Reclaiming Human Failures

THE SKELETON of a tall building lifted its gaunt self against a beautiful sky. It had stood for years a silent, powerful monument to financial failure and the blight of wrong choices.

Townspeople, tourists, and chance visitors all commented on this symbol of folly. Who knows why the project failed? Wars, depressions, blurred vision, poor planning, graft, or fear? It could have been any one or a combination of all. Whatever the cause, the tall, ugly eyesore was there night and day. Then someone sensed value in the abandoned skeleton, and caught the vision of reclaiming it. By the investment of money, toil, and perseverance the transformation was completed. Today a modern hotel lifts itself against the sky, a thing of beauty and civic pride. A colossal failure had been reclaimed.

Skeletons of human failure are found everywhere. Warped, blighted, and ruined, they walk the streets, occupy high places, stand on the corner, or live next door to us. Someone has said, "Man is a cathedral in ruin." Our Heavenly Father saw hidden value in these cathedrals in ruin and moved to reclaim them. The need for a "veil rending" atonement on Calvary, a shout of triumph on Easter, and the out-poured Spirit at Pentecost was fully met.

Millions who have in other days been walking symbols of the blight of sin and the tragedy of wrong choices today stand out as towering examples of what God’s reclaiming program can do.

Upon invitation the old man attended the revival. Conviction seized his heart. At the altar when requested to pray he said, "It is hard for me to pray when I have not prayed for forty-five years." When urged to repeat a prayer he did for a few sentences; then with profuse weeping he continued his own prayer. Within a few minutes his cry for forgiveness was changed to notes of joyful praise for burdens lifted and hopes restored. He became a powerful witness for Christ.

The abundant forgiveness from Calvary, the triumph of Easter, and the power of Pentecost give the Church a reclaiming program that never fails when properly administered. On with "Evangelism First"!
THIS is an odd-repeated statement that is both true and false. It is a paradox—not the absurd kind that violates the truth that a proposition cannot be both true and false at the same time and in the same sense, but the reasonable type whose truth or falsehood depends upon the context in which it is used.

In the context of a contrast between feeling on the one hand and faith and reason on the other, you cannot depend on feeling, for faith is the anchor that grips the Rock, Jesus Christ; while the feelings and the impulses are the restless waves "driven with the wind and tossed" (James 1:6); or the shifting, sinking, treacherous sands on the seashore that rise and fall, or come and go. Emotions need the correction and discipline of faith and reason.

As it is customary to say, we are not saved by feeling but by faith; we are not sanctified by our emotions but by our reliance upon the unchanging Word: and we are not kept by our unfaithful feelings but by the faithful Christ, "the same yesterday, and to day, and for ever" (Hebrews 13:8), whose promises are "Yea, and Amen" to every one who keeps on believing, in spite of his feelings.

You probably learned shortly after you were either saved or entirely sanctified that no matter how much or how little emotion accompanied these works of grace one can be tempted to doubt them, and that the Christian life from start to finish is a life of faith—faith in Christ. You know that mountaintop experiences are followed by valley service, and occasionally, and briefly, periods of depression of spirit.

But in the framework of the harmony of feeling with faith and reason, all gifts of God are given for a purpose. "You can depend on feeling." Faith is active, and there is motion in emotion: "By faith Noah, ... moved with fear, prepared an ark ... " (Hebrews 11:7). Here faith and feeling are partners in the salvation of Noah and his house.

Jesus was concerned with the feelings of His disciples, their fears, peace, joy, and sorrow (John 11:23, 27-28; 16:6, 20-24, 33). Especially was He concerned that they have fullness of joy (note John 16:24); and in His great high priestly prayer He prayed "that they might have my joy fulfilled in themselves" (John 17:13). John, echoing these words, addressing Christians, states his purpose: "And these things write we unto you, that your joy may be full" (1 John 1:1).

In a reaction against intellectualism, an excessive trust in reason, modern philosophers have stressed the place and importance of the non-rational (not irrational) factors in life (including thought and conduct), and in particular, in the religious life—the will, faith, and feeling. William James talked of the awareness of God as the feeling of objective presence, a Something there. Others have joined him in writing on cognitive feeling, certitude due to the immediacy of feeling, the intuitive, non-inferred, and the knowledge of acquaintance due to immediate experience, the direct awareness of God.

In line with this, the crowning evidence of the presence and activity of God in human life is the witness of the Spirit. In this there is a blending of three gifts of God to man—faith, reason, and feeling. Arthur Yates has shown that, for John Wesley, the witness of the Spirit is identical with "the heart strangely warmed," the end of his quest for certitude. Wesley testified to his Aldersgate Street experience thus: "I felt my heart strangely warmed. I felt I did trust in Christ, ... and an assurance was given me."

This mingling of faith, reason, and feeling is scriptural. "He that believeth ... hath the witness in himself" (1 John 5:10). This witness is twofold: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16); and involved is the witness of the Word, an indirect testimony used by the Spirit, "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). It states the marks of the Spirit-filled life.

Among the fruit of the Spirit are "love, joy," and "peace" (Galatians 5:22), all feelings. Peace itself is a subdued emotion of spiritual health or well-being, below-the-surface manifestations of love and joy—the calm of the deep. Seeing these evidences, we infer (reason) that we are in the experience. This is the indirect witness of our own spirits, mediated through the Word.
To this testimony the Holy Spirit adds His direct witness (Galatians 1:6). Thus there is a dual testimony to an immediate experience, and in an immediate experience—a direct awareness of God that gives overwhelming certitude, and a joy that is "unspeakable" (that is, not necessarily silent, but inexpressible in words), “and full of glory”—the glow of God's presence (1 Peter 1:8). At times it is an "abundant" or abounding joy which is "excessive" or more than enough (II Corinthians 9:2), "the spirit of glory and of God" resting upon us (1 Peter 4:14).

So you can depend on feelings, the feelings that have their source in God, mediated to us through the Word, the Holy Spirit, and our faith, evidences of two supernatural works of grace and the presence of God in our lives.

A world conquest for Christ is dependent upon . . .

By MAMIE B. HENDRICKS
Returned Missionary

HOW MANY TIMES I heard the late Dr. R. V. Starr say, "Information is fuel for inspiration." What do you know about the appalling needs of this sin-reeking world? Did you know that while you enjoy the rich blessings of divine fellowship in the church, the home, and in your heart, there are literally millions who have yet to hear their first gospel message and their first gospel song?

When through the means of the various church periodicals, convention speakers, and even the daily news, you become informed, you are sure to become inspired to act, to be challenged, to be awakened! To live unaffected by the challenge of this day is to be little better than a log floating down the river.

To become informed and inspired is all-important, but to stop there means defeat. Perhaps you say, "But there is so little I can do." I well recall an oft-repeated statement of our furloughed missionaries who said, "We missionaries can pray more money out of the other fellow's pocket than we ever had in our own." Intercession for permanent progress in the work of God's kingdom is an absolute essential. Every unsaved or unsanctified person around the globe is a potential for the Church of the Nazarene. Through intercession you too can help tear down the stronghold of Satan.

Yes, information, inspiration, and intercession will prove effective in our world conquest for Christ when we top it all off with investment. At Easter, Thanksgiving, Alabaster time, and every other time of the year, when there is opportunity to express your heart concern for unreached millions, what price are you willing to pay? The crumbs from your table for the Master? Jesus said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:10). Is it fair to expect our church to operate the entire world work on less than 111 per cent of that on which we operate our local interests?

Information, inspiration, intercession, and investment are the four "I's" that will change this world, leading it out of darkness into the glorious light of God.

The Cover . . .

Majestic Mount Hood is almost a trade-mark of Oregon's beautiful natural scenery. Just one year from today the General Assembly is scheduled to close in nearby Portland. Thousands of Nazarenes are expected to converge on Oregon's chief city, June 18-20, 1964, for the quadrennial conventions of the N.P.M.S., N.Y.P.S., and Church Schools Department; and June 21-26, 1964, for the Sixteenth General Assembly of the world-wide Church of the Nazarene.
IN THE PIONEER DAYS of our country the settlers and Indians were frequently at war with one another. During one of these periods a hunter by the name of Lockhart encountered two Indians in the forest. Instantly all three men sprang behind trees, but one of the Indians chose a tree too small to hide himself and Lockhart fired, wounding him.

This reduced the vigil of waiting between the one red man and the one white man. As dark was approaching, Lockhart conceived a plan to get the Indian to leave his tree. Putting his hat on the end of his ramrod, the hunter pushed it very carefully around the tree. The Indian fired at the hat and rushed out to collect his scalp. But there was a difference between the hat of Lockhart and his head. The difference cost the Indian his life!

Is there a difference between the carnal Christian and the so-called "sinning saint"? We believe that there is.

Does original sin remain in the believer? Or, putting it another way, are there carnal Christians? The Bible says there are: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Corinthians 3:1).

Now all will agree that a physical baby is a member of the human race just as much as the most mature adult. So it is also in the spiritual realm. A babe in Christ belongs to the Christian family just as much as does the most mature saint. This is incontrovertible. But Paul, in the same breath, declares that these babes in Christ were "carnal." We must let it rest, therefore, as an evident fact, that there are carnal Christians. Many other scripture verses could be adduced to show that this is the general teaching of the entire Bible on the subject.

Do carnal Christians commit sin? Any Christian may sin. The absurd misnomer "sinning saint" is a term both scripturally and etymologically unsound. The Bible emphatically declares, "Whoever is born of God doth not commit sin" (I John 3:9). The dictionary states that a saint is "a holy, or godly person." Either of these statements should convince anyone that a person cannot be a saint and a sinner at the same time.

However, even the sanctified Christian may sin. John wrote, "My little children, these things write I unto you, that ye sin not" (I John 2:1). Evidently there was a possibility for Christians to commit sin; otherwise John gave them a needless admonition. In the same verse, however, he holds out great hope and consolation for anyone having the misfortune to fall into sin, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (v. 1).

The carnal Christian is more apt to sin than his sanctified brother because he still has the "remains of sin" within; or we might say he is continually beset with the sin principle (Hebrews 12:1). In Romans 6:12, Paul intimates the struggle going on in the soul of the unsanctified, but warns against obeying the impulses of the carnal mind. God will and does give sufficient grace for the carnal Christian to live above sin. But there is

A Better Solution: Though God does give the believer grace to overcome innate depravity, He has made provision to eradicate "sin in the flesh" by the death of His Son. This "body of sin" must be destroyed—not merely subjugated nor suppressed, but destroyed (Romans 6:6).

This is the point at which denominations divide, the crossroads where every Christian must decide what he is going to do about inbred corruption. Some take the path of "suppression." Hold down the "old man," they say. But the Bible says to crucify him. Others relegate a deliverance from carnality somewhere to the distant future with a vague hope of obtaining sanctification either by progressive moral development or in the hour and article of death. These are unscriptural methods and are bound to culminate in frustration and remorse.

It is true, we cannot accomplish the destruction of inbred sin in our own strength. Paul makes it plain, in Romans 8:13, that if we yield to the inclinations of "sin in the flesh" we shall die spiritually. But he also makes it clear that through the Spirit we can "mortalize," or put to death, or crucify the "body of sin."

No one ever heard of a Roman criminal crucifying himself on a cross. Government soldiers perform this task. So likewise it is with the spiritual enemy of God's kingdom. It is through the agency of the Spirit of God that we may first see our in-
ward corruption, and then, being carried on by that same Spirit, we may have the principle of sin eradicated from our hearts.

It is my understanding that once a Roman criminal was crucified he never gave the government any more trouble! This is a self-evident fact. Had they merely put him in jail, and “suppressed” him, he would still have been a potential troublemaker. That’s the difficulty with the “suppression” theory. The unsanctified must deal again and again with carnality. Why not take the Bible route and have the “old man” crucified!

by the side of her bed, her golden curls in ringlets about her earnest, chubby face. Long lashes splashed the glowing pink of her cheeks as she prayed in her four-year-old treacle. “Now I lay me down to sleep; I pray Thee, Lord, my soul to keep . . .”

This is a beautiful picture of a little girl saying her prayers. It is a picture that, throughout the years, will be a lovely memory to her and will arouse her emotions at the recollection of a childish prayer. But is there not something more important than teaching our children to say prayers? Do not they need to learn now, in their childhood, the lesson that so many adults have never learned—the art of praying?

When a child begins to master the art of connected sentences, of expressing himself in words, comes the time for his learning to pray. His prayers will not be things of perfect order, expressed in perfect sequence—but his prayers will be from the heart, expressing the thoughts and desires of the child.

Early in life the child should learn that praying is not quoting poetic, beautifully phrased prayers—but praying is simply talking with his Heavenly Father in the same language in which he converses with his parents. Early in life he should learn that praying is not a form through which to go just before crawling into bed for the night but that, instead, praying is a part of his life every moment of every day. On his bicycle, in school, sorting toys, he has access to the throne of God. From this early grasp of talking with the Father, instead of saying pretty prayers—from this insight of His omnipresence, instead of a far-off Deity to whom he says “good night”—comes the basis for a spiritually sound adult prayer life.

In training a child to pray, special attention should be given to the fact that that a child always knows to pray for the will of the Father to be done in his prayers. A child’s faith is so simple and absolute that if we only explain to him that he may come to God with his petitions, and that God will always answer those prayers, he may meet with needless frustration and confusion.

A little seven-year-old boy was given a long-dreamed-of knife for his birthday. One afternoon, while with his father in a boat on the lake, he accidentally dropped the knife into the water. Immediately he bowed his head and prayed that the Lord would bring the knife to the surface. Many days later his mother, in speaking of a problem, mentioned that she was trusting in the Lord to work it out. The little boy spoke up, “Mother, don’t believe all that business about trusting in the Lord—’cause I know that it just doesn’t work!” Horrified, the mother delved into the subject and came up with the story of the knife and the disillusionment of the child’s faith. She then explained to him that we always must pray within the will of the Lord and that He has laid down certain laws of nature that must be accepted. After a while she helped the little fellow to understand his error in praying for the knife to come to the surface of the lake—but he never forgot his hurt when his prayer was not answered as he had asked. After reaching adulthood, he spoke of this incident as his keenest memory of pain in childhood.

Care must be given that our children understand the natural laws by which God abides; that they grasp the fact that faith does not mean presumption, so that we do not have to do the things for our own welfare that we are able to do; and that they comprehend that God always has something better in mind when He answers a petition with a “No.” When these basic laws are firmly
implanted and completely understood by a child in his praying to God, the foundation for a solid, impregnable life of service has been well laid.

One other point on which care should be exercised in teaching a child to pray is in giving him a glimpse of unselfishness. Before the prayer, it might be well to remind him of the little girl with the broken leg, or Grandma Jones, who is in the hospital, or the missionary about whom you told him the story last night. Soon he will remember requests on his own and will include them in his prayer. This is groundwork for true, unselfish, intercessory prayer.

A little boy riding down the street in the car with his mother noticed a man leaning heavily on a crutch, painfully making his way down the sidewalk. Sympathy and concern clouded the little fellow’s vision. He said softly: “I must remember to pray for that man, for I feel so sorry for him!”

After a moment’s further study, he stated: “No, I don’t have to remember to pray for him. I can pray for him right now, because Jesus is always with me.” His dark, curly head bowed, his brown eyes closed tightly as his childish lips framed a prayer for the crippled man.

He was not saving a prayer! This child had learned to pray!

And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him (Mark 2:14).

THERE NEED BE no reason given for this immediate response of Levi. In fact, the beauty of the response stands out the more because he did not try to bargain with his Lord. Levi’s action was quite different from that of twentieth-century man. We are, at times, quite hesitant in pursuing the commands of our Lord. And, while the wasted moments of our inaction may be washed away by time, we always live with the haunting feeling of disobedience.

Whether Levi had known much about Jesus before this meeting is really irrelevant. For, as always, the only reason necessary for our obedience is that Jesus calls. Because Jesus is the Christ, the Son of God. He has the authority to call and to demand obedience.

Dietrich Bonhoeffer has said, “We must be ready to allow ourselves to be interrupted by God. God will be constantly crossing our paths and canceling our plans . . .”

Our view of the Master’s bidding is a bit different, to be sure. The authority of God’s frequent commands are overlooked in our wondering whether or not obedience to a given call would bring inconvenience, financial sacrifice, suffering, or any number of other selfish hindrances. If the obedience does not interrupt our lives too much, and if it does not impinge upon our personal reservations, we rather think the Lord a privileged One to have our time, talents, and lives. How faulty a concept of obedience!

The Master did not choose His disciples because of their outstanding abilities, their unusual talents, or their astounding popularity. Rather, He called them to follow Him and do His bidding.

One striking point in the call of the Master is that Jesus did not call men to follow Him as an Example of goodness or a Teacher of a righteous life. These were included, to be sure. The call of Jesus was, and is, to be a disciple, a follower of Christ, the Son of God. It is a call to work, to service, to love, to suffer, to discipleship!

When Booker T. Washington was president of Tuskegee Institute, he saw about him people without the ability or the means to make the soil produce food and grain. One day, in a discouraged mood, he wrote to George Washington Carver, then professor at Iowa State College, and a man well known for his ability with plants and the soil.

Mr. Washington stated in his letter:

“I cannot offer you money, position or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve. These things I now ask you to give up! I offer you in their place work—hard work—the task of bringing a people from degradation, poverty and waste to full manhood.”

George Washington Carver penned his reply in three words: “I will come!”

This must be our reply! The basis of acceptance must not be for social, personal, or even religious gain. The basis is simply, “Jesus has called!”

Albert Schweitzer, in an interview, was asked why he would leave fame, wealth, and position to go to Lambarene, Africa, and give his life to men and women of illiterate class, and live in a place remote from the main stream of human history. His reply was simply, “Jesus sent me!”

May this same attitude and spirit prompt us to quick obedience.

No man is compelled to evil: his consent only makes it his.—William Penn.
THE EDGE OF Eternity

The high and lofty One that inhabiteth eternity, whose name is Holy (Isaiah 57:15).

ETERNITY is such a big word that we cannot fathom it. The statement has been made that if a bird were to carry a grain of sand to the sun, and return for another grain, continuing until the entire earth had been transported, even then eternity would have just begun.

This seems to speak only of the quantitative measurement of eternity. In our text we get an idea of its qualitative measurement. Eternity is seen not merely as a length of time or super-time, but as a dwelling place for the eternal God; it is seen as the essence of spiritual life, a perspective for life and balance for life without which we do not truly live.

In the quantitative sense we are on the edge of eternity. How fleeting life is for young and older alike! We have recently noted how many young people are involved in fatal accidents. When they start out from home neither they nor their loved ones expect such a thing to happen. Even when we live full, long years, how rapidly they go!

The past is just a memory—a helpful one if we make it so by our willingness to listen to its message and learn from it. The present is a knife edge too fine to be computed—a split second earlier is the past—a split second ahead is the future; so for all practical purposes the present does not exist.

Young people probably become weary of the reiterated ideas: “Your future is ahead of you”; “It is in your hands”; “What you do with your life is up to you”; “You are the church of tomorrow.” Perhaps they are puzzled by a statement of George Bernard Shaw, who is reported to have said that youth is such a wonderful thing it is a shame to waste it on young people! And they have a right to be irritated by the fact that the 3 per cent of our youth who are juvenile delinquents cause shallow-minded people to tar the other 97 per cent with the same brush.

But there is no way to avoid this matter of the fast passing of time. Redeem and use the present while you have it and you will be given more. But “killing time” is murder in the first degree, for time is the stuff life is made of. You haven’t that much time—it is flying by and you must grasp opportunity by the forelock if you don’t want to be left floundering in the quicksand of futility.

Use time constructively in the interest of your own life, that it may be useful and meaningful. Use it helpfully in the interest of other people, thus discovering the secret of true happiness. Use it devoutly for God and His work, thus finding the significance of life as a segment of eternity.

In the qualitative sense we are on the edge of eternity. The word “edge” is not always used in the sense of “brink.” We speak of the cutting edge of an instrument. In this sense we think of eternity—that which is, always has been, always will be—constantly impinging upon our temporal existence. It cuts sharply through the mists that surround us, which are caused by the foggy thinking and murky morals of this world. The Sun of Righteousness, shining in His glory, dissolves the mists, dispels the shadows, and reveals the true beauty of life, placing all things in their proper perspective.

A person seeing the Grand Canyon of the Colorado by sunrise is struck by the disappearance of the shadows and distortions as the light penetrates the depths of the gorge. So, when God’s light shines upon our lives, we see the world and things and people and ourselves, all in proper perspective, and we pray, “Lord, let me live with eternity’s values in view.”

There is another use of the word “edge”—that of “advantage,” so that we say of an athlete, “He has an edge on his opponent,” meaning that he has an advantage over him. A great, diabolical fiction has been perpetrated on the human race, especially our youth, to the effect that the living of a godly life is unpleasant, and a relinquishing of all enjoyment. Nothing more false has ever been said.

“Godliness . . . is great gain,” says Paul in I Timothy 6:6. The New English Bible renders this verse: “Of course religion does yield high dividends, but only to the man whose resources are...
within him.”5 Now this is true of what we usually call eternal life, but it is the power of that “endless life” (Hebrews 7:16) that forms the backdrop of our present existence and gives it significance.

Thus the edge of eternity is an edge or advantage the Christian youth has. Don’t feel it to be a liability, but an asset. I heard a man say the other day in a testimony, “I feel sorry for the world.” He went on to explain that the world does not have the Lord to whom to go in the time of need. How much better to have this advantage of communion with God!

Worldly living pays off in the tarnished coin of damaged souls, destroyed ideals, and disillusioned lives. Contrast the testimony of Adolf Eichmann, who said, “I will jump into my grave proud to have six million Jews on my conscience,” with the Christian witness of Astronaut John Glenn. These may seem extreme, but they show the ever-widening gulf between those who live for self and those who live for God.

There is only one way to face life, time, eternity—and that is to face them with Christ in our hearts. As someone has said, “We do not know what the future holds for us, but we do know Him who holds the future in His powerful hand.”

Sensible people will not allow this “one-eyed” tyranny to be used by money-hungry advertisers to rule their homes or their minds and souls with trivial and often immoral images or faith-destroying propaganda. Although the instrument itself is not evil, denying its possibilities for evil will not cure the evil.

The solution to the problem is not in church or family rules against it. ‘Families without TV sets do not keep their children from viewing the exciting and often harmless telecasts at the homes of neighbors, at the public schools, and in other public places. There must be another way.

Intelligent, sincere Christian adults need no exhortation to see and hear only what is good. “The love of Christ constraineth us” (II Corinthians 5:11). Lovers of Christ and His Church will not substitute the best of TV for personal Bible reading, family worship, midweek devotional and other church meetings. A lack of love for God, not television or anything else, keeps us from His service. However, adults in the home are morally responsible and answerable to God for what is happening to the tender minds and souls of the young through the tyrannical power of this powerful medium.

Time alone will reveal the mental, spiritual, and emotional damage done to the impressionable, irresponsible juveniles by false and perverse portrayals of life by dramatic and dynamic actors and actresses and electronic devices. However, it’s not the evil but the trivial, cheap, and shallow that fills so much of modern living.

Television is but one example of the tyranny of the trivial. Life and time can be filled so completely with trivialities that God’s people are missing the finest and best for themselves and others. “Take ... the foxes, the little foxes, that spoil the vines” (Song of Solomon 2:15). Little chores, little trips here and there, little annoyances, little words spoken thoughtlessly, little misunderstandings, little thoughts about others—a hundred little things can become so demanding, so completely
domineering, that the day is gone, the week is
gone, and life is gone before we awake to the fact
that we have missed the truly great things by al-
lowing ourselves to become victims of littleness.

By personal experience, and by observation, the
writer knows how easily even ministers can slip into
the deadly grip of the trivial. A pastor can spend
whole mornings and whole days running errands
for his wife and for others when he ought to be
in his study, or about far more important things
of the Kingdom. Busy, of course, but busy at
what? This time-demanding tyranny can be broken
only by utmost effort and application to the truly
important duties of the ministry.

Strange that, with all the labor- and time-saving
devices that our founding fathers never had, we
moderns have so little time for private devotions,
family prayers, solid reading, visitation, prayer
groups, revivals, and other Christian activities that
they always seemed to have time for. Could i: be
that there is a diabolical conspiracy at work to
keep us so completely bound by the trivial we have
nothing left for the momentous?

Never have we needed more to “prove all things:
hold fast that which is good” (1 Thessalonians
5:19) than now. Those who would grow in grace
and be strong in the Lord, preparing themselves
for the spiritual and moral battles of life, must
break this tyranny of the trivial over their lives,
and apply themselves to the great treasures of God’s
Word, to personal meditation and prayer, and to
the enriching activities of the church life.

THE TRIPLETS
of
CARNALITY

By LAWRENCE B. HICKS
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I AM a holiness preacher. My credentials are in
a holiness church. I serve a holiness congrega-
tion. My total life is tied to a holiness philosophy.
This is exactly as it should be. It is not without a
firm and reasonable foundation. It is no quick,
decision. Back of it all is a holy God (1 Peter
1:16). That holy God demands holiness from us
all.

It is an established fact, based on the Scriptures,
that the “carnal mind” is God’s enemy (Romans
8:7), and cannot be otherwise. Consequently we
are ever on the alert to point out to people traits
of this evil residue of our fallen nature in order
that the gracious remedy of the blood of the Lord
Jesus Christ may be applied thereto.

Three of the most vicious traits of the flesh
nature are recorded by the Holy Ghost through
St. Paul in 1 Corinthians 3:3. In the Bible these
three words that express this awful state are: “en-
vying,” “strife,” “divisions.” Sad as they are in
the open, these “three sisters” of the flesh have
the terrible ability to conceal themselves for long
periods of time under cover. As a result of this
ability to hide, they are often undetected until too
late to stop their damage to the work of the Lord.

Holiness preachers in their burden and desire
to be faithful to their divine charge have ever
been alert to strike hard at outward traits of the
carnal mind. Thus they have been classified as
“hobby-riders,” “fiddlers of one string,” “old
fossils,” “legalists,” and “fanatics.” All this is
most unfortunate, and is but a vicious and subtle
effort to silence the voice of God in our camp.
Thank God for the faithful in the holiness move-
ment. Had it not been for them, many of us
would be in hell today!

However, under cover, in concealment, behind
a pious front lurk these hellish triplets of carnal-
ity, “envying,” “strife,” and “divisions.” Any
church in which they are allowed to run un-
checked sees her altars become barren, her union
taken, and her joy killed. That church soon
becomes a human organization rather than a divine
organism. God leaves.

It seems that the first mentioned traits of the
flesh, “envying” and “strife,” are causes, and the
last, “divisions,” is the ultimate outcome. Where
folk begin to envy, then quarrel and criticize and
find fault with one another, it will not be long
until the church will be divided, souls discouraged,
the youth confused, and hell will reap an abundant
harvest.

Furthermore, it appears that these three awful
carnal traits are mentioned in a progressive order
by the Holy Ghost. We first become envious in our
hearts. We bring the matter into the open with
our mouths and begin to talk, backbite, whisper,
and criticize. Next, others begin to express opin-
ions and “take sides,” and then it is too late to
fill the breach in the hedge. Satan is already in
the camp!

Jesus’ word in Gethsemane is the only remedy
for the sanctified. It is the only preventive meas-
ure. “Watch and pray,” is God’s heaven-sent means
to keep us from entering into temptation. At the
first feeling of jealousy or envy let us flee to
the “throne of grace” and plead the Blood!
Hypocrites in the Church

*Hypocrite* is a bitter epithet. It strikes a mortal blow at a person's chief personal possession, his inner integrity. It charges conscious fraud, the most terrible sort of deceit.

There are some hypocrites in the Church, beyond doubt—although I have known but very few. There are those who profess to be what they know they are not, who mask evil designs with a cloak of piety. There are those who wear the mantle of church membership for the social, economic, or professional advantage it will give them. I listened with something of disgust and horror to the advice of a university lecturer who counseled young people going into public education to line the largest and most influential church in the community, and join it—just like that.

What hypocrites there are, or are believed to be, do an untold amount of mischief. For sham and fraud are bound to come out, however cleverly they are camouflaged. A favorite alibi of the unbelieving world, which is a bit of hypocrisy in itself, is to point with scorn at "hypocrites in the Church."

Two men were talking about Christianity and the Church. One of them said, "Well, I wouldn't mind being a Christian if there weren't so many hypocrites, but they get in my way." His friend said, "That's really quite a confession. If somebody gets in your way, it just means that you are going in the same direction faster than he is." Whoever hides behind a hypocrite is smaller than the one he hides behind.

**BUT FOR ALL THAT,** there are many more hypocrites outside the Church than inside. Every human organization, whatever its ideals, has those within it who are along "just for the ride." Professing the purposes of the group, they are actually striving for vastly different ends.

There are political hypocrites, using words and phrases they know will be misunderstood in order to gain support for goals their dupes do not really want. Such are the "peace," "freedom," and "people's democracy" of international communism, hiding bondage and totalitarianism behind respect ed terms.

There are social hypocrites, always trying to impress, pretending to a level of culture or education which they do not possess. The social climber is of this sort. For he uses acquaintances and friends to gain entrance into circles which seem to him to be "the best," and drops them when they have served the purposes.

There are economic hypocrites, pretending to a financial status they do not have, spending their lives "keeping up with the Joneses," who in turn mortgage their futures to stay a little bit ahead.

There is a sense in which every person who strives for a reputation which is better than he knows his character to be is guilty of hypocrisy. This is by no means to encourage the reckless scorn of reputation implied in the words, "I don't care what people think." What people think is important, for it measures the extent of our influence upon them. But what we are, in the long run, is the all-important consideration. It shapes life here, and hereafter.

**THERE IS NO happiness in dishonesty and pretense.** There are constant strain and stretching and the ever-present fear that the mask will slip. It is good just to be yourself when you yourself are just good.

Hypocrisy is as natural to the carnal heart as breathing is to the living body. The author of Hebrews in the New Testament is writing to Christians in need of going on to perfection when he warns them against being hardened through "the deceitfulness of sin" (Hebrews 3:13), and the original quite literally reads "the deceitfulness of the sin," a term most often used for the sin principle.

Holiness demands transparent honesty. It rebukes deceit. It provides a cure for pretense, for shallow play-acting. This is the point of the constant exhortations throughout the New Testament to utter sincerity on the part of God's people. The very word "sincere" means pure and without hidden corruption. Paul prayed that his friends at Philippi might be "sincere and without offence till the day of Christ" (Philippians 1:10), and testified that "in simplicity and godly sincerity" he had lived and worked in Corinth (2 Corinthians 1:12).

Our English word "sincere" comes from two Latin words which mean "without wax." It was used, for example, of honey from which all the wax had been strained, pure and unmixed. It was also used in sculpture and cabinetmaking, for wax was employed in ancient times in place of putty. A careless workman would fill chisel marks in the

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marble or gaping cracks in the furniture with wax, and smooth it down to look perfect workmanship. The trouble was, when the sun grew hot, the wax would melt and run out, and the flaws would be apparent to all. On the other hand, good workmanship was certified to be sine cera—"without wax," or "sincere."

God help us to be and to seem utterly sincere, free from any trace of pretense and hypocrisy, sharing the promise implied in the beautiful benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Ephesians 6:21).

Attention and Interest
There is a real difference between attention and interest. We give attention to many things in which we are not interested. Attention makes us bystanders, onlookers, watching whatever it is that is happening. Interest makes us participants. It puts us into the action. It gets us involved in what is going on.

Too many times when we go to church we give the teacher or the preacher our attention. And too many times the teacher or the preacher is satisfied with attention. Much sensationalism in religion has only one effect. It attracts attention. It does not arouse interest.

Certainly attention is a first step. We cannot become interested in that to which we do not pay attention. But attention must deepen into the concern and personal involvement which is the real meaning of interest.

THE DIFFERENCE between an evangelistic meeting and a revival lies right here. Revival begins only when attention deepens into interest, and the bystanders become participants.

There is a familiar little story which shows the practical results of an attention which becomes interest. Two workmen had been trapped in the cave-in of an excavation. Others were feverishly working to dig them out, and the usual crowd of bystanders gathered around. Among the viewers stood a man to whom an acquaintance said, "Say, don't you know your brother is one of those trapped men?" Instantly the man's coat came off, and he was transformed from the role of spectator to that of participant.

Nothing less is demanded of us in days like these. Let attention become interest with its concern and personal involvement, and God's work will move forward in a new and wonderful way.

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THE CHURCH AT WORK

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Roy Yeider New D.S.

Rev. M. R. Korody, who has served for fourteen years as pastor of First Church of the Nazarene, Anchorage, Alaska, writes that he will be available for revival dates in the West and Midwest after September 1. The Korodys will return from Alaska, July 1, and may be reached c/o the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

Rev. Roy J. Yeider has served more than twenty-five years as a pastor; he was ordained an elder in 1939.---N.I.S.

Excerpt from letter just received from Rev. Floyd J. Perkins, principal of our Bible College in South Africa, regarding his son: "For the past three and one-half weeks David has been very ill. For ten days he has been in the hospital. At times he has had a very high fever, and the doctors have been unable to discover the cause. At times we have almost despaired of his life. We will be so grateful if you will request prayer for him."—DEPARTMENT OF HOME MISSIONS.

Rev. and Mrs. E. E. Wordsworth will celebrate their golden wedding anniversary on July 12 at the home of their daughter, Mrs. Scott M. Reeves, 12036 Ninth Ave. N.W., Seattle 77, Washington. They were married in E. Palestine, Ohio, on July 3, 1913. The Wordsworth's home address is: 107 E. Sammanhan Road, North, Redmond, Washington. Also May 11 marked Brother Wordsworth's fiftieth year as an ordained elder in the Church of the Nazarene. He is pastor emeritus of the church in Kirkland, Washington.

Roy Yeider is pastor emeritus of the church in Kirkland, Washington.

On May 11, Rev. and Mrs. Wilbur Dodson of Mokelumne Hill, North Dakota, were in an accident near Balfour. His internal injuries are undetermined; but following gastric surgery he will have multiple fractures repaired. They will appreciate the continued prayers of their many friends, and thank all who have prayed and sent greetings.

THANKS—to all our many friends who have written and sent cards and telegrams to us upon the death of my husband, Evangelist Martin Leih.—CRYSTAL LEIH, Arcadia, California.

"Our pastor, Rev. Carl Hanks, Lancaster Road Church of the Nazarene, Orlando, Florida, has been elected to serve the coming year as president of the South Orange County Ministerial Association, which includes the southern area of this city. He served as secre-
At recent district assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors, whose churches received the required number of members by profession of faith:

A B I L E N E:

A L A B A M A:
- L. Davis, Caledonia; R. Headley, Childersburg; H. S. Johnson, Decatur First; R. H. Johnson, Fairview; M. E. Johnson, Huntsville First; F. Blackshear, Jackson; O. Phillips, Mt. Zion; C. Jenkins, Nitrate City; Pensacola Freethinker; G. Fuller, Pensacola First; J. Blackwell, Port St. Joe; J. Lancaster, Sheffield Southwest; J. Osborne, Sylacauga West Side; H. Fabbri, Tuscaloosa Southside; R. Smith, Wallace Chapel; J. Tye, Wilson Chapel.

A R I Z O N A:
- J. White, Apache Junction; H. Homen, Flagstaff; D. Houston, Phx. Central; H. E. Wilson, Phx. Emmanuel; C. Hendrix, Phx. Orangeburg; A. Tosti, Prescott; G. Robinson, Coolidge; F. Reedley, Glendale; G. Paule, Mesa; E. Green, Phx. Maricopa; P. MacLeod, Phx. Sunnyslope; L. J. Dray, Tempe; J. Roche, Tucson; J. Tye, Tucson Southside; R. Smith, Wallace Chapel; J. Tye, Wilson Chapel.

C E N T R A L C O L U M N I A:
- H. Stickney, Bakersfield East; N. Arechabala, Ceres; T. Potter, Fresno Central; B. Rhodes, Fresno Trinity; P. Alexander, Hanford; W. Dritz, Porterville; J. Hoover, Tulare.

H A W A I I:
- J. Chastain, Ewa Beach; H. Kiene, Honolulu First; K. Yamamoto, Kahului.

M I S S I S S I P P I:
- C. Carter, Biloxi; C. Ruby, Clarksdale; P. Blackmon, Columbus; W. Rogers, Gulfport; C. Lambert, Houston; D. Ballard, McComb; G. Robinson, Robinson Chapel; T. Loving, Yazoo City.

K e v in S t. John and Cindy Babb, the winners of the N.J.P. reading contest on the Michigan District, display their awards, miniature Hebrew scrolls containing the Pentateuch.

These two juniors were presented to the N.A.P.S. convention by the district junior director, Mrs. Paul K. Moore.

A N N O U N C I N G

C o l l e g e C o n f e r e n c e s
o n E v a n g e l i s m
E a s t e r n N a z a r e n e C o l l e g e
W e d n e s d a y, Oct. 2, 1963—F r i d a y, Oct. 4, 1963
P a s a d e n a C o l l e g e
T u e s d a y, O c t. 8—T h u r s d a y, O c t. 10, 1963

N O R T H E R N C A L I F O R N I A:

P H I L A D E L P H I A:

S A C R A M E N T O:
- M. Bassett, Manteo; R. Rattles, Paradise; T. Martin, Placerville; V. Hutchinson, Redding; D. Monroe, Roseville; R. Kettom, Sac. Sierra; P. Foy, Yuba City.

S A N A N T O N I O:
- F. Finsch, Austin Manor Hills, L. Kennedy, A. South, Brownwood; L. F. Gunter, Corpus Christi; J. E. Walker, Kerrville; L. Fish, McAllen; J. Ghodson, Midland; R. Carroll, Mission; E. Jackson, Odessa Central; P. Keetom, Odessa First; J. Rose, San Angelo First; San Angelo North; R. T. Jarrell, San Antonio Dell; F. Hammar, San Antonio Hut Min.; J. Tyso, Victoria; B. Gardner, Waco Trans. Hts.

W A S H IN G T O N:

E v a n g e l i s t i c C a m p a i g n
i n A r g e n t i n a
By J O H N C O C H I R A N, A r g e n t i n a
We had a wonderful campaign with Brother Lester Johnston. He preached in the holiness convention just prior to the assembly. The attendance and the cooperation of the churches were good. We had good victory during the convention and the assembly. After the assembly, Brother Johnston went to Rosario for a campaign, then we went north passing through Cordoba, where we had one service; then to Santiago del Estero for a short campaign; and then on to Tucuman. We held a week’s services in both Santiago and Tucuman. While in Tucuman a revolution broke out. We were not molested very much, as the difficulty was largely in Buenos Aires and further south. The revolution over, we drove to Mendoza, where we had eight day’s campaign, and then came back to Castelar of suburban Buenos Aires, where 7 churches co-operated. In the whole campaign there were 493 people at the altar seeking God’s grace.

W i d e - o p en D o o r s
By B O B M C C R O S K E Y
P h i l i p p i n e Islands
The doors are wide open here in the Visayas. Everywhere people are grasping for the Word and many are calling for us to come, but we just don’t have anyone to send. Here in the Ilolo church we carry on at least four cottage prayer groups and with the zone’s study one afternoon a week and will start two more right away. Besides this we have about five
Sowing the Word

By EDWARD WYMAN
BRITISH HONDURAS

This year promises to be a record year in Scripture distribution. We recently received over sixty Bibles and a shipment of ninety-six Bibles and five hundred Testaments is now on its way.

I wish I could send you a picture of a home where I recently gave a New Testament. The aged, wrinkled, Mavanah, who has moved to Donato Alvaro 884, Buenos Aires, Argentina.

Miss Norma Armstrong arrived in the Philippines in March. Her address is Box 11, Baguio City, Philippines.

Rev. and Mrs. Lee Eby have arrived in New Guinea. Their address is c/o Nazarene Mission, Water Fun via Bonn, W.H.D., Territory of New Guinea.

Answer to Prayer

By RON AND NEVA BEECH
PHILIPPINE ISLANDS

We are so thankful to all of the Nazarenes who have prayed for Carla and her entire family. She is still and now doesn't have to take medicine. She used to pray in her prayers at bedtime, "Help my skin to get well," and now she says, "Thank You, dear Jesus, for making my skin well."

DISTRICT ACTIVITIES

NOTICE: To assist in faster handling of news, reporters to the Herald are asked to limit reports as follows: local church and evangelists' reports, under 190 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Alabama District Assembly

The fifty-fifth Alabama District Assembly convened at Lanett, May 15 and 16. General Superintendent Hardy C. Powers presided, and blessed the assembly with his challenging messages.

The report of Dr. L. S. Oliver, district superintendent, who is serving on an extended call, showed gains in all departments. Two new churches were organized: at Pensacola, Florida, and Ozark, Alabama; district membership increased to 6,996; finances increased $7,884 to a grand total of $56,351; and giving to worldwide evangelism totaled $6,790, which is double the amount being given when Dr. Oliver assumed district leadership.

In the annual N.E.M.S. convention, Mrs. L. S. Oliver was elected district president with a non-unanimous vote.

Alabama Nazarenes love and appreciate their leaders, Dr. and Mrs. Oliver, and as a token of their appreciation the district presented them with a love offering of $688.

We were happy to have Dr. E. G. Benson and the Publishing House representative.

The assembly closed with Dr. Powers ordaining the following to the ministry: Lee Davis, Gerald Woods, Floyd Blackshear, and Mrs.-Rev. River; Rev. T. McKinney, Reporter.

Abilene District Assembly

The fifty-fifth assembly of the Abilene District convened in Lubbock First Church. The general superintendent, Rev. C. G. Powers, presided, and was assisted by his superintendents, Rev. and Mrs. Huling, and Rev. and Mrs. Gilbert.

The assembly was called to order by the Rev. and Mrs. Huling, and the following were elected officers: Rev. and Mrs. Huling, President, and Rev. and Mrs. Gilbert, Secretary.

The assembly adjourned to its hotel rooms for a farewell dinner.

Dr. Powers and Mrs. Gilbert were presented with plaques and certificates for their service.

Other officers elected: Rev. Bill Hanna, district secretary; Mrs. O. V. McMahan, district treasurer for the twentieth year; district advisor...
God has been blessing, and we are enjoying our work with this wonderful group of people. After six months of the assembly year, budgets are all paid in full, pastor’s salary has been increased fifteen dollars per week, and the church has taken out group insurance on the pastor and his family. The parsonage has been completely redecorated, and the church has acquired new pulpit settes to match the pews. Our Sunday school has shown better than a 10 per cent increase, and God is meeting with us in the regular services and giving seekers who are praying through at our altars. Our people love God and the church, and unity prevails. They have given the pastor a unanimous call for another year.”

Merrill, Wisconsin—Our church enjoyed a fine spring revival with Rev. A. R. Pemble, who is both a fine preacher and singer. His messages have been strong and pointed. Many people received spiritual help and there were four new converts. We give God praise for His blessings.—G. L. Mowry, Pastor.

THE BIBLE LESSON

Topic for June 30:

“Ye Shall Be Witnesses”


God’s Test: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Romans 1:16).

Not everyone can be a soul winner in the sense of carrying the message of salvation to others. Many people need to be informed before they can be persuaded to accept Christ as their Saviour. But all can be witnesses of the manifold grace of God.

The witness is always an informed person. He can tell only what he knows, but he must know something or he cannot be a witness. The more he knows and the better he imparts his knowledge, the more effective witness he becomes. Successful witnessing informs, and we should not expect our testimony to be effective unless it is clear and knowable. Sinners need to be informed before they can be persuaded to accept Christ as their Saviour. But all can be witnesses of the manifold grace of God.

In the deeper sense of the word it is not we who do the witnessing but the Holy Spirit who witnesses through us. He witnesses through our lives as well as through our testimony, through our witness and what we say and through our speech. Our much talking of the things of God may not be witnessing at all. Not all speech is communication—not all words about God are the Word of God to the hearers. Scripture which is misapplied, truth used to illustrate a wrong premise, or interpretations of Scripture which are contrary to the basic laws of life do not communicate the Word of God. Nor does the much quoting of scripture constitute of itself a Christian testimony. One witnesses to what God has done and what He will do only when the Holy Spirit communicates His truth through him.

The history of the Christian Church reveals that the Spirit seldom works except through human agencies. We should expect this to be the case to-day.

Introducing...

Looking for guidance in organizing and carrying on a children’s choir program? We have good news for you! Each quarter we are mailing, upon request, to children’s music leaders and those interested in starting a children’s choir this new publication.

If you would like to receive this free of charge, fill in and mail the blank below to Miss Ithalam, Director, Children’s Music, 6101 The Paseo, Kansas City 31, Missouri.

Please place me on your mailing list for CHILDREN’S MUSIC NOTES.

☐ I am a Children’s Choir director.
☐ I would like to start a Children’s Choir.

Name ________________________________

City ________________________________ Zone ________

State ________________

Church ___________________________ District ________

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day—and it is the case. He works through His witnesses. In the past He has been too weak and quiet. Today He has you and me, building upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Cornerstone. We stand in their line of witness.

The most effective witness to the grace of God is probably preaching. But here, as everywhere, the final witness is the Holy Spirit. Only truth can convince of sin; only the Spirit can convict of guilt; there must come the time when even the preacher ceases his efforts and stands aside while the Spirit works. It is possible for the preacher to be too persuasive. He cannot do God's work for Him. He can but proclaim the truth in faith, trusting that he may be a channel for God's Word, and trusting that the word of truth will take effect.

**Directories**

**GENERAL SUPERINTENDENTS**

**Offices, 6401 The Paseo**

Kansas City, Kansas 64131

District Assembly Schedules 1963

**HARDY C. POWERS**

Southwestern Ohio .................................. July 3 and 4

Ohio District ..................................... July 7 and 8

Northwest Oklahoma .................................. July 10 to 12

Northwestern Illinois District ....................... August 5 to 10

Michigan ........................................... August 14 to 20

**G. B. WILLIAMSON**

Kansas City .................................................. August 25 to 26

**HUGH C. DUNN**

Colorado................................................. October 17 to 18

Middle East......................................... November 26 to 27

**V. H. LEWIS**

West Virginia........................................ January 6 to 10

Eastern District .......................................... May 11 to 13

West Virginia........................................ May 19 to 20

**District Assembly Information**

**SOUTHWESTERN OHIO**

July 3 and 4, at the Nazarene Center, 24th Street, St. Louis, Missouri, on State Route 29, General Superintendent Powers, N.F.M.S. convention, July 3.

**SOUTHWEST VIRGINIA**

July 4 to 6, at the District Center, Southside, Virginia, State Route 29, General Superintendent Powers, N.F.M.S. convention, July 3.

**WEST VIRGINIA, J r**

July 4 to 6, at the District Center, 3100 Main Street, Huntington, West Virginia, General Superintendent Powers, N.F.M.S. convention, July 3.

**NORTHWEST OHIO**

July 10 and 11, at the Nazarene Center, Route 29, St. Marys, Ohio, Rev. V. C. Woodcock, pastor, General Superintendent Powers, N.F.M.S. convention, July 3.

**MICHIGAN**

July 10 to 12, at the Indian Lake Campground, Route 2, Vicksburg, Michigan, General Superintendent Williamson, N.F.M.S. convention, July 3.

**NORTHEAST OHIO**


**NORTHWEST INDIANA**

June 28 to July 5, Louisiana District Camp, Shreveport, Louisiana, Rev. C. S. Stove, pastor, and the Family Singers and musicians. For information write the district superintendent, Rev. T. T. McCord, Box 446, Pineville, Louisiana.

**NORTHWEST KANSAS**

June 28 to July 7, New England District Camp, at North Reading, Mass. (fifteen miles from Boston), Rev. V. W. Littrell, Rev. H. G. Purkhiser, and Professor and Mrs. Lester Omm. For information write the district superintendent, Rev. Fletcher Sprague, 40 Kensington Road, West 76, Massachusetts.

**NORTHWESTERN OHIO**


**NORTHEASTERN INDIANA**


**NDEPALEONE CHAIRS**

June 30—"You're Human, Too!" by J. E. Williams

July 7—"The Story of Calvary," by J. E. Williams

July 14—"Filled with the Spirit," by Lloyd R. Byrom (featuring music from Pasadena College chairs)

**Nazarene Camp Meetings**

June 28 to July 7, Louisiana District Camp, Shreveport, Louisiana, Rev. C. S. Stove, pastor, and the Family Singers and musicians. For information write the district superintendent, Rev. T. T. McCord, Box 446, Pineville, Louisiana.

June 28 to July 7, New England District Camp, at North Reading, Mass. (fifteen miles from Boston), Rev. V. W. Littrell, Rev. H. G. Purkhiser, and Professor and Mrs. Lester Omm. For information write the district superintendent, Rev. Fletcher Sprague, 40 Kensington Road, West 76, Massachusetts.

**June 21 to 28, Oregon Pacific District Camp, at the District Center, 12625 S.E. 82nd Avenue, Portland, Oregon. Workers: Rev. Ted Martin, Rev. Paul Martin, Dr. H. H. Cook, and Professor Warren Tipplett. Dr. W. C. McGraw, district superintendent, B.F.W.S. convention, Nazarene Center, Rt. 2, Box 300, Clackamas, Oregon.

**July 22 to 28, Florida District Camp, at Suwannee Springs, Florida, State Route 12, north of White Springs, Florida. Workers: Dr. Wendell Taylor, Dr. Nicholas Hull, and Professor R. C. Mullaney, district superintendent, July 3.

**Naziarene Camp Meetings**


**July 22 to 28, Missouri District Camp, at Pine­ creest, Route 2, seven miles west of Columbia, Route 67 to County Road C. Workers: Dr. Edward Lawlor, and Professor W. E. Sargent, district superintendent, July 3.

**For information write to E. C. Kippers, P.O. Box 6054-B, Orlando, Florida.

**July 22 to 29, Missouri District Camp, at Pine­ creest, Route 2, seven miles west of Columbia, Route 67 to County Road C. Workers: Dr. Edward Lawlor, and Professor W. E. Sargent, district superintendent, July 3.

**For information write to E. C. Kippers, P.O. Box 6054-B, Orlando, Florida.

**July 26 to August 4, Southwestern Ohio District Camp, at the Nazarene Center, St. Marys, Ohio (on I-77, seven miles east of Celina). Workers: Rev. Dr. Oriel Jackson, Rev. Clayton Bailey, and Professor James V. Cook. Rev. Carl B. Clevelend and Rev. M. E. Clay, district superintendent, 200 North Meadow, Columbus, Ohio.

**July 26 to August 4, Southwestern Ohio District Camp, at the Nazarene Center, St. Marys, Ohio (on I-77, seven miles east of Celina). Workers: Rev. Dr. Oriel Jackson, Rev. Clayton Bailey, and Professor James V. Cook. Rev. Carl B. Clevelend and Rev. M. E. Clay, district superintendent, 200 North Meadow, Columbus, Ohio.


—by a Christian reader in Kentucky that the Lord may heal her of cancer, also an urgent unordained in 1921. During his lifetime he served superintendent, in charge, assisted by Rev. Milton L. Games of the Arlington Street Church in Akron, where he had served for nine and one-half years when suddenly claimed his life. He had completed negotiations for the purchase of new church property, and was making plans toward moving this October, but God called him home. Although he suffered greatly during the last year of his life, he left a beautiful testimony. "He is survived by his wife, Edith: a son, Wm. R., Jr., and four daughters, Mildred G. Johnson; and two half brothers, Bever- 

Mrs. Ruth Rodda, widow of the late Rev. Benjamin G. Rodda, was born April 9, 1881, in Twin Falls, Idaho. She was converted at the age of thirteen, and was brought up in the faith by her parents. The Rev. Rodda lived a rich, full life. After their retirement from the active ministry they were constant witnesses for Christ, and enjoyed a happy, quiet, and fruitful life. She is survived by three sons: Rev. R. G., of Abilene, Texas; Rev. F. E., of Colorado; George H., of Passadena, California; and a daughter, Mrs. Ruth Veile, of Twin Falls, Idaho. She is survived by a brother, Rev. Harry Hatton. Funeral service was held in the Arlington Street Church in Akron, where he was buried. Funeral service was held at the Arlington Street Church in Akron, where he was buried.

Mrs. Bessie Virginia Taylor, age forty-nine, of Akron, Ohio, for four years she was a member of the newly organized Tallmadge Church of the Nazarene; for three of those years she was an active member of the church and served faithfully. She graciously loaned her home to the church families which she assisted. She was a faithful member of the church and served faithfully. She was converted at the age of thirteen, and was brought up in the faith by her parents. The Rev. Rodda lived a rich, full life. After their retirement from the active ministry they were constant witnesses for Christ, and enjoyed a happy, quiet, and fruitful life. She is survived by three sons: Rev. R. G., of Abilene, Texas; Rev. F. E., of Colorado; George H., of Passadena, California; and a daughter, Mrs. Ruth Veile, of Twin Falls, Idaho. She is survived by a brother, Rev. Harry Hatton. Funeral service was held in the Arlington Street Church in Akron, where he was buried.

Mrs. R. C. Patterson was born March 1, 1875, in Kansas City, Missouri. She was converted at the age of nine and one-half years at the age of thirteen. She was a faithful and devoted mother, "Mother" to her son, Wm. K., a faithful pastor of the Church of the Nazarene, and a devoted member of the church of the Nazarene. She was a faithful member of the church and served faithfully. She was converted at the age of thirteen, and was brought up in the faith by her parents. The Rev. Rodda lived a rich, full life. After their retirement from the active ministry they were constant witnesses for Christ, and enjoyed a happy, quiet, and fruitful life. She is survived by three sons: Rev. R. G., of Abilene, Texas; Rev. F. E., of Colorado; George H., of Passadena, California; and a daughter, Mrs. Ruth Veile, of Twin Falls, Idaho. She is survived by a brother, Rev. Harry Hatton. Funeral service was held in the Arlington Street Church in Akron, where he was buried.

Mrs. O. A. Kyle, born November 9, 1890, was killed in an automobile accident on March 8, 1953, in central Ohio. She was a faithful member of the church and served faithfully. She was converted at the age of thirteen, and was brought up in the faith by her parents. The Rev. Rodda lived a rich, full life. After their retirement from the active ministry they were constant witnesses for Christ, and enjoyed a happy, quiet, and fruitful life. She is survived by her husband, O. A. Kyle, and five children, Carolyn, William, Mildred G. Johnson; and two half brothers, Bever-

Mrs. Edith Butts Thompson was born April 1, 1884, and died at her home in Higgins, Arkansas, on January 23, 1936. She was a faithful member of the Church of the Nazarene, her husband, W. F. Thompson, is a member of the Church of the Nazarene, and her two sons, Lowell of Higgins, and Virgil, of Cottonwood Falls, South Dakota. Funeral service was conducted by the pastor, Rev. W. J. Hargis, in the Higgins church.

JUNE 26, 1963
CREATION OR EVOLUTION?
David D. Riegle
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The preacher you heard was confessing what Judas became with what he had been previously. There is absolutely no scriptural basis for distinguishing between the spiritual state of Judas and the other apostles before he surrendered to his covetousness or desire to drive Jesus to declare himself. John records that during the Last Supper scene when Judas received the piece of bread, "after the sop Satan entered into him" (13: 27). It was later that Jesus spoke of him as "the son of perdition" (17:12).

Do you believe there are going to be babies in hell?

Absolutely not. This is a ghost of the old theology which proclaimed that God had predestined from all eternity who should be saved, in which it was taken as a sure sign that anyone dying before he was converted was therefore regenerate and doomed forever to Adam's sin. The whole notion is close to blasphemy against the love and grace of God than I should ever want to come. The atonement of Christ provisionally and sufficiently covers all who before the age of moral choice, at that time when one can distinguish between right and wrong.

Recently the expression "sanctified ambition" occurred in our literature. Frankly I do not think there is such a thing. It is like "consecrated selfishness" or "holy carnality." Aspiration, which rather denotes a desire to surpass oneself, has a more nearly Christian connotation than ambition—to strive for masteries." I think Webster's Unabridged will agree with this.

What is the verdict?

Personally, I'm not so much concerned with what we call it, just so we get more of it. We've had so many who were resigned to be "the Lord's nobody" that we've sometimes confused passivity with humility and incompleteness with consecration. What we've meant for pious humility has in fact been more like pious humbug.

I'll grant the point that ambition may be used in an evil sense and that aspiration is a higher term. But ambition is more readily understood, and is generally defined in terms of its object rather than in terms of its source. And it doesn't seem to me that it is too far wrong to describe the person who is fired with a both urge to be useful and to do all God can help him to be and do as having a "sanctified ambition."

I believe in storehouse tithing; and that the title is the Lord's. I believe I have no right to help the poor, buy gifts, or take care of any other temporal need with God's title. I believe all our of my pocket. A church that is good to its pastor by giving him birthday gifts, Christmas gifts, anniversary gifts, paying expenses to retreats and other places of pleasure, certainly should be commended. But the title is still the Lord's, and no church board or anyone else has any right to use God's title for these things, whether for its pastor or anyone else. We take special offerings for these things. Am I correct?

Most of the way. It would be my conviction that items falling in the class of "gratuitous" over and above a reasonably adequate salary probably should be cared for out of special offerings for the purpose, rather than out of general tithe income. However, a clear exception is in the area of expenses incurred in attending "retreats and other places of pleasure." A minister's "retreat" is no vacation, and its purpose is not pleasure. It is an essential part of the pastor's work, and as is aged a period as he ever spends. In-service training, spiritual inspiration and challenge, and a new identification of the church's work throughout the district are among the objectives of the "retreat." It is far more apt to be a couple of week's work rolled up into two days than it is a time of rest or pleasure.

But perhaps we shouldn't get too worried about this matter of gifts, if the funds are available through regular channels. Remember, your church takes in quite a bit of money in offerings. Beyond or apart from tithe. Doubtless many of the people would rather have part of their offerings used for necessary courtesies than to have another special offering.
Define "Victory"

A YEAR OR SO AGO we found an unchurched family in searching for vacation Bible school pupils. We got the entire family through this effort, four children and the parents. Soon all were professing Christians and members of the church. The father is on the church board this year.

A few weeks ago in the public school a teacher was drilling one of the children, seven years of age, on pronouncing her v's. She was asked to spell “victory” and tell what it means. (She gave her v's the sound of w.) "V-i-c-t-o-r-y," she correctly spelled it. Then thought for a moment.

“What does victory mean?” the teacher asked her again.

“Victory,” said the child; “victory is what you have when you go to the altar and ask the Lord to forgive you for sinning, and believe in Him to save you.”

How’s that for fast learning?—J. G. Wells, Pastor in Ohio.

Faith vs. Fetishes

Have faith in God (Mark 11:22).

Many who gladly acknowledge the surprising results which faith can work in life do not see any great importance in the object to which faith attaches itself. They say that faith is merely a psychological attitude, and that faith in one thing does as well as faith in another.

Folks are healed, they point out, by all kinds of faith, whether directed toward fetishes, or saints’ relics, or metaphysical theories, or God himself. It is the faith, they say, and not the object, which does the work.

There is a modicum of truth in this. Faith, by its very power to organize man’s faculties, and give them definite set and drive, is itself a master force. If a man has no interest beyond the achievement of some immediate end, like conquering nervous qualms, or getting strength for a special task, he may achieve that end by believing in almost anything, provided he believes hard enough.

But to believe in some things may debauch the intelligence and lower the moral standards, even while it achieves a practical end. To win power for a business task by believing in some palm reader’s predictions is entirely possible, but it is a poor bargain; a man sells out his intelligence for cash.

The object in which a man believes does make an immense difference in the effect of his faith on his mind and character. An African savage may gain courage for an ordeal by believing in his fetish—but how immeasurable is the abyss between the meaning of that faith for the whole of life and the meaning of a Christian’s faith in God!

We have no business, for the sake of immediate gain, to allow our faith to rest in anything lower than the highest. Therefore not only did Jesus say to the disciples in our text—but He is also saying to us of the twentieth century with war, bloodshed, crime, suspicion, and frustration on every hand—“Have faith in God.”—Evangelist Hugh Slater.

The Troubled Church

MAN naturally seeks a tranquil, serene environment. No one likes to be where there are turmoil and strife. And the devil uses this natural inclination to trip up and confuse many Christians.

Satan has befuddled many people and encouraged them to “gad about,” looking for the “perfect” church, where all is harmony and where there are never any disagreements among the brethren.

But the Church of Jesus Christ was in the beginning and always has been a troubled Church. The Early Church was, in a sense, born in trouble. One has only to read the New Testament account to see that this is so. Chapter after chapter is loaded with persecutions and tribulations. Nowhere in the Bible do we read of God’s people thriving on, or long enjoying, peace and rest—except in the hereafter.

Christians disagree. Like Paul and Barnabas, one may go one way, and the other another way. It is a trick of Satan to get people to thinking that Christians have backslidden when they don’t agree.

This doesn’t mean that we are to be arbitrary, disrespectful of leadership, and dictatorial in attitude. We must get along with those we don’t agree with. It is no test of grace to get along with “yes men.” In fact, there is nothing more dangerous for us than a false friend who never tells us when we are wrong.

God help us to stay in and stand by the “troubled” church.

For the “troubled” church is His church.—Evangelist C. B. McCaul, Kansas City, Kansas.
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