership. The younger children loved junior and intermediate societies. Pastors, supervisors, teachers, evangelists, and visiting missionaries ministering under the inspiration of the Holy Spirit made lasting impressions upon the lives of the young ones.

Several years passed. Then the stroke of tragedy fell. A home without a mother's guidance! But all was not lost. She had put her children into the hands and hearts of interested, praying persons who counselled and lifted where they could.

God answered prayer, and each child is a Christian man or woman today and fulfilling God's plan for his life. What if Mother had not put us in the way of those whose lives and influence helped us into God's will?—*Hilma P. Bouck, Vance, Kentucky.*

"Building Today for Tomorrow's Security"

WE READILY CONCEDE this is the most amazing and breathtaking age in the history of man: supersonic planes, atomic-powered submarines, outer-space vehicles with pioneer heroes, the John Glenns, the Carpenters, and the Coopers, all riding the constructed genius of our scientists beyond the gravitational pull of our earth at an unprecedented speed of seventeen thousand miles an hour with the ease of a retired executive in his rocking chair.

Our achievements today are helping us win the so-called cold war. As we push back the heretofore untouched frontiers of our universe, we are meeting and surpassing the scientific challenge of our day.

However, when we transfer this building program to the spiritual realm, we are amazed and often nonplussed at our lack of real progress in the things of God. There is a growing conviction in our hearts that we are behind schedule in meeting the challenge of building hope for

the Answer corner

Conducted by W. T. PURKISER, Editor

For some time I have been bothered by the way I Corinthians 16:2 has been lifted from its context and used to "prove" a Christian should tithe. I am not against tithing—but I cannot see how an offering for needy saints at Jerusalem could be construed to apply to tithing. Aren't there other New Testament scriptures that could be used that apply really and truly to tithing?

I Corinthians 16:2 reads, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Basically, you are correct in recognizing that this is part of Paul's instructions for a special offering to help the church in Jerusalem. It relates to tithing because of its stress on the principle of proportionate giving: "as God hath prospered."

There are not many specific references to tithing in the New Testament. Jesus approved the principle while indicating that paying tithes was not the whole of a life pleasing to God (Matthew 23:23). Tithing as an act of submissive worship is implied in Hebrews 7:1-17.

The most extended treatment of Christian giving is found in II Corinthians 8 and 9. Dr. H. Orton Wiley used to list "Twelve Axioms of Christian Giving" from these chapters:

1. Sacrificial giving inspires liberality in others.
2. The grace of giving is essential to symmetrical Christian character.
3. The true motive for Christian giving

How far do you think we should go in this matter of restitution? A person once made a confession to me which made me feel terrible. I have wished over and over that he had never made it. Do you think God expects this?

The sole purpose of restitution, as I understand it, is as the word indicates: to make things right, to restore a previous condition of relationship. If it fails to do this, it is not restitution, whatever it may be called.

The general rule regarding restitution or confession of sins or wrongs is that the area of the offence governs the area of the restitution or confession. If the sin is public, it should be publicly confessed. If it is private, it should be privately confessed and renounced. If it is

ing is found in divine love.

4. Willingness of mind must be followed by performance.
5. The purpose of giving is to equalize the burdens of God's people.
6. The method of administration must be honest in the sight of men.
7. Giving must be a matter of bounty, not of covetousness.
8. The amount of giving determines the amount of receiving.
9. Giving must be in accordance with some consistent plan.
10. Giving must be accompanied by cheerfulness of spirit.
11. There is a guarantee of prosperity for faithfulness.
12. Giving is a means of blessing to others.

In addition, let me just remark that, while the New Testament does not stress tithing by name, it does state that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16).

To me, it is all but inconceivable that one who loves the Lord would be content to do less under grace than he would have been required to do under law.

secret, it should be confessed to God in secret.

A great deal of mischief has been done in the name of restitution or confession. What has been called such is sometimes either blundering ignorance or actual malice. If anyone has doubts as to whether to make confession or restitution, and continued prayer does not clear up these doubts, it is the part of wisdom to seek counsel from a pastor or trusted spiritual counsellor in a personal conference.

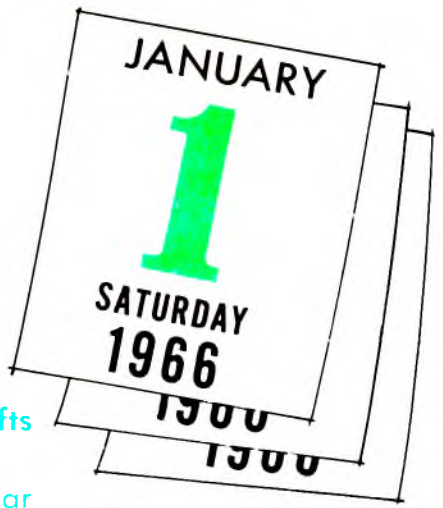
the hopeless, a strict standard of morals for the careless, Christian character for the unstable, Christian culture for the spiritual, Bible reading and prayer for delinquents, Christian lives for the uncommitted youth.

We must give the clarion call to

our people to bow before our Lord and Saviour Jesus Christ and pray, "O God, please help me keep spiritual objectives always in view, so I may build today for tomorrow's security."—*Nicholas A. Hull, Superintendent, Southern California District.*

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