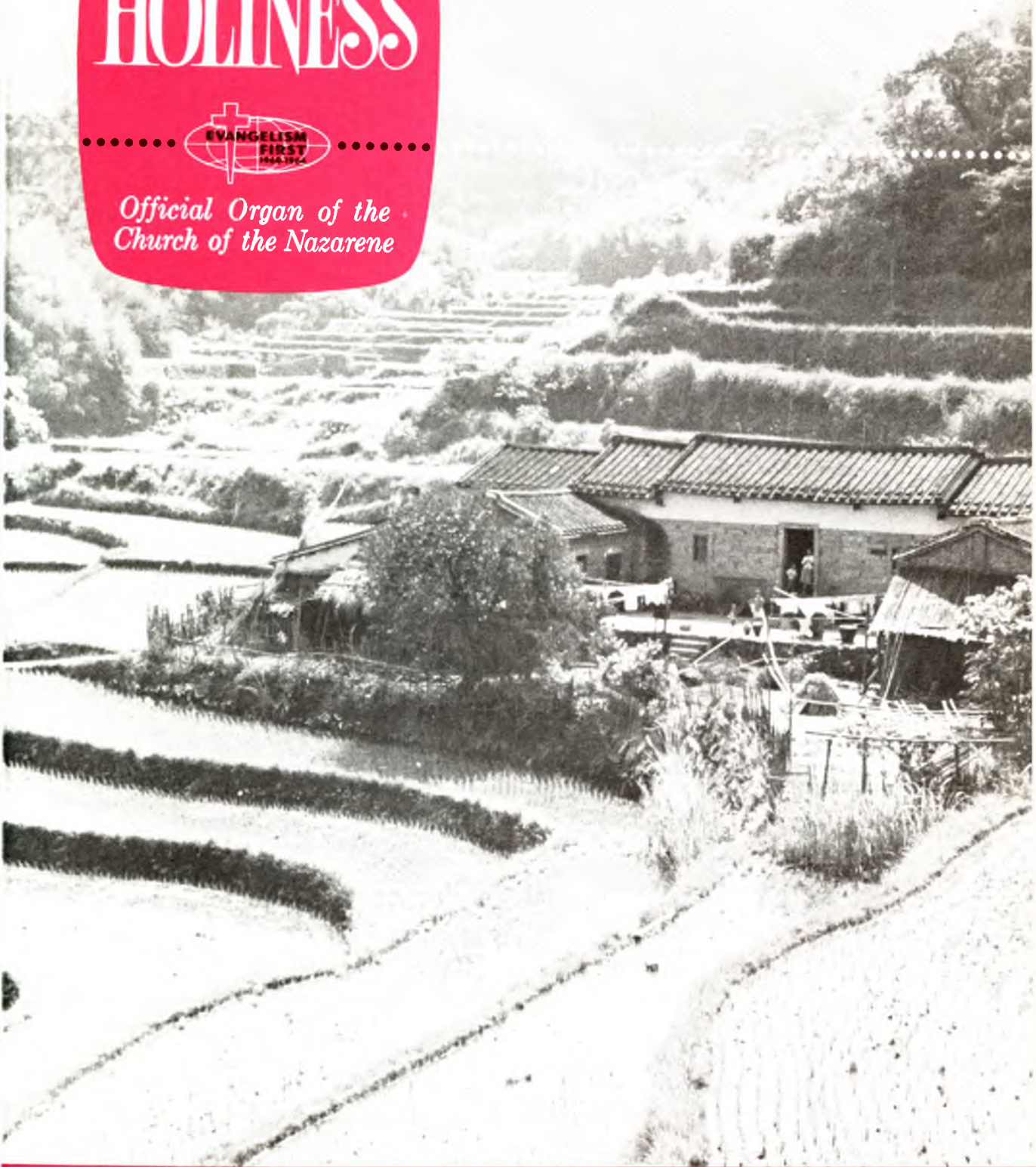


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

Japan
Terraced Rice Fields, Central Honshu



January 17, 1962

EDITORIALS

By W. T. PURKISER

Look Up and Trust

He would be a blind soul who would deny that we live in difficult days. Troubled times put pressures on the mind and spirit that mount up at times almost to the breaking point. Old foundations are crumbling, and former securities are being swept away. The Satan-inspired sweep of international communism has changed the map of the world in just sixteen years.

Panic-ridden people are playing into the hands of the conspiracy by resorting to the same methods it has used with such success: contempt for the law of the land, the "big lie," and ceaseless sowing of suspicion and hatred among those who must above all stand for a common cause.

The student of the Bible finds a startling parallel between what he reads in the pages of the Book of Books, and what he finds in the headlines of his daily newspaper. Before the Son of Man comes with power and great glory, there will be some great social and historical changes. Jesus outlines these in bold strokes in Luke 21:25-28.

There shall be signs in the sun, and in the moon, and in the stars (v. 25). While some have thought

of this in terms of astronomy, we must not forget that sun, moon, and stars stand also for the whole world order as an object of human dependence. Certainly the powers to which man has looked for his safety and security have been shaken to their very foundations (v. 26).

Upon the earth distress of nations, with perplexity (v. 25). The death throes of old nations and the birth pangs of new have resulted in perplexity and distress such as history has never before seen. Vast new alignments of power and alliance are convulsing the field of international relations. There is a universal anxiety about the future in the minds of thoughtful men everywhere.

The sea and the waves roaring (v. 25). Throughout the Bible, the sea and the waves are understood to symbolize the powers and forces of evil. Some evil instinct seems to have alerted the demonic forces which rule the lives of the godless to the fact that the time is short. They roar their rage and venom against all godliness and righteousness.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth (v. 26). Newspapers, magazines, radio, all echo the fears that fill the hearts of men as they look about them. Fear is man's natural reaction to threats to his safety about which he can see nothing to do.

"What shall we say then to these things?" Well, there are two answers we must not give. One is the careless and irrational optimism of the unconcerned. The stance of the proverbial ostrich with his head in the sand is not for days like these. The other impossible answer is the mood of deep and hopeless pessimism. This is far more common than rosy optimism, but it leads to paralysis and impotence.

A very wise man pointed out years ago that both optimism and pessimism come out at the same place. The optimist reasons that all is going to turn out all right anyway; we'll muddle through somehow, and there is nothing which needs to be done about it. The pessimist reasons that the cause is lost; there is no hope for the future, and there is nothing we can do about it. In either case, nothing is done.

Christ has a far different answer from both of these human reactions. *When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh* (v. 28). These are thrilling words. They bid us not to hide our

(Please turn to page 12)



The Cover . . .

Rice is the staple in the diet of the Orient. These are terraced rice fields in central Honshu

in Japan. The missionary work of the Church of the Nazarene in Japan is as old as the church itself, for missionaries of the Holiness Church of Christ were already working there when this body became part of the new denomination at Pilot Point, Texas, in 1908. Our work in Japan has been blessed with capable Japanese leadership. At the present time, 12 missionaries and 117 Japanese ministers serve 133 churches and preaching points. Twenty-four churches are fully self-supporting. Nazarene membership in Japan is 4,391. The Bible school enrolls 20 ministerial students. Dr. William A. Eckel, who has served in Japan since 1916, with the exception of the war years, is the superintendent.

The Product of

PENTECOST

PENTECOST marked a new day for the young Church. The Holy Spirit had come to take office and administer the program of God in the world. Indeed His induction was accompanied by mysterious manifestations. Yet these manifestations were symbolic of the work of the Holy Spirit. Sound as of rushing wind, the symbol of power; tongues of fire, symbol of the purging work of the Holy Spirit; while the gift of languages was a symbol of the spread of the gospel to all people.

Within a few hours the new, unorganized group of 120 frightened, praying disciples was fused into a mighty force that was unafraid and endued with a drive that was a marvel to all who looked on.

The incoming Spirit had made *witnesses* of them all. Every disciple had something to say and a drive to say it. Christ, His sacrifice and resurrection, was the center of their message. That there was salvation in no other name was emphasized and made plain. These witnesses gave evidence by words, works, and behavior that they had been with Jesus.

The abiding Holy Spirit made *warriors* of all members of the Early Church. No

threat or persecution could turn them back. Greater was He that was in them than he that was in the world.

Peter warming by the world's fire had quailed before the questioning of a maid. But now warmed by holy fire he faced rulers, officers, and chief priests without the flicker of an eyelash.

Soldiers in uniform, armed to the teeth and marching to battle, never displayed

*General
Superintendent
Vanderpool*



more of the warrior spirit than was evidenced by every Spirit-filled disciple.

The administrative Holy Spirit forged *winners* out of former quitters. When leaders were imprisoned, the importuning prayers of the Church broke prisoners' chains, opened prison doors, and swung back city gates. When driven to distant cities, the disciples were invincible.

The experience at Pentecost made them witnesses, warriors, and winners wherever they went.



Rev. Clyde Montgomery, pastor of First Church in Conway, Arkansas, has been elected for the second year as president of the Ministerial Alliance of Conway.

Rev. Leon G. Cook, pastor of Grace Church in Ashland, has accepted the pastorate at Maysville, Kentucky, and began his work there on December 31.

District Superintendent T. T. McCord of Louisiana send words that Rev. Joe Glyn Cordell, pastor of First Church in Shreveport, has been elected chairman of the City Ministerial Association, and Rev. C. E. Bordelon was recently elected chairman of the Ministerial Association at New Orleans.

After pastoring the church at McKinney for over three years, Rev. Richard H. Thompson has resigned to accept a unanimous call to pastor First Church in Greenville, Texas.

Special Notice

There will be a four-page Home Missions supplement in next week's *Herald of Holiness*, with many pictures and interesting home missions and church extension reports.

Feed and Fan Those Live Embers

By LOUIS McCURDY

I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God (Revelation 3:1-2).

A YOUNG MAN was learning to be a fireman, and was trying to revive a fire in the steam plant of a coal mine. The fire had been banked the night before with a large lump of coal. The engineer stood by telling him how to do it, "Just uncover some of those smoldering embers, and let the air in to them. Then add fuel gradually, and soon you may spread the fire over the whole firebox area."

Those instructions were good, as it is always easier to revive a dying fire than to start a new one. And the above bit of advice is also good for Christians whose flame has begun to smolder. Evidently the church at Sardis had some weak members that were ready to die, whose works were not perfect before God. The reason for their weakness may have

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been carnality. Throw coal on dead ashes, and though they may mix, they will again separate. But set the coal on fire and watch the ashes melt in with the coal to form into a large, hot molten lump. Carnality separates; but holiness unites; and a closer union generates more fire, and more melting heat. In order to strengthen the members of the Sardis church, they had only to become acquainted with the Holy Spirit, let Him set their hearts on fire, and their hearts would glow with a warm love for each other and for the unregenerated world around them.

There must be many members of the true invisible Church of Christ, who, though weak, are still smoldering for Him who saved them by His grace. Someone must find those smoldering members and uncover them and get them into the presence of the Holy Spirit. He can transform them into flames of fire for God and holiness. Then that fire could spread from life to life within the church, and from church to church within the denomination. We could then fulfil our evangelistic commission. Any smoldering member of the church who is set on fire

by the Holy Spirit will soon discover that the normal expression of that experience will be to work at his calling of winning souls wherever he may live.

CONSECRATED KNOWLEDGE

*It's not so much how much you learn
That does the greatest good,
Although it be the wondrous truth
For which great men have stood.
What counts the most in what you learn
Is using it aright,
That you may help your fellow men
Walk in the gospel light.*

*A little knowledge filled with grace
Obtained from God's great store,
And given for the nation's good,
With hopes of gaining more,
Is better than to master books
Or learn the finest arts
But use it rather selfishly—
It lifts no lives and hearts.*

By WALTER E. ISENHOUR

JUSTIFIED BY

Faith

By **ERIC E. JORDEN**

Professor of Theology and Biblical Literature, Northwest Nazarene College, Nampa, Idaho

THANKS be to God for His unspeakable Gift, the Lord Jesus Christ. He died for, or instead of, us. His death makes it possible for God to both forgive and cleanse. Man being the sinner that he is, how is it possible to stand before God without sin? The first step in that relationship is spoken of in His Word as "justification."

This leads us to our text. Two facts are instantly drawn to our attention. The word "therefore" suggests both of them. "Therefore being justified" suggests a past fact or act. That poses the question, What does it mean to be justified? Second, the word "therefore" also suggests something to follow. What are the results of being justified?

First, then, what does it mean to be justified? For the answer to this we must turn back to Romans 4.

Notice first of all the illustration in verses 1 to 4. This concerns Abraham. "For if Abraham were justified by works, he hath whereof to glory; but not before God" (v. 2). In other words, if Abraham had been justified by what he did, by self-effort, he had plenty in which to glory. But he was not. The Bible says, "Abraham believed God, and it [the believing God] was counted [imputed] . . . for righteousness" (v. 3).

The full story of this faith is found in verses 13 to 21. It does not need much explanation. God made Abraham a promise that he should be heir of the earth. But he had as then no child. Yet note verses 19 to 21: ". . . he considered not his own body . . . when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God." His faith was in the immutable promise of God; and that faith was imputed to him for righteousness.

That leads us to the definition of justification. One cannot define this word apart from the word imputation. And let it be noted that some folks have ridden that perfectly good and scriptural

word to death. At least, many people of holiness persuasion are afraid of it. What does the Word of God mean by imputation? Never mind what our Calvinist friends may think. The word in the Greek, we are told, is *loozimai*. It means "to count, account, to reckon." We can best get the idea Paul had in mind if we use his own personal illustration of it. This is to be found in Philemon 18: "If he [that is, Onesimus] hath wronged thee, or oweth thee ought, put that on mine account." In other words, though Onesimus had been guilty, Paul by accepting by imputation his wrong doing allows Onesimus to go free, as if he had never done wrong.

Now note verse five again in Romans 4: "To him that . . . believeth on him that justifieth the ungodly, his faith is counted for righteousness." In other words, God exchanges righteousness for a living, vital, personal faith. In what or whom? The answer is found in verse 24: "To whom it [righteousness] shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Here the tie is with the resurrected Christ. No one can be saved apart from faith in the risen Saviour. But when we, in a simple, personal way take the promise of God at face value that if we believe on the Lord Jesus Christ we shall be saved, that if we confess our sins He is faithful and just to forgive us our sins—then God exchanges that faith for righteousness.

The question of course is, Is this imputation of righteousness an actual change or simply something that takes place in God's mind? Both. It has to be a change that takes place in the mind of God; otherwise it would be meaningless. But it is also an actual change in our lives. There is something that takes place in us in respect to our relationship to God and within our very nature. Note verses 24 and 25 of chapter 3: "Being justified freely by his grace . . . for the remission of

sins that are past, . . ." If the Bible teaches anything, it teaches that actual sins are actually forgiven and actually remitted. Thus we stand before God as if we had never sinned. We are actually and factually forgiven to such an extent that we stand before God without any condemnation as to our past sins. Something real has taken place in our lives. We are new creatures in Christ Jesus—old things are passed away; all things are become new.

To be justified before God is indeed a "blessed" state (vv. 5-8). Happy is the man whose transgressions are forgiven. Happy is the man to whom God no longer reckons sins because of His broken laws. Through faith in the God who sent Christ to be the Propitiation for our sins, we can stand before Him as if we had never broken His law. This ought to produce joy in any man's heart.

Now then we come to the actual results that according to the Scriptures are seen when one is justified before God. These are found in Romans 5. There are three mentioned and we shall deal with them briefly:

First, to be justified means that we "have peace with God." The sinner is at odds with God. The way of the transgressor is hard. There is no peace to the wicked, saith the Lord. But when a person through faith in Christ awakens to the realization that his sins are gone, then he realizes that God is now his God. No wonder the song writer said:

*There's a peace in my heart
That the world never gave,
A peace it cannot take away.*

Peace with God, the realization of "no condemnation," is the first and most logical result of being justified.

Then, *second*, when we are justified we discover that we are "saved from wrath" (v. 9). The sinner has nothing to look forward to but the wrath of God. God is angry with the sinner. In order to be God, He can do nothing less than punish the sinner. But when we are forgiven, we pass from death unto life. To be justified means that we shall go in for all that God has for us. It means that we shall become partakers of the full provision of Christ's sacrifice. Thus, while we are saved from the wrath to come, it is with the clear understanding that we shall walk in the light of His provision.

Last, to be justified means that we have "joy in God." After all, can one really know that God has forgiven him and not have joy? Emotions come as a result of a known relationship. We feel the joys of human love because we know that someone has a certain definite relationship to us. So it is with God and us. Joy comes to our hearts because we know we are forgiven and now are at peace with Him.

An oil strike at WIT'S END CORNER!

By A. J. LOWN, Pastor, Paisley, Scotland

And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil (II Kings 4:2).

A POT OF OIL! A memorial for all time of the possibilities that lie in small, insignificant resources if they are placed at God's disposal! This is the story of a woman at wit's end corner—a widow, a debtor, saved from final loneliness, starvation, and death by her desperate appeal to Elisha, the prophet of God; and God's honoring of obedient faith.

The poverty and insecurity of a widow living in the days of Elijah and Elisha are difficult for us to realize. Bereft of a beloved and God-fearing husband, an active member of the school of prophets, this burdened woman faced not only the anguish of his passing, but the taunting question, Why should the righteous be taken in life's prime, leaving her with the dual parental responsibility of being protector and guide to two fatherless boys?

Overwhelming debt, doubtless caused by the extortionate rate of compound interest exacted by Eastern moneylenders, was added to the sorrow of bereavement, bringing the family to bankruptcy and the verge of starvation. Faced with a cruel creditor who would exact the last merciless pound of flesh—the selling of her sons into slavery—her future was dark and seemingly hopeless. Without regular or adequate income, with difficulty and debt confronting her as an insurmountable mountain, she stood at the same wit's end corner described by Paul at a crisis of multiplied trouble in his own experience: ". . . we were pressed out of measure, above strength, insomuch that we despaired even of life" (II Corinthians 1:8).

The most unlikely people will turn to a minister in times of financial extremity. The bogus, alas, as well as the genuine, tread the path to the manse or parsonage. In this case it was the natural thing for the widow to do; her husband had been friend and follower of Elisha. With tearful confidence in his ability to counsel and help, the tragic facts and desperate position were made known to the proph-

et. There were no half measures in her spirit or statement. The answer of Elisha was one of

ENCOURAGEMENT AND INQUIRY

Encouragement first: "What shall I do for thee?" The problem was not beyond solution. He was sympathetic, ready to act in the matter. But not until searching inquiry and frank acknowledgment had revealed the resources available—"What hast thou in the house?" The consecration of her own resources, however small, even laughable, must come first. Deliverance began with the limited resources at hand, a pot of oil.

This truth had been forever engraved upon the heart of Elisha when his old master, Elijah, shrewdly insisted upon the unselfish use of a cruse of oil and a last measure of meal before driving the specter of starvation from the home of a widow of Zarephath. A greater than both underlined the same truth when He gladly accepted a boy's lunch to inaugurate a wilderness banquet for thousands.

The consecrated little is always the prelude to God's abundant supply. The diary of saintly Muller of Bristol, father of orphans, movingly illustrates this principle of divine working. Again and again, with hungry mouths to be fed at breakfast and not a loaf or penny on hand, his co-workers came with precious, personal effects and possessions—a sacrificial minimum for a maximum need. Then God worked—every time!

Only then, when the pot of oil was yielded, made available, could

THE CO-OPERATION OF OTHERS

be solicited. "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few," commanded the prophet (II Kings 4:3). There is a borrowing that is sanctioned and sanctified—a borrowing where there is interest, without interest!—upon the basis of information and persuasion, even inconvenience. How those boys worked, subordinating the appearance and value of every vessel to the major requirement, that it should be available and empty! A perfect parable of the New Testament truth that God's requirement for the outpouring of the oil of His Spirit upon those who would pay their debt to a sinful and dying world is still the available, empty vessels of yielded lives.

The stage was set, the consecration made, the organization perfected as the motley collection of vessels was arranged in the humble room with the door fast closed by express command: "And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, . . ."

THE TEST OF FAITH AND OBEDIENCE

was great enough without the sympathetic or critical gaze of curious neighbors. God has regard for



The Cause We Represent

VIVA CUBA! was the greeting he gave as he shook his friend's hand. He didn't even say, "Hi," or, "Hello," or, "How are you?" or any other of the common greetings. His first words were to indicate the cause he represented.

This event which took place just the other day here on the streets of Chiclayo is indicative of a strong trend. Communism is making a powerful bid for the high school and post-high-school young fellows. And there is no denying that these efforts are bearing abundant fruit.

Of course as Christians we defend another cause. It is a cause that we believe above all is right, one that we think has the true answer to the world's problems.

Only a couple of days before this event, our Bible school boys were holding an open-air meeting out near the market. Standing with the crowd was a middle-aged man who from the begin-

ning listened with keen interest. He would occasionally nod his head in approval. Then after the service had been dismissed, he came up to the one who had led and remarked, "That's what we need more of."

We think our cause is worth defending because it is right. It is "what we need more of." But really, don't you think we lack a little boldness in pressing our cause? This first fellow didn't wait for preliminaries to make known the cause he wished to see prosper. As soon as he took the man's hand he began. Perhaps you may say that we need to use more tact. That might be so; but we need to work a little harder at the task too.

We say we have a cause that is worth defending. If it is worth defending, it is worth extending, too. That means work. Really putting "Evangelism First" is our way to do the job.

By CLYDE GOLLIHER, Nazarene Missionary in Peru



anxious hearts and strained nerves in life's greatest crises. He does not unnecessarily subject us to the ordeal of publicity. But He never exempts from the step of faith. An abundance of vessels, the trembling hands of a widow woman, and only a pot of oil! And an inexorable command, "Pour out"! Faith tipped the pot, nervously, then boldly, incredulously, and with delight and awe transferred the precious liquid to vessel after vessel. The oil flowed, filled, and overflowed, and stayed only when human capacity was exhausted.

At wit's end corner, or as Abraham would express it, "in the mount of the Lord," His provision will be seen as obedient faith moves at His word in His way and will.

"Then she came and told the man of God" (v. 7). Spontaneous, rapturous testimony and gratitude were given to the one who had shared the

crisis and inspired the deliverance; resulting in the wise counsel, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." By rightly using and wisely safeguarding the blessings God has mercifully and miraculously granted, our present sufficiency and future provision are assured.

From the home of a poor but transformed widow, Elisha passed to the rich home of a couple who lacked for nothing, save the gift of a child. The God who solved the problem of debt in a cottage undertook for the problem of denial in a mansion. And the prophet who was the medium of an unlimited supply of oil was grateful for the grace of hospitality and the gift of a meal in the home at Shunem. Miracles at wit's end corner and human kindness go hand in hand in the life that walks with God!

When Christ comes again

He will find . . .

BUSINESS AS USUAL

By **WILBUR T. DODSON**

Pastor, Fessenden, North Dakota



WATCHING for the second coming of Christ is no hindrance to our present duty. Rather, since "of that day and hour knoweth no man" (Matthew 25:36), we should raise our standard of life, and our normal routine living should please God. It is because we do not know the future that we are called upon to do our best and to be at our best for God and the Kingdom now.

In "the days of Noe" business went on as usual. "Eating and drinking, marrying and giving in marriage" were continually in the people's minds. It was their usual, routine manner of living. Perhaps some good deed would have found prominence because it was unusual, but routine living became their pattern of life.

"So shall also the coming of the Son of man be"; Christ will find people doing their usual jobs in their usual way. Farming will be going on as usual. The farmer will be going to the field to work with his son or the hired man—"one shall be taken,

and the other left." Two women will be working in the flour mill, garment factory, grocery store, or in the office. The carpenters will be laying a foundation, putting on siding, or nailing down the shingles. Some will be taken; others will be left. The type of work that is being done will not be the reason for some missing the Rapture; it will be due to the condition of the heart. It will be just like those who "missed the boat" in the days of Noah.

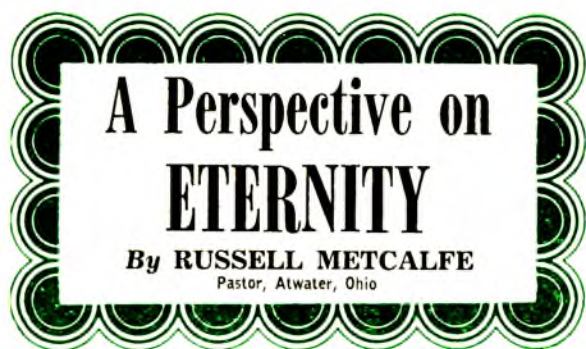
Someone asked John Wesley what he would do if he knew that he would die at twelve o'clock that night. He answered, "Just the same as I will spend it; I will not change my plans at all. After I finish my day's work I will have evening prayers with the people where I am staying. I will retire as usual at ten o'clock and wake up in glory."

God expects us to carry on business as usual. When He gave us the parable of the talents He emphasized that truth. Two of those who received talents went to work and gained other talents. This is "business as usual" for the Christian. The servant who was unfaithful was found idle as usual. Doing nothing was his downfall. Each met his master as he lived.

Judgment will be given on "business as usual." "Then shall the King say . . . For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? . . . or naked, . . . or . . . sick, or in prison, and came unto thee? . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:34-40). They had a deep-seated desire to do good because of what they were.

The Church will not have time to get ready; it must be prepared for the coming of the Bridegroom! Christ's departure was not a signal for inactivity. He promised to energize the Church with power to enlarge its capacity to accomplish great things. The Church will meet God as she lives and serves. She must keep the supply of oil replenished. Holiness is the theme of her song, and evangelism the theme of her actions.

Both individuals and the Church must be prepared to meet God by being ready to serve the Kingdom in carrying on "business as usual."



SMALL CHILDREN are lavish spenders of time. Each day to them is a complete unit. Yesterday is already dim and distant, and tomorrow is a long way off, so today is all that matters to a little child.

But, supposedly, maturity brings with it the ability to see the value of time, and the necessity of foresight. The current of time becomes perceptible, then increasingly intense and rapid. The questions of life, and its dimensions, must take into consideration the direction, if so it may be called, of this current that moves us all so swiftly from birth to death and into the unknown beyond.

Whatever time may be for the philosopher, there can be no doubt that to the average man in the street, seeking for truth, time has a definite relationship to eternity. Ingrained in our very fiber, and revealed in the Bible, is the inescapable fact that what we do in the time we have to live on earth will be reflected when time as we know it shall have ceased. And yet we are all too often like small children, living for the today we can comprehend in part, and thinking not at all of the eternal tomorrow for which we can and must prepare.

Time is the fraction of a second it takes for the bullet to travel down the rifled grooves of a carbine and leave the muzzle. Then it is eternally beyond recall. Life on earth is a fraction small beyond comprehension compared with eternity; but, oh, how everlastingly important the direction, both of the pointed rifle and of the eternity-bound life!

We cannot get a truly comprehensive perspective on eternity, for we are finite. We cannot fully

"I Take . . . but I Surrender!"

*I take of Thy rich bounty
And, Lord, Thy love divine;
I take the rain and sunlight,
The moon and stars that shine.
I take—but I surrender
My life and everything;
My hopes and my ambitions,
Surrendered to my King.*

*I take of nature's beauty
The roaring waterfall;
I take the mountain's grandeur,
And hear the night bird's call.
I take—but I surrender
My stubborn will to Thee;
And each unknown tomorrow,
Surrendered it will be.*

*I take Thy mercy daily,
Thy food and raiment too;
I take and take forever
Thy blessings sweet and new.
I take—but I surrender
My life, O Lord, to Thee;
Then bow in adoration
For Thy great love to me.*

By **EDITH ROBERTS**

grasp what we cannot put into terms we can ultimately understand. We must try to define eternity with weak little illustrations of birds on endless journeys with grains of sand, and of thousands and millions and billions of years. Our minds do not grasp what these mean. But we can think on eternity, prayerfully and scripturally until time becomes exceeding precious.

Thinking awhile about eternal destiny will drive us to our knees and on to our feet, making the salvation of our unsaved friends and loved ones imperative, even desperate. Thinking awhile on the brevity of life and the importance of its proper direction will make cross-bearing possible, and even desirable.

"O God, I do not fully grasp what eternity comprehends, but I know I shall shortly be proving its reality. Help me to live as a mature Christian should, ordering my life for eternity. Amen."

It Was the Love of Christ That Lured Them Onward!

By E. W. LAWRENCE, *London, England*

*O let Thy love my heart constrain,
Thy love for every sinner free,
That every fallen soul of man
May taste the grace that found out me.
That all mankind with me may prove
Thy sovereign, everlasting love.*

The words are Wesley's, in a hymn that we have always regarded as "the soul winner's prayer." They breathe the passion of the tender, tearful soul lover, and of the apostle who said he could wish himself separated from Christ if only his brethren were brought to a saving knowledge of the Lord Jesus.

The converted Saul of Tarsus said, "The love of Christ constraineth us" (II Corinthians 5:14), and he set the rule for all time; for the Bible teaches clearly that the love of Christ himself, planted within our hearts through the indwelling Holy Spirit, is the real secret of soul passion.

The Acts of the Apostles does not end with the final verse of the twenty-eighth chapter, but continues right down to this present moment of time. The annals of the Christian Church are crammed full with the names of those who have "hazarded their lives for the name of our Lord Jesus Christ." They have not even counted their lives dear to themselves. They have served their day and generation well and joined an apostolic band—and our own generation even is not lacking.

The story of those five brethren martyred in the forests of Ecuador is still fresh in the minds of many of us. If I remember rightly, there are now three volumes on the market which describe their labors, their martyrdom, and the present-day results of their work. Marjorie Saint, widow of one of the five, visited Britain not long ago, and thrilled congregations up and down the land with her message.

These missionaries had heard the call to pioneer and give the message to those untouched Aucas. They were not ignorant of the fact that they might have to pay the supreme price and forfeit even their own lives. They did not court martyrdom unduly, for they hoped God would spare them for a lifetime of dedicated service. But they knew the risk they ran, and were quite prepared to die if by so doing they could preach Christ better. The love of Christ constrained them, you see. When a little earlier Nate Saint lay in a hospital with a

broken back as the result of a plane crash, he said, "If I must be blind and crippled for the rest of my life, it will be worth it all if only we can reach the Indians with the gospel of Christ." Early in 1956, from the Curaray River, they rode on to the gates of eternal splendor.

Twenty years before, in the adjoining state of Brazil, three other brethren had trodden the same fiery trail to glory. Fred Roberts, Fred Wright, and Fred Dawson—the "Three Freds" they called them—young missionaries in fellowship with the Unevangelized Fields Mission, heard the call to pioneer the untouched regions of Amazonia. In glad abandon they committed their lives to do Christ's will, though it meant death. They knew that from the very moment they stepped into Kayapoo Indian territory their lives would be in danger; but you see, they had caught a vision of the enthroned Son of God, and determined that they would join Him in the fellowship of His sufferings, for untouched tribes that were precious in His sight. "Brethren, stand by us . . . pray for us . . . and should the result be that which I suppose we least want, pray and send others out to continue what the Lord has commenced. Remember, He died for the Indians of South America." That comes from a "prayer letter" which they sent out just before they stepped out into the unknown.

Oswald Smith tells a story concerning Alexander Duff, veteran missionary. Standing before the Scottish Presbyterian Assembly, and pleading for India, he said: "Mr. Moderator, if it is true that Scotland has no more sons to give to Christ for India, then, although I lost my health in that land and came home here to die, I will be off tomorrow and go back to the shores of the Ganges and lay my life down as a witness for Christ, to let them know there is at least one Scotsman who is ready to die for them." He fainted away on the platform as he spoke, and the physicians were called to his side. As soon as he "came to," he asked them to carry him back into the auditorium to finish his appeal. They told him they could do so only at the peril of his life. "I'll do it if I die," he said.

There was James Chalmers, the London Missionary Society's pioneer to New Guinea. His influence was remarkable, and his escapes from death

wonderful. So also were the trophies of grace he gathered for the Master. After twenty years' service he returned home on furlough, and with his fiery speech stirred great meetings all over Britain. "Recall the twenty-one years," he said. "Give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give me it surrounded with savages and with spears and with clubs, give me it back again, and I will still be your missionary."

"If Jesus Christ be God, and died for me," said Charlie Studd, "then no sacrifice can be too great for me to make for Him." As a man past fifty years of age, although turned down by both doctor and the missionary society, he went forth alone and blazed the trail right to the very heart of Africa.

E. G. Fenton Hall also heard the call to pioneer Amazonia's forests. He responded, endured much affliction, and passed from this mortal scene after only seven months of service in that land. Read through his *Journal* and you will see a man walking with God day by day, a man suffering incredible hardships also, all for the sake of the Indians. Two months before his death, in his diary he quoted the prayer, which assuredly he made his own: "Teach me to serve as Thou deservest; to fight and not to heed the wounds; to give and not to count the cost; to toil and not to seek for rest; to work and not to ask for any reward save that of knowing that I do Thy will."

A young Moravian brother, Leonard Doeber, heard of the miseries of the slaves on the plantations in the West Indies. He felt he must preach the crucified and risen Christ to them, but knowing that the slave owners would never permit this, he actually sold himself into slavery and there—as one of them—proclaimed the Christ of God as Saviour, Emancipator, and Friend. He closely followed in the footsteps of his Lord, who "took upon him the form of a servant" (Philippians 2:7).

A visitor to India said to the missionary in charge of a certain hospital, "You must have much enthusiasm to remain here." "I have no enthusiasm at all," the missionary told him, "but I have heard the call of Christ. Only the love of Jesus enables me to remain here."

The secret of it all is the constraining love of Christ. Most of us labor in circles very far different from those of the holy band mentioned above. But the message that challenged them also makes its appeal to us, and if we only knew—really knew—the fullness of God's love, then it would revolutionize our lives.

We can know this constraining love within. The Bible says, "The Lord thy God will circumcise thine heart, . . . to love the Lord thy God with all thine heart, . . ." (Deuteronomy 30:6). Heart circumcision simply implies a radical inward cleansing of the heart through the virtue of the

Saviour's atoning blood. It implies also the unrivaled and indwelling presence of the blessed Holy Ghost; for when God cleanses a person's heart from all sin, at the same moment He baptizes and fills it with His Spirit.

The gospel of Pentecost promises a cleansing, a filling, an enduement of power, and then an inward constraint. This passion for souls, this Holy Ghost enduement, this Pentecostal anointing, is still the New Testament key to effective service.



Why do birds sing?

I do not know; neither does the other man. He says it is because they "feel good," but I think it is appointed of God. To the other man they are an infernal nuisance. To me, they are a very great comfort, since camping on trails has not much other comfort.

At daylight their songs bring me from sleep to a consciousness in a living, vibrant certainty that God is real, and everything is all right, no matter what the radio says.

The other man crawls out of his sleeping bag, throwing stones and swearing at the birds. He turns on the little transistor radio which he keeps to drown out the noise of the birds with what he declares is "music." It would make me mad in every sense of the word if I did not know that he, poor fellow, is crying in the dark.

He complains that the bird song is always the same.

"If God has anything to do with it, why don't He change their tune once in a while? They are just like the preachers—always the same thing, over and over! What's wonderful about that?"

It is hard to say much about this, because I know how he feels. Preachers and Christians should keep abreast of the times. The question is: Which times? God's times or man's?

The minister or Christian who allows his thought to be drawn into the confounding confusion of contemporary crises can hardly hope to help clear muddy waters. He may even find himself throwing stones at the birds.

Yet he does need to know what the other man

Sweetness

*Sweetness flows from Jesus like a balm,
Healing hurt and making storms to calm,
Showing clear the pathway one must take,
Turning dry crust into honey cake,*

*Lifting fallen, cleaning up the soul,
Mending broken hearts to a new whole,
Pouring joy to overflowing brim—
Sweet foretaste of being there with Him!*

By ILA R. MONDAY

has on his mind. To do so he may peer into his newspapers, his books, and occasionally into his television. These things must have some attractive things in them and the minister needs to know what they are. These things reveal man's times—his predicament.

God's times are not confusing or confounding. *But they are changing.* God seems to have set His clock ahead to a new soul-saving time. He said He would, you know. He said the times would be shortened.

He has caused it to be that a sermon can go around the world, while the minister enters the homes of millions at the same instant the local congregation is looking at him and hearing his message. The prosaic is long, far gone. The present has a new, intense loveliness, because God is nearer and the new earth certainly closer.

According to the man who throws stones at the birds, everything is in an awful mess.

Who but God knows what is good for the world? And are we to believe He has abdicated as Lord of the universe?

The man who throws stones at the birds rages that we are a nation of suckers. According to him, Christ too was a sucker!

It is hard to keep even-tempered when he says things like that, but you have to remember the poor fellow is crying in the dark. Something tells him his conclusions are not quite right, and he expects to be told to "shut up!" so that he can blame his insecurity on religious intolerance.

The poor man sees that most of the things humanity has dreamed of are coming true, or soon will, and with it all he is really no better off than he ever was. While he formerly avoided thinking of the evils of advanced age, now, in calculating the imminence of retirement, he begins to realize that useful living is far more attractive than sitting, lax-fingered, among those who are no longer vitally needed by anyone for anything, not even to split the kindling.

All this has placed the gospel of Jesus Christ in a new, more intense light, the light of contem-

porary knowledge. Even the man who curses the birds now knows that his need is not primarily material but spiritual, though he does not understand what that means. He is afraid of spiritual things.

So he hurls stones, in the early morning gloom, with tears in his heart. The truth is that, while a man may seem rough and powerful, his innermost self is a sensitive, fragile thing which he must cover from the harshness of life with a hardness which must be kept renewed or it will break through. He tries to think of this as courage; but as maturity comes, something tells him it is only foolishness which will be exposed if he listens to the song of the birds or the repetition of the minister.

If you have wondered what Paul meant in Ephesians 4:22 about putting "off the old man," this is what the worldling has "put on" to protect himself from the healing beauty of God's holiness. He is helpless in it, shrouded in bitterness. He must either swear or cry; and he is afraid to cry, because if he does, everything will be changed, especially himself.

You and I have troubles, but his are worse. He can't help us, but we can pray for him.

EDITORIALS

Continued from page 2

heads and deny the perils of our time. Nor do they permit us to collapse in dejection and fear. They challenge us to appraise our problem. But they also call upon us to value our assets.

When will we learn that our ultimate hope is not in the United Nations or in stockpiles of atomic bombs? When will we see that unaided man cannot possibly win out over demonic powers without help from above? When will we recognize that beyond the futilities of history stands the sovereign Lord? *When ye see these things come to pass, know ye that the kingdom of God is nigh at hand* (v. 31).

But, "How long, O Lord, how long?" This is no time for finespun prophetic speculation, and there are other interpretations given the words which follow that we cannot consider now. But Jesus added the significant words, "Verily I say unto you, This generation shall not pass away, till all be fulfilled" (v. 32). The generation then living? The "generation" of the Jewish people? No, *this* generation, the generation in which these things begin to come to pass.

Here is our hope. "Redemption draweth nigh"! We occupy until He comes, but we live and work, not as those without hope. We live and work in the confidence that some happy day—and perhaps very soon—we shall see the vindication of righteousness, the destruction of evil, and the dawning of earth's greatest day, "the day of the Lord."

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Request for Trinidad Conference

Our three mission fields in the region of the south Caribbean have planned a mid-quadrrennium conference of evangelism with Dr. George Coulter as the leader. The pastors from British Guiana, South America; Barbados; and Trinidad will gather together on the island of Trinidad for this meeting, January 23 through 26.

As missionaries we feel a great burden and a sense of urgency about this meeting. We solicit the earnest prayers of the home church for God's special anointing on the workers as they gather for this conference.

To meet the tremendous challenge of this great area in the critical tide of developing events, Pentecost must be repeated for us in this part of God's great harvest field.—DAVID BROWNING, *British Guiana.*

We Need Your Help in Okinawa

The churches of Naha, Gusukuma, Amesoko, and Mashiki have just closed a wonderful three-week evangelistic campaign, with Pastor Funagoshi of Tokyo as the evangelist. The Lord used his clear, forceful, anointed messages to move many hearts in the four above places as well as on the isle of Henja. Brother Funagoshi preaches straight from the Word to the heart. Pray with us that the people who responded to his messages will stay true and go on to perfection, finding the Lord in sanctifying and stabilizing grace.

Will you not help us, also, by joining us in prayer for these other needs in Okinawa?

Pray for a young man who came miles through the dark to Amesoko to ask, "Why was Christ crucified?"

Pray for a thirty-six-year-old husband who was violently opposed to his wife's stand for Jesus. She is praying that he will be saved and delivered from alcohol.

Pray for Mr. Ijuin and wife, who have come to the Mashiki church to pray for deliverance from sin and alcohol.

Pray for Mr. and Mrs. Lopez, new babes in Christ. He is an American, she an Okinawan.

Pray for Grandpa Mijagi, who is very sick, and for his son and daughter-in-law who now seldom come to church.

We thank the Lord for answered prayer too. Miss Moromizato didn't come to church for about six months, but now she comes faithfully, radiantly.—MERRIL BENNETT, *Okinawa.*

First Services in Panama City

Praise God! Another door has been opened by the Church of the Nazarene in our new field, the Republic of Panama. Our souls are rejoicing as we write, for we feel God answered prayer in opening this new door. On Sunday, October 1, we had our first Spanish services in Panama City. There were twenty in Sunday school, twenty-four in the morning worship service, and twenty in the evening evangelistic service. God was with us in a very special and precious way in all the services.

One man was under conviction, and when we invited him to seek God, he said, "I'm going to wait until next Sunday. Don't you know this is the first time I've been in this church?"

We had a preliminary prayer and praise service before our opening Sunday, with the two Canal Zone churches. Sixty-five people came. This service was in English. Our Sunday services were in Spanish.—ELMER NELSON, *Panama.*

Getting Adjusted

We are slowly getting adjusted to our new surroundings and ways of living. They tell us that the heat for this time of year is the worst that it has been for many years. One doesn't worry about being too cold, but about how to keep cool.

The people have received us very graciously, which has helped us to feel right at home. We rejoice in the fact that God has opened this door to us. God is blessing our labors among our people at Hall Roads with seekers and increases in attendance. Pray with us that the church will move forward under the leadership of the Holy Spirit.—CLAYTON GARNER, *Barbados.*

EVANGELISM

EDWARD LAWLOR, *Secretary*

Statistics Do Count!

A pastor said recently, "I do not think the Department of Evangelism should concern itself with statistics and goals."

The idea that statistics are wrong, or unnecessary, in the work of the church is a ruse of the enemy to destroy the effectiveness of our work. Is a statement like the above made, not because we dislike gathering statistics, but because we are not willing to face up to declining statistics in our work?

How can we really assess our work in the building of the church unless we at times watch the rise and fall of the statistical chart? All agree that as there is a value in statistics in the life of a nation, and in the business world, sure-

New Slide Set

A set of new slides on Nicaragua is now available for rental use in missionary societies and churches.

Rental fee—\$2.00 per showing.

Write to the Department of Foreign Missions for complete list of available slide sets on our mission fields.

FOR CHRISTIAN ACTION

Americans are spending more and more money every year for alcoholic beverages. Consumers in 1960 spent more for alcoholic beverages than for any other commodity except gasoline and oil.

In 1960 American consumers and businesses spent \$11,500,000,000 for beer, wine, and liquor. This was \$300,000,000 more than the total spent for alcoholic beverages in 1959 and \$740,000,000 more than was spent in 1958.

The following table shows U.S. personal consumption expenditures for 1958, 1959, and 1960. (All figures supplied by the Office of Business Economics of the U.S. Department of Commerce.)

Alcoholic beverages (total) . . .	\$10,760,000,000	\$11,200,000,000	\$11,500,000,000
Alcoholic beverages (personal) . .	9,201,000,000	9,605,000,000	9,860,000,000
Gasoline and oil	10,532,000,000	10,680,000,000	11,613,000,000
Tobacco	6,376,000,000	7,041,000,000	7,493,000,000
Shoes and other footwear	4,090,000,000	4,282,000,000	4,475,000,000
Religious & welfare activities . .	3,939,000,000	4,281,000,000	4,687,000,000
Electricity	4,169,000,000	4,537,000,000	4,830,000,000
Telephone & telegraph	3,806,000,000	4,042,000,000	4,419,000,000
Physicians	3,901,000,000	4,608,000,000	4,960,000,000
Books, magazines, newspapers, etc.	3,049,000,000	3,662,000,000	3,868,000,000
Medical care & hospital ins.	1,359,000,000	1,376,000,000	1,541,000,000

EARL C. WOLF, *Secretary*
Committee on Public Morals

ly some attention should be given to statistics in the church world.

The Bible seems to indicate statistics are important. Someone must have been keeping statistics for the Master when He walked among men: five thousand men besides women and children sat down in fifties . . . and there were five barley loaves and two fishes, and twelve baskets full of remaining fragments . . . (Mark 6:35-43).

Someone kept the statistics when twelve disciples were sent out (Matthew 10:1); also when the seventy went (Luke 10:1).

The Revelation of St. John the Divine abounds with statistics: seven churches, four and twenty elders, four beasts, seven seals, seven angels, seven trumpets, seven vials of wrath, etc.

Surely no one can really mean it when he says he has no use for statistics. All church leaders must be diligent, and must honestly and sincerely keep count of progress made, and even of decline.

The Department of Evangelism has set goals during this quadrennium of evangelism because we feel, as one of our leaders has said, "There are souls in these goals."

We believe statistics can be a guidepost to keep us aware as a church of the direction we are going. Statistics will help us formulate new plans to retrieve our losses, and to gain new territory for our God!

Are you using these services?

Moving Nazarenes—Write us when your members and friends move to another locality. We will help you keep them in church and Sunday school by notifying a Nazarene pastor near them.

Open Date Listing—We have an up-to-date list of evangelists showing their open time for the coming six months. Write for a copy when you need an evangelist.

DEPARTMENT OF EVANGELISM
6401 The Paseo, Box 6076
Kansas City 10, Missouri

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

Letters of Appreciation

For Servicemen's Retreat in Berchtesgaden, Germany

. . . I've just returned to my home station in Worms, Germany, after attending the retreat in Berchtesgaden. I wish to express my appreciation and thanks to those making such a retreat possible. To say I had a wonderful time would be anticlimactic, however; the experiences and victories won, with a setting in the clouds, made one feel as though he were high above all cares and trials of this world. My own experience is higher as a result of the retreat, and I feasted much on the Word as given by Dr. Powers as he was directed by the Lord. I am very grateful to the church for providing the retreat, and grateful to the army for allowing me to attend, and above all, grateful

to God for the blessings meted out during the retreat. I truly wish to abide in His will.—SP/3 LAWRENCE T. WATSON.

. . . This letter finds me in the barracks after returning from the retreat in Berchtesgaden, Germany. It was a wonderful experience to get spiritual help after meeting former acquaintances. This was my first retreat. It was to me what a camp meeting would be to one enjoying civilian life. After hearing the chaplains and Dr. Powers, I look forward to a great future for my church, the Church of the Nazarene.—PTC. DAVID L. ROGERS.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

A widow, now seventy-nine years of age and living in one of the western states, writes:

"It is truly with deep appreciation that I say, 'Thank you,' for the check at Christmas time. It is so wonderful and heart-warming to feel that, while I can't do all that I would like to do, yet the church remembers and helps to make the way brighter. May the Lord bless you richly in the new year."

Each Christmas, a special gift check is sent to each person on the Ministerial Benevolence roll. From the letters of gratitude which we receive, we know that these checks mean a lot to those who receive them. A "little extra" at Christmas time is always appreciated. The Annual Christmas Love Offering and the payment of the N.M.B.F. budget have made these checks possible. Thank you for your faithful support of this vital budget.

—Department of
Ministerial Benevolence

GENERAL INTERESTS

Two Great Milestones for Foreign Missions

Two notable advances have been made in the world-circling program of the Nazarene Department of Foreign Missions. Although at locations half a world apart, both events were the dedication of new churches:

The new churches are at Nazareth, in the new Israel, and at Brasilia, the tremendous new inland capital of Brazil.

The church in Nazareth, where the Bible states that Jesus lived most of His earthly life, is the first Protestant church to be built since Israel was re-established in 1948.

The church in Brasilia, in the suburb of Sobradinho, also was the first Protestant church to be dedicated (by a few weeks) in a capital city where between five hundred million and one billion dollars are being spent in public buildings.

Rev. Alex Wachtel, who has been in Israel since 1954 for foreign missions, estimates the replacement value of the church there at \$100,000. It is of stone and he supervised and worked in its

building. Dr. Hardy C. Powers, a general superintendent, was the official in charge of dedication.

Rev. Earl Mosteller writes that six hundred persons, including the local mayor, attended the dedication in Brasilia. The church already has thirty-seven members and good prospects of many more.—NAZARENE INFORMATION SERVICE.



Rev. Earl C. Wolf joined the staff of the Department of Church Schools in 1955. After sixteen years of pastoral experience he came to serve the church as editor of adult periodicals and director of Christian Family Life.

Mr. Wolf pioneered our Christian Family Life program. He developed the *Family Outreach Packets*, of which more than 83,000 have been used—6,000 of them by a sister holiness denomination. He has maintained a monthly Family Life section in *Church School Builder*. Two books have been sponsored and published: *This Holy Estate*, by John E. Riley; and *Parents Can Be Problems*, by Milo L. Arnold.

Under Mr. Wolf's leadership the church has passed legislation providing for the election of a director of Christian Family Life in each local congregation, and for a director of Christian Family Life on each district. These church officers are charged to "seek to strengthen the church's ministry to its families, to help the home and the church work more closely together, to encourage parents to make their homes more truly Christian, and to challenge church families to win non-Christian families to Christ."

During the past year major attention has been given to supporting the 1962 denominational thrust on "Family Evangelism." In this connection Mr. Wolf has planned and edited a special family altar feature in *Come Ye Apart* entitled "Thoughts for Boys and Girls."

The growth of the church has brought an increasing load, which has made it necessary to share the work with others. As of January 1, Mr. Wolf assumes his duties as full-time director of adult work and editor of adult curriculum materials.

Dr. Kenneth S. Rice, new executive secretary of the Department, assumes responsibility as the director of Christian Family Life for the denomination.

We say thanks to Earl Wolf for a big job well done. We say, God bless you, to Dr. Rice as he carries forward this important work of the Kingdom.

A. F. HARPER, *Executive Editor*
Department of Church Schools

THE LOCAL CHURCHES

Arlington, Virginia—Calvary Church recently enjoyed one of its best revivals. The special workers, Evangelist Paul Stewart, and Rev. and Mrs. Neil Hightower, singers were wonderfully used of God. The attendance was the best we have had in any meeting. Time and again the altars were lined, with a total of 180 seekers responding to the invitation of the evangelist. Twenty new members were added to the church. The Sunday school is at an all-time high, and finances are the best, with over fifteen hundred dollars given in the Thanksgiving offering at the close of the revival. Our Sunday school is taxing our present building. We appreciate the "Shining Lights" program; it has helped our local church.—NANCY CHRISTENSEN, *Secretary*.

James ("Jim") and Janet Crider write: "We will soon begin our tenth year in the evangelistic work. We have enjoyed the blessings of God, and count it a privilege to labor for Him in the field of song evangelism in our church. We appreciate the fine evangelists, pastors, and people with whom we have worked. Write us at our new address, Box 157, Shirley, Indiana."

Evangelist Charles Higgins writes: "On December 10, I closed my fall revivals, during which God gave glorious victories. Pastors and people were all co-operative, and backed the revival program in a wonderful way. I am now making up my slate for '62 and have some open dates. Write me, 1402 Boutz Road, Las Cruces, New Mexico."

Freeport, Texas—Recently we had a very gracious revival with Rev. Mrs. Emma Irick as the evangelist. Eighteen persons found Christ as their Saviour or Sanctifier, or both. God's presence was manifest in both the morning and evening services, and our church has advanced spiritually. Mrs. Irick preached on holiness in every service, and her messages were the very best.—R. EARL COTTON, *Pastor*.

HORIZONS

So often in the bright parade
Of swiftly moving years I prayed,
"O Lord of living, give to me
A rich abundance that shall be
As golden as a noontime sea."

But then at last I learned to pray,
"Eternal Father, take away
Whatever dims the gloried view
Of uplands I must journey through,
Of shining tasks that I must do."

How strange I should have been so slow
In learning how horizons grow!

By GRACE V. WATKINS

Rev. George R. West writes: "Just recently I returned to the work of full-time evangelism, and shall be glad to go as the Lord may direct. I have open time now. Write me, 5317 Cedar Avenue, Long Beach 5, California."

Washington, Pennsylvania—First Church is happy to report the largest single, cash missionary offering in its history. A goal of \$1,500 was set, giving each department and Sunday school class a quota to help reach the suggested goal. When the final figures were tallied, we were thrilled to report to these wonderful folks an offering of \$2,004.73. We appreciate their sacrifice, and by this one offering alone we have overpaid our General Budget by \$150. Indications are that we will be more than a "15 per cent" church for foreign missions for the assembly year.—WILLIAM G. ARDREY, *Pastor*.

Evangelists J. Herbert and Pansy S. Morgan report: "We thank God for His blessings and traveling mercies through the year of 1961, and for the souls who found Him in salvation. We had five meetings in New York state, one in Tennessee, two in Indiana and Ohio, as well as other week-end meetings, and closed the year with three meetings in Iowa. We appreciate the good people and pastors with whom we have labored, and above all the gracious presence of God in the services. We will be in a meeting in Grinnell, Iowa, in January, then have some open dates through February and March. Write us, 334 N. Randolph Street, Indianapolis 1, Indiana."

Molalla, Oregon—We had a very good revival in November with Evangelist Norvie Clift as the special worker. Much of his preaching was on entire sanctification and our need of the Holy Spirit today, which resulted in a number of adults as well as youth praying through to be saved and sanctified; children also prayed through to God. Some very substantial work was accomplished and the entire church moved closer to God.—JOHN BROCKMUELLER, *Pastor*.

Evangelist Marvin S. Cooper writes: "I am deeply grateful to the pastors and their good people who made possible the success in the sixteen weeks of revivals and holiness conventions that took me throughout the Upper Peninsula and into Canada. Scores of hungry hearts found the Lord, and have gone out to witness to His saving grace and sanctifying power. I have open dates after March 15. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Evangelist Carl N. Hall writes: "My fall schedule gave me the privilege of laboring with the following churches—Elkhart, Indiana, First; Marley Park, Glen Burnie, Maryland; Augusta, Maine; Pitman, New Jersey; Newark, Delaware; Mifflinburg, Temple (Trinity), and Pennsburg, Pennsylvania; besides working in two churches of other denominations. Almost without exception, the signal blessing of God rested upon each campaign, with a total of more than four hundred seekers at the altar. The

Your Publishing House Outreach!

For a number of years, one of the outreach projects of your Publishing House has been to supply to new home mission churches free Sunday school literature for one quarter and a supply of Songs of the Sanctuary hymnbooks. One recent recipient of this outreach wrote as follows:

"I wish to express to you the heartfelt thanks of our church for your recent gift. The free literature for a quarter's Sunday school materials and the two dozen Songs of the Sanctuary hymnbooks were a wonderful help in our new beginning. Through the foresight and co-operation of the Publishing House, your contribution of books and literature provided us with the necessary tools to adequately care for the education and worship of the people who entered our services." Lee Eby, *Pastor*
East Park Church of the Nazarene
Arlington, Texas

Glen Burnie and Newark meetings were unusually deep and penetrating. In the use of 'magic with a message' in the preliminary part of each evening service to illustrate gospel truth, both young people and children are attracted to the services. I have an open date, January 29 to February 4. Write me, 2125 E. Cedar Street, Allentown, Pennsylvania."

New Cuyama, California—Although the work here is small, we have a group of very fine people, loyal to Christ and the church. We have a most enthusiastic group of youngsters in our Sunday school, with the average this year 21 per Sunday above last year's record. Recently we purchased a three-bedroom parsonage one block east of the church. We are in need of more Sunday school room, and planning for a few changes to provide that extra space. We had a wonderful vacation Bible school, with splendid co-operation from the entire community; 153 children, with 25 adult helpers. We were embarrassed for lack of room.—GEORGE C. WISE, *Pastor*.

Yarmouth, Maine—In a twelve-day revival in November, our church experienced a real, old-fashioned, Holy Ghost outpouring. Rev. Roy T. Sellick was the evangelist, with Brother George Waterman as singer. Brother Waterman's stirring messages in song and Brother Sellick's strong Biblical messages brought conviction on the unsaved and unsanctified, and revived the spiritual life of the church. Twenty-three seekers bowed at the altar, some for the

first time, others to be reclaimed, and some to be sanctified. We give God praise for all the victories won.—CURTIS L. STANLEY, *Pastor*.

Pastor Edward J. Hastie writes: "After pastoring our church in Freedom for twelve and one-half years, we accepted a unanimous call to our First Church in Phillipsburg, Pennsylvania, four months ago. We have a wonderful group of folks and, since we came, the church has voted us a substantial raise in salary, also voted to pay our hospitalization. Every department of the work is on the increase, with a good percentage gain in Sunday school. Five new members have been received on profession of faith, and recently we had a wonderful revival with Evangelist C. Neal Hutchinson. New people attended the services for the first time, and souls were saved and sanctified. God honored His Word and the dynamic holiness messages of Brother Hutchinson; he was given a call to return in 1963. We greatly appreciated Brother Hutchinson's ministry with us."

Wadsworth, Ohio—Within recent weeks our church has witnessed some wonderful movings of the Holy Spirit. The church board asked the pastor, Rev. Edward J. Eichenberger, to be the evangelist for a week of revival services, with the Ankrum Quartet as the singers. Two weeks before the meeting began, God's Spirit came so marvelously upon the Sunday services that the altar was lined with seekers. Feeling it was the right time, we continued the revival, with conviction upon hearts, and seekers in all but two services. Brother Eichenberger is a man of God and, following his suggestion, groups of four persons had been praying daily for the unsaved. Under the leading of the Spirit, Brother Eichenberger's Bible messages brought conviction to hearts, and God gave ninety-one seekers at the altar. The singing of the quartet was a great blessing, and also they are untiring altar workers. The pastor is now teaching a large class who are preparing for church membership. We thank God for such good spiritual pastors as Brother and Sister Eichenberger, and God continues to move in our midst.—MILDRED E. DURIGG, *Secretary*.

Scottsdale, Arizona—Our church recently enjoyed the greatest revival of its history. The Holy Spirit used the devoted life and ministry of Evangelist Ellis Blythe to inspire our people to obey God. Our church has been lifted to a new spiritual high and, as a direct result of the meeting, eight new members were received into the church. Brother Blythe was given a call to return in '62.—THOMAS HILL, *Reporter*.

Evangelist W. B. Walker reports: "Early in December we closed our sixth revival since entering the evangelistic field in September. At Edmond, Oklahoma, with Rev. Eugene Twining, the Lord gave some good victories; at First Church, New Castle, Indiana, with Pastor Robert Ellis, a number prayed through; there were some outstanding

victories in the West Akron (Ohio) Church with Rev. George A. Gribben; and at the Ellet Church, nearby, with Rev. Bernard Younce, the Lord gave souls, and ten new members added to the church on the closing day. Then to First Church, Milwaukee, Wisconsin, with Pastor Edward Ferguson, where the Lord gave good victories; and at Oakland Church, Topeka, Kansas, with Pastor Jim Tracy, where God gave a number of seekers. In all these meetings pastors and people supported us generously and we enjoyed fine fellowship. I love the Lord and our church and intend to keep 'Evangelism First.'"

Punta Gorda, Florida—In November our church had a wonderful revival with Evangelist Ellis G. Blythe, whose God-anointed messages stirred the hearts of

.....
"SHOWERS of BLESSING"
Program Schedule

January 21—"What Shall I Do Without Him?" by Russell V. DeLong

January 28—"What Will He Do with Me?" by Russell V. DeLong

February 4—"The Highways of the Soul," by Mendell Taylor

February 11—"Man Is Dangerously but Wonderfully Made," by Mendell Taylor

.....
saint and sinner alike. Many people sought the Lord for salvation and heart purity, with the high light of the meeting on Sunday morning when God gave thirty-nine seekers at the altar. We thank God for the ministry of Brother Blythe. Our Sunday school is growing, and the church is moving forward for God. We are putting the finishing touches on a new, three-bedroom, two-bath, air-conditioned parsonage with study.—ROBERT L. SKIPPER, *Pastor*.

Kellogg, Idaho—Our church experienced a very fine fall revival with Evangelists Kenneth and Lily Wells as the special workers. The Lord moved in with saving and sanctifying power, especially among our teen-agers. A number who were newly saved or reclaimed sought heart holiness during the meeting. Brother Wells brings a ministry of teaching evangelism with a strong emphasis on the message and experience of holiness. His sermons are saturated with scripture. He and Mrs. Wells have an outstanding program of special music, and also have designed some beautiful and unusual services using colored slides. We appreciated their ministry with us.—HOWARD D. HOPKINS, *Pastor*.

Evangelist Robert W. Taylor reports: "My heart rejoices over the way God has blessed during the past year, and I give Him praise for all that has been accomplished. On the Akron District, I worked with wonderful pastors—D. M. Hershberger, J. L. Killgore, Fletcher Spruce, H. W. Hill, R. Watson, J. O. McCaskell, Arthur Brown, J. Kenneth Copenhaver, Wm. Thompson, George Gribben, and H. W. Mingleddorf. On

the Southwestern Ohio District, I was with Pastors G. B. Breese, Floyd Cole, and Robert E. Taylor; then on the Nebraska District with George Hemming-sen, Jack Sutherland, Jack W. Nash, W. L. Emerson, and Brother West. In meetings on the Chicago Central District, I worked with Pastors Carl Roberts, Samuel Smith, Fred G. Gibson, Arthur Evans, and O. Zachary; and on the Wisconsin District with Pastor Harold Frye and Brother Artz. I thank God for our fine pastors and people. I am glad to be serving God as a Nazarene evangelist. Write me, 2700 Farnleigh Avenue, Dayton 20, Ohio."

Concordia, Kansas—In November our church had a revival with Evangelist Thomas Hayes, who enlisted the entire church in the battle against sin and for souls. God gave forty seekers at the altar, with many praying through, among whom were a number of young people. Brother Hayes preaches a rugged, clear, and effective gospel with the power of the Holy Spirit. His prayer and fasting methods are used of God to bring victory.—*Church Secretary*.

James and Juanita Carmickle write: "Several years ago we left the field of evangelistic singing to become ministers of music, serving with First Church, in Covington, Kentucky; and also at First Church, New Albany, Indiana. When I became ill, the doctor ordered a complete rest. Now my health has been restored and, after much prayer and meditation, we feel God wants us to re-enter the evangelistic field. We carry the complete musical program for revivals and camp meetings: sing solos, duets; play the piano, organ, and accordion; also direct junior services and vacation Bible schools. We are also available for conventions and week-end meetings. We have some open dates beginning in January and will be glad to go anywhere as the Lord may lead; we travel with small trailer. We are members of First Church in Sarasota. Write us, 4023 Mesa Avenue, Sarasota, Florida."

Denver, Colorado—Recently the Lowell Church experienced a Heaven-sent, Holy Ghost-inspired, old-fashioned revival, with Rev. Harold Isham of Colorado Springs as the Spirit-led evangelist. Pastor and people accepted the challenge of prayer prior to the beginning of the meeting. The congregation caught the vision of intercessory prayer: individuals spent much time in the secret closet, and prayer groups united their petitions for revival. The lights at the church announced prayer at all hours of the night as well as day. On the closing Sunday, despite ice and snow, Heaven descended into the sanctuary when the pastor testified that God had come with a definite witness to the second work of grace. The saints shouted and hungry hearts responded quickly to the altar call. During that Sunday, thirty-four hungry-hearted seekers bowed at the altar of prayer, giving a total of fifty seekers for the one-week campaign. Eleven members were received into church membership

on profession of faith. Thank God for answered prayer.—ROBERT ULRICH, *Pastor*.

Rev. and Mrs. Laston L. Dennis write: "Last July we entered the field of full-time evangelism. God has blessed in a wonderful way and we are now (Dec. 8) in our ninth revival meeting. We count it a privilege to labor as evangelists in our great church with our fine pastors and people. We have some open time in the spring. Wife leads the congregational singing and also sings solos. Write us, Box 387, Oliver Springs, Tennessee."

Bartlesville, Oklahoma—First Church recently had a great revival with Evangelists Jarrette and Dell Aycock. The average nightly attendance was 150, with 113 visitors, 110 seekers, and 9 new church members. We pray God will continue to bless Dr. and Mrs. Aycock in their evangelistic efforts.—ROBERT L. GRIFFIN, *Pastor*.

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for January 21: God Is Spirit

SCRIPTURE: Exodus 20:4-6; John 4:5-26
(Printed: Exodus 20:4-6; John 4:7-10, 19-24)

GOLDEN TEXT: *God is a Spirit; and they that worship him must worship him in spirit and in truth* (John 4:24).

Space-probing Russian astronauts have scornfully announced that their rockets have encountered neither God nor the angels. A century earlier the French mathematician La Place announced that he had swept the heavens with his telescope but had not anywhere found a God. "He might just as well," remarked someone, "have swept his kitchen with a broom."

For us to say that God is Spirit is to speak largely in negatives. Spirit is not matter nor is it dependent on matter. Spirit has none of the properties of matter. We understand that when passages of scripture seem to ascribe to God bodily parts they are to be regarded as symbolic. Positively, we begin to grasp the truth that the invisible God is immediately and everywhere present. Heaven is His throne and earth His footstool (Isaiah 66:1), and the heaven of heavens cannot contain Him (I Kings 8:27).

But this is a most practical truth. Your concept of God will determine the way in which you worship Him. To a god of stone or wood one may bend the knee; to the Spirit one must also bow his heart.

The arguments of the Samaritan woman in John, chapter four, suggest three human tendencies to fall short of worship "in spirit and in truth."

First, the tendency to *externalize* worship. That the visible, physical symbols commonly employed in corporate worship are useful, even necessary, is not denied. The building with its architectural symbolism—spire, windows, altar—the music, the vestments, the ceremonies (simple or complex),

all these may and should discipline the thoughts and elevate the spirit. But let the worshiper beware lest he be satiated with aesthetics and externals and never press on to the vision of God.

The *second* tendency is to *localize* God. "Our fathers worshipped in this mountain." Both time and place must be set for corporate worship. And corporate worship is essential. To make Christianity a solitary religion is to destroy it, as Wesley remarked. Just so, individual worship, free of time or place, is basic, providing balance and ballast for corporate worship. Jesus, "when he had sent the multitudes away, . . . went up into a mountain apart to pray; and when the evening was come, he was there alone" (Matthew 14:23).

The *third* tendency is to *fossilize* the forms of worship. No conflict exists between form and content; indeed, who can conceive of meaningful content at all without form? The hymns, songs, readings, prayers, sermons, ritual, and sacraments are intended to give our worship, not leaden feet, but wings. "Our fathers," said the Samaritan woman, bound by tradition. One thinks of Bishop Lightfoot's remark: "The Ephraimites who had been brought up to say Shibboleth all their life, cannot say Shibboleth to save their life." Let our forms of worship be filled full, no, rather let them overflow, not in undisciplined display, but with the spontaneity and joy of personal adoration.

The Father seeks, Jesus said, worshippers in spirit and in truth. Not in the letter, but in the Spirit. Not in insincerity or falseness, but in truth. Not in human energy, but "in the Spirit." Are they whom the Father seeks but few?

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Deaths

MRS. RAY F. (Mary Frances) LEFFINGWELL, age seventy-two, died October 12, 1961, at the hospital in Neodesha, Kansas; she had been in failing health for a year. She was born December 14, 1888, in Neodesha; married to Ray F. Leffingwell in 1933. She was a faithful member of the Neodesha Church of the Nazarene; had lived in Neodesha most of her life. She had served as secretary of the N.F.M.S. for twenty-eight years, and for nearly twenty years as the Sunday school secretary. She is survived by her husband; also by two brothers, Marion and Marcellus Carter. She was preceded in death by her parents, one sister, and a brother. Funeral service was held at the church, with Rev. Malcolm F. Eudaley officiating, and interment was in the Neodesha cemetery.

HAROLD EUGENE ROGERS, age twenty-eight, was killed in an automobile accident on November 22, 1961, near Champaign, Illinois. He was part owner of the Bongart's Pharmacy in Champaign. He was an active member of the Champaign Westside Church of the Nazarene; previously he had served faithfully in Chicago Austin Church and Kankakee First Church. He is survived by his wife, Mrs. Emmor Holstein Rogers; a son, Philip; and his parents, Mr. and Mrs. Edwin Rogers, of Villa Grove. Funeral service was held in Villa Grove with his pastor, Rev. Roy F. Yates, officiating, with interment in the local cemetery.

CALVIN C. BRINSON, of Lake City, Florida, died September 3, 1961, after several weeks of illness. He and his wife were among the first to join First Church of the Nazarene in Miami, where he served in many responsible capacities before helping to start the Emmanuel Church in his own neighborhood. He is survived by his wife, Ora, of Lake City; two sons, Raymond and Delmar; four daughters, Mrs. Hazel Kite, Mrs. Veleta Todd, Mrs. JoAnn Goodwill, and Mrs. Shirley Myers; a sister, Mrs. Julia Eby; and a brother, Malcolm Brinson. Funeral service was conducted by Rev. Thomas E. Ream, assisted

by Dr. John L. Knight and Rev. Joe Benson, with interment in Memorial Cemetery, Lake City.

ROBERT F. ZIMMERMAN was born in Germany on May 4, 1875, and came to America with his parents at the age of six. He died October 24, 1961, in the home of his daughter, near Bertha, Minnesota. For the past twenty years he had been associated with the Church of the Nazarene at Hewitt, Minnesota. He is survived by his wife, Mary; four sons, Lawrence, Franklin, Arthur, and LeRoy; also four daughters, Mrs. Sidney Leyh, Mrs. Myrtle Deitz, Mae Zimmerman, and Mrs. Violet Clausen. Funeral service was held in the Hewitt church with Rev. Vernon Willard of Sawyer, North Dakota, a former pastor, officiating. Interment was at Bertha, Minnesota.

CLAUDE WESLEY COSBY, a charter member of the Lakewood Church of the Nazarene in Long Beach, California, died October 4, 1961. He was born November 6, 1890, and had lived a life of devotion to God. Lacking two days, he and his wife spent fifty years together serving God. His life is a benediction of glory to all who knew him. He is survived by his wife, Alberta C.; four sons; two daughters; two brothers; and one sister. Services of memory were held on October 7 by Rev. Reuben Welch and Rev. Frank C. Watkins.

LYDIA E. STAPLES died October 28, 1961, at the age of sixty-two, in a hospital in Portland, Oregon. She had been a member of the Church of the Nazarene for a number of years; a loyal and faithful servant of God and of the church right to the close of her life. Funeral service was held in the Portland Montavilla Church of the Nazarene with her pastor, Rev. L. R. Sturtevant, officiating. Interment was at Gresham, Oregon.

SAMUEL FRED JONES, age seventy-six, died September 30, 1961, at his home in Nashville, Tennessee. For forty-two years he had attended different Nazarene churches where they lived, and at the time of his death was a member of the Radnor Church in Nashville. His last years were very happy ones in the service of the Lord. He is survived by his wife, Lissie Burnett Jones; two daughters, Mrs. W. D. Lofton and Mrs. L. L. Rhyne; two sons, Leonard Fred and L. R.; and a sister, Mrs. M. O. Lamon. Funeral service was in the Radnor Church in charge of his pastor, Rev. A. C. Rowland, assisted by Rev. Gordon Woods. Interment was in Woodland Memorial Park.

Announcements

RECOMMENDATION

I am pleased to recommend for the field of song evangelism Tommy and Karen Sykes, P.O. Box 411, Hennessey, Oklahoma. They play the organ, piano, accordion, and electric guitar, direct singing, and sing duets. They manifest a good Christian spirit and I am sure will be a blessing to any church desiring their services. They will be available by June 15, following the current school term.—Jonathan Gasset, Superintendent of Northwest Oklahoma District.

BORN

—to Mr. and Mrs. W. G. McKeithen of Fort Worth, Texas, a daughter, Amy Leah, on December 16.

—to Rev. Richard E. and LeNore (Baxter) Timmer of Lafayette, Colorado, a daughter, Cynthia Marie, on December 1.

—to S/Sgt. Dale W. and Dell Smith, stationed at Orlando, Florida, a son, Jimmie Dale, on November 28.

—to Melvin and Sammie (Bell) Schell of Panama City, Florida, a daughter, Carol Renee, on November 25.

—to Sgt. and Mrs. N. L. Stringer of Beattie Road, Rock Tavern, New York, a son, Randy Alvin, on November 25.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in North Carolina that her daughter may find God in real salvation, also for a very wicked and wild grandson to get to God before he gets into very serious trouble, and that she may find the rest of body, mind, and soul that she needs.

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Duke Purchases Rare Collection of Wesley Writings

DURHAM, N.C. (EP)—Officials of Methodist-rated Duke University have announced the purchase of 17,500 volumes, documents, and manuscripts containing the writings of John and Charles Wesley.

Known as the Frank Baker Collection of Wesleyana and British Methodism, the collection is said to be the largest and best of its kind in America and one of the most outstanding in the world.

The 1,500 editions comprising the Wesleyana collection constitute about half of the publications known to have been left by the brothers—John, founder of The Methodist Church; and Charles, the noted poet and hymn writer.

Among the publications are nearly three first editions along with ten rare ephemera (documents such as letters or diaries which are written by hand).

Christianity Reportedly Survives in Laos Under Hardships

NEW YORK (EPS)—Christians in Laos are continuing to practice their faith in the face of tremendous physical hardships, according to reports received here by the Christian and Missionary Alliance from Rev. T. J. Andrianoff, chairman of the denomination's Laotian mission field.

In his report Mr. Andrianoff said that some forty-five thousand civilians have had to leave their homes because of fighting between the rebels and government troops. Most of them are from the Kieng Khouang province, where Mr. Andrianoff worked, and about four thousand of them are Christians, he said.

These Christians continue to hold regular, sometimes nightly, services in the jungle. In one encampment, several hundred Christians among the refugees made a church "building" out of an old parachute and improvised Communion cups out of tin cans, he reported.

Pakistani Christians Dubious of Government Nod to Moslems

KARACHI, PAKISTAN (EP)—The government's new steps to promote the Moslem religion throughout Pakistan worry the small Christian community here.

Thus far the government has established an Institute of Islamic Research, ordered the compulsory teaching of Islam in all state schools, and provided facilities for the training of Ulema (teachers of the Moslem faith).

Relations between the government and Christian churches have been friendly, but Christian leaders anticipate that the active promotion of Islam may create embarrassing situations for religious minorities.

the Answer corner

Conducted by W. T. PURKISER, Editor

Does the church pay a pastor's social security? How is the check made out, to him personally, or to social security with his number on it? We have never had our pastor's number, and heard he never used it for social security.

Because this question involves a technical point, I have asked Rev. Dean Wessels, secretary of the Board of Pensions, to answer it. His reply, and a reminder note to ministers regarding social security, appears below:

"A church cannot pay a minister's social security tax directly to the government for him. For social security purposes, a minister is considered 'self-employed.' The minister reports and pays social security tax at the time he files his Federal Income Tax Return.

"In 1956, the General Assembly recommended that each local church help the minister by giving him a check to cover at least one-half of his social security tax. In the past few years, a number of districts have recommended that the church give the minister a check equal

to his total social security payment. It is our understanding that most of our churches are helping the minister with at least one-half of the tax and that many churches are paying him an amount equal to all of the tax.

"NOTE:

"In order to participate in social security, a minister must sign Waiver Form 2031, bringing his ministerial earnings under social security.

"A recent amendment to the Social Security Law again opened the way for any minister to obtain coverage. The new deadline for signing the waiver is April 15, 1962. The newly licensed minister must make a decision within two years of the time he receives his district license."

Do you agree with the view which regards the U.S. and Britain as being the tribes of Joseph's sons, Manasseh and Ephraim, and therefore being a manifestation of the material wealth promised Abraham?

Absolutely not. This is part of the so-called "British-Israel" doctrine, the notion that the Anglo-Saxon peoples are lineal descendants of the "lost ten tribes" of Israel, and therefore have some sort of privileged status so far as salvation or temporal prosperity are concerned. The historical facts are that there are no "lost ten tribes," and that the New Testament regards the Israel of the first century as representative of the "twelve tribes of Israel" (Acts 26:7; James 1:1). The testimony of Paul and James is good enough for me.

The Old Testament records that the people of Israel (the northern kingdom) were deported by the Assyrians to Golan, which later became part of the Babylonian and Medo-Persian empires. The decree of Cyrus which permitted the exiles from Judah to return to Pal-

estine also included those of the northern kingdom who had retained their identity as Israelites, and there is no evidence to show that many did not return. Actually, people from Ephraim and Manasseh are mentioned as living in Jerusalem after the return from exile (I Chronicles 9:2-3). Those of both northern and southern kingdoms who remained in Mesopotamia became part of the Dispersion.

As far as prosperity is concerned, I would be far more disposed to credit it to the heritage of a Christian and particularly a Protestant civilization rather than to some supposed descent from Abraham. And certainly anyone who supposes he will be saved because he is an Anglo-Saxon (and thus, on this theory, an Israelite) has never read the ninth and tenth chapters of Romans.

Does the original of John 1:14 say Andrew won Peter to the Lord, or just brought him to see the Lord? Is it not possible that Peter was included in the group mentioned in Matthew 3:5-6? Peter, being somewhat of a leader, could have been converted before Andrew, couldn't he?

The original in John 1:41 literally reads, "This one [Andrew] finds first his own brother Simon and tells him, We have found the Messiah [which is being translated Christ]. He led him to Jesus. Looking at him, Jesus said, Thou art Simon the son of John; thou shalt be called Cephas [which is translated Peter]." It is reasonably certain that Peter, Andrew, and the Apostle John

were all disciples of John the Baptist before they were disciples of Jesus, and therefore would have been included in the group referred to in Matthew 3:5-6. However, it also seems clear that Peter was not present when John the Baptist directed Andrew's attention to the Lord (see John 1:35-40). Andrew then does seem to have been the first to introduce Peter to Jesus as the Messiah.



The Terrible MEEK

You can see them in every church: The little lady who changes buses three times in the rain to come to prayer meeting. The old gentleman who arrives early on Sunday morning with prayers for the preacher and flowers for the altar. They belong to that class of persons I call "the terrible meek." For these people combine a great personal humility with unshakable convictions.

The world says, "Blessed are the strong." And one tyrant boasted, "God is on the side of big battalions." What could have seemed more hopeless than Jesus and His little band of followers preaching, "The meek . . . shall inherit the earth" (Matthew 5:5)?

To Mr. Average Citizen of the day logic would seem to decree, "Put your faith in Rome. Its power is unbeatable." But the sun has gone down on the Roman Empire. Now its glory is to be seen only in history books with gloomy titles like *The Decline and Fall of the*

Roman Empire. Yet the message that Christ preached has spread from the obscurity of the back yard of the Roman Empire to the four corners of the globe. The sun never

sets on the Christian empire, not now or ever.

The Greeks said that such talk was foolishness. The Greeks had a passion for the use of the mind. A Greek said that if you sailed out of Spain and kept to one latitude you

would come at last to land—1700 years before Columbus. A Greek said the earth went around the sun—sixteen centuries before Copernicus thought of it. The Greeks weren't to be deceived by such ridiculous "meek talk." They said, "Blessed are they with big brains and impressive IQ's." But today you can hunt goats on the ruins of the Parthenon and the temple of their false goddess Athena.

The principle is, I suppose, "Don't judge the importance of a thing by the noise it makes." A certain Roman emperor once erected a triumphal arch in token of the fact that the last Christian had been swept off the earth. That was, to be mild, presumptuous.

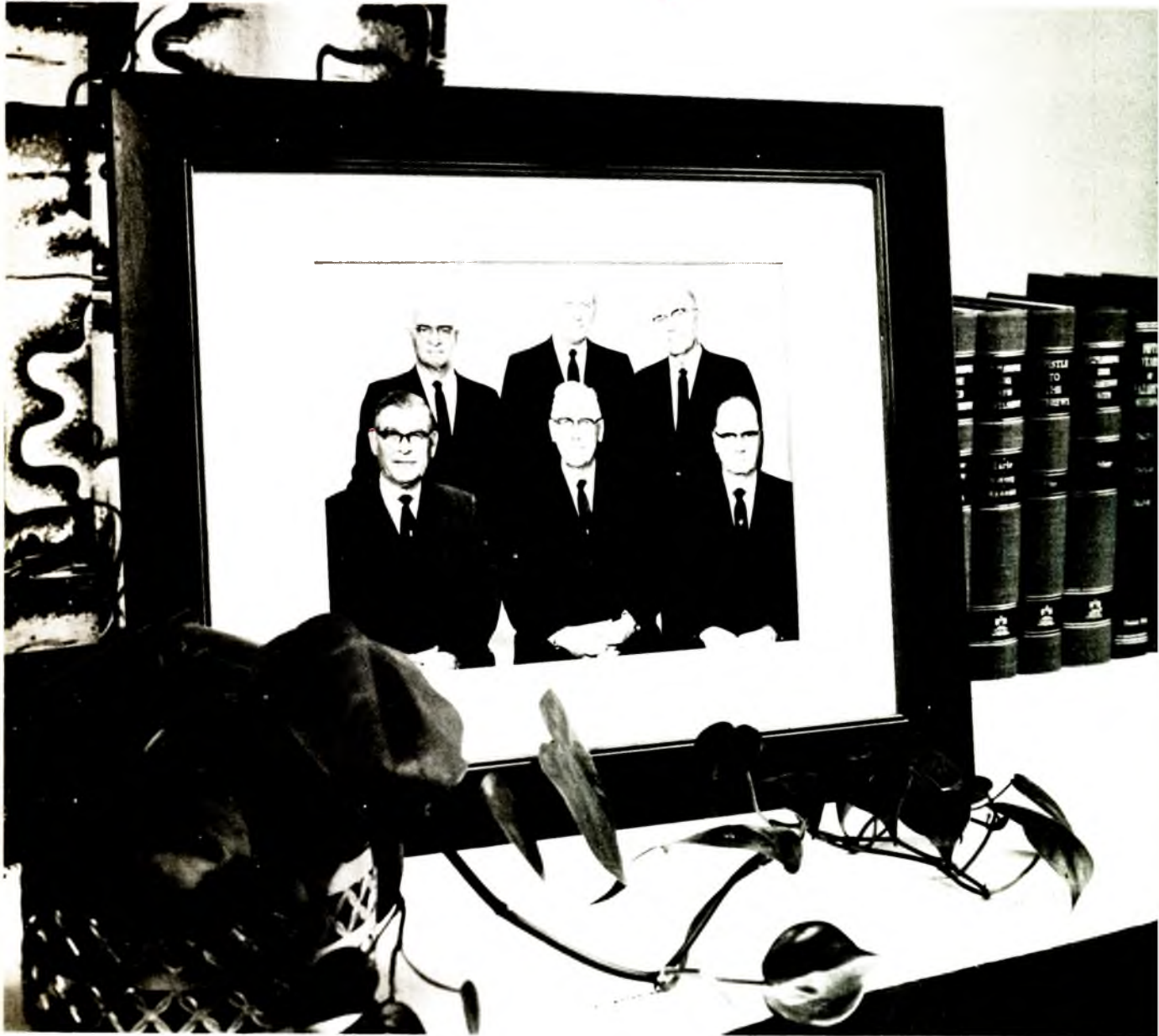
Outwardly it may seem that the world is winning. Daniel is in the lions' den; the Hebrew children are in the fiery furnace; Paul is in prison; and Jesus is on the Cross. But when the midnight hours are past and dawn sweeps away the night, Daniel is in the palace, the Hebrew children are safe, and Paul is in heaven with Jesus.

Even today that fox Khrushchev threatens to "bury us." And somehow nervous politicians feel that if we could just invent a bigger rocket we would be safe. They would inscribe on our coins: "In Rocket Thrust We Trust." But as for me, I'll put my faith in that militant minority—"the terrible meek" and their God. I feel that when it's all over they will come out on top. For Jesus, who cannot lie, said, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5).

By JACK WRIGHT, Pastor, Forrest Park Church, Pine Bluff, Arkansas

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