

# Herald of HOLINESS

EVANGELISM  
FIRST  
1960-1964

*Official Organ of the  
Church of the Nazarene*



**"The preaching of the cross  
... is the power of God"**

**(1 Corinthians 1:18)**

*March 22, 1961*

# EDITORIALS

By W. T. PURKISER



## ***The King on a Colt***

THERE IS something about the events of the first Palm Sunday which disturbs our sense of the fitness of things. All four Gospels tell of it, and it had been predicted by Zechariah five hundred years before. The King was coming. But He was riding on a colt.

It was the pilgrimage season. Hundreds were on their way from country homes to the city of Zion, the Temple of God. The usual excitement of the occasion was increased by news from nearby Bethany that Lazarus, three days dead, had been raised to life at the word of Jesus of Nazareth.

Approaching the city, Jesus sent two disciples ahead to a nearby village to find a donkey colt. Throwing their garments on the animal, the disciples seated Jesus thereon, and moved on into the city shouting the refrain taken up by the multitudes, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest" (Matthew 21:9).

With his characteristic interest in the human touch, Luke tells us that as Jesus and the pilgrim procession rounded the Mount of Olives and looked down on the city of Jerusalem, the Saviour reined in, and wept in sadness as He said, "If thou hadst known, even thou, at least in this thy day, the

things which belong unto thy peace! but now they are hid from thine eyes. . . . because thou knewest not the time of thy visitation" (Luke 19:42-44).

As the company drew near the Temple courts, the city crowds were strangely moved. "Who is this?" they asked in wonder. Jesus always aroused questions like this. There was something about Him that made strong men stop to look as He passed by, and often to follow. And it's a decisive question. Whoever and whatever Jesus is, we need to know. Who is this strange Teacher, so different from other rabbis that when people heard Him they thought of Elijah, or of Jeremiah, or of one of the prophets? Who is this whose followers unnumbered multitudes have professed to be?

Some called Him the Carpenter. And so He was: a humble Tradesman from a little town in northern Palestine. Labor has a new dignity since the Carpenter of Nazareth learned and followed His trade.

Others called Him "Rabbi." Nicodemus was one of these: "Rabbi, we know that thou art a teacher come from God" (John 3:2). Earth's schools and classrooms will never be the same since He taught—not the facts of science and history and literature, but the truth that makes men free, the truth about God.

Still others listed Him among the prophets. The pilgrims made this reply to their city cousins: "This is Jesus the prophet of Nazareth of Galilee" (Matthew 21:11). No disciple of Moses could have forgotten the word of God to the great law-giver: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him" (Deuteronomy 18:18). And His name, *Jesus*, means "the Lord is salvation" or "the Lord is the Saviour." "He shall save his people from their sins," the angel had said (Matthew 1:21).

But we must go deeper. The King on the colt is "the son of David," the One who comes in the name of the Lord. This is Messiah's title, and reminds us of Peter's great confession just a few weeks before in Caesarea, "Thou art the Christ, the Son of the living God." On this Rock the Church is built, and the gates of hell cannot prevail against it (Matthew 16:16, 18).

Who is this? The question finds its full answer only two weeks later. The story is told in John



## **The Cover . . .**

*In the cross of Christ  
I glory,  
Tow'ring o'er the wrecks  
of time.*

*All the light of sacred story  
Gathers round its head sublime.*

*Bane and blessing, pain and pleasure,  
By the Cross are sanctified;  
Peace is there that knows no measure,  
Joys that thro' all time abide.*

—John Bowring

# Who will follow Him?

**THE HEART** of the gospel story is in the advent of Jesus. In Biblical perspective, it was then that the Word became flesh. It was God come to dwell among us. Dorothy Sayers is bold to describe Christ's life among us as "God taking His own medicine." Surely none of us has altogether grasped the full depth and meaning of His coming, except that we know He is the answer to the world's deep need, in every land and in every generation.

His lowly birth, seemingly narrow life, and limited ministry belie the true nature of His being and the scope of His redemption. In all of the world's history He stands without a peer, and His truth far outshines the brightest and best of the sages. Before He left His inner circle of followers He promised another Comforter and Leader, the Holy Spirit. From His advent at Pentecost, He became known as the Spirit of Truth. His operations today know no bounds in time or space or language. He came to make redemption articulate and personal.

Jesus himself was the personal embodiment of truth. He was born a Jew to be sure, but He repudiated the fierce Jewish prejudices of His day. Instead, He intro-

duced men to God as Heavenly Father.

Though He lived in a poor occupied territory of the Roman Empire, His kingdom has leaped beyond all barriers of political climate. Only a small handful knew He had come, but He risked His kingdom with these lowly men. He did not document His message but left it to be recorded by His followers, some of whom had doubtful literary genius. He taught in parables and used rustic illustrations, but their keen edge of truth finds us today regardless of culture. He made His way plain but owned up that it was not easy except as men accepted His yoke of humility and service. He exposed the fallacies of materialism and laughed gently at the man who was building a new barn for his plenty when he had actually run out of time. He insisted that men could not live by bread alone, but by the word of God.

He proclaimed that God's will for Him was supreme, and demonstrated the radiant life in living that will. He invited us to follow Him on the cross-bearing road. He is our Way and Truth, but He is also our Life, for He gives us strength daily to take His way. My heart says, Let me follow Him today.

*General Superintendent Young*

20. The room is locked, and the risen Christ suddenly stands in front of eleven wondering disciples. One of them, a man named Thomas, makes the greatest confession of all as he prostrates himself in awe and worship: "My Lord and my God" (v. 28).

But there is a "so what" to all of this. Although He rode only on a colt, He is King of Kings and Lord of Lords. It seemed a strange kingship. Kings usually rode white chargers, magnificent war horses. Our King rode a donkey. Kings usually wore jeweled crowns. The crown our King wore was a crown of thorns. Kings wield scepters of power. Our King held a broken reed. Kings usually sit on thrones. Our King hung on a cross. Armies march

at the word of kings. Our King said, "My kingdom is not [now] of this world."

Because His kingdom was not of this world, it could overcome the world. Through His death and resurrection, He brings to believing humans the gift of eternal life. Because He was willing to humble himself and become obedient even to the death on the Cross, He has opened to all believers the risen life of holiness. By His example as well as His word, He has showed us that the way to life is death to self, the way to power is humility, the way to greatness is to serve. He was the King on the colt, "just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9).

# LATE NEWS

## Telegram . . .

Bethany, Oklahoma—*Bethany Nazarene College Board of Trustees on February 8 enthusiastically received report of Dr. Roy H. Cantrell, president. Broke ground for new library building, laid plans for financial drive for new building for the Department of Religion and Philosophy, and for enlargement of Fine Arts auditorium, and approved fiscal year budget of \$785,000. Dr. Orville W. Jenkins elected chairman of the board to succeed Dr. Jarrette Aycock, who retired. Dr. John Stockton elected vice-president of the board.—J. T. Gassett, Secretary, Board of Trustees.*

Dr. and Mrs. Samuel Young left on Monday, March 6, on an extended trip which will take them to Australia, New Zealand, New Guinea, and Samoa. They will be gone about two months, and request prayer as they visit these important fields.

Rev. W. M. Hodge, pastor of the Church of the Nazarene in Paulding, Ohio, was elected president of the Paulding Ministerial Association on February 20.

After serving the Schenectady, New York, church for the past five years, Rev. Donald Shelp has accepted a unanimous three-year recall.

After serving as pastor of First Church in Orlando for five years, Rev. J. Donald Freese is now pastoring First Church in Bradenton, Florida.

Rev. and Mrs. L. R. Whitten of 598 E. Erie St., Chandler, Arizona, will celebrate their sixtieth wedding anniversary on March 31. An open house will be held in their honor on March 26, 2:00 to 6:00 p.m., at the home of Mr. and Mrs. Guy Whitten, Chandler. They were married at Caney, Arkansas—the first couple to be married by the late Rev. Joseph N. Speakes.

The children of Rev. and Mrs. F. A. Powell will be holding open house on Easter Sunday, April 2, 2:00 to 5:00 p.m., at 903 Amity, Nampa, Idaho, in honor of their parents' fiftieth wedding anniversary. They are the parents of four sons and five daughters, all living. Brother Powell has been in Christian work since 1908, serving as pastor and evangelist for more than fifty years. Brother and Sister Powell are members of College Church of the Nazarene in Nampa, and enjoy old-time religion.

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# Herald of HOLINESS

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HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Layout Editor; Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

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Mr. and Mrs. P. E. Hamilton celebrated their fiftieth wedding anniversary at their home in Twentynine Palms, California (P.O. Box 921), on February 5. Four sons and three daughters and their families were all able to be present. Brother Hamilton is a carpenter who has specialized in supervising

church construction. He is now working on his twenty-second church (Granada Hills Nazarene), and has two others scheduled for future starts. The local newspaper printed Brother and Sister Hamilton's recipe for a long and happy married life as "trust and confidence in each other, and faith in God."

## EDITOR'S NEWS AND NOTES

We hope you are enjoying the "new" *Herald*. Reaction to anything new is always varied, but we are trying to give our people a paper with which they will be reasonably happy. There is necessarily a period of adjustment during which we shall be "feeling our way." The use of lithograph for the covers and two-color printing throughout the body of the *Herald* opens vast new doors of possibility in the printer's art. We hope to make the most of these possibilities in the months ahead.

♦ ♦ ♦

General Superintendent Powers, in his editorial of February 22, suggested a challenging thought. *Six dollars* in the Easter Offering will pay the cost of the entire work of world-wide evangelism in the Church of the Nazarene for *one minute*. One church I know of has announced its goal of \$10,000, the responsibility for almost twenty-eight hours of preaching, teaching, and medical work

around the globe. Other large congregations can pay for a day in their Easter offerings, and a multitude of smaller churches can bring in money for an hour, or two hours. But days and hours are made up of minutes—and all of us must do our part.

♦ ♦ ♦

By now, word has gotten around that the price of the *Herald of Holiness* is going up. This is true. For years the *Herald* has been running ever larger deficits as the cost of everything that goes into making and mailing a paper has gone up. But the new price does not go into effect until July 1, 1961. Until July, every subscription is for one year at the old rate of \$1.50. Subscriptions or renewals AFTER JULY 1 will cost \$2.50. Sorry, only one-year subscriptions at the old rate. A two-year subscription before July 1 is \$4.00 and a three-year subscription is \$6.50.

# Holiness

## in Experience and Doctrine

By Evangelist H. B. GARVIN

THERE IS a certain degree of comfort and satisfaction afforded the Christian believer who is settled in doctrine, and who is able to give a reason for the hope and faith to which he clings. Especially is this true when this "reason" is found to be definitely based upon the Word of God.

Of course doctrinal truth becomes vital only when the heart is warmed at the fountain of living experience. And a living experience of divine grace is the most forceful proof of any Christian doctrine. Such proof is certainly satisfying to the soul, but it is not only good that the heart be well established in grace, but it is well to have the "Thus saith the Lord" on which to place our feet in the experiences that try men's souls.

Then, too, we should remember that there are multitudes about us who are without any definite Christian experience, and that we are debtors to such confused and bewildered souls. These we should seek to enlighten, lead, and confirm in the way of truth and righteousness. Hence the need for Bible truth of the doctrine and experience of Christian holiness.

In my search of the New Testament scriptures I find ample proof of the doctrine of entire sanctification clearly set forth by the various writers, including the impressive statements of Jesus himself. Certainly the Bible clearly teaches both the possibility and the necessity for such an experience for the followers of Jesus Christ.

It is the privilege of all who know that they have been saved from their sins to press on into this glorious experience which has been so benevolently provided for us by our Lord and Saviour Jesus Christ. I believe this as firmly as I believe that Christ died to save a lost world. My reason for this firm belief is that the Bible so teaches it. It is not only written that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); but it is also plainly stated that "Christ also loved the church, and gave

himself for it; that he might sanctify and cleanse it [the church] with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). These are not just isolated passages of scripture without connected meaning, but they are scriptures written for the very purpose of setting forth this truth. Both of these passages of scripture quoted above are definitely related to the redeeming work of Christ.

Then let us notice the teachings of Jesus on this subject of holiness as an experience. This doctrine is in full accord with the clear and definite teaching of Christ on the subject. We find that in the high priestly prayer of Christ, as recorded in John 17, He earnestly prayed for His disciples to be sanctified. I take it that the word "sanctify" in this passage has reference to a definite work of divine grace subsequent to the work of regeneration. The word "sanctify" here could not mean merely to set apart or consecrate, for consecration is the work of man, and not the work of God. But Christ is here calling upon His Heavenly Father to do something for His disciples: "Sanctify them" (John 17:17).

The whole tenor of this passage proves that the burden of Christ's prayer was that these disciples might receive something beyond what they received in the initial work of divine grace which made them His disciples. Here is a bit of Christ's personal testimony concerning the spiritual standing of these disciples as He prays to the Heavenly Father: "They are thine"; "They are not of the world"; "They have kept thy word"; "None of them is lost," etc., etc. This is definite scriptural proof that they were at that very moment regenerated followers of our Lord.

But with all of this evidence of their standing in grace, Jesus prays: "Sanctify them"; and He reveals in His prayer why He wants them to be sanctified: "That they all may be one," "That they may be made perfect," "That the world may know," and "That they may behold my glory." Then in verse 20 of this chapter He extends the scope of that prayer to all Christians who will believe on Him through the teachings of His disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word."

Thus the merits of this prayer which He offered for the *sanctification of His followers* are extended to all Christian believers throughout the stretch of time. How clear it was made, not "for these alone, but for them also which shall believe on me through their word." Then this agrees literally with Acts 2:38-39: ". . . ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

# The Joy of Divine Worship

By JOHN A. MONROE, *Pastor, Roseville, California*

*I was glad when they said unto me, Let us go into the house of the Lord (Psalms 122:1).*

IN OLD TESTAMENT TIMES, people left their homes, took their sacrifices and offerings, and went to the house of the Lord to worship. As the journey progressed, families and groups would join together, and soon the antiphonal singing of kindred hearts would echo down the hillsides of Palestine. It makes one feel that in their hearts was the happy anticipation of meeting God in His house.

Much of our happiness in life, or our misery too, is realized by anticipation (which means to take beforehand). The imagination plays upon the coming event and pictures the occurrence. Desires are sharpened until one wants to reach out for satisfaction. As the time draws near, there is an air of excitement, and the invitation or time to go is met with an eager and joyous response, as though the soul had been musing on the theme and was longing for the time of worship in the house of the Lord to return again. The joy of divine worship is enhanced by anticipation: *I was glad when they said unto me, . . .*

*Let us go . . .* Man can worship God alone in the solitudes, but blessings shared bring greater blessings in return. Many hearts blending their

praise together bring joy to the full and running over. The joy of divine worship is enhanced when shared with others. The song of the solitary bird does not create such a tempest of tumultuous rapture as when it is blended with the summer morning chorus of a thousand merry choristers. Neighbor, will you go with me today?

*Into the house of the Lord.* This is the place dedicated to the Lord. Here He dwells—especially in the hearts of sincere worshipers from whom His Spirit shines. Here people sing, pray, witness, and testify to His glory. Here God's will is made known to the best of the minister's ability. Here the worshiper has received some of his most memorable blessings. Fears have been banished. Faith has been strengthened and the soul tuned to harmony and love. The whole life has been broadened and deepened. A hush comes in the presence of greatness and we are aware of the Spirit which soothes and lifts and draws us up out of ourselves into that which is richer, fuller, deeper.

*Our feet shall stand within thy gates, O Jerusalem (Psalms 122:2).* The fragrance of the time spent in the house of the Lord where glory crowns the mercy seat carries on throughout the week and on into life. How many have said and heard someone else say, "I remember the service . . ."? Other joys fade and vanish, but when God comes and meets the soul, His touch brings a change which cannot easily be erased. "The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life" (Psalms 128:5).

Dr. George Frame of Scotland wrote: "If we do not worship God as we should, it is not because of the hundred and one excuses that modern life has invented for us; it is simply that we have let our hearts forget and we have become ungrateful. Gratitude will determine the quality of our worship. It will generate praise and thanksgiving. It will inspire adoration and homage. Formalism will vanish in its presence. Faith will flourish in its atmosphere, and prayer will take on new strength through its nourishment. Gratitude opens the doors to the deepest blessings of life and worship."

*O Lord, may we approach Thy house in glad anticipation and thankful hearts. May we realize and share with others the benefit and joy of divine worship. Amen.*

.....

For the following reasons we ought to do more in the Easter Offering, April 2. (1) The Thanksgiving response did not reach full expectations. (2) While per capita giving throughout the church increased nearly \$7.00, percentage for world evangelism declined. (3) Cost of living is increasing throughout the world; therefore more dollars are needed to do the same amount of work. (4) The increase in world population means there are more untold millions than ever before. (5) *We ought to do more because we can.*



*G. B. Williamson*  
General Superintendent

# DRUMS in the DARK

By **JAMES E. KRATZ**  
Nazarene Missionary in Brazil

DRUMS are beating in Brazil. Each night they seem to come closer. As the rhythmic vibrations echo across the valley, a responding beat is taken up nearby. Soon one can hear other drums. The

stillness of the night air seems to transmit the pounding, oscillating noise. Overhead the deep-blue tropical sky is illuminated with a million diamonds. The Southern Cross cuts a beautiful pattern in the darkened panoply—and the drums beat on!

Stately palms punctuate the sky line here and there. But then, those palms become dwarfed by gigantic buildings silhouetted in the horizon beyond. The sounds and atmosphere could very easily be coming from the Amazonian jungle. But this is not the jungle. This is a

night in one of the most beautiful and modern cities in the world. And this scene is being duplicated throughout Brazil as the drums beat on!

It is "festival" time in Brazil. The drums we hear are beating out the rhythmic pattern of the latest jungle-borrowed beats to this year's festival songs. Festival is the high light of the year. Shops and stores are decorated with billows of narrow, multicolored streamers. Costumes and noisemakers of every description are being sold. This is *the* time for which maids and merchants, laborers and lawyers have been saving all year long. And the drums beat louder!

The festival carries over much of the primitive culture of the jungle, but it is given a "Christian" connotation. It is endorsed as a "religious" expediency, in that it provides a last-minute fling before the exacting "austerity" of Lent is imposed, and anything is to go. The jungle-ish rhythm and the unspeakable words of the songs serve to seduce the minds of the people and defy all restraint. To get themselves into the mood of this heathenish celebration, people stock up on ether, which they squirt or spray on one another, often at the expense of permanent injury to the eyes. They become intoxicated with both the music and the liquor. And the drums beat on!

The results of this pre-Lenten fling soon stamp an ugly scar on society. The inevitable reaping time comes. Fall brings the commonly called "harvesttime," and the nation suffers the anguish of thousands of children born out of wedlock.

Then the drums stop! The gaiety is over, and people exist with their self-inflicted poverty and disease that are the inevitable result of this pre-Lenten celebration. They exist, I say, with the only "bright" prospect of living until another festival time rolls around and the vicious cycle begins again.

As the missionaries work to present Christ to these people, it is not with a sense of condescension, nor with an attitude of condemnation. We are reminded of Jesus' treatment of the woman taken in adultery. He spoke to her in tender healing and delivering tones: "Neither do I condemn thee: go, and sin no more" (John 8:11). This account of Brazil's dilemma is presented for the purpose of impressing upon the believers that Brazil—modern Brazil—needs the Saviour so desperately.

It is our heart's desire to lift up Jesus to these dear people. They know of a dead Christ. They have worshiped at the shrine of a casket in which the form of the Saviour lies entombed in death. But, oh, that they might see the *living* Redeemer!

Yes, modern Brazil needs Jesus. People are coming from their primitive homes and are invading the densely populated cities. True, many of them have changed their form of worship; their idols are exchanged for images, their witch-doctor charms for rosaries. But the same darkness pervades their hearts as overshadowed them in the "bush."

Need I say more? *Modern Brazil* needs Christ. Modern Brazil wants Christ, when He is properly represented to them; and Christ yearns over all of Brazil. This great, seething nation of vast resources and unimagined potential will either be reached for Christ within this decade or the satanic forces of anti-God, dialectical materialism will prevail to rule the nation. Christian, pray for Brazil! Pray until the drums stop!

## THE TOMB

By **JACK M. SCHARN**

*He was sealed in a garden sepulcher  
And in sorrow they turned aside.  
Their hopes seemed to fade with a tragic fear;  
They had been there as He died.*

*The Cross standing empty, they knew not  
Was an emblem of victory—  
Christ would take up His throne in the hearts of  
men  
And live for eternity.*

*Let us look to the Cross with wonder,  
Its purpose and plan made known.  
It completes the way of salvation;  
It is God's eternal throne.*

# THE CENTRAL CROSS

By **ROSS W. HAYSLIP**  
Pastor, Whittier, California

GEORGE BERNARD SHAW summarized, in an epigram, the alleged perversion and degeneration of Christianity into what he termed *Crosstianity*. Mr. Shaw was reflecting the age-old thesis of the offense of the Cross. He overlooked the fact that the heart of the Christian message is Christ crucified and risen. To remove the Cross from its central position is to leave the gospel as only a helpless philosophy of life.

To the writers of the New Testament the Cross was not a symbol of defeat but of triumph—not of death, but of life restored. The Cross enshrines a Christian paradox, that the place where evil seems to be in possession and men's self-confidence most completely shattered is the source of hope and the guarantee of victory. The Cross points upward to show that through its power God lifts men to himself. It extends its beams outward to show the universal outreach of its mighty power to redeem fallen humanity.

Theologians have differed as to the causes which led to the Crucifixion. There can be no question, however, as to the purpose. Jesus died for the kingdom of God, to bring in the rule of God in the world and in the hearts of men. He did not substitute compromise for crucifixion. His physical suffering at Calvary consisted of at least three elements—shame, exhaustion, and thirst. Spiritually He suffered as the awful loneliness settled upon His soul and the effect of the sin of the world was laid upon Him.

The swastika, fasces, hammer and sickle, and even the Stars and Stripes have all had or are having their day as symbols on history's varied

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**It costs the Church of the Nazarene \$6.00 per minute to operate her world-wide program of missions and evangelism. In order to reach our goal of 1¼ million dollars in the Easter Offering we must give a minimum of A MINUTE PER MEMBER this Easter.**

.....

pages, but the Cross towers high above them all. The message of evangelism that makes the Cross prominent will carry its message with powerful appeal. Jesus spoke of the magnetism of His uplifted personality on Golgotha's tree. To keep "Evangelism First," we must keep the Cross central. Paul points out the power of the preaching of the Cross. The news of salvation for our modern day can best be projected by this old, old method—the preaching of the cross of Christ!



*The world waits to see what the Nazarenes will do on their GOLDEN EASTER for world-wide evangelism. So wrote General Superintendent D. I. Vanderpool in his appeal for the*

**Easter Offering in our Golden Anniversary year, 1958.**

One of the special projects that offering was to make possible was the opening of our work in Germany. What great things have been accomplished because we all responded faithfully to that 1958 Easter appeal! The work that was launched in West Germany has not been confined to national boundaries, for the spiritual enthusiasm generated in Frankfurt has resulted in the beginnings of the first Church of the Nazarene in Denmark. Rev. Orville H. Kleven is pastoring our church in the city of Copenhagen. The rented hall they are worshiping in at the present time is well suited for services. The prospects of purchasing it are good, providing funds are available through the General Budget. This is one of the many reasons why we should give generously in the Easter Offering this year.

This picture shows Rev. and Mrs. Orville H. Kleven at the entrance to the chapel in Copenhagen.



# A WITNESS IN THE HOSPITAL

By **R. ROY EDWARDS**

Funeral Director, Hood River, Oregon

THE NIGHT of October 5, 1960, was one of the most eventful of my life, for I was awakened by a severe pain in the pit of my stomach. As the pain worsened, it was decided that we had better abandon our deer hunting camp and seek the advice of the nearest doctor, forty-eight miles away and over a rough mountain road.

We arrived at the Enterprise, Oregon, hospital about 6:00 a.m. The nurse on duty relieved my pain somewhat and called a doctor. After an X ray and much questioning, he decided that it was a kidney stone attack, and sent us on our way to the airport in Pendleton to take the next plane to Portland, where an ambulance had been ordered to take me to St. Vincent's Hospital and immediate surgery. We missed the plane by minutes, and had a five-hour wait for the next one.

Finally we reached the hospital about 6:30 p.m., and I was assigned a room with a young man who was there for some repair to a former injury. After two days of tests and X rays, an electrocardiogram was made. It was soon determined that I had suffered a coronary occlusion or heart attack. When preparations were made to move me up to the nonsurgical floor, I felt constrained to give my young roommate my testimony.

So I told Tony how the Lord had saved my wife and me while we were on our honeymoon, and that we had had thirty-eight wonderful years together serving the Lord. As the nurses wheeled me out the door, I said, "Tony, God can make a difference. I hope you find Him soon!"

I didn't know whether I would ever see Tony again or not. But in about two weeks he was going home and came up to my room. He took my hand in his two and said, "I took your advice and it is all settled." Before I left the hospital,



*Three crosses hewn out of the tree  
Stand in stark silhouette,  
Mute witnesses of Calvary—  
One death we can't forget—  
Calvary cameos!*

*Three crosses—'twas the middle Cross  
That bore His body there;  
Our Saviour drank the bitter dross—  
Torn hands and feet, blood-matted  
hair—  
This was sin's price!*

*Calvary cameos today,  
Of classes we have these three.  
There's the one that rejects  
And the one that accepts,  
But always the Christ of Calvary!  
Calvary cameos!*

By **OVELLA SATRE SHAFER**

Tony's pastor came to my room to tell me that Tony was doing real well, was giving his testimony, witnessing to others, and had established a family altar.

I am more convinced than ever that the promise found in Romans 8:28 is true. And I can truthfully say that I would be glad to go through the pain and suffering again if I could see someone saved as the result who perhaps might not make it any other way.

## Creator and King

By **MARIAN L. KNORR**

*The God of creation my Saviour became  
As He hung upon Calvary's tree.  
His life's blood He shed for my sins that day,  
When He died there to set me free.  
The One who flung all the worlds into space,  
Who fashioned the earth and the sky,*

*Took on himself a body of flesh.  
And consented for me to die.*

*Oh, the wonder of this, that the almighty God,  
Jehovah, the great King of Kings,  
Willingly suffered the full penalty!  
Remembering, my grateful heart sings!*

*Oh, glory to God, the Ancient of Days  
Laid His crown and His scepter aside—  
Became poor for my sake, that I might be rich,  
And forever with Jesus abide!*

# Would you ..... pull the rope?



IT IS SAID that a man once sat in a room by himself. A bell rope hung in a corner. If he pulled the bell rope he would assure himself of a comfortable life the rest of his days. He would possess riches and luxury. If he pulled the rope, however, something else would happen: A native of the far interior of a heathen land would die. No one would ever know of the unimportant heathen's death except the man who pulled the rope. Would *you* pull the rope?

In a special way we are faced with the same decision in the program of world evangelism. Shall we pull the rope for self-gratification or share the gospel with those who have never heard? The Christian world is challenged with the work of evangelizing the world.

If the heathen are to get the gospel of Christ, some Christians must accept the call to service and take it to them. There are young people who must answer the call, leave home and friends, and travel to the far-flung corners of the world with the gospel of redemption. This type of consecration is what has characterized the inroads made in heathen lands so far. Scattered among the hills and valleys, cities and towns of our country are five thousand churches pledged to give the gospel to the world. Among the thousands of Nazarenes are those upon whom God wants to place His hand for service. Some of them may be reading these words now and need to say, "Yes," to the call to prepare for service.

If the heathen are to get the gospel, those who are not called must send it to them. Most of us will never get to a foreign land, even as tourists. Some are too old to train if they were called. Some do not have the health. Some have other hindrances that would prohibit them from going. Most important, they have not been called, and missionary endeavor in any field of activity is a calling rather than a vocation. This does not discharge the responsibility to evangelize the world, however. All

**By JOHN W. MAY**

Pastor, First Church, Parkersburg, West Virginia

of us may be represented there by those we send, and by the support we give them.

If the heathen are to get the gospel, we must work quickly. Time is short and there is much opposition. There are at least three areas from which opposition will spring.

The power of *Satan* is strong and he will not stand idle. He will do everything in his power to bar the way and close the door of world evangelism.

And Satan has helpers. *Atheistic communism* is one of them. Communism is just as interested in heathen lands as is the Christian Church. Only the purpose is different. It has been said that Communists are more interested than the people of God.

*Militant false religions* are also helpers of Satan. In West Africa alone there are now thirty million Moslems. Christian converts number less than three million. Every Moslem becomes a missionary. Even traders, when they come to the villages,

roll out their prayer rugs and advertise their religion as well as their wares. If the heathen are to get the gospel the Church must meet the opposition face to face.

To look at the condition of world evangelism today we must take a look at our attitude toward foreign missions and answer three questions.

*Are we praying and fasting enough?* No work can be done without prayer. How long has it been since we took time to pray for our missionaries, native workers, or the heathen? How long has it been since we carried a burden for them? How long has it been since we fasted one meal for world evangelism?

The second question is: *Are we accepting the challenge for service?* In a recent year thirty-nine missionary districts requested Nazarene Headquarters to send ninety-one missionaries. This was the request list of less than one-half of the missionary districts. Among our thousands, were there ninety-one who heeded the call to service, and does the church possess the wherewithal to send them?

*Are we giving enough?* Some years ago Fred Jarvis, a religious magazine correspondent, called our missionary giving the "crime of the century." He stated that in 1954 the average American church member gave \$41.00 to his local church while his giving for foreign missions amounted to \$1.50. We need to gauge our giving, not by what we have done in the past, or think we can do now, but on the basis of prayer for God's direction. Remember the story of the bell rope. Will we pull the rope of ease and luxury and allow some poor heathen in a far-off land to die without ever hearing the name of Jesus? We will probably never see him on earth, but there is a man who is depending on us to get the gospel to him. If we pull the rope and fail him, no one will know—no one, that is, but God and our own guilty hearts.

Whose is the responsibility of world evangelism? The unevangelized millions rush on toward eternity. Whose job is it to get the gospel to them? The answer is plain. Humanly speaking, God has no hands but ours to evangelize the world. The Church of the Nazarene recently designated two-thirds of its budget to world evangelism. This means that over two millions would be channeled to the Foreign Missions Department for the work of the Kingdom. Thank God for a denomination with a devotion, a church which accepts the challenge to world conquest with the gospel.

Dr. Harold Ockenga, pastor of Park Street Church in Boston, said that his church gave \$2,200 in 1936 to missions with a total church budget of \$20,000. In 1958 the missionary giving was \$258,000 with a total church budget of \$465,000. It is impossible to outgive God. As we give, it shall be given us. This is so for either the church or the individual.

The example is before us. It is expressed in the

story of a native Japanese minister. He went to the missionary, Dr. Eckel, and told him that he and his wife felt called to open a Church of the Nazarene in a certain city, a community with a reputation for opposing all religions, especially Christianity. The missionary tried to dissuade them, realizing that their baby would be born in five months. They insisted on going, however, and traveled by train to the community. The preacher left his wife at the station and went in search for a house to rent. He came back disappointed, for no one would rent to him at any price. After prayer together he continued his

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**Pray about it! Would you like to finance the entire world-wide missionary program of the church for one minute? for one hour? for one day? It costs \$6.00 per minute to keep our work going. What will you do? What will your church do on Easter Sunday, April 2?**

.....

search. This time he found an old lady standing by a humble hovel. In his conversation he boldly told her that thirty minutes before he had come to preach the gospel in the community. When she learned what he meant, she spat on the ground and vehemently spoke against all religion. Her husband had been sick for fifty-five years and for thirty years he could not walk. When the preacher had gained her guarded permission, he went in to pray with the sick man. God marvelously saved him, and then healed him. The unbelieving wife was also saved.

Needless to say, the minister and his wife had a place to rent. Soon the baby did arrive, but the parents noted something wrong with it. The doctor wouldn't come to the home, and on the way to his office the baby died. The heartbroken parents prepared for the first Nazarene funeral in that community. They made a casket out of a little box, and made a white cross for a marker. At the funeral service four young people knelt at the altar for pardon. During the funeral procession a high school boy who was accidentally bumped by the preacher accepted the Lord in the middle of the street. In 1954 there were 150 people attending that Nazarene Sunday school. The young people who had found the Lord at the funeral of the minister's child were preparing for special service for the Lord. The Nazarene native preacher and his wife gave—they gave of their flesh and blood. Regardless of the consequences they refused to pull the rope of ease and let others die without the Lord.

The crucial question is: What will *we* do? Let our Easter Offering tell whether we will pull or refrain from pulling.



# FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

## Prayer Requests for Phineas and Others

One day at the vegetable market I saw the son of one of our ordained preachers. He has had a hard time lately, but I reminded him that most of his trouble was due to his losing out with God. He agreed and then confided to me for the first time that he had been called to preach, and had been trying to run away from God's call. He is ready now to listen to God, but needs God's help and our prayers. Pray for Phineas. There are others who also need your prayers: Mrs. Lontombi Mavuso, the Coleman family (Coloureds), Amos, Ivan, and Lina. Help us to pray for them, and for Dennis, who was raised in our church and schools but has never been a Christian. God is dealing with him.

Then there are Jack and Frances. Both are Coloured, but since their conversion have come to our native church, until just recently when they moved to a Coloured location. Their neighbors are putting pressure on them because they feel it is lowering their social position to go to the native church. This is a deep-rooted racial problem here in Africa. Pray much for Jack and Frances, that they will look to Christ for the grace to surmount their present problem victoriously.—JUANITA GARDNER, *Swaziland, Africa.*

## Revivals and Rejoicing

We have just had a wonderful one-week revival in Bahia Blanca, Argentina. One Sunday we organized the church with twenty-one charter members, and there will be four or five more before March.

The new work in Punta Alta, eleven miles from Bahia Blanca, is doing well. Coolidges and the national pastor, Antonio Correa, have built a nice prefabricated chapel on one of the main roads through the town.

God is blessing us here in Argentina, in spite of our own insufficiency, and we hope to receive about twelve into membership here in Central Church, Buenos Aires, soon. We have an increase of about 12 to 15 per cent in Argentina this year, with four new churches organized.—THOMAS AINSCOUGH, *Argentina.*

## On the Field

We had a good voyage from New York to Durban, after the first two days of rough water as we left New York. Upon arriving in Johannesburg it was a real joy to find that the Rileys, the Schmelzenbachs, and the Sutherlands had come in by rail just fifteen minutes before. Eighteen or twenty of our Afri-

can family met us and we had a wonderful time of fellowship at the Hayses' home. I came on to Pietersburg by train, and Rev. and Mrs. Rex Emslie met me. Then we came out to the mission station. Before we came onto the mission grounds, we stopped for prayer, and I felt that indeed "the place whereon thou standest is holy ground." I trust that it will always remain so.

I have already found that anywhere in the world is a fine place to be so long as God abides and His leadership is assured. It is a great joy to be in

Africa—in the center of His will.

I am taking language lessons and find it very interesting. I will be glad to get a working knowledge of the language, for it is such a handicap not being able to speak the language of the people. Most of my work now is done through an interpreter.—MABEL TUSTIN, *Union of South Africa.*

## Transfer of Duties for Two Missionary Couples

Two mission field transfers not previously reported were the moving of Rev. and Mrs. Paul Beals from Barbados to British Honduras and the moving of Rev. and Mrs. Robert Wellmon from Nicaragua to Uruguay. Rev. and Mrs. Paul Beals moved to their new assignment on March 3. For the present they may be addressed at P.O. Box 175, Belize, British Honduras.

Rev. and Mrs. Robert Wellmon expect to be settled by the end of March. We will publish an address as soon as we receive one.

# Home Missions



ROY F. SMEE, *Secretary*

## Dedication of Richmond Woodville Church

The Mount Zion Church at Richmond, Virginia, Gulf Central District, was organized in 1955 and has been pastored since that time by Rev. Boyd L. Proctor. The congregation has been worshiping in a store building that has been inadequate and unattractive. Brother Proctor has had it on his heart for several years to secure a better building. Last year the city of Richmond put up for sale an unused school building. The windows were broken and boarded up, the plumbing had deteriorated, and it looked rather hopeless, but Brother Proc-

tor saw the possibilities for a church building.

Our bid for the property was accepted, but there was no money in the Gulf Central budget to pay for it, and it was beyond the ability of the local congregation. Mr. and Mrs. I. Andrew Riise, laymen in California, supplied the money through the Riise Foundation. A call was issued to the members of the Gulf Central Church Builders' Club. This money, and help from our Gulf Central budget, made it possible to repair and paint the building. Brother Proctor him-



Rev. and Mrs. Boyd L. Proctor standing in front of the new building for the Woodville Church of the Nazarene in Richmond, Virginia.



## God's People

While I am writing this, I am in the field with a regiment of U.S. Marines. The greenery of the hills and valleys is beautiful; the sky is a crystal-blue. The only noise I can hear is the talk of some men sitting under a nearby tree, awaiting orders to move over to the next hill. In the pleasant surroundings here, I discovered another gratifying fact—a marine sitting in a jeep reading his Bible. I walked up to him and told him how good it was to find a man reading the Holy Scriptures, and that I rarely found a marine doing this, particularly in the field. This man testified to me that God had changed his life a few months ago, and that now for the first time he felt the peace and joy of living that come only from giving one's life totally to Jesus Christ. His testimony warmed my own heart and made me realize that truly *God's people* are sprinkled all over the world, and often you find them in the most unusual places.

Last week several reserve chaplains, coming from civilian churches of different denominations, visited us for a two-day seminar. I was

asked to give a brief talk to them concerning the use of laymen for conducting spiritual services in the field when chaplains are not available. I gave them the talk and ended by having one of my first sergeant friends, appointed by Christian laymen, give his personal testimony. He spoke of God's wonderful grace and mercy given to him, when he had been wretched with sin and despair for years, and that now he had given himself wholeheartedly to God's will. His joy he described as being "complete." He impressed those chaplains so much that they all said that his testimony was the high light of the seminar. Here is one of *God's people* who never lets God down when the strain and stress of life come along.

I am greatly inspired to find, *often*, men who have not neglected the spiritual side of life, but who follow the teachings of their families and churches. Finding *God's people* everywhere I go is one of the great joys of the chaplaincy. There is much heard about the wickedness of servicemen, and often the sordid side of the military life is talked of and printed. But know that there are many who love and honor God in far worse conditions, environmentally, than people in civilian life realize. Your prayers and interest for those you know in the military are needed now more than ever before.

—CHAPLAIN W. W. HUFFMAN

**NAZARENE SERVICEMEN'S COMMISSION**

*Paul Stiles* DIRECTOR

self worked day after day on the building. Rev. W. F. Masters, pastor of the Richmond First Church, gave helpful advice and aided in the work.

There were many interesting experiences as the redecoration progressed. A contractor of the Jewish faith, Mr. M. Harrison, became interested in what was being done and offered to paint a picture on the wall behind the pulpit. He painted with his fingers a beautiful, full-length picture of Christ.

The remodeling was largely completed and the former Woodville school was dedicated as the Woodville Church of the Nazarene on Sunday afternoon, February 12. Many Nazarenes from Richmond were present and a fine group of people from the community. Mr. S. S. Richardson, of the city of Richmond; Mr. Harrison, who painted the picture; and other friends were there. Rev. Warren A. Rogers, Gulf Central District superintendent, presided. The blessing of the Lord was felt in the scripture reading by Missionary Ronald Bishop. Dr. V. W. Littrell brought greetings from the Virginia District, and others participated. Special music was brought by Rev. Warren A. Rogers, Mrs. Rogers, and Mrs. Boyd Proctor. It was

a joy to bring the dedicatory sermon in this service. The church is well located between two large housing developments. We pray that it may have a splendid growth.—A. P. BOWES.

## New Churches

Sponsored by the New Mexico District, the Northgate Church of the Nazarene was officially organized on January 15, 1961, by District Superintendent R. C. Gunstream. The congregation is presently worshipping in a rented community building in a thriving section of the city of El Paso. They are looking for property and praying that a good location will be secured. The choice and location of the property may necessitate a change in the name of the church. The Reverend Mr. Bruff is temporarily the acting pastor.

A church group in Cooper, Michigan, using Nazarene Sunday school materials, became convinced that they should become a part of the Church of the Nazarene. So on New Year's Day, 1961, District Superintendent Orville L. Maish of the Michigan District officially organized the Cooper-Alamo Church of the Nazarene with eighteen charter mem-

bers. They own their church building and parsonage, on which there is a small indebtedness. Rev. Donald Silvernail is the pastor.

**Public  
Morals  
and  
YOU!**



The alcohol industry continues its propaganda to get the American people to spend more and more money for alcoholic beverages. This industry spends well over \$400,000,000 each year in advertising its products. The January 15, 1961, issue of *Concern*

cites a number of the promotional ideas that this industry tossed at the American public in 1960. Here are just two samples of these clever appeals:

1. The House of Seagrams, continuing its Father's Day moderation series, reminded America's fathers of the importance of setting a good example for their sons. This included "moderation in the use of the products we sell."

In this sales approach an illustration of a young baby's shoe was used to remind fathers that their sons will follow in their footsteps. Seagrams urged that a father take every step with "sense and good judgment."

2. The United States Brewers Foundation discovered that persons attending the Winter Olympics at Squaw Valley, California, drank more than 125,000 cups of beer. So the Brewers Foundation claimed that, since the temperature never rose above 32 degrees, this was "additional proof that beer is an all-weather beverage."

The alcohol industry takes every opportunity to get its product into the hands of the consumer. It would seem that as Christians we need to be more and more alert to the clever sales campaigns and to the evils of the liquor industry. The church must continue to educate its constituency regarding this industry that seems to have neither conscience nor concern for the best interests of the individual or society.

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

The Easter Offering presents an opportunity to liberally support the program of world evangelism.

# THE SUNDAY SCHOOL LESSON



By J. W. ELLIS

Topic for  
March 26:

## Christ Died for Us

SCRIPTURE: John 18 and 19 (Printed: John 19:17-30)

GOLDEN TEXT: *I am the good shepherd: the good shepherd giveth his life for the sheep* (John 10:11).

Unbelievable! Incredible! Impossible! Wait, man, wait!—what's this all about? Simply this: that Christ could take such a despicable thing as the Cross and make it into the most wonderful story ever told.

Before Him and after Him, men died by way of the cross—and always it remained what it was: a beastly thing. As a means of execution the cross stands not alone, for men have been decapitated by the glistening knife, torn by hungry lions, consumed at the burning stake, shot by the whistling bullet, hung by the long rope, suffocated by the choking gas, pulled apart by the stretching machine—you name it, and men have died that way.

But it remained for Christ to lift from death—even the death of the ignominious Cross—eternal life for all men; and not only so—but send singing across the ages the grandest song ever sung by men or angels—Redemption! Redemption! Redemption!

Ah, so true it is, that the grandeur of the Cross often obscures the horrorfulness of His death! So long ago He died that we contemplate nothing but His life. Hold it, friend, hold it! A moment in history there was in which Jesus Christ of Nazareth died upon the Cross.

The historical account of it reveals it not to have been a thing of beauty. Unless, that is, one has a warped sense of beauty. Apparently quite a few did in that day, for they pushed through Jerusalem's gates like sports fans rushing for the better seats.

Not down by the riverside, nor beside the green grass; not in the apple orchard, nor atop a flowering hill did the Prince of Glory die. There was not sufficient water to quench His dying thirst. About the only thing green or fragrant or pretty was the hope rising in one of the thieves who shared the common fate.

Now dust was there. And barren rocks. And dry sticks. And a stink rising from the debris of death. I give up, friend. Description defies me. John called it the place of a skull. That, I guess, just about sums it up. The incredible thing is that Jesus Christ was able to bring from such a scene the beautiful story of the Cross.

How could it be? we ask. 'Tis not too difficult. He was Life! And as Life, He faced death. Not for himself, but "for us." He died!

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



# News of the Churches

Grove City, Pennsylvania—Our church recently had a very successful revival with the Passmore Evangelistic Party as the special workers. They sang, prayed, and preached with the blessing of God upon the people. There were eighty-eight seekers at the altar, and a fine class united with the church. The work here is going forward.—L. B. BALTZ, *Pastor*.

Sweet Home, Oregon—Our church recently had a very fine revival with Evangelist G. Franklin Allee. God blessed and gave many victories. The attendance was good, and with the "king and queen" contest the Sunday school attendance nearly doubled on the last Sunday. Last summer we enjoyed a splendid one-week revival with Evangelists Harold and Mae Willis, and

Mrs. Willis also conducted a very successful vacation Bible school.—R. LLOYD BIRKS, *Pastor*.

Dr. and Mrs. A. S. London report: "Pastor Gerald Locke of First Church, Kankakee, Illinois, saw nearly three hundred in Sunday school in our eight days of evangelism for young people and the

building of their school. Twelve new members were received into the church. Seven acres of land, clear of debt, has been secured for a new location for the church. Eugene Sanders, assistant pastor, and Gene Vickery, N.Y.P.S. president, organized, prayed, and worked in co-operation with the pastor for a good harvest. Pastor and Mrs. Locke are devout, aggressive, with a vision and co-operative spirit. We shall not soon forget the week with this loyal and responsive people. It was a delight to look in on Olivet Nazarene College, with its more than one thousand students. Surely President Harold Reed has been called to the Kingdom for such a time as this. Monday night of the convention was given for a zone rally, with several pastors and their people coming in for the service."

**1 1/4 Million Dollars**  
in  
*Easter Offering*

## Did You Know?

**The Nazarene Publishing House employs more than two hundred persons in its plant.**

Clayton, Indiana—Our one-week youth revival was the best meeting we have had in several years. God blessed the singing of Jim and Janet Crider, and the anointed preaching of Pastor Norman Palmer, who came to us last December. Forty-five people, most of them youth, sought God at the altar of prayer. Finances came easily, with a good offering for the pastor and the singers. Our people are united and encouraged.—**CLEAIRECE D. BICKNELL, Secretary.**

Evangelists Lawson Brown and Charlie Harrison announce that they will be available to work together through the summer months in churches, or under an old-fashioned gospel tent, which they will provide any church, especially through the Midwest, desiring to erect and outfit it for a revival. Brother Brown is an excellent singer, leading the congregation and choir, and rendering special numbers, as well as sharing in the preaching. These evangelists, who have worked together before, have some open dates through the summer and on, and are available together or separately, as the church may desire. Write them c/o the publishing house, P.O. Box 527, Kansas City 41, Missouri.

Youth Week, 1961, was a time of victory and special blessing for the Nashville (Tennessee) Nazarenes. Thirty-four churches united in sponsoring a city-wide youth revival held at First Church of the Nazarene. Rev. L. S. Oliver, superintendent of the Alabama District, was the evangelist. His ministry was wonderfully used of God, and in each service young people received spiritual help at the altar of prayer. Brother Oliver's messages were timely and appropriate to the needs of youth. Brother Paul Eby was in charge of the music and led the youth choir, which presented inspiring special songs each evening. Songs by groups and individuals from the various churches were also enjoyed. This meeting was planned by the Nashville Nazarene Ministers' Association, with Rev. Doyle C. Smith, chairman, capably presiding in each service. It is felt that the youth of all our churches were helped and strengthened by this co-operative effort.—**EDWARD F. COX, Reporter.**

Paulding, Ohio—The lights were shining bright in our church at a recent regular Sunday evening service. Pastor W. M. Hodge brought a wonderful gospel message, and eleven people responded to the invitation and sought God at the altar of prayer. We all rejoiced to see these souls pray through to definite victory.—**Reporter.**

Lovington, New Mexico—Our church has been enjoying some thrilling victories. Last May, Rev. Ponder Gilliland was the splendid special speaker in a "Deeper Life Crusade," in which the church was strengthened and 9 adults were sanctified. For the last assembly year our giving was near 12.5 per cent for world missions as compared to 3.6 per cent three years ago. The Sunday school has increased from 65 for the last six months in 1957 to nearly 120 for this

year; also a Home Department has been organized. About two years ago we organized a Junior Society, which recently was divided into two groups, and now we have organized a Teen Fellowship. An adult C.S.T. class meets each Sunday evening, with an average attendance of 18. Also we have organized a junior and intermediate choir of around 25 members, which furnishes special music for the Sunday evening services. On February 12 a youth N.F.M.S. was organized with 15 charter members. During the recent denominational emphasis on evangelism, our church had 65 seekers, with 12 new members received by profession of faith. God helped us to reach some new families. Our church membership is now nearly 100. We have made the "Evangelistic Honor Roll" for the past two years. During December, Rev. Raymond Hurn, superintendent of Abilene District, served as our evangelist. God blessed, crowds were good, and there were 17 seekers at the altar. In January the church voted to buy a lovely new parsonage—cost, \$13,400; but evaluated at about \$16,000. This lovely parsonage, with our beautiful and commodious church, which will care for more than 300 people, gives us a wonderful combination. We are greatly enjoying our ministry with these good folks.—**BOB LINDLEY, Pastor.**

### Southwest Indiana District Preachers' Meeting

The preachers and their wives, along with many friends and visitors, were on hand for the first service of the Southwest Indiana District Preachers' Meeting. It was held at Brazil First Church, February 13 to 15. Our district superintendent, Dr. Leo C. Davis, whose leadership and influence are very much appreciated, presided in all the services in his usual efficient and inspiring manner.

Two among the best of our church were our special workers. Dr. Samuel

Young, general superintendent, further endeared himself to the people as in his unique way and with warmth of spirit he challenged those present to deeper spirituality and more sacrificial service. Dr. T. W. Willingham, director of Nazarene Radio League, led us into some rich and thought-provoking Bible truths. Certainly he is to be listed high among our Bible expositors.

Rev. Mark Moore, superintendent of Chicago Central District, spoke briefly but with benefit on the work of the Holy Spirit as relates to His people. Both Dr. Harold W. Reed, president, and Rev. John Swearingen, field representative, spoke concerning the work and the influence of the college. The department leaders were given ample time to outline plans and boost the work of the various departments. Many times it seemed that Heaven came close as the various groups were singing.

Present to represent our great publishing house and boost its interests was Mr. Elvin Hicks.

The fine people of Brazil First Church, with their splendid pastor and wife, Rev. and Mrs. C. R. Thrasher, helped to make our stay in their city a very pleasant one.

We believe in the whole program of our beloved church, and pledge anew our wholehearted interest and effort to the Lord and to our church. Harmony, unity, love, vision, and zeal characterize the Southwest Indiana District.—**RALPH A. CARTER, Reporter.**

## EASTER OFFERING

In appreciation for what God has done for us.

NAME .....

ADDRESS .....



Clip and mail with your offering to:

John Stockton, General Treasurer  
6401 The Paseo  
Kansas City 10, Missouri

## "SHOWERS OF BLESSING"

### Program Schedule

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

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

April 9—"The Power of God unto Salvation," by E. W. Martin

April 16—"The Love of God," by E. W. Martin

Evangelist Jim Ashcraft writes: "Recently I passed through the greatest trial of my life as the Lord saw fit to take my precious wife home to be with Him on February 3. We had lived together for over twenty-seven years. She was a devoted wife and mother and a wonderful Christian. Please pray for me as I give my full time to the work of evangelism. Write me, 3708 Parrott, Waco, Texas."

Greensboro, Indiana—Recently our church had one of the best revivals we have been privileged to be in. Evangelist C. S. Nutter was at his best in the preaching, and Jim and Janet Crider did a wonderful job with the music and their special singing. God blessed and gave nearly one hundred seekers at the altar, counting as they came. We also enjoyed the special singing of two of our local boys, Ronnie Murray and Calvin McClarnon. We thank God for this meeting; the church was encouraged, and souls were saved and sanctified—L. W. WILLIAMS, *Pastor*.

### Inland Empire "Deeper Life" Conference

More than 750 persons packed First Church in Spokane, Washington, for the closing service of the Fourth Inland Empire Deeper Life Conference on Sunday night, February 19.

Dr. G. B. Williamson brought stirring, heart-searching messages in the one-week convention, and Rev. Charles Higgins thrilled the crowds in the services, both afternoon and evening, with his bass solo voice dedicated to the singing ministry.

Nightly responses were rich as the Holy Spirit worked in the services, but none compared with the great closing service when the altar call was extended to forty-five minutes, not in a desperate pull, but out of necessity to provide space for the more than 125 people who came seeking God's help. The eighty-foot-wide front of First Church was packed with seekers who came, prayed through, and returned to their seats to make room for others. Some prayed in the aisles, others in seats near the front, as the conference closed in a strong testimony that holiness is still being sought and found by hungry hearts in our trying times.

Many area churches, in addition to those of the Spokane-area, sponsoring Nazarene churches, closed their services to join in the meeting.—GERALD L. FOSBENNER, *Reporter*.

Evangelists A. L. and Myrta Cargill report: "God seems to have set His approval on our return to the field, and is blessing our ministry. We are now in Florida, and recently closed a meeting at Tampa Grace Church with Pastor Paul White, with the Grace Trio as special singers and musicians. All previous Sunday school records were broken. At this writing we are in a meeting at Zephyrhills, with Pastor Earl Rowan as the fine young minister. There has been a steady increase in attendance. On April 9 we will be closing a meeting in Level-land, Texas, and have an open date following; also some later dates open. Write, 838 W. Kiowa, Colorado Springs, Colorado."

### Northwest District Church Schools Convention

The Northwest District Church Schools Convention, under the leadership of Rev. J. Melton Thomas, district chairman, was held February 9 and 10 in Walla Walla First Church, with Rev. Kenneth Vogt, Northern California District Church Schools chairman, as the special speaker.

The two-day convention was highlighted by a series of messages and workshops centered about the theme, "Here's How." Brother Vogt brought a message in each service, and Rev. Raymond Kratzer, our district superintendent, spoke to the convention during the closing day's program.

Concluding the two-day challenge to "build the church through Sunday school evangelism," teachers, officers, and pastors united in a dedication service blessed with the presence of God.

Among the high points of the convention were a question-and-answer panel facing problems of Sunday schools of every size; a special workshop on the Caravan program, conducted by Helen Thompson of Nampa, Idaho; and the presentation of the "Give Me This Mountain" contest now under way between the Northwest and the Idaho-Oregon districts.—GERALD L. FOSBENNER, *Reporter*.

Cadillac, Michigan—We are glad to report two wonderful revivals in our church: with Evangelists Marvin S. Cooper last November, and in February this year with Evangelists Alva O. and Gladys Estep. God blessed the ministry of all these workers, and many souls sought and found God in a vital experience of salvation. A number of believers were sanctified in the recent meeting. The saints of God were lifted up and encouraged by the visitation of the Holy Spirit, through the faithful labors of His ministers.—EARL L. FROST, *Pastor*.



### ANNOUNCEMENTS

BORN—to Rev. and Mrs. G. E. Wilson of Sparta, Tennessee, a son, Philip John, on February 10.

—to Rev. Clem and Nancy (Croft) Jarvis of Rockdale, Texas, a son, Gary Dean, on February 7.

—to Rev. Wendell and Gladys Poole of Sumner, Washington, a daughter, Denise Lynne, on January 24.

ADOPTED—by Ronald and Juanita (Poff) Coyles of Arcata, California, a baby girl, Ronda Ann, on December 22, 1960; baby was born on December 18.

SPECIAL PRAYER IS REQUESTED by a Nazarene in Indiana, for a friend to whom she is sending the "Herald"—now going to the hospital because she has T.B.;

by a Nazarene lady in California for two friends to whom she is sending the "Herald," neither of whom "knows much about holiness";

by a Nazarene mother in Oklahoma (mother of twelve living children), that they may have an old-fashioned, Holy Ghost revival in their church—she is believing the promises of God.

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**Deaths****REV. W. H. DAVIS**

W. H. ("Bill") Davis, Nazarene elder, was born August 26, 1906, at Seymour, Missouri, and died February 10, 1961, in Savannah, Georgia, where he was conducting a revival meeting. In 1928 he was united in marriage to Miss Hazel Criswell. Two children preceded him in death: Lucy Lee and William Harold, Jr. He is survived by his wife; a son, Jerry; one grandson; two brothers, Orville and Orel; and two sisters, Mrs. Zola Dunaway and Mrs. Clella Grimes. He was converted in the Church of the Nazarene at Muskogee, Oklahoma, in 1930, joining the church the same year. After his call to the ministry he was ordained in 1935. He held his first revival in Collinsville, Oklahoma. He served as pastor in Davenport and Tishomingo, Oklahoma; Texarkana, Texas; Henryetta, Oklahoma; and First Church, Atlanta, Georgia. He served as district superintendent of the Georgia, South Dakota, and San Antonio districts. In recent months, serving as evangelist, he had seen some of his greatest revivals. Funeral service was held in the Henryetta Church of the Nazarene, with Dr. Hardy C. Powers bringing the message, assisted by his pastor, Rev. Irvin Kennedy, (Austin, Texas); his district superintendent, Rev. James Hester; and Rev. David Krick, pastor at Henryetta.

**REV. AND MRS. JESSE W. BROWN**

Jesse W. and Harriett Newkirk Brown, ages sixty-six and fifty-eight, of Rock Island, Illinois, went to be with the Lord on January 27, as the result of a tragic automobile accident near Galesburg, Illinois. They had served as pastors at Elgin, Joliet, Canton, Oregon, and Rock Island, all in Illinois. Brother Brown was treasurer of the Northwestern Illinois District, and both of them were active in district work. They were about the Master's business at the time of the accident. They are survived by three children: Robert, of Flint, Michigan; Mrs. Tom (Betty) Webster, of Kankakee, Illinois; and David, of Kansas City, Missouri; also a grandson, Jeff Webster. Dr. Lyle E. Eckley, district superintendent, presided at the double funeral in the Rock Island church on January 31. Dr. Samuel Young brought the message; Dr. Gene Phillips offered prayer; and fellow pastors read scripture and brought words of tribute. On Wednesday, February 1, a brief service was held in Colledge Church in Kankakee, and interment followed in Memorial Gardens.

**REV. WILLIAM M. ROPER**

William M. Roper was born March 20, 1877, in Chester, Texas, and died after a lingering illness on February 9, 1961. He had lived in Canon City, Colorado, since 1958. Brother Roper was truly a man of God, loved and appreciated by all who knew him. He was very successful as a soul winner and a wonderful pastor. He pastored Nazarene churches in Denver, Fowler, and Florence, Colorado. Funeral service was conducted at the Canon City Church of the Nazarene, with the pastor, Rev. H. E. McClain, in charge, assisted by Rev. Earl Williams, who brought the message, Rev. Harvey H. Hartman, and Rev. E. L. Cornelison, district superintendent. Interment was in Fremont Memory Gardens.

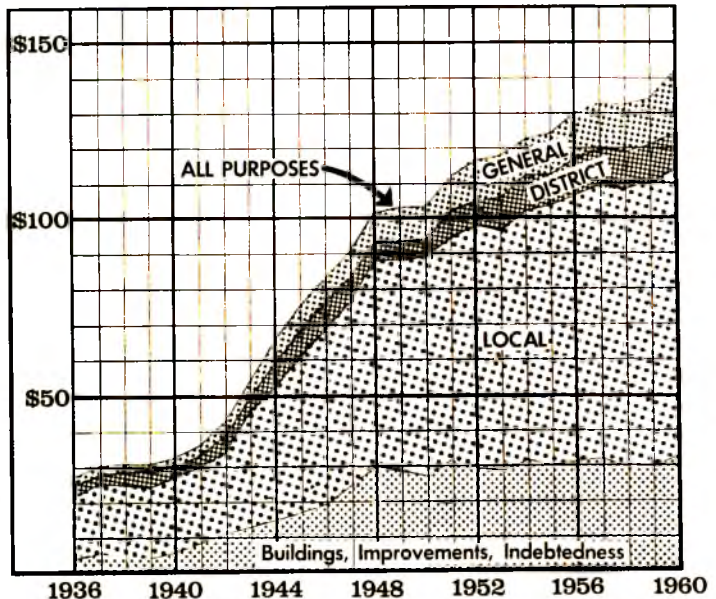
**VICTOR PEARSON** died suddenly on August 22, 1960, in Medicine Hat, Alberta, Canada, at the age of fifty-nine, suffering from a heart attack. He became a member of the Medicine Hat Church of the Nazarene in 1944. He is survived by his wife, Pansy; a daughter, Iola, at home; and a son, Richard. Funeral service was conducted by Rev. R. G. Deasley, assisted by Rev. Wm. Baptiste and Rev. Wm. Barber, with interment in Hillside Cemetery, Medicine Hat.

**A. L. LIDZY** died January 24, 1961, at the age of seventy-three. He had lived in Portales, New Mexico, for eighteen years. He attended the Church of the Nazarene at Portales. He is survived by his wife, Ethel; six daughters: Mrs. Alice Bryant, Mrs. Esther Cox, Mrs. Hazel Steele, Mrs. Eva Mae Hammons, Mrs. Rosemary Hutchinson, and Mrs. Erlene Kidwell; also two sons, Lee and Wilbur; and two brothers, Ralph and Ray. He loved the Lord, the church, and the members. Funeral service was conducted by his pastor, Rev. John Maybury, with burial in the cemetery at Portales.



# A STEWARDSHIP INDICATOR

Church of the Nazarene  
PER CAPITA GIVING 1936-60



Note: District Includes Educational Budget

## CONGRATULATIONS, NAZARENES!!!

The General Secretary's office has recently reported that our per capita giving reached an all-time high in 1960. Yes! We gave an average of \$142.33 per member.

**AFTER CONGRATULATING OURSELVES on this good increase, let's take note that, of the \$6.82 increase, only 50c went to others (district, colleges, and all general interests); \$6.32 stayed with the local church.**

**LAST YEAR Nazarenes were giving more than ever before. Approximately 18c out of every dollar was going to others; 82c was staying in the local church.**

**OUR WORLD-WIDE EVANGELISM PROGRAM cannot continue to make consistent progress unless Nazarenes give more for General Budget.**

**THE EASTER OFFERING ON APRIL 2 will be another indicator of our heart interest in others. Every dime of the Easter Offering goes for General Budget and world-wide evangelism. This offering will be another gauge by which God and others will know how much we care.**

## Nazarenes Care Enough to Pray, to Go, to Give



**ELMER C. NICKEL**, of Dayton, Ohio, brother-in-law to Hugo Brooks, succumbed to a heart attack on January 5, at forty-three years of age. He was an active member and worker in the Kettering First Church of the Nazarene. He is survived by his wife, Inas; two brothers; and one sister. Funeral service was conducted by Rev. Walter Vastbinder, with interment in Memorial Park Cemetery.

**MRS. G. H. BENNER, Sr.**, died at her home in Tichnor, Arkansas, November 21, 1960, after an illness of four months. Her life was a beautiful example of holiness. She was a humble prayer warrior and is sadly missed by her church. She is survived by her husband; a son, G. H., Jr.; five daughters: Mrs. F. L. Williams, Jr., Mrs. Kenneth Hughes, Mrs. Paul Marshall, Mrs. Charles Wallace, Mrs. Caleb Rice; and her mother, Mrs. J. C. Coose.

Funeral service was held in the Nady Church of the Nazarene, with Rev. Helen Oates, Rev. Wm. Roberts, and Rev. Elmer Rogers officiating. Burial was in the Hockenberry Cemetery.

**MRS. LOU ROBBINS** was born at Lamar, Missouri, August 5, 1874, and died December 30, 1960, at Cherokee, Oklahoma. She was married to Jess Robbins on August 25, 1897. To this union were born two sons, Homer and Leonard. They lived many years near Jet, Oklahoma. Her husband preceded her in death. "Aunt Lou" was a member of the Cherokee Church of the Nazarene, and faithfully attended and supported it as long as she was able. Funeral service was held in the local church with her pastor, Rev. W. I. Poeteet, officiating. Burial was in the Timberlake Cemetery, near Jet, by the side of her husband.

What is believed to be the largest collection of Bibles in the United States is owned by Roger W. Babson, educator and statistician. He is a lineal descendant of John Rogers, translator of the Matthews-Rogers Bible in 1537. Noteworthy Bibles in his exhibit include first editions of Martin Luther's translation, 1532; the Matthews-Rogers Bible; the Great Bible, 1539; the Geneva Bible, 1560; and the King James Version, 1611. Among others is one of the thirty-three known copies of the George Washington Bible, the only edition of the Scriptures authorized by Act of Congress. (WRN)

Barranquilla, Colombia (MNS)—The 1960 census of the Evangelical Confederation of Colombia shows that there are now 33,156 baptized Protestant church members in Colombia—2½ times as many as were counted in 1953. To state it another way, this figure is an increase of 21,198 over the 1953 figure and represents a growth of 16 per cent per year for the seven-year period. The six largest denominations are: Seventh-day Adventist church, 11,866 members; Colombian Baptist Convention, 3,422; United Pentecostal church, 3,000; Presbyterian Church of Colombia, 1,684; Christian and Missionary Alliance, 1,571; Foursquare Evangelical church, 1,524.

Organized Protestant churches in Colombia number 429, while services are conducted regularly in an additional 1,188 unorganized congregations and preaching points. To serve the Protestant community there are 192 ordained ministers (of whom 113 are Colombians) as well as 58 licensed preachers and a greater number of lay evangelists. The census revealed also that 211 Protestant day schools staffed by 488 teachers have an enrollment of 11,363 pupils.

Laos—High in the mountains of Central Laos, three days by foot and horseback from the main road, is the village of Ben Pho San Noy. The village has a church, a congregation, but no pastor. This is typical, for there are 200 villages in this mountainous country, about 8,000 Christians in all, and only 14 Christian workers to minister to them. The church at Ben Pho San Noy has the distinction of having for its minister—a radio! Here's the story: A poor rice farmer, a Christian, Mr. Bah Khu, has a radio in his home, and nearly every night the people of the church crowd around to hear the radio preach to them in their own tongue as the Lao broadcasts are sent from the Far East Broadcasting Company's Manila stations. These programs are put together by dedicated missionaries. (CNR)

# the Answer corner

Conducted by W. T. PURKISER, Editor

I ran across an old *Preacher's Magazine* (July, 1928) with some "Letters to the Editor" in it:

"Dear Mr. Editor:

"We have a weekly bulletin in our church, and I don't know of any of our attendants who can't read. Yet our minister takes what seems like a quarter of an hour at every service to read over all the announcements that are printed there. He says it is 'calling our special attention' to them, and he refers to seventy-five per cent of them as 'particularly important.' But it's a long time since the days of the town criers, and I can't see why we have to revive that old custom in our church. I don't think that it has a bit of influence on the attendance at the meetings he announces in this fashion, and it certainly spoils the devotional atmosphere of our church services."

"Dear Mr. Editor:

"Our preacher has a habit of using up fifteen minutes of the church service to tell Almighty God all about what has been happening during the past week. He calls it a prayer, but it's really his effort to keep God informed about what's going on in the world."

What do you say to these?

AMEN!

**Just when were the gentiles grafted into the olive tree? When was Israel cut or broken off? Will the gentile branch be broken off? When will the Jews be saved as a people?**

This is a reference to Romans 11. The gentiles were grafted into the olive tree as they were converted to Christ (vv. 13-24). Note (v. 24), it is the individual branches which are grafted in. Israel was cut or broken off when and as the Jews rejected Christ as their Messiah. The gentile branches will be cut off if they go back into sin: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise *thou also shalt be cut off*" (v. 22).

The Jews will be saved if, when, and as they receive Jesus Christ as Lord and Saviour: "So [that is, in the same manner] all Israel shall be saved" (v. 26).

**Is Christ in heaven now still the Son of Man as well as the Son of God? Did not Jesus lay aside His humanity when He ascended to the Father?**

The Apostle Paul gives the best answer I know to this question in I Timothy 2:5 when he says, "For there is one God, and one mediator between God and men, the man Christ Jesus." Since these words were written at least thirty years after the Ascension, they would seem to apply to our Lord's present state.

Dr. H. Orton Wiley points out that "Christ as mediator between God and men cannot be God only, or man only, for a mediator supposes two parties between whom he intervenes (Gal. 3:20; I Tim. 2:5). The man to whom the apostle refers (in I Tim. 2:5) is *Christ Jesus*, and therefore the theanthropic or God-man."

It should be noted also that Jesus himself said, in reference to His second coming, "Hereafter shall ye see the Son of

This does not mean that every Jew will be saved, any more than v. 32, "For God hath concluded them all in unbelief, that he might have mercy upon all," means that all men will finally be saved. You see, "all" may mean "all without exception"; but it also means "all without distinction." That Paul here means "all without distinction" is abundantly clear from what he has said throughout the entire Book of Romans and elsewhere (cf. Romans 2:28-29). However Paul does teach that there will be a great turning to the Lord on the part of his people in the last days, in connection with the return of Christ. Let us pray with John, "Even so, come, Lord Jesus."

man sitting on the right hand of power" (Matthew 26:64). In Mark 8:38, Jesus spoke of coming as "the Son of man . . . in the glory of his Father with the holy angels." There are many other references of this kind, as for example Mark 13:26; Luke 11:30; 12:40; 17:24. In Christ's kingdom, He is said to reign as the "Son of man" (Matthew 19:28). John says of our resurrected state, "We shall be like him; for we shall see him as he is" (I John 3:2).

I wonder if the difficulty expressed in the question doesn't come from thinking of humanity in terms of a fleshly or physical body, or in terms of the limitations and frailty which result from the scars of sin. These, of course, are no essential part of humanity as originally coming from the hand of God. Nor are they part of the humanity of Christ.

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# PROCLAMATION

**E**choing the trumpet call of the ancient prophet Joel, the Board of General Superintendents of the Church of the Nazarene proclaim a **SOLEMN FAST** for the three days of March 29, 30, and 31, 1961. As in Joel's day, the times demand that people who fear God shall humble themselves and pray. Forces of evil are militant; religion and morality are in a decline. A revival is needed. The plans and programs proposed by men must be energized by the power of the Holy Spirit. His presence and power are available to those who prevail in prayer.


We urgently request that all ministers of the church shall prepare the way for this season of fasting and prayer by preaching on the meaning of such exercise. Let them point to the blessing received by those who participate as well as the effect on the church and its evangelistic thrust. "Let . . . the ministers of the Lord, weep between the porch and the altar."

We further ask that all the people of the church heed this appeal. Let the fast be universally observed. Many will abstain from food for the three days. Others, for reasons of health or other conditions, may deny themselves one or two meals each day. But let everyone engage in self-discipline and intercession for three days.

Pray for God's Spirit to be poured out on the Church of the Nazarene everywhere. Pray that the universal Church of Christ on earth may be revitalized. Pray for the Holy Spirit to convict the world of sin, of righteousness, and of judgment. Pray for our anguished world. "Blow ye the trumpet in Zion . . . let all the inhabitants of the land tremble: for the day of the Lord cometh . . . call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children."

This proclamation is an expression of our concern. We beseech the entire church to share our burden.

Your Board of General Superintendents


  
*Harry C. Powers*      *D. K. Anderson*
  
*G. B. Williamson*      *Hugh C. Penner*
  
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*Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. —JOEL 1:14.*