

MAY 20, 1964

# *Herald of Holiness*

**EVANGELISM  
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Official Organ  
of the Church of the  
Nazarene



**Smoke Now  
... Pay Later!**  
*See page 8*



**Moreland  
Church of the Nazarene**  
*Portland, Oregon*

# Christian Discipleship

A **DISCIPLE** is defined as: “One who receives instructions from another; a learner, especially one who accepts the doctrines of his teacher and assists in spreading them. Disciple, through the influence of its Biblical sense, has ceased to be an exact synonym for pupil or scholar; it always implies personal adherence to the views of one’s master or teacher.”

The true Christian disciple, then, is more than a learner, a scholar, whose interest is that of knowing facts about Christ; he is gripped by a personal involvement with the Master. He is not merely a searcher for religious truth, but “as the truth is in Jesus.”

This fact of Christian discipleship is portrayed beautifully in John’s Gospel record, wherein our Lord himself



*General  
Superintendent  
Benner*

gives three essential elements of this discipleship.

The first of these elements is obedience. “If ye continue in my word, then are ye my disciples indeed” (John 8:31). Obviously this is an extremely personal requirement, and involves constant and consistent acceptance of the will of God. It is not

accidental that one of the great principles and promises of Jesus follows immediately, even as a part of the sentence, “and ye shall know the truth, and the truth shall make you free.”

The second requisite for discipleship is love. “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). This relationship very evidently cannot be compassed by a harsh, legalistic adherence to “truth.” Disciples of Jesus, while holding to truth, must manifest that love—divine love—of which the source and prototype is the love of God. Jesus makes it very clear that His disciples will be characterized by the graces which filled His blessed life: charity, gentleness, kindness, humility, forbearance, and forgiveness. And love “never faileth.”

But there is yet another element in true Christian discipleship: fruitage. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:8). Here we face the fact that this discipleship demands more than a generally Christian spirit. It calls for action, effort, and accomplishment. As the definition states, the disciple “accepts the doctrines . . . and assists in spreading them.” “Make disciples of all nations,” was Christ’s commission.

Obedience, divine love, soul winning! These mark the true disciple of Jesus Christ.

# "Bearers of the Heavenly Image"

By DOUGLAS CLEM

THROUGH the long, weary night-watch in the hospital, there was one nurse that all the patients looked forward to seeing. Jimmy, a patient, particularly awaited her coming with anticipation. One night as she made her ministering round of love, Jimmy stopped her: "Nurse, your face is shining."



"Well now, Jimmy, if my face is shining, perhaps I'd better use my powder puff," came the reply.

"Oh, no," Jimmy remarked, "it is the light that is shining through."

With a flick of the finger to brush away a tear, she said, "Jimmy boy, that is the best compliment that anyone could possibly receive."

Didn't the Psalmist say, "The king's daughter [king's son too, I believe] is all glorious within . . ." (Psalms 45:13)?

There are happy people today, but few are radiant. The world needs faces that radiate the holiness of God, the glory of God, and the joy of God. Christian, do you want the glory that excelleth? Do you want to be a bearer of the heavenly image? You may!

Christ can and does enlighten sinners, but He transfigures only saints. Holiness is a crisis. Remember, Jesus prayed that *you* might have a ministry of glory: "And the glory which thou gavest me I have given them" (John 17:22).

The Apostle Paul in II Corinthians 3 speaks of the ministry of glory. He tells how it took Moses forty days to get the "shine of God." He points out that individual identification with the Spirit of God will cause any life to glow with expectancy of new mercies, blessings, and victories. Let us notice his words: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty—emancipation from **bondage, freedom**. And all of us, as with **unveiled face**, [because we] continue to behold and to reflect like mirrors the glory of the Lord, are constantly being transformed into [His very own] image in ever increasing splendor and from one degree of glory to another; (for this comes) from the Lord (Who is the) Spirit" (II Corinthians 3:17-18, *The Amplified New Testament*).\*

"With unveiled faces"—we need no veil; we have access to God. The glory on the face of Moses was temporary, though real, and passed away. The sur-

passing glory of Christ as the Sun of Righteousness has thrown the glory of Moses into the shade. Reflecting "like mirrors the glory of the Lord [we] are constantly being transformed into [His very own] image." This means openness of soul—transparency of soul. It is only the transparent soul with the fixed, adoring gaze that beholds the glory of the Lord. It is the promise, wish, and desire of Jesus that the Holy Spirit indwell every child of God. You will be continually transfigured only by continually looking into the glory of your Lord.

"In ever increasing splendor and from one degree of glory to another," the Apostle continues. Our advance in glory—progressively and without interruption—is continuous only as the Spirit of the Lord works from within the soul. Yes, thank God, holiness is progressive too.

The healthy life of holiness in the final analysis is the opposite of the restricted life. It is a heart abandoned to God. It is a life full of happy holiness and holy happiness. The Holy Spirit in the believer is constantly active in His transforming power.

The point Paul is making is that we shall not lose the glory as Moses did. But this is true only if we "keep on beholding and keep on reflecting" (present tense).

Christian, cry out today for a new and larger fellowship with God through the Spirit of Christ. A glowing face exhibits a glowing soul. When the spirit of man is strong in God, the face gives forth strength. When the soul trusts supremely in God, then confidence radiates in the eyes. When the heart has been washed and cleansed by the blood of Jesus, there is a purity portrayed in the countenance. The glory of the Lord radiated in the soul of man by the Holy Spirit brings a shine in the soul.

Be a demonstration that Jesus is alive!

A word of caution though—while it took Moses forty days to get the "shine of God," it takes only a moment to lose it—think of Samson, and of Saul.

Join with Melville B. Cox, that great early American Methodist who wrote in his *Journal*: "I want to know all that a man can know of God and live."

Yes, we are called to be "bearers of the heavenly image." To have a radiant Christian personality, there must be heart contact with God.

Whence this glory? From Christ! Who administers this? The Holy Spirit! O Christ of God, You did keep Your promise! You did send the Holy Spirit to transform, transfigure, to make the soul transparent.

\*Quotations from *The Amplified New Testament*, copyright 1958 by the Lockman Foundation, are used by permission of the Zondervan Publishing House.



*The Church Visitor*

# The Church of the RED CARPET



IT IS a warm, sultry Sunday morning in one of our great cities. I have been stationed in this city for some months. I have visited the smallest churches, the largest church, and the First Church. I think I will visit the "most fashionable" Church of the Nazarene today. At least I suppose it is the most fashionable, since it is located in the most fashionable part of the city. I arrive early, so I park my rental car under a tree about a half-block from the front door.

It is one of the most beautiful Nazarene churches I have ever seen, a large, white colonial church with a towering spire. It has a large, well-kept lawn and two ample parking lots. I observe large floodlights hidden in the shrubs. Two cars arrive and park at the rear. Two families slip in the side door. A few minutes late the front doors swing open, and a well-dressed gentleman stands in the door to welcome those who are now starting to come.

Strangely enough, several families take the long rout from the rear parking lot out to the front sidewalk and up to the front doors. After about ten minutes of this, I can wait no longer, and quietly slip out of my car and join the procession to the church.

As I approach the main walk to the church, a couple is coming from the opposite direction. As we both turn toward the church, he reaches out his hand and with a smile says, "I am Brother Jones; I don't believe I know you. Are you a visitor here?" By the time we reach the doors, he is introducing me to the Sunday school superintendent, the pastor, and others.

Inside, my attention is drawn to the spotless red carpet that fills the aisle, surrounds the mourners' bench, and the great red curtain that hides the baptistry and culminates in a golden crown near the ceiling at the back of the chancel. As I am seated, it seems that where the white pew ends, there are saints arrayed in white standing at attention along the great red highway that leads to the crown up yonder.

The pastor preaches a forceful sermon, accompanied by numerous "Amen's." One little old lady even waved her handkerchief. The sermon over—I am curious. I think I will ask the pastor why the red carpet. The pastor informs me that the architect said it was the only thing to do. He said there are many Nazarene churches with red carpets, and red drapes in front of the baptistry. As I leave the front door, I ask the Sunday school superintendent, "Doesn't it spoil the air conditioning to have the front doors open like this?" "Oh, yes," he said, "it's bad for the air conditioning, but it is good for the community."

As I climb back into my car, I think this architect is right! Every white colonial Church of the Nazarene should have a red carpet. It is typical of the Blood that made the road possible to the crown up yonder. A "church of the red carpet" should be a friendly church. It should have a vital evangelistic message. It should have saints that shout. I hope the pastor is right, that there are many more of them! I guess being a fashionable church in a fashionable part of town is not so bad after all!

I am a real person, you know. This is a real church in a real city, too. Next Sunday I shall visit another new Church of the Nazarene. I hope that it is yours, and that you have a red carpet too!

*Your Church Visitor.\**

\*A Nazarene layman whose business interests take him into many communities. To avoid identification of churches he mentions, he wishes to remain anonymous.

## The Cover . . .

Many delegates and visitors to the General Conventions and Assembly in Portland, Oregon, June 18-26, 1964, will see the Moreland Church of the Nazarene, located in Portland at 7805 S.E. 17th Avenue. This beautiful and commodious building houses a congregation of almost three hundred members. The property is valued at approximately \$300,000. Sunday school enrollment is 470, with an average attendance last year of 272. Rev. William E. Thompson is the pastor.

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# SANCTIFIED

## ... then what?

By THOMAS L. REID

HOLINESS CHURCHES down through the years have made it their purpose to emphasize sanctification as a second definite work of grace. Many books, written by holiness ministers, contrast the two experiences, regeneration and sanctification, enumerating how they are alike and different, what they are and what they are not.

But still our view of sanctification often stops far short of what God really intended. Both John and Paul taught sanctification not only as a second work of grace, an instantaneous experience, but also as a life of growth in Christ—understanding and experiencing more fully “the mind of Christ.”

If we examine the implications of the holiness doctrine and its standard, we would find that even in holiness churches there are sanctified Christians who need *more*. There are some whose relationships with each other are such that the world finds ample reason to doubt their claims.

When confronted with these apparent inconsistencies in sanctified people, John Wesley admitted that there were persons who appeared more patient, understanding, kind, long-suffering, gentle, and cooperative by “nature” than others by God’s redeeming and sanctifying grace. Even the natural man can by self-discipline, to some degree, imitate Christlikeness. The shameful fact is that there are some Christians possessing Christ’s presence who, because of the lack of Christian growth, cannot produce what they ought.

Surely the Christian ought to be the example. God’s people must grow! It is at sanctification that we really begin to know ourselves, our desperate need of Christ. It is then that we love Him supremely; we are His completely. This intimate relationship reminds us all the more of our unworthiness, of our “incompleteness,” of our need for a closer walk with Him.

Many of us, growing up without Christ during our early years, form our attitudes and outlook and opinions outside the influence of the Church. Many times these already-formed qualities of our makeup are not in complete harmony with the “mind of Christ.” Though we are sanctified, our marked personalities remain; the influences of the past still haunt us. It is in this area especially that Christian growth is essential! It is apparent that even in sanctified people there remain qualities which are

detrimental and that these can be overcome only by prayer and growth. They are not of the nature of Christ and therefore tend to destroy our testimony.

Here are a few of the “tendencies” which the sanctified person might be confronted with: (1) the tendency to rationalize and excuse his shortcomings; (2) the tendency to be overconcerned about the material things of life; (3) the tendency to want attention, to have an unhealthy concern for “self”; (4) the tendency to act impulsively and tactlessly under strain; (5) the tendency to be thoughtless of others; (6) the tendency to be over-suspicious and negative; (7) the tendency to overemphasize the lesser and to neglect the greater; (8) the tendency to do “nothing” (to lack initiative; to harbor a feeling of inferiority); (9) the tendency to be mentally lazy, to be guided by “hearsay” rather than prayerful study.

When we see the selfless obedience of Christ, the humility and compassion, the beauty of His example, certainly the prayer of every Christian is, Lord, “give me a heart like Thine.” God calls us to sanctification because it is the *sanctified* person who loves God supremely. It is the *sanctified* person who longs to sit at Jesus’ feet. It is the *sanctified* person who looks at Christ and then at himself, who searches God’s Word for that greater understanding of “Christlikeness.” It is the *sanctified* person who prays, searches himself, and then puts the values of life in their proper order—the spiritual and the eternal first. It is the *sanctified* person who earnestly asks himself, What did Jesus emphasize? What am I emphasizing?

Certainly the holiness groups need not be ashamed of their stand. All Christians are called to sanctification; but it is the sanctification Paul preached, the sanctification described by Paul himself while writing to the young preacher, Timothy: “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (II Timothy 1:7).

.....  
***“It is the nation whose God is the Lord which is blessed. We need to do all we can to make the Lord God the Ruler in our lives, and to help as much as is in our power to make our nation a truly Christian nation.”—Forrest E. Ladd.***

**A Modern-Day Parable:**

# The Menace of the Middle of the Road

**By JIM W. SMITH, Pastor, Gosport, Indiana**

OUR college missionary group was traveling home from a weekend meeting one cold, blustery Oklahoma day. The roads wore a glaze of ice. We were traveling slowly, but safely, when suddenly over a rise came a man in an older-model car speeding down the middle of the road. We veered to the right to avoid a head-on collision. He passed us, went a little way farther, crossed to the left lane, ran into the ditch, through the fence, and into a field. Since the roads were icy and it was almost impossible to turn around, we drove on.

I never did find out why this motorist was driving in the middle of the road. As he passed I noticed that he just had a hole about the size of his face scraped through the ice on the windshield. Perhaps he was driving this way because he did not have proper vision. Or perhaps because of the snow and ice on the road and the surrounding fields he had become fearful and took to the middle of the road.

Maybe this man had taken something into his system that had dulled his senses, thus he did not realize the danger of his position. At any rate, someone needed to tell him that the broken line in the middle of the road was not to serve as a guideline to center his hood ornament over, but was to serve as a dividing line between the right- and left-hand sides of the road.

I remember my college theology professor saying in class on one occasion that God's Word had drawn a very distinct line. Above this line was a great

deal of freedom for the Christian. To drop below this line brought sin into the Christian's life. We need to learn that there is danger in straddling the middle of the road as we travel life's highway.

It is certainly true that we are safest when we are in the center of the *right-hand lane*. But to veer to the left lane or even to straddle the middle line not only endangers us but also others who come across our pathway.

Lord, keep us in the middle of the right-hand lane that we might make it safely home. Amen!



## Glory Night

by  
MAMIE B  
HENDRICKS

***When the Lord shall build up Zion, he shall appear in his glory (Psalms 102:16).***

THE GLORY OF THE LORD is not an earthly sensationalism. Without it, the wheels of our local, district, or general church will grind unproductively. Ten thousand Nazarene youth may run through our fingers like sand, to be washed away by the tide of a mere intellectual acceptance of a historical Christ. One hundred thousand Nazarene bread-winners, under life's pressures, may feel they were born to live by bread alone. And the financial investors could wonder if the dividends merit their struggle, while Grandpa and Grandma join the "senior citizens" as an outlet for their need of activity!

In your church would you like to witness a real, old-time, old-fashioned, Holy Ghost, Heaven-sent revival? Red-hot with white-heat?

In the face of much oppression and many difficulties, the Church of the Nazarene was born with a fearless evangelistic fervor. Mr. Preacher shot his gospel arrows right to the heart of sin and god-

## These Lovely Things

*Oh, I am sure that there  
Can be no lovelier things  
Than these: a stream, a prayer.  
Sometimes bright glory sings  
Within their onward flow,  
Sometimes a dusk-soft call.  
And there are times they go  
Without a sound at all.  
Yet more than we can dream  
God finds them good and fair—  
Even the soundless stream,  
Even the silent prayer.*

**By GRACE V. WATKINS**



lessness, trusting the Holy Spirit to make them stick until the victim of sin moved in the right direction.

Why did the young church grow with such phenomenal rapidity? One of the biggest reasons was: Sunday night was "glory night"—the most eventful night of the week. Outsiders often came just to see what would happen next. The magnetic spirit of fellowship made the week seem long, until no able-bodied person wanted to miss gathering around the prayer meeting fires. This was the steppingstone between two great spiritual milestones.

Through the week, sanctified Nazarenes, with glory on their souls, witnessed in every conceivable way, urging their unsaved neighbors and friends to visit the special Sunday night service.

There was glory in the greetings—glory in the choir loft—glory in the audience. What singing! and shouting, too! There was glory in the message, with emphasis placed on lasting spiritual loyalties, praying through worldly rubble and rubbish, and digging deep until the hungry heart struck an inexhaustible supply of divine grace.

There was glory in the altar call, with compassionate pleadings and irresistible challenge. Who could forget that "glory night" in the old tabernacle when thirty-nine giant-hearted young men responded to the earnest pleadings of Dr. P. F. Bresee! Six became Nazarene ministers. One of them, my own husband, recently celebrated his sixty-fourth ministerial anniversary. Yes! there was glory on the altar workers, and an avalanche of glory dispelled all gloom and darkness when souls prayed through.

The day's final deluge of glory flowed through the church as happy recipients of victory laughed, cried, shouted, or quietly told others of their newfound joy and their eagerness to serve Christ fully.

Obedience, tears, and answered prayer were sweet! No one, not even the teen-agers were in a hurry to get somewhere else.

Sunday night was "glory night"! Glory was anticipated! Glory was expected! Victory had to come for some needy soul. No one planned for or dreamed of even religious social activities on that night, and the most highly recommended films would have been a second-rate substitute for a direct visitation from heaven. Where there is glory on the church, there is conviction in the service and the Holy Spirit can work effectively and results follow.

In your church, would you like to witness a real revival and a landslide of glory? An all-consuming love for God and souls can make Sunday night "glory night" and your church a spiritual dynamo.

**"To pray down a revival means only to pray up the people into harmony with God's will."—W. E. Arnold.**

## Strange Providence

By E. WAYNE STAHL

Editor, *Herald of Holiness*

"MRS. S'S SISTER has just died and she cannot come to get what you ordered for her. She asked me to call and bring it to her." These were the words a lady said to me as I responded to our doorbell's ring a few weeks ago.

As I handed the caller the desired article I also gave her a copy of the *Herald of Holiness* (I keep copies of this great paper handy to pass on to deliverymen, agents, meter readers, and other persons coming to our home). And I said, "Please give this to Mrs. S. for us."

That afternoon there was another ringing, that of the telephone. My wife answered it, and found it was Mrs. S. herself speaking. She said, "I want you to know what a blessing that poem of your husband's is to me, the one in the paper he sent. Its title is 'Tears and Pearls.'"

Now here is a strange thing about the matter: I had no idea whatever that the copy of the paper I passed on contained anything I had written. I had picked it up at random from the supply on hand. But it seemed to have been of "strong consolation" to the bereaved one, though I am by no means claiming any particular merit for the lines.

In the verses I had sought to emphasize the fact that for the Christians who have lost loved ones who died in Christ there is sweet comforting. I tried to point out that, through the divine "alchemy," tears of grief can be transmuted into pearls of holy comfort, both here "under these cold, gray clouds of time," and in that Golden City whose gates are purest pearls (Revelation 21:21).

And I then quoted from the greatest poet who ever used the English language, "The liquid drops of tears that you have shed shall come again transformed to orient pearl."

There was a sacred awe upon me when I realized that, of all the copies of the *Herald* which I had on hand that day, I should have sent the very one to the sorrowing lady that was to be of comfort to her. The lines come into memory, "It chanced; eternal God that chance did guide."

The incident increases my purpose to pass on, as much as possible, copies of this great paper. And I trust that, in some instances, there will come to pass what was written about the giving of a gospel tract, "The ripple started by it may increase in intensity until its waves beat upon the Great White Throne."

# Smoke Now . . . Pay Later!

By EARL C. WOLF, Editor of the "Bible School Journal"



YEARS AGO my father used to call cigarettes "coffin nails." He had no clear scientific evidence for this designation. He was "just preaching," as some would have said. And yet his statement was not without basis.

Father had a deep sense of the stewardship of the body. He was convinced that no one had a right to destroy his body by any type of indulgence. He believed that the body was "the temple of the Holy Ghost" (I Corinthians 6:19) and that a person would be held accountable for any desecration of it. He was convinced also from his personal observation that the use of tobacco was one way to desecrate the human body.

Today my preacher-father would have had much more evidence for his conclusions. In January of 1964, Surgeon General Luther Terry, chief of the United States Public Health service, released a report giving clear evidence that cigarette smoking is a major cause of lung cancer and other major diseases. The conclusions of a ten-man scientific panel, spending fourteen months in its study of available evidence, cannot be lightly swept aside by thinking people.

In addition to this report, twenty-eight studies in ten countries have arrived at the same conclusion. The report of the Royal College of Physicians of London said: "The most reasonable conclusions from all the evidence on the association between smoking and disease are: that cigaret smoking is the most likely cause of the recent world-wide increase in deaths from lung cancer . . . it is an important predisposing cause of the development of chronic bronchitis . . . cigaret smoking probably increases the risk of dying from coronary heart disease . . ."

Such scientific evidence demands responsible action. Certainly our government should take proper action. Surgeon General Luther Terry said, "Out of its long and exhaustive deliberations the committee has reached the overall judgment that cigarette smoking is a health hazard of sufficient importance in the United States to warrant remedial action." Every citizen should lend his influence to see that this action is taken.

Public school educators also should accept responsibility in this matter. The American Public Health Association declared in 1959, "If present trends continue, lung cancer will claim the lives of more than 1,000,000 present school children in

this country before they reach the age of 70 years." The boys and girls in our schools should be given the facts on smoking so that they are fully aware of the health hazards involved.

Pastors and teachers must not fail in their responsibility to instruct and to warn along this line. In the Church of the Nazarene our stand on the tobacco issue from the beginning has been clear (*Manual*, paragraph 25, section 3). We must not assume, however, that our position does not need to be preached and taught. It must ever be line upon line and precept upon precept. We must not delegate the enlightenment of the conscience to the physician, the scientist, or secular educator.

Parents need to be aware of their responsibility on this issue. In the booklet *Smoking and Lung Cancer*, by the American Cancer Society, the relationship between smoking habits of parents and children is pointed out in these words: "Among high school boys and girls the number who smoke cigarettes is twice as high if their parents are cigarette smokers as it is if their parents do not smoke. If only one parent smokes, the proportion of children smoking is intermediate. Children of parents who have stopped smoking are more likely to smoke than the children of parents who have never smoked."

Certainly individuals must act responsibly in regard to smoking and health. One person said after hearing about the Surgeon General's report on smoking and lung cancer, "Oh, well, a person has to die somehow. So I may as well enjoy my cigarettes." This, however, is not an intelligent and responsible reaction. Many people will be helped by the recent report of the Surgeon General. Others will be deceived by the delayed action of the results of smoking.

The buying habits of the American people indicate that many believe that they can afford anything they want as long as they do not have to

*"The greatest victories in life cost something. Christ said, 'If any man will come after me, let him deny himself, and take up his cross, and follow me' (Matthew 16:24). The reason many have never enjoyed the blessing of victory is because they have never paid for it."—Charles R. Millhuff.*



pay for it now. Since the cigarette smoker may not have any painful symptoms now, he may think he is getting by. Centuries ago the wise man said, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11).

But we dare not be deceived. We are accountable for our choices and the results thereof. We may try to evade our responsibility in this matter of smoking. But one thing we will not be able to avoid and that is the consequences of our decisions. If we smoke now, we will pay later!

# Prepare for



# SURGERY

By **WILBUR T. DODSON**

Pastor, Mohall, North Dakota

"CUT IT OFF! Pluck it out!" What startling words from our Master! The very thought of surgery makes us turn pale. The smell of ether or a whiff of gas gives us an uneasy feeling. The white surgical gowns, caps, and masks give one a feeling of suspense. What a host of people! One would not think it would take such a multitude of workers to repair one's physical needs. It resembles "Old Home Week" or Saturday afternoon in the old town square!

Besides the three or four persons required to move one on the carrier, there are the anaesthetist, scrub nurse, suture nurse, surgeon and his assistant, a circulating nurse, and an emergency crew with equipment of many kinds. The surgeon may have a class to instruct or invite other doctors who are interested in the operation. One becomes the center of attraction and has about as much privacy as a fish in a bowl.

If his makes us shrink, with all the modern conveniences of today, think of the resistance of those

to whom Christ suggested it would be better to save their lives by cutting off a hand or plucking out an eye. Very few people would be foolish enough to lose their lives by refusing to remove a hand or an eye.

Christ was leading them step by step, point by point, to His great teaching: "You were willing to save your life by removing a hand or an eye; now go a step farther by believing in correcting the actions of life by removing the carnal nature. This changes the mind, motives, and attitudes of the controlling factor of life. Man commits adultery as the result of lust in the heart. One is guilty of murder by having hate in the mind. As a man 'thinketh in his heart, so is he.'"

Christ continues His message by saying one can err in giving alms before men, "to be seen of them"; or by praying "in the synagogues and in the streets, that they may have glory of men," or to be "seen of men." The thoughts and actions come from a motive that is guided by a sinful nature.

Christ is not saying, If the eye looks for the evil and unclean, or the ear hears only evil gossip, or the tongue is given to malicious slander, or if the hand is unruly, to cut it off, remove the tongue, or pluck out the eye. This would be ineffective because the real problem comes from within. To deal with the outside could be compared only with a piano repairman trying to tune a piano by applying wax on the outside and polishing it; or a watchmaker who repairs a watch by cleaning the case; or attempting to destroy typhoid germs in drinking water by painting the pipes. Would not the Church today be filled with armless, sightless, lifeless, ineffective followers if this were the only true way of getting into the Kingdom?

Just as right thinking would cause us to remove a hand or an eye to save a life, we would also agree that to cut off a hand would prevent one from stealing, but it could not keep one from desiring to steal. It may prevent one from raising a gun or a knife to take a life, but it cannot keep hate from being in the inner life. Plucking out the eye may prevent one from viewing evil, but it could neither prevent a mental picture nor remove the desire to see evil.

Removing all of these means of overt actions would naturally curb many committed evils, but it would also prevent any good from being accomplished. The same hand that can take a life could also be used in doing good for mankind. Plucking out the eye would certainly prevent one from viewing evil, but neither could one see the good or the needs of mankind. If it is true that evil actions are the results of an inner motive, then the cause of doing and being good is the result of an inner condition of the spiritual life.

Kierkegaard calls the inner nature of sin a "sickness unto death." Paul calls it the "carnal mind." This fallen nature is a sickness that cannot be cured

by only removing the evidences of it. The Scriptures tell us that "the Lamb of God . . . taketh away the sin of the world."

The only reason for physical surgery is to improve health or to prevent death. Christ, the Great Physician, has diagnosed our disease as a "sinful malady" that will result in "death" if the "cure" is not applied. The cure is not removal of the results of sin, but the removal of "sin" itself. John the Baptist said, One "cometh after me . . . he shall baptize you with the Holy Ghost, and with fire," burning up the chaff "with unquenchable fire." The Baptist also said, "The axe is laid unto the root of the trees," indicating that the very heart, the source of the reason for evil actions could be destroyed. Christ suffered without the gate that He might sanctify the Church by removing the carnal nature from man.

Paul indicates that to have this spiritual health is

the only way to remove the "sting of death," which is "sin." Just as one undergoes physical surgery to improve physical health and prevent death, the individual receives sanctification of the Spirit to improve spiritual health and avoid the "sting of death."

Holiness and health are derivatives from the same root word. Likewise, health is furthered by properly diagnosed and treated disease, and holiness is the result of the properly diagnosed disease of sin treated with the crucifixion of "the old man," the carnal nature, in sanctification.

One may treat the symptoms of sin even to the severity of the removal of the hands, eyes; but this will never remove the cause for one's evil deeds. He must place his life in the hands of the spiritual Surgeon. Trust in His promises and His power to crucify the carnal nature will give us spiritual health of heart and life.

# The Rolling Camp Meeting

By **F. L. DABNEY**

Nazarene Elder of Los Angeles District

THE TIME is fast approaching for the beginning of the Sixteenth General Assembly of the Church of the Nazarene. And as we turn back in our memories, to reflect upon the thrills of the last assembly, our thoughts race ahead to the anticipation of blessing and joy envisioned for 1964.

For at least thirty Nazarenes, pastors and laymen of the Southern California District, this vision includes a "Rolling Camp Meeting," the title quite affectionately given the district's bus to the Kansas City Assembly in 1960. In case you haven't heard of it before, join me in my reminiscence.

It all began in the hearts of a pastor and a consecrated layman. It was nurtured by the church school board, resulting in the "Rolling Camp Meeting," a thirty-nine-passenger chartered bus.

At 9:00 p.m., Monday, June 13, 1960, our "Rolling Camp Meeting" pulled away from the Bresee Church of the Nazarene in Pasadena, California, with its first contingent of passengers—to begin its "glory"-punctuated trip across our nation.

Recalling our passenger list, we certainly were prepared for a camp meeting on this trip to Kansas City. There were an evangelist, one of our denomination's finest, an outstanding camp meeting and assembly song evangelist, a district superintendent, as well as a number of our Zion's dedicated pastors and consecrated lay delegates. Together we joined our hearts in worship and praise, making each day a service of testimony, inspiration, and soul refreshment. Each mile of the trip gave assurance that



God was going to do great things through His servants and provide an uplift for His people.

After a night and two days of travel, including a side trip to the Grand Canyon and a night spent in motels in Albuquerque, New Mexico, we arrived on Wednesday evening in Hooker, Oklahoma. Here, after one of the best steak dinners anywhere, the Southern Californians (thirty strong) converged on the Hooker Church of the Nazarene for the prayer meeting. You can imagine the surprise of the pastor and his little flock as this group trooped into the building! It was a glorious service with the Lord blessing in a wonderful way. How precious was the fellowship there among God's people!

On into the night we travelled until about 1:00 a.m. Thursday, when we experienced one of the high points of our trip. We had stopped for fuel and a coffee break in Hutchinson, Kansas, when a young man who had lost out with God was encountered by several of our group. He asked us to pray with him. We took him aboard the bus, and our entire group prayed for this young man's needs. God was there to meet the young penitent and to give him a new lease on life. When we left him in Hutchinson he was a new creature in Christ Jesus. We left there praising God for victory and

singing in our hearts of our great God.

We arrived in Kansas City about 5:30 a.m., Thursday, June 16, 1960, knowing we were going to have a great time in the Lord, and we most certainly did! Our assembly speakers were at their best, and the climactic Sunday morning Communion service, when over 16,000 people took Communion in remembrance of our Saviour's great sacrifice, was a thrill beyond compare! Our hearts were lifted to new levels of spiritual enrichment.

Riding the crest of our experiences, we again boarded our "Rolling Camp Meeting" on Thursday, June 23, determined to return to the fields that are white unto harvest, and to help gather His grain unto the garner of eternal life. As we prepared to leave, we prayed and asked God for traveling mercies and strength for the return trip.

High spiritual experiences were reinforced on the return through the devotional services conducted by several of the pastors. One of the pinnacles of this portion of our trip was when one of our lay people stepped forward to the microphone and asked us to pray that God would sanctify her heart. A united chain of Christians called upon God and prayed until she received the glorious victory. This prayer meeting, measured in miles rather than minutes, was seventy-five miles long.

Soon after this episode we entered the state of California, where we had to stop at an inspection station. As the inspector entered the bus asking for any fruits that might have been brought into the state, someone told him that the only fruit we had was the "fruit of the Spirit" and he could have it free if he so desired. It was noticed that he didn't quite know how to take this, and seemed then rather anxious to get the inspection over with!

With our entrance into California, the trip was soon over, and our hearts were filled with gratitude and thanks to our Lord and to our driver-leaders for the fine planning and coordination in making our "Rolling Camp Meeting" possible.

However, the trip was not to end when we returned to Riverside, Santa Ana, Hawthorne, or Placentia, but continued to live in the pulpits and churches throughout the district. It is our prayer as we reflect upon these joyous experiences that we might again ride the spiritual crest of mountaintop memories and flood the lives of others with the refreshing stream of God's Holy Spirit. We are praying for a recurrence in 1964 of the 1960 "Rolling Camp Meeting" on a larger scale, and that

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*"Faith . . . obedience. Faith . . . obedience. The tread of His mighty army echoes and re-echoes faith . . . obedience. For as we march, He marches by our side. He will be our daily Companion. He will bring us to the known way. More than any glory or gain will be the illumination of our darkness, the glory of His presence with us."—Alice Spangenberg*

similar caravans will be rolling from all parts of our nation to converge on Portland with reports of many victories across the miles.

# GIVE

... and  
Receive!



IT IS an unusual law of the Christian life, yet millions have found it to be true: Whenever we give, we always receive something in return. Not that we give in order to receive, for Jesus taught us that "it is more blessed to give than to receive" (Acts 20:35). But if the motive of the heart be right, God seems to bestow a special blessing upon those who will give, "not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7).

Neither is giving limited purely to the realm of monetary or material values. The Christian, whether he has money to give or not, must give freely of *himself* to those who cry in need. The love of God which fills his heart must flow outward until his life becomes a channel of glorious blessing and benediction to the world about him, and perhaps even to those he has never met. One thing is certain: his very life will bear a hallowed influence and testimony.

The life of the Christian is a life of service. "God first, others second, myself last," is a good motto for us to use as a standard of living, for this is the way God intended for us to live.

The selfish man tries to find happiness, but his greed results usually only in the greater degree of misery. The selfless man finds real joy in serving others, and in so doing he discovers what so many seek but fail to find—the true meaning of life.

"O Lord, help me not to dwell on myself and whatever problems I may find waiting on my doorstep today. Help me not to be selfish, but to give of myself and my means in such a way that there may be no doubt as to whom I serve. May my life be a lighthouse, proclaiming truth and life to those who pass by and stand in need of a helping hand or a heart of compassion. And thus my life shall not be lived in vain. Amen."

By DAVID L. FLETCHER, *Bethany, Oklahoma*



# EDITORIALS

By W. T. PURKISER

## **Beyond Pentecost**

No one who reads the Acts of the Apostles in the New Testament could possibly miss the importance of Pentecost. The Book of Acts is the very heart of the New Testament, and Pentecost is its most important event. It is a truism that if there had been no Pentecost there would have been no "acts" to record.

It is therefore no accident that Pentecost, in promise and fulfillment, stands right at the beginning of the Acts. It is there because it belongs there, and because it gives meaning and direction to all that follows.

But what is equally important is the fact that while two chapters of Acts lead up to and describe Pentecost, there are twenty-six chapters beyond Pentecost. Again the proportion is no accident. For as Peter looked back across ten years of life in the Spirit, he assessed the place of Pentecost in Christian experience when he said of the Gentile Pentecost at Caesarea, "The Holy Ghost fell on them, as on us at the beginning" (Acts 11:15).

The fathers of the holiness movement used to sound consistently a note which has become almost a lost chord in the emphasis of their successors. They used to speak often of the distinction between crisis and process in Christian experience, of the difference between purity and maturity. They were clear and unqualified as they pushed for crisis experiences and purity of heart and life. But they were equally insistent on the fact that the crisis must be followed by process, and the purity by maturity.

AS IT IS the pity of the Church at large in our day that so many of its members pass Easter but do not go on to Pentecost, so it is the pity of the holiness people that so many reach Pentecost who do not go beyond. They virtually stop at Acts 2:1-4 and build their tabernacles on that particular mount of transfiguration, to stay there in personal blessing and ecstasy. And in the meantime there are multitudes in the streets and marketplaces, not only in Jerusalem and in all Judea, but in Samaria and unto the uttermost parts of the earth, who are dying because they do not hear the wonderful works of God in their own tongues wherein they were born.

Isaiah Reid made an important series of contrasts between grace received in a moment, and growth as the program for a lifetime:

"Grace is of God; growth is of man.

"Grace is conferred; growth is commanded.

"Grace is a favor; growth is a duty.

"Grace is administered; growth is attained.

"Grace is before growth; for a thing that is not, cannot grow.

"Grace is the unmerited helpfulness of God administered in love. Growth is the enlarging of the ways of God's helpfulness within us, and the exercise of what is given in such ways that there is continued increase.

"Growth is but the co-operation of the human spirit, and belongs to the man side of the question of salvation. Growth has reference always to the exercise of any of these unto more godliness. Growth is never into, but always in, grace.

"Grace is like the air we breathe, or the water for which we thirst—all good of themselves, all free; but all of no avail unless appropriated and individually used.

"Grace refers first to this personal appropriation, and next to the enlargement that comes from so doing."

So as the calendar carries us along past the season of the year, let us not forget the challenge of life beyond Pentecost. Only so may we become ever more effective in the service of our wonderful Lord.

## **The Meaning of Compassion**

A prominent minister tells of visiting a leper settlement in India. He spoke to the patients, spent the day with them, sympathizing and doing or saying some small thing intended to help. Then as evening came, he went to his bungalow, bathed, changed his clothes, and sat down to dinner far removed from the suffering and isolation he had witnessed during the day.

Later the minister was impressed with the Gospel record of Christ's compassion for the lepers He encountered. So great was the Lord's identification with human suffering and sorrow that when He saw a leper He entered into the man's anguish so as to share his loneliness and feeling of helplessness. For after all, the worst part of the disease is often not the physical symptoms, but the sense of being cast off, laid aside, unable longer to carry on the normal activities of life.

This and much more is what is meant when we read that Christ Jesus is "touched with the feeling of our infirmities" (Hebrews 4:15). It is not that

He pities, and certainly not that He patronizes. He has actually felt it all. It is this which makes it possible for Him to give us the help we need in times of sickness, suffering, or sorrow.

THE VERY TERM "compassion" means "to feel or suffer with" another. It cannot be faked or put on. It springs from the depths of love in the heart. It opens doors into the lives of the sinful and sorrowing.

In his recent book, *Holiness the Finished Foundation*, Bishop J. Paul Taylor of the Free Methodist church has written some words we could well ponder:

"It is easy enough for one lacking the fullness of joy to lash out with legalistic sternness against devotees of the world's pleasures, forgetting that the world is an unhappy, hungry world. Majoring in ridicule of modern music and dancing, in which a chaos of sound is wedded to madness of movement, is to dig a chasm between oneself and souls desperately needing help, making contact impossible."

And Bishop Taylor quotes E. Herman to this effect:

"We have still to learn the ministry of joy. . . . We know men to be sinful, and we point them—often too unlovingly—to the source of salvation. One thing only we often fail to realize—that men are sad and need joy, that they are discouraged and need hope, that they are stunted and need sunshine. And so we stand by the bedside of sick humanity, measuring out dreary prescriptions and wondering at their scant effect."

Compassion is costly. It rarely comes to dry eyes or aloof hearts. Have we forgotten that the word "bless" originally meant "to consecrate with blood" and that we cannot bless if we do not bleed? God help us to get the message of the little Salvation Army chorus:

*Except I am moved with compassion,  
How dwelleth Thy Spirit in me?  
In word and in deed,  
Burning love is my need;  
I know I can find it in Thee.*

## THE CHURCH AT WORK

### DISTRICT ACTIVITIES New Church Organizations Reported

Fairfield, Ohio, March 29, 1964. Rev. Merrill E. Dewey, pastor.—M. E. Clay, district superintendent.

Walton, West Virginia, April 5, 1964. Rev. Paul LaChance, pastor.—H. Harvey Hendershot, district superintendent.

### THE LOCAL CHURCHES

The Pickering Musicalaires write: "The past four and one-half years have been the most wonderful of our lives as we have worked in the field of evangelism. Due to unavoidable circumstances, we have an open date now (last half of May). Would like to slate it between Wisconsin and Springfield, Missouri. Write us, 4042 Linden Street, Allentown, Pennsylvania 18104."

ERWIN, TENNESSEE—In November of 1961, Rev. Mrs. Glen Garber came here and opened a mission in a store building. On July 15, 1962, District Superintendent Victor Gray organized the Harmon Memorial Church of the Nazarene. Now, after two and one-half years we have a nice building, 32 x 52 feet, with five Sunday school rooms, and furnace in the basement; a corner lot, 135 x 216 feet, with a value of \$15,000 and only \$4,000 indebtedness. Rev. Frank Bohler, pastor of our Johnson City church, brought the message. In April we had a revival (our first), with Rev. A. A.

Forsythe and Rev. Frances Radford doing the preaching.—GEORGE R. HARRIS, Secretary.

Evangelist C. W. and Florence Davis report: "During the month of March we conducted two revival meetings in California; with Pastor Harold Beeson at Los Gatos, and with Pastor John Rupp at Selma. We thank God for His blessings and the good victories He gave in the salvation of souls, also for a remarkable healing service. At this writing, we are in a good meeting with West Side Church in Phoenix, Arizona, and Pastor Branson Stillion. The Stillions have served here for more than seventeen years and gathered many souls for the Kingdom. It is a pleasure to work with our spiritual, praying pastors."

DECATUR, ILLINOIS, First Church held dedication services of its new sanctuary and Sunday school facilities on March 1, with the special message by Dr. G. B. Williamson. Early in 1959 the congregation moved to new quarters, and construction of a new sanctuary was begun in the summer of 1960, under the capable leadership of Rev. P. C. Snellenberger. The building is of Bedford stone construction, and is air-conditioned. The original building was remodeled into Sunday school rooms, and final touches were put on the sanctuary under the present pastor, Rev. D. P. Millikan. The nucleus of eighteen charter members, in 1913, has seen many changes, including seven churches in the immediate area which can be traced

in one way or another to Decatur First. The new facilities are a credit to the congregation and we give God praise for His blessings.—Reporter.

LENOIR CITY, TENNESSEE—The blessed Holy Spirit came in a special way upon the community of the White Wing Church in a March revival with Evangelist C. B. Fugett. In the six-day meeting more than fifty people bowed at the altar seeking help from God, and the church was filled each night with people from all denominations. Brother Fugett has endeared himself to the people here by his gracious spirit and genuine love for God and men.—CHARLES WATERS, Pastor.

After serving the Grace Church in Los Angeles, California, for three years, Rev. Garth Hyde writes that he is now pastor of First Church in Great Falls, Montana.

AMARILLO, TEXAS—The San Jacinto Church recently enjoyed a good revival with Evangelist Charles R. Millhuff. God blessed in giving forty-two professions, counting as they came. Brother Millhuff is an evangelistic Bible preacher, a man of prayer, and speaks with the anointing of the Holy Spirit. The closing service was marked with the mighty moving of the Spirit, and fifteen seekers at the altar. We give God praise for this revival. Since this meeting, souls have prayed through in the regular services. Brother Millhuff was given a call to return.—BUFORD BURGNER, Pastor.

# EVANGELISM

EDWARD LAWLOR, *Secretary*

**REPORTS are still reaching the Department of Evangelism that our people are using the Gospel of John as a soul-winner's handbook with blessed results.**



**THE AMAZING THING** is that so many look past the cold type of the printed page and find the Author of life. Jesus himself in John's Gospel urged the people of long ago to search the Scriptures when He said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). This gospel of life has brought salvation and eternal life to many thousands since our "Witness by Distribution," last November.

**NOW, AS WE NAZARENES PREPARE TO TRAVEL TOWARD OUR GENERAL ASSEMBLY IN PORTLAND, LET US SECURE COPIES OF THE GOSPEL OF JOHN TO DISTRIBUTE EN ROUTE.**

There is a message in its pages for all we meet—a message for every need, and eternal life for those who search its pages perseveringly and prayerfully.

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The first annual South Florida In-door Camp Meeting, sponsored by the Nazarene churches of the Fort Lauderdale Zone, was held February 13 to 23 at Christian Acres, Fort Lauderdale using the new facilities of Fort Lauderdale First Church. Special workers were Dr. T. W. Willingham, Evangelist Stuart McWhirter, and Professor Ray Moore. Both preaching and singing were of the very finest, and anointed of the Holy Spirit. The music of the "Choir of All Churches" under Brother Moore's direction provided the finishing touch to the camp services. Nearly two hundred souls bowed at the altar seeking God for pardon or heart purity. Wonderful fellowship and splendid co-operation made the camp of real benefit to each church, with all financial needs easily met. Attendance was excellent, averaging 340 for night services, with many visitors attending. Plans are already under way for the second annual camp, February 18 to 28, 1965.—**ROWENA H. HALL, Secretary.**

**NAZARENES!**

**When in Portland for the General Assembly . . . visit the Department of Evangelism display booth . . . meet and visit with your evangelists.**

Rev. Charles L. King, retired Nazarene elder, died April 17, 1964. He was a member of the Kansas City District. He is survived by his wife, of the home address, 726 North 32nd, Kansas City, Kansas.

Evangelist W. B. Walker reports: "I have been kept busy in the field of evangelism for the last three years. God has given hundreds of souls praying through to be converted, believers have been sanctified wholly, and many have united with the church. Pastors and people have stood by in a wonderful way. Recently we have conducted revivals in Trinity Church, Corpus Christi, Texas; Oakland Church, Topeka, and Cimarron, Kansas; and at Carthage Church in Cincinnati, Ohio. The Lord continues to give souls and we are encouraged to press on. Write me, c/o our Publishing House, Box 527, Kansas City, Missouri 64141."

Pastor Don Teague reports: "The Coleman Chapel Church, Calumet, Oklahoma, recently completed a remodeling program by adding the present sanctuary to the annex, enlarging the Sunday school facilities. God has blessed in the regular services. After a wonderful ministry with these fine folk, I have accepted a call to our church in Muleshoe, Texas, on the Abilene District."

Rev. G. Ray Reglin writes that, after pastoring the church at Falmouth for the past two years, he has accepted a unanimous call to the Kendon Drive Church in Lansing, Michigan, where he will begin work in July.



## When You Have a Christian Will



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- You can name an executor of your own choice to administer your affairs.
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For more information and free brochure, *Making Your Will*, write to:

**Jonathan T. Gassett**  
**Wills and Annuities**  
**Church of the Nazarene**  
**6401 The Paseo**  
**Kansas City, Missouri 64131**

DOVER, TENNESSEE—Easter Sunday marked the first anniversary for this new church. The pre-Easter services in union with other churches of the town, also the sunrise Easter services at Fort Donalson National Park, helped to acquaint the folk with the Church of the Nazarene in Dover. The Sunday school attendance was the highest yet. We have a nice brick church in a good location, and have received three members by profession of faith since our assembly. God is helping and our folk are encouraged.—MARY D. BANTON, *Pastor*.

KNOX, INDIANA—This spring our church had a good youth revival with the Meadows-Reasoner Evangelistic Team as the special workers. We appreciated their singing, the messages, and the flannelgraph work. We had the best crowds the church has had, with new people attending the services, and a total of forty-seven seekers. The spirit of revival continues and we thank God for His presence.—J. O. KESLER, *Pastor*.

OKLAHOMA CITY, OKLAHOMA—Portland Avenue Church had the greatest day of its history on March 22, with all previous attendance records broken by 164 in Sunday school. This marked our growth from 33 present on February 8, 1961, giving the church the highest monthly average ever reached. This achievement followed a revival and visitation program conducted by Professor Paul McGrady of Bethany Nazarene College. We appreciated his work and that of the college students and local workers who participated in the "Out-reach for Souls" visitation plan. The church continues to grow.—JACK B. LOWE, *Pastor*.

NOWATA, OKLAHOMA—Our church recently enjoyed a very good revival with Rev. Carl Prentice, Sr., as the evangelist. We had large crowds in service after service; God blessed the preacher, and there were twenty-eight seekers, with four new members added to the church. Now in our third year here, the people have given us a unanimous call for another year. This has been the best year for the church in many years, with gains in all departments, and all budgets paid in full.—JAMES D. L. MOORE, *Pastor*.

MANTENO, ILLINOIS—In March our church had a wonderful revival with the Rev. Glen Ide, Jr., Evangelistic Party as the special workers. More than twenty sought God at the altar, several of whom were local young people who gave their hearts to Christ. This is a great victory for our church.—ORTIVE WELCH, *Pastor*.

NEWTONSVILLE, OHIO—Coming here last July we found a lovely, new brick church and a gracious and loving people. Sensing a need for revival, we prayed earnestly and God answered prayer. Rev. and Mrs. Edward R. Ferguson, special workers, preached and sang with the anointing of God. They were much appreciated by pastor and people. On the closing Sunday morning God came in old-time glory and nineteen people, most of them adults, came to the altar of prayer. Older members said this was the best revival in many years. The revival was preceded by weeks of special prayer meetings, and we are continuing the cottage prayer meetings. We thank God for His presence with us.—J. KENNETH COFFENHAVER, *Pastor*.

ST. LOUIS, MISSOURI—God has certainly been blessing the Lemay Church. Last year we averaged 98 in Sunday school, and the average to date for this year is 135. We are now using the basement of the parsonage for two departments. For the month of March the church averaged 155. This good increase has come as the result of our laymen getting the vision of consistent calling—on absentees and new prospects. This growth has made building necessary, and we are now in the beginning stage of a building program—when completed the structure will seat about 350 in the sanctuary and care for about 450 in Sunday school. On Easter Sunday our people extended the pastor a unanimous recall for four years.—MARION HOLLOWAY, *Pastor*.

## ANNOUNCEMENT

After serving the Hawaiian District as superintendent for three years, Dr. Melza Brown has resigned to become effective July 1. For health reasons he and Mrs. Brown are returning to the mainland.

The Board of General Superintendents has unanimously endorsed the appointment of Rev. W. Lee Gann as superintendent of the Hawaiian District. He has accepted the appointment and will take up duties there in the month of July.

G. B. WILLIAMSON

## THE BIBLE LESSON

By NELSON G. MINK

Topic for May 24:

### Demands of Christian Citizenship

SCRIPTURE: Judges 9:7-15; Luke 20:19-26; Romans 13:1-7; I Peter 4:12-16 (Printed: Romans 13:1-7; I Peter 4:12-16)

GOLDEN TEXT: *Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's* (Luke 20:25).

The Christian feels responsibility to two governments; God's and man's. There are times when these two are in conflict. The believer therefore finds himself face to face with tensions, but he is supposed to have some things so well settled that it won't take long to know which way to take. Peter makes it clear to us that there are times when the state makes demands contrary to Christian conscience. The follower of Christ should meet whatever the state demands so long as it does not go against Christian principles. The Book of Romans emphasizes the obligations of Christians to their government.

The "things which be Caesar's" are a very necessary part of our society. Paying taxes, being conscientious in making out report forms, and the like, call for honest Christian integrity. We are all a very vital part of the law and life of our land.

The old pedestrian was rather taking his time crossing the street, and the young, impatient motorist who had to stop and wait called out, "Mister, you walk like you owned this street." To this the old man replied, "Young man, I've made more payments on this street than you have on your car."

Our children and young people need to be schooled in the fact that our laws are planned for the good of all. We are filling our rightful places as good citizens when we respect them and give our cooperation.

We do well to take good care that we do not allow a conscience that will permit us to take home more than our limit of fish, or other game, as well as to obey the times and seasons with which we are limited in our catch.

One man had a very poor philosophy when he rationalized: "God made the birds; what right has a man got to tell me when I can hunt them?" He might have carried his philosophy to a higher level by reasoning: God made man too, and who has the right to tell me I can't inflict death on him? Absurd? Yes, in a way, but the underlying message is the same. God ordains the "powers that be." We do well to fit in and obey.

God is expecting a lot from us as Christian citizens. While we are learning to cooperate and obey law on the human level, it enables us all the more to make good in our heavenly citizenship. Rendering to God the things that are God's will be the chief aim in our lives. In doing this we will find it easy to render our responsibility as Christians to government.

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## "SHOWERS OF BLESSING" Program Schedule

- May 24—"What Anchors You?" by R. V. DeLong
- May 31—"Guideposts to Greatness," by R. V. DeLong
- June 7—"Future Events—After-Death Certainties: Is There a Judgment?" by R. V. DeLong

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## SUNDAY SCHOOL ATTENDANCE REPORT

	January February March 1963	January February March 1964	Increase
<b>Group 1 (16,000-8,000)</b>			
Central Ohio	14,056	16,154	2,098
S.W. Ohio	8,777	10,125	1,348
Akron	11,419	12,604	1,185
N.E. Indiana	10,110	11,294	1,184
Michigan	9,105	10,168	1,063
S. California	14,453	15,450	997
Illinois	8,580	9,576	996
S.W. Indiana	9,053	10,039	986
Indianapolis	9,022	9,956	934
Los Angeles	11,026	11,617	591
Oregon Pacific	8,314	8,894	580
West Virginia	11,175	11,630	455
Kansas	8,242	8,667	425
Florida	11,269	11,501	232
Pittsburgh	8,595	8,730	135
E. Michigan*	9,692	9,692	
<b>Group 2 (8,000-5,000)</b>			
N.W. Ohio	5,521	6,702	1,181
Chicago Central	6,353	7,236	883
N.W. Illinois	5,621	6,451	830
Philadelphia	5,701	6,373	672
Northwest	7,321	7,972	651
Missouri	6,896	7,541	645
S.W. Oklahoma	5,662	6,277	615
Alabama	7,473	8,043	570
N. California	6,157	6,649	492
Kansas City	5,425	5,911	486
Iowa	6,239	6,663	424
Washington Pacific	7,684	8,163	479
Tennessee	7,538	7,923	385
E. Tennessee	5,265	5,645	380
Abilene	6,181	6,550	369
Georgia	6,150	6,470	320
N.W. Oklahoma	5,947	6,215	268
N.W. Indiana	6,166	6,373	207
Idaho-Oregon	6,068	6,238	170
Colorado	6,969	6,993	24
Kentucky*	5,457	5,457	
Washington*	5,112	5,112	
<b>Group 3 (5,000-3,000)</b>			
E. Kentucky	4,911	5,522	611
Albany	3,734	4,321	587

S. Arkansas	3,475	4,051	576
Central California	5,423	5,933	510
Arizona	4,396	4,902	506
Maine	3,554	4,052	498
South Carolina	4,498	4,995	497
Virginia	3,770	4,263	493
Houston	3,507	3,955	448
N.E. Oklahoma	3,916	4,342	426
Joplin	4,364	4,762	398
Sacramento	4,636	4,977	341
North Carolina	3,769	4,107	338
New England	4,239	4,513	274
New Mexico	3,409	3,680	271
San Antonio	3,443	3,686	243
Dallas	4,456	4,695	239
Minnesota	2,120	2,337	217
Canada West	3,401	4,778	156
S.E. Oklahoma	3,401	3,460	59
N. Arkansas	3,515	3,439	-76
<b>Group 4 (3,000-)</b>			
Mississippi	2,662	3,130	468
Wisconsin	2,349	2,707	358
Rocky Mountain	2,428	2,635	207
Canada Atlantic	1,089	1,242	153
North American Indian	1,425	1,544	119
Nevada-Utah	1,074	1,168	94
South Dakota	677	756	79
Canada Pacific	1,356	1,428	72
Canada Central	2,818	2,881	63
North Dakota	1,439	1,463	24
Alaska	806	824	18
Australia	935	952	17
Hawaii	856	859	3
British Isles South	2,652	2,564	-88
British Isles North*	1,511	1,511	
Gulf Central*	678	678	
Nebraska*	2,524	2,524	
<b>TOTALS</b>	<b>415,351</b>	<b>447,926</b>	<b>+32,775</b>

\*Districts not reporting first quarter, 1964. Figure used is same as reported for the first quarter, 1963.

K. S. RICE  
Executive Secretary

## Deaths

MRS. EMMA BOLLINGER HESSEL was born March 23, 1873, in New Ulm, Minnesota, and died November 6, 1964, in Nampa, Idaho. She was converted in 1923, and joined the Church of the Nazarene at Connell, Washington, where she lived for over thirty years. In 1942 she moved to Nampa, and became a member of the College Church of the Nazarene. An invalid in her last years, she remained a sweet and kind Christian, loved by all who knew her. She is survived by a daughter, Mrs. Ella Finkbeiner, of Nampa; and a son, Ernest, of Spokane, Washington. Her husband and two sons preceded her in death. She is also survived by two sisters, Mary Brahmstadt and Minnie Nichols; and a brother, George Bollinger. Funeral service and burial was in Walla Walla, Washington, with her son-in-law, Rev. A. J. Finkbeiner, officiating.

MRS. HANNAH R. JONES, one of the oldest members of the Patchogue (New York) Church of the Nazarene, died February 18, 1964. She was born in Sweden in 1887, came to America in 1903, and joined the Church of the Nazarene in 1911. No one loved the church more, and she gave much time encouraging members and friends, and visiting Sunday school absentees. She is survived by two children, Robert Jones and Mrs. Ruth Hammond; a brother, Gustave Hedberg; and a sister, Mrs. Mia Granland. Funeral service was held at the church with the pastor, Rev. Robert A. Rapalje, officiating, assisted by Rev. Alexander Ardrey.

MRS. FANNIE LANE CAUDLE, wife of A. B. Caudle, Sr., of Union City, Tennessee, died in March at a hospital. She was born October 17, 1876, in Texas. She had spent most of her life in the Lane's Ferry Community in Obion County. Moving to Union City in 1942, the Caudles had observed their sixty-sixth wedding anniversary early this year. She was an active member of the Union City Church of the Nazarene. Besides her husband, she is survived by two daughters, Mrs. Ernest Cotham and Mrs. Elmer Killion; and four sons, Robert, Elton, Delbert, and A. B., Jr. A stepson, Cecil, preceded her in death. Funeral service was in charge of Rev. Ronnie Wylie, with burial in East View Cemetery.

MRS. BLANCHE ROSEBUSH KIRBYSON was born January 18, 1884, at Rosebush, Michigan, and died February 14, 1964, in a hospital in Flint, Michigan. At the time of her death she was a member of the Flushing Church of the Nazarene. Converted early in life, she felt the call to preach and did evangelistic work for more than forty years. She is survived by a son, Arthur Rosebush; and three daughters, Mrs. Melvin Wilson, Mrs. Donald Bittenger, and Mrs. Chas. Chick; also by four brothers and two sisters. Funeral service was conducted in the Flushing Church of the Na-

rene with Rev. Lloyd Wilson and Rev. Wayne Glasco officiating, and burial was in the Oakgrove Cemetery at St. Louis, Michigan.

MRS. MILDRED MAE HUTCHENS (nee Bogan), charter member of the Batavia (Ohio) Church of the Nazarene, was born January 9, 1912, and died February 12, 1964. She had been a faithful Christian for thirty-five years, the past fourteen years of which had been spent in active work in various responsibilities in the Batavia Church. She is survived by three daughters, Mrs. Dorothy Bolender, Mrs. Verna Siereveld, and Evelyn Hutchens, all of Cincinnati; and five sons, Rev. Michael Hutchens, Nazarene pastor at West Carrollton; Donald, Richard, Allen, and Kenneth, all of Cincinnati. Funeral service was conducted by Rev. Vernon Hurlles, pastor, with graveside services by Rev. M. E. Clay, superintendent of the Southwestern Ohio District.

MRS. EDITH OSMER was born in Shiawassee County, Michigan, March 24, 1884, and died in a hospital at Owosso, Michigan, January 9, 1964. She was a member of the Flushing Church of the Nazarene for many years, and a member of the church board at the time of her death. Besides her husband, she is survived by three sons, one daughter, and two sisters. Funeral service was conducted in Owosso by Rev. Albert McFarland, a former pastor, with interment in the Bendle Cemetery, near Flushing.

DONALD C. CRAMER, charter member of the La Porte (Indiana) Church of the Nazarene, and outstanding layman of the Northwest Indiana District, died instantly in a tragic car accident on January 16, 1964. He was born in Milo, Iowa, May 24, 1901. He became a resident of Indiana in 1926, and had served as Sunday school superintendent of the La Porte church for about ten years. He is survived by his wife, Oma. Funeral service was conducted by his pastor, Rev. U. D. Dibble, assisted by Dr. Arthur C. Morgan, district superintendent, and Rev. B. E. Spross, a former pastor. Burial was in Swan Lake Memorial Gardens, Michigan City, Indiana.

## Announcements

### BORN

—to Marvin and Brenda (Roby) Moorman of Clarksdale, Mississippi, a daughter, Brenda Renee, on April 16.

—to David and Mary (Krawitz) Snowbarger of Dodge City, Kansas, a son, Chad Raymond, on April 14.

—to Rev. Ford and Carol (Cripe) Miller of Kechi, Kansas, a son, Loyn Ford, on April 7.

—to A1C Jerry L. and Donna L. (Hays) Hathaway of Dover, Delaware, a daughter, Barbara Jean, on March 30.

—to Rev. Charles and Nancy Shaver, Jr., of Bethel, Kansas, a daughter, Miriam Llorete, on March 29.

—to Mr. and Mrs. Frank A. Cox of Wilmington, Ohio, a daughter, Pamela Sue, on March 17.

—to Roy and Gladys (McReynolds) McDowell of Brunswick, Georgia, a daughter, Christine Rae, on February 18.

### ADOPTED

—by Rev. and Mrs. James L. Hayes of East Moline, Illinois, a daughter, Pamela Diana; she was born March 26, 1963.

—recently by Jos. D. and Arline (Middendorf) Worley of St. Louis, Missouri, a boy, named Joseph David II; he was born May 1, 1963.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
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### HARDY C. POWERS

District Assembly Schedule—Spring, 1964  
Southern California ..... May 27 and 28

### G. B. WILLIAMSON

District Assembly Schedule—Spring, 1964  
Arizona ..... May 28 and 29  
New Mexico ..... June 3 and 4

### SAMUEL YOUNG

District Assembly Schedule—Spring, 1964  
Alaska ..... May 28 and 29  
South Dakota ..... June 3 and 4

### D. I. VANDERPOOL

District Assembly Schedule—Spring, 1964  
Rocky Mountain ..... May 28 and 29

### HUGH C. BENNER

District Assembly Schedule—Spring, 1964  
Canada West ..... June 4 and 5

V. H. LEWIS

District Assembly Schedule—Spring, 1964

Maine May 27 and 28  
New England June 3 and 4

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Southwest Indiana	August 12 and 13
Kentucky	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 9 and 10
Joplin	September 16 and 17
North Carolina	September 16 and 17
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26

District Assembly Information

MAINE, May 27 and 28, at church, 176 Sawyer St., South Portland, Maine. Pastor A. B. Sampson. General Superintendent Lewis. (N.F.M.S. convention, May 25-26.)

SOUTHERN CALIFORNIA, May 27 and 28 at the Memorial Auditorium, 7th and Lemon, Riverside, California. Pastor Bill Burch, 8830 Colorado. General Superintendent Powers. (N.F.M.S. convention, May 26.)

ALASKA, May 28 and 29, at First Church, Tenth Street at Noble, Fairbanks, Alaska. Pastor Edward Hurn. General Superintendent Young. (N.F.M.S. convention, May 27; N.Y.P.S. convention, May 30; S.S. convention, May 29.)

ARIZONA, May 26 and 29, at Eastside Church, 2300 No. 24th St., Phoenix, Arizona. Pastor Crawford Vanderpool. General Superintendent Williamson. (N.F.M.S. convention, May 28.)

ROCKY MOUNTAIN, May 28 and 29, at church, corner of 8th Street W. & Alderson, Billings, Montana. Pastor George Ronnekamp. General Superintendent Vanderpool. (N.F.M.S. convention, May 26-27; N.Y.P.S. convention, May 27; S.S. convention, May 28.)

NEW ENGLAND, June 3 and 4, at Wollaston Church (Eastern Nazarene College), 37 E. Elm Ave., Wollaston, Massachusetts. Pastor Milton Poole. General Superintendent Lewis. (N.F.M.S. convention, June 1-2.)

NEW MEXICO, June 3 and 4, at Mountain Park Campground near Capitan, New Mexico. Pastor Burleigh McNew, Capitan. General Superintendent Williamson. (N.F.M.S. convention, June 1-2; N.Y.P.S. convention, June 2.)

SOUTH DAKOTA, June 3 and 4, at church, cor. W. Havers and Minnesota, Mitchell, South Dakota. Pastor James H. Ranum. General Superintendent Young. (N.Y.P.S. convention, June 1; N.F.M.S. convention, June 2; S.S. convention, June 3.)

CANADA WEST, June 4 and 5, at First Church, 126 14th Ave. S.W., Calgary, Alberta, Canada. Pastor C. J. Muxworthy. General Superintendent Benner. (N.F.M.S. convention, June 3.)

the Answer corner

Conducted by W. T. PURKISER, Editor

**What about infants and those who die before reaching the years of accountability? Will they remain infants and children after reaching heaven, or will they be there as they would have been when grown?**

This is a matter about which we have virtually no information in the Bible. It would seem likely that those saved in innocence would be much like the angels who have never sinned.

Two things, though: Let there be no doubt that all who die in innocence will be saved eternally by the unconditional merit of Christ's atoning death.

The idea of "infants in hell a span long" is a creation of the devil. And second, however it is with them and with their earthly parents, in heaven everything will be just exactly right. No one could improve on "the things which God hath prepared for them that love him" (I Corinthians 2:9).

**Will you please tell me what Jesus meant when He spoke to Nicodemus about being born of water?**

The reference is John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

There are two usual interpretations. The first is that the water means the water of baptism, which symbolizes the washing of regeneration. Some extend this to imply what is called "baptismal regeneration"; that is, that conversion or the new birth actually occurs at the moment of water baptism. This interpretation would mean that being "born of water and of the Spirit" represents essentially the same event.

The second interpretation, which I favor, is that the water stands for the water of natural childbirth and indicates the physical birth as a prototype of the spiritual rebirth that occurs in

regeneration. My reason for favoring this is found in the verses which follow immediately: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (verses 6-7).

That is, when you take all three verses together, it seems clear to me that Jesus is contrasting two births and pointing out the need to be born again. The birth of water and flesh is the first or natural birth. The birth of the Spirit, being born again, is a second or spiritual birth.

However, more important than a technical interpretation of the meaning of water here is the fact that Christians are not made—they are born, born of the Spirit. If you will take care of this, everything else will fall into place.

**What is the difference between a carnal Christian and the spiritual Christian? Will they both get to heaven? What are the scriptures regarding this?**

The distinction between carnal and spiritual Christians is made in I Corinthians 2:14-3:3. The spiritual Christian is able to discern the truths of God's Word, he has the mind of Christ, and he is able to take "meat" and not only "milk." The carnal Christian is a "babe in Christ," and is the source of envying, strife, and divisions in the church.

Paul says in Romans 5:8 that all who are justified by the blood of Christ will be saved from wrath through Him. "Babes in Christ," as long as they walk

in the light, will get to heaven. But if they do not walk in the light and follow peace and holiness, without which no man shall see the Lord (Hebrews 12:14), they will not remain in Christ. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:6). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

**Will you please explain Mark 15:28; Luke 22:37; and Isaiah 53:12. Does this mean that Christ descended to the hell which is the place of torment?**

The verses from the Gospels are both quotations from Isaiah: "And the scripture was fulfilled, which saith, And he was numbered with the transgressors." It means what is described elsewhere in the New Testament as Christ becoming a Sin Offering for us, taking our sins

upon himself, and bearing them away (John 1:29; Hebrews 9:28; I Peter 2:24). It was this which wrung from His heart the cry, "My God, my God, why hast thou forsaken me?" (Matthew 27:46; Mark 15:34)



## College Revivals Reach Peak

Spring revivals at Bethany Nazarene College and at Olivet Nazarene College proved outstanding according to reports received from the colleges. Dr. Curtis Smith, assistant to the president at Bethany, was the preacher there. Pastor E. S. Phillips reported a great altar service the closing Sunday morning with no preaching.

Dr. Lawrence Hicks, pastor of the Ashland, Kentucky, First Church of the Nazarene was the preacher, and Professor Curtis Brady was in charge of the music at Olivet. Pastor Forrest Nash stated that he did not recall ever seeing more people at the altar in a single service than the last Sunday night of the campaign in which a holiness theme was the subject of every service.

## Panama Missionary Evangelical Alliance Officer

Rev. Elmer Nelson, missionary of the Church of the Nazarene in the Republic of Panama, was elected treasurer of the Evangelical Alliance of Panama at its last meeting. The organization represents eight evangelical groups working in the Republic, and was granted *Personeria Juridica* (legal recognition) by the government of Panama on March 10.

## Olivet Choirs Reach Ten Thousand Hearers

One hundred and forty-four students left the campus of Olivet Nazarene College on spring choir tours which involved five thousand miles of travel on the educational zone, a report from Assistant-to-the-President Donald J. Gibson indicates. The Orpheus, Treble Clef, and Viking choirs presented a ministry of music to more than ten thousand in twenty-two concert services on behalf of O.N.C.

## Gann to Succeed Melza Brown

Rev. W. Lee Gann, pastor of Central Church of the Nazarene in Tucson, Arizona, has been named superintendent of the Hawaiian District. He will succeed Dr. Melza H. Brown.

The appointment, effective July 1, was announced for the Board of General Superintendents by Dr. G. B. Williamson, the leader in jurisdiction. The official announcement appears on page 15 of this issue of the *Herald*.

Dr. Brown is resigning for health reasons and he and Mrs. Brown will be returning to the mainland.

Rev. W. Lee Gann began preaching in 1948. He has served Nazarene churches in North Carolina, at Burlington, Iowa, and since 1961 has been in Tucson.

The Hawaiian District comprises 10 churches with about 550 members, and a Sunday school enrollment of about 1,200.—N.I.S.

## Injured Leaders Making Recovery

Two Nazarene leaders seriously injured in separate automobile accidents are reported making satisfactory recovery.

Dr. Oscar J. Finch, president of Pasadena College, who was badly hurt in the accident near Kingman, Arizona, March 2, in which Mrs. Finch was killed, has been discharged from the Glendale Sanitarium and is back in his office at the college.

Dr. Finch was able to carry on the administration of the college from his hospital bed, although sustaining bone injuries which necessitated orthopedic surgery.

Rev. W. Charles Oliver, district superintendent of the Mississippi District, was critically injured in an accident near Belzoni, Mississippi, on April 7. He suffered cerebral concussion, multiple lacerations, and fractured ribs on both sides, with severe shock and internal injuries.

He is now recuperating at the district parsonage, but must limit his activities for the next six weeks, with summer preaching at a minimum.

## Radio Programs to New Highs

"Showers of Blessing" and "*La Hora Nazarena*," Nazarene radio programs, were aired on more stations as of the end of April than ever before. "Showers of Blessing," the fifteen-minute English broadcast each week, was on more than 500 stations. "*La Hora Nazarena*," the Spanish-language broadcast, approached the 200 mark.

Dr. Honorato Reza, director of the Spanish Department and evangelist for the Spanish broadcast, reports that "*La Hora Nazarena*" is now the leading Spanish broadcast of all denominations in point of number of stations carrying the program.



## Students Harass Minister-Instructor Claiming He Prayed in Class

MINNEAPOLIS, MINN. (EP)—For harassing a clergyman—a University of Minnesota professor—and his family, three students were given long sentences in the workhouse.

The students said they had decided to "get" Dr. Timothy L. Smith because, they claimed, he had prayed in class. They said they considered such an act "religious bigotry" and "unconstitutional."

For nine weeks the trio sent obscene,

crudely illustrated letters to the Smith home and sent police and firemen there on false alarms.

Dr. Smith denied praying in class. He said he did ask students if they would join him in a brief moment of meditation, but later dropped the practice. He teaches education and history.

A minister of the Church of the Nazarene and son of a Nazarene college professor, Dr. Smith is author of *Called unto Holiness*, a history of the Church of the Nazarene, and also of *Revivalism and Social Reform*.

## Dr. Lindsell to Join Christianity Today

WASHINGTON, D.C. (EP)—Dr. Harold Lindsell, charter professor of missions at Fuller Theological Seminary in Pasadena, California, has resigned to become associate editor of *Christianity Today*, which headquarters here. He will assume his new duties on September 1, 1964.

One of the founding faculty members of Fuller Theological Seminary, Dr. Lindsell has served Fuller since the opening of the school in 1947 in both a teaching and an administrative capacity. As professor of missions, Dr. Lindsell has directed a program which has resulted in more than 100 Fuller alumni serving in the mission fields of the world. He has authored ten books, and his most recent work is due for publication this summer: *The Harper Study Bible* (to be released by Harper and Row).

## Former Priest Missing

LONDON, ENGLAND (MNS)—A converted Jesuit scholar, don Francisco Lacueva, disappeared last month. The former priest was reported missing following evangelistic meetings here.

The day his wife expected him home in Kent, she received a telephone call from a man who said that don Francisco would not be back. The mysterious caller refused to identify himself.

Friends of don Francisco here tend to place a sinister interpretation on his disappearance, fearing foul play.

Investigation has revealed that he apparently was taken to the London Airport, where he boarded a plane to Paris. His friends are emphatic in their belief that he would not have gone of his own free will.

## Sudan Bars Reentry Visas for Christian Missionaries

KHARTOUM, SUDAN (EP)—The Sudanese government has instructed its embassies and legations abroad to withdraw reentry visas of Christian missionaries who have been working in this country and are now on leave.

This order came in the wake of the recent expulsion of 300 Protestant and Roman Catholic missionaries from the southern provinces.

Sudanese diplomatic missions also were instructed to refuse visas to any missionaries applying for entry into the Sudan.



## A Sack of Carrots



**PULLED** from a garden with the loving hands of a devoted layman, taken to the parsonage—no “store” carrots ever tasted so good! Why? There was love in those carrots. They were not brought because we were in special need. They were not brought out of duty. They were given with the idea of sharing, and sharing starts down where love is.

God forbid that we paid servants of the church should ever be so well fed and so well paid that we cannot be thankful for a sack of carrots! God forbid that we have all our needs supplied out of duty and not at least sometimes out of love. God forbid that our church should ever become so much a “big business” that we would treat our beloved leaders in a strictly business-like manner, that we would do our duty and leave love out.

Love offerings thrill me! And I am not concerned with big money offerings. I’m thinking of the jar-of-jelly kind, the fresh-dressed-rabbit variety—the beautiful, succulent gold plucked from a Nazarene garden: a sack of carrots.—*G. Herbert Cummings, Pastor, Fortuna, California.*

## They Were Wrong!



**TEN YEARS AGO** last April 5, Easter Sunday of 1953, I became a member of the Church of the Nazarene, after being converted a few weeks before from raw sin.

The night before, I was told that all of my friends would desert me because of the “narrow-minded” church I was joining. The group didn’t believe in attending dances, movies, or in drinking or smoking. Thanks be to Jesus Christ, who had delivered me from my sins, who stood by, strengthening and keeping me from that day to the present hour! He helped to prove them wrong.

It is true that some of the “old crowd” were scarce for some time. After being gone for ten years, except for short visits, I find they will visit with me and I have gained their respect for my ideals in life, that Jesus can save and sanctify. Also I have made thousands of friends through the Church of the Nazarene, friendships that will

last for time and eternity.

I thank the Lord for His wonderful way of life. “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (II Timothy 1:12).—*Robert E. Woody, Pastor of Sunnyside Church, Marienthal, Kansas.*

## “Like You . . . ?”



**A FEW SUNDAYS AGO** we drove a new boy in our class home from Sunday school. The lesson that day had been on sanctification, and from the boy’s questions during the class period we could see he was interested. Our teaching of heart salvation and sanctification was new to him. Although we had known him and his family for some little time, it had been only in the past few weeks that he had begun to come steadily to the church. His questions—were they mere curiosity, or heart hunger? We prayed that the latter might be true.

Now he began to sort things out in his heart and mind—so it seemed; and, as he did so, he talked aloud to me in the car.

“Let’s see; did you say that God sanctifies us when He takes away the sin?”

“The sin principle, or the response to the outward call to sin”—I tried to explain very carefully. “The sins we had committed in our lives must have been already erased by God through His salvation. Then we can consecrate our all to Him and ask Him to sanctify us.”

“Oh, I see,” he said slowly. “We give all of ourselves then to God, after we get saved. Then He sanctifies us . . . and we live for Him.” Then came the “punch” line! “Like you, huh . . . ?” and he named me!

I did not answer at once, because I could not. Oh, I had often heard, and said myself, “People are watching our lives . . . they judge all Christians by the ones they know . . .” But to have an honest-eyed, fifteen-year-old boy just say it like that directly to one! How humble I ought to be!

Had he actually seen something in my life that tied to what I had been trying to teach? At that moment it seemed tens of things tumbled through my mind: times, I felt now, that I hadn’t tried as hard as I ought to have tried—hadn’t been as understanding. Times when I had been too impulsive in action—and without realizing it tried to jump ahead of God!

“O God,” I prayed silently, “make me worthy of this boy’s query, of his continued seeking for faith in Christian teaching. Oh, if I might be privileged to help bring him to Christ! Help me to do my prayerful best.” Then, should this question come again, aloud or otherwise, “Saved and sanctified, living for God—like you?” I may answer humbly, and more quickly, “Yes—praise God!”—*Ila R. Monday, Cincinnati, Ohio.*

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