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# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

**"It shall blossom abundantly, and rejoice"**

*Isaiah 35:2*

*April 17, 1963*



# His CHURCH

**JESUS CHRIST** came to this world to build His Church. He built it well and strong. When He returned from this world to God, the Father, He left it here. His Church it would always be. No man could own it. No devil could prevail against it. No force could hold it at a standstill.

There it has stood in the middle of Main Street, on the courthouse square, on the village green. Everywhere the Church stands tall, beautiful, strong.

It has been separate, distinct, different from all other institutions. The world has been its place of service, the souls of men its priceless commodity, Christ its eternal Leader. It stands on earth, but its resources are in heaven. It labors in time, but its truths are



eternal. It has been here long, but bears no stamp of antiquity, for it is ageless. It serves the present day.

History cannot be accurately written without admitting the mighty influence of the Church. All the world has felt its impact. The times when the Church's

light has shone bright and its voice has been heeded by men have been the best days. It was then men prospered. The sound of music was heard. The laughter of little children at play was pleasant. Life was good; the sky was blue.

Those periods when the Church was neglected, when its flame flickered in the gloom, when its voice of truth was unheard in the din of forgetful, sinful men, those were the years when progress halted and men groaned under their burden of war, destruction, and slavery. The sound of weeping was heard. Life was a burden.

The Church ministers to mankind. It carries on Christ's work. It is His love, His outstretched hands, His voice calling. The Church ministers to the baby as it dedicates and prays for its future while loving parents stand by. It officiates at the climax of romance and solemnizes the sacred vows taken by man and maid as they begin a Christian home. It assists the man and woman bearing burdens of toil, giving strength to keep on.

It comes in the time of illness and tells of a God who cares, when the pastor prays for healing and strength. It comforts in sorrow when we look into the silent face of our loved one who has passed away, and gently assists in laying away our dead, speaking of better days and ultimate reunion with them.

The Church shows sinful men the way to Christ. It shines as a light in the darkness. It brings calm to the troubled, peace to the ravaged, freedom to the enslaved, life to the dying.

Thank God for the Church, for my church. I shall be a more vital part of it from now on.

Show me the full meaning and beauty of Thy Church, O Lord, that I may serve in it more efficiently and in such noble service know Thee better through the years.



# EDITORIALS

By W. T. PURKISER

## ***The Healing Power of God***

There is one injunction in the Bible that is probably honored more in the breach than by observance. It is the statement of James 5:14-15: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

God is still present with His people to heal. That we do not see more of the healing power of God among us is due to one stubborn fact alone—"Ye have not, because ye ask not" (James 4:2).

IT IS ENTIRELY POSSIBLE that part of our neglect along these lines is due to the wild exploitation of the suffering and pain of humanity by the professional "healing evangelists" with their garish displays of crutches and wheel chairs and pretensions to "gifts" and power to heal all and sundry who come. To seem to give encouragement to this sort of thing is more than most of us can accept.

Then, too, we may have reacted against the extreme views which deliberately set divine healing over against the fruits of medical science and the healing arts. Some have seemed to wish to force a choice between the healing power of God in creation as discovered and released through the medical profession and the healing power of God in Christ as experienced in His Spirit's touch upon soul, mind, and body.

But this is a false contrast. Healing, like salvation itself, is both divine and human. Salvation is of the Lord, but only on condition of repentance and faith on the part of the sinner. Healing also is of the Lord, but it too requires human co-operation. God is not apt to save one from tooth decay who neglects his toothbrush and a proper diet.

We also know that courageous acceptance of suffering and even death may glorify God. Some of the Lord's most fruitful servants have labored across the years under a heavy load of pain and physical disability. The fire is never a pleasant experience, but it does often help purge away the dross of the extraneous and irrelevant. It was against the background of a "thorn in the flesh" that the Apostle Paul saw the real beauty of sufficient grace.

BUT HAVING ADMITTED all this, we must still face the fact that in general God values health more than illness, and that in most cases His good and acceptable and perfect will is that His people be whole—with sound minds, pure hearts, and well bodies.

God is the Lord of life and health, as well as of holiness. In fact, in our English language "health" and "holiness" both go back to the same root term meaning "wholeness." That our bodies are the temples of the Holy Ghost is reason enough to believe that God is interested in and concerned about whatever would make His temples less effective.

Sickness in general has two types of causes. There are the obvious physical and material causes—*injury, infection, bacterial invasion, organic lesion.* But there are also emotional and spiritual causes—*guilt, hostility, anxiety, boredom.* Divine healing is not limited to one or the other kinds of sickness. But it contributes most to health by removing the spiritual and emotional barriers to wholeness.

THAT THERE is a close connection between the physical and spiritual is now almost beyond debate. Not only can guilt, hostility, and anxiety contribute to physical illness, but a sick body may reflect itself in depression, temptation to doubt, and spiritual darkness. Real health is a function of the total person. It is not merely a body that is sick; it is a man, a woman, or a child.

In the New Testament there is often a close relationship between physical healing and the forgiveness of sins. When Jesus healed the palsied man in Capernaum, He said, "Son, thy sins be forgiven thee," explaining that in this case it meant the same as to say, "Arise, and take up thy bed, and walk" (Mark 2:5, 9). Twelve times where our English uses the terms "healed" or "made whole," the original New Testament Greek uses the word "saved." Paul related sickness among the Corinthians to spiritual inadequacy (I Corinthians 11:30). And James says, "The prayer of faith shall *save* the sick, and the Lord shall raise him up; and *if* he have committed sins, they shall be forgiven" (James 5:15).

The word "if" is the key term in this connection, and clearly shows that it is wrong to suppose that sickness is always the result of personal sin. Job was "perfect and upright, and one that feared God, and eschewed [shunned, turned away from] evil"; yet he suffered physically as few others have, and but



## The Cover . . .

*Cherry trees in full bloom in April in the Wilamette Valley of Oregon, not far from Portland, where the 1964 General Assembly of the Church of the Nazarene will convene June 21, 1964.*

for the restoring touch of God would have died of what was known to be an incurable disease in his day.

WE NEED in our times to restore faith in the healing power of God. Prayer for the sick should not be left to one camp meeting service per year. That some have made a cult of healing must not keep us who believe in the complete adequacy of God's provision for all our human need from praying about and for those who are sick.

We may well thank God for the miracles of modern medicine. But we must not think that all human skill and knowledge can ever supersede the Christian ministry of healing. Without refusing "providential means and agencies when deemed necessary," let us "seek to offer the prayer of faith for the healing of the sick" (*Manual*, Church of the Nazarene). This we should do in the spirit of our Master—not as a "gimmick," a "come-on" to get the crowds and their money, but in the compassion of Him in whose presence "the power of the Lord was present to heal" (Luke 5:17).

## Wandering Thoughts

Many have expressed both concern and confusion over the problem of wandering thoughts during prayer. They start to pray for a need and soon find their minds drifting to something else.

The words of a wise man of God have helped me at this point. He said, "Don't battle wandering thoughts. Follow them. They will usually lead to something for which you need to pray."

I have found it true. Whenever my thoughts wander in prayer—following their own somewhat devious and always mysterious train of association—they generally lead to people or situations where there is need for prayer.

There is, of course, a proper place in a systematic life of prayer for a prayer list. But who could have a list long enough to enumerate all for whom our prayers are needed, or long enough to include all situations to which the Spirit of the Lord might wish to lead us when we pray?

PRAYING ALOUD may also help control thoughts which range too far and wide. There is valuable devotional discipline in forcing the mind to find words and frame sentences which express adoration and desire. But even in this practice there will be

the effect of association, as one idea brings others to mind.

The heart in tune with God is never at the mercy of purely vagrant and chance association. The Spirit inclines the mind and leads the thought even though He does not override or compel. Thus in prayer names and situations long forgotten will be brought to the consciousness. Faith lifts them in intercession and supplication to God, and across the miles or around the world spiritual powers are released that otherwise never would be made known.

Thoughts may wander—indeed, *will* wander. But they can never wander beyond the province of the Father's concern for His people and His kingdom. So follow them in prayer, and you will often range far beyond the limits of your small space and time into the wide reaches of God's vast work in this weary world.

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# Evangelism and EMOTIONALISM

By Evangelist DAVID K. WACHTEL

THERE IS a difference between "emotionalism" and "emotional response." One has stated the difference as follows: "Emotionalism would be defined as the conscious use of other people's emotions by one who was not himself stirred, whereas emotion would be the empathic response of an individual listening to preaching which is truly impassioned."

Human play on the "emotional strings" of other people by one not genuinely stirred himself may be ugly—but nothing is so wonderful as the response of human beings to truly impassioned gospel preaching. Out of such response come the spiritual decisions of life. From that response comes the motivation which makes "every convert an evangelist."

Christian evangelism began in the heart of God the Father, stirred by love for a lost and dying world of rebellious men. Here is the greatest emotion the universe has ever seen: a God so moved He gives His only begotten Son that whosoever believeth in Him shall not perish.

God was so stirred by infinite love that He sent His Son into a world ridden by sin, to be born in a manger, to be betrayed by one of those closest to Him and denied by another of His inner circle, to listen as a mob screamed for His death, to bear a cross which was ours rather than His own, to die of a heart broken beneath the burden of our sins as even the Father-God forsook Him in the moment of His agony. Only an overwhelming emotion could motivate such sacrifice!

A touch of that same emotion has been the force which has driven men over the centuries to go "every where" preaching the gospel. Paul was so caught up in its fervor that once he was called mad.

There was reason for the accusation—there is something "out of step" with ordinary emotional life in a man who coolly announces, "I count all things but loss . . .," who proceeds to wander over the face of the earth becoming "all things to all men" that he might win some; who cries, "I could wish that myself were accursed," as he agonizes over the salvation of his kinsmen.

This man was overwhelmed by the emotion of love for God and others—so overwhelmed he could with joy endure beatings, stonings, shipwreck, perils of every kind, weariness and pain, hunger and thirst, cold and nakedness, and make his final earthly home in a Roman cell. I think the rejection by men produced no joy—but out of the fountain of that emotion called love flowed a joy which transcended the agonies of a rather cruel life.

Across the centuries both individuals and movements which have been evangelistic have been possessed by this same emotion. There has been a resulting fervor and passion which literally "walked into the fire" in an effort to snatch men as brands from the burning.

Only emotional men can save others—only excited men will dare rise to the challenge of a lost world—only stirred men (and churches) will burn out their energies in evangelistic effort. Others will "play it safe." Ritual and form will grow increasingly important. Institutions instead of souls will become their interest. "Acceptance," with all the adjustments required, will be their goal, rather than the change evangelism always precipitates.

An inevitable secondary result of this great love which motivates all true evangelism is the stirring of other emotions. There is joy—can't you hear Paul and Silas singing, even in jail! There is peace—for a heart overwhelmed with love for others is ever at peace with itself! There is faith—made easy by "love's abandonment" to the One we trust. There is hope—for the Saviour we love has promised that He is coming again!

No wonder saints of yesterday sang and shouted! It was not because they were more primitive and less cultured than their children. It was because they knew that basic love for God and others—and out of that love which furnished motivation for evangelism there also came the stirring of other emotional expression!

They go together—*evangelism* and *emotion*! Had God's heart never been stirred, there would have been no Saviour. Had human hearts not been stirred, I would never have heard there was a Saviour. If my own heart is not stirred, there will be no *fire to drive* until burden, rejection, disappointments, disillusionment seem meaningless and only souls important.

Only an emotion akin to God's, and bigger than ourselves, can be adequate motivation for a church which would make "Evangelism First." We must not fear such—we must invite it to possess us!



# STAND for Something!

By **LOREN SIMMONDS**

Graduate Student, University of New Mexico  
Albuquerque, New Mexico



WHILE pursuing my course of studies at the university, I also serve in the capacity as the governor and amateur assistant counselor to the men in my house in the dorm.

Every day of the week and every hour of the day I have young men come to me for help who have problems and need advice. They look at me across my desk and calmly—usually without any sense of guilt or conviction of sin—tell me things awful enough to rock a man back on his heels.

I hear stories of sordidness, of moral filth, of promiscuity, and even violence which nothing on this earth could ever gloss over or make lovely. I hear stories until I have come to the place where, watching the faces of passers-by as I walk along the street, I wonder if anywhere in this country there is any real decency, honesty, and purity walking around on two legs.

It seems to me that behind every sin, every vice, every mess is a lack of self-discipline—of God's discipline. In a democracy, citizens have to be self-disciplined or the country goes down, defeated from within by moral rot. History tells us of numerous occasions where such a thing has happened, and our country is no exception to the rule.

I'm beginning to see that if I and others like me are to help people—really help—we too are going to have to be disciplined in small ways as well as big. There is going to have to be a total lack of compromise.

We are living in a day when tolerance seems to be the top virtue. We are urged to be broad-minded: "Don't be little, don't be narrow, don't be dogmatic, and don't be intolerant. Be big, be broad, be tolerant."

And the result is we have become so broad, taking in so much ground, and spread so thin, that we have no strength. *Breadth and shallowness* go together. Depth, too, is important, however. If it is sacrificed for breadth, the result is a flimsy, weak covering for anything and everything.

We are living in a day and age that is weak, superficial, and frivolous. We are broad but shallow, and therefore superficial, weak, and anemic.

On the other hand, to be deep and narrow may mean to be stagnant, reactionary, and fanatical. To be broad and deep is the need of every person—breadth of vision, breadth of love, breadth of interest, but depth of spirit, depth of character, depth of principles, and depth of integrity.

All of this is possible only by being broad-minded on incidentals and nonessentials and narrow-minded on fundamentals and principles. We need people who may compromise on men but not on principles.

Let us be as narrow-minded as the multiplication table and as broad-minded as its application to the problems of mathematics. Two times two equals four and never five. To be tolerant and sacrifice rationality is to be foolish. We know the answer and nothing is accomplished by being broad-minded and tolerant—by saying, "Two times two may equal five, and if anybody wants to believe that way it is all right with me." That is utter nonsense. It isn't all right. It is wrong. Anybody believing it will get into all kinds of trouble.

Some things are right; some are wrong. There is no place for tolerance in the realm of fact. An affirmation is true or false. Principles demand intolerance. Truth is intolerant. Right is intolerant. Broad-mindedness relative to principles, truth, and right is the broad road to utter ruin. Strait is the gate and narrow is the road of truth and right.

The Ten Commandments are immutable. They are right. Tolerance does not change them. You cannot break them. They'll break you if you ignore them. Lying, stealing, and all the other acts of sin can never be made right no matter how broad-minded and tolerant we may become. Today anything seems to go—but that still doesn't make it right.

We must stand for something. The young person who stands for nothing falls for anything. He accepts all ideas, all fads, all theories; shifts with every wind, changes with every moral climate; alters color like a chameleon in every environment. Just a weak, spineless jellyfish!

Every one of us needs a little more respect for the ancient truths—and the Word of God. A return to old-time standards of character should make it easy for a man to become indignant over corruption, come to a boil over injustice, and get in a fighting mood over a wrong.

Restore the church to its place of first importance—even if it interferes with the school activities or the week-end trip to see some friends. Restore the Ten Commandments as a guide to living.

If I were to have my prayer answered and fulfilled to the fullest extent, I would pray for God



to give us young people with strong minds, great hearts, true faith, and willing hands.

Young people whom the lust of popularity and spoils of position and office can neither kill nor buy.

Young people who possess opinions and a will.

Young people who have honor and will not lie.

Young people who can stand before the crowd and condemn its treacherous flatteries without winking.

Young people sun-crowned, who live above the fog in public activities and in private thinking.

*Be bold* in what you stand for. *Beware* of what you fall for.

## "THE EXCELLENCY OF OUR GOD"

By MARY H. AUGSBURY, Nazarene Elder, Los Gatos, California

*They shall see the glory of the Lord, and the excellency of our God (Isaiah 35:2).*

EXCELLENCY is the state or fact of being superior to, of surpassing, of being above or beyond. If Christians could for one day and with one voice proclaim what they have found—the myriad ways in which our God excels all of the world's false gods, and how His way for us excels all the willful and wayward ways plotted and pursued by man—surely the eyes of the blind would be opened and the ears of the deaf unstopped, and multitudes be convinced that God and His ways are surpassingly good. They are wholly good, rewarding, glorious, and certain of eternal triumph.

When we can convince any of the feverishly hurrying, secretly frightened, and admittedly frustrated people we meet in the press of daily life of the excellency of our God, that all His attributes are worthy of our adoration—that His ways are best, His plan for human life supremely attractive, suited to our capacities and deepest and highest desires, bringing the only permanent good—we make our greatest contribution.

### Life Is a Stewardship

*Life is a stewardship—'tis true;*

*Then give some precious thing  
To Christ, for He deserves the best  
That any life can bring.*

*You who today would follow Him  
Down thro' the centuries,*

*Across the far-flung lands of earth,  
O'er singing sapphire seas—*

*Bring what you have, as Mary brought  
Her ointment, treasured, sweet,  
And lay it now in gratitude*

*There at His nail-scarred feet.*

*Oh, you belong to Him—'tis true!  
Did He not pay the price for you?*

By BERNIECE AYERS HALL

If we can constantly and consistently demonstrate in our homes to our children and all our families and guests the excellency of our God in "the more excellent way" of God-owned and God-oriented lives (not that *we* are superior, but that God's way which we earnestly strive in all things to understand and fulfill is most certainly so), we shall have set before them the best of which we are capable.

If we can by God's enabling carry an atmosphere which testifies that we have chosen to be Christians not alone, as our elders used to put it, "for fear of punishment or hope of reward," but because it affords the truest liberty—"I will walk at liberty: for I seek thy precepts" (Psalms 119:45); and the highest culture—appreciation of and appropriation of the best—(Philippians 4:8); and the greatest opportunity for the development of personality (I John 3:2), we shall have made our best gift to those of our inner circle and through them to the world.

Why do I say all this? Others have said it often, and better. Excellence is ascribed to God by all believers. Charles Wesley wrote,

*Oh, for a thousand tongues to sing  
My great Redeemer's praise, . . .*

and another,

*Oh, could I speak the matchless worth,  
Oh, could I sound the glories forth  
Which in my Saviour shine, . . .*

Yet it is in order for the humblest of us to speak in praise and adoration, striving ever to convince others that God's character and way surpass all others as light surpasses darkness. Any often repeated, commonly accepted truth, may, unless we meditate on it, lose something of its power to stir us.

We need often to remind ourselves that this is our strongest appeal to the unbeliever—the excellency of our God, who "was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation" (II Corinthians 5:19).



# Long-Range Objectives and Deferred Values

By CLARENCE A. WHITMORE



CLARENCE A. WHITMORE is regional supervisor for the Quebec Regional Office of the Prudential Insurance Company. He has been in the insurance business since the close of the Second World War, and has just recently moved to his present assignment. Mr. Whitmore serves as secretary of the district advisory board of the Canada Central District, Church of the Nazarene.

SHORTLY AFTER RETURNING from overseas following the end of World War II, I began working for my present company. Starting out as a life insurance salesman I have, through a series of promotions, advanced to my present position as regional supervisor.

My present duties involve administrative responsibilities and supervision of approximately six hundred personnel in the Province of Quebec, 99 per cent of whom are French Canadian Roman Catholics. My immediate superior is a French Canadian Roman Catholic, but when he was transferred back to Montreal recently he insisted that I must be transferred as well, as his assistant.

Admittedly this is a somewhat unusual combination, an evangelical, Protestant Anglo-Saxon in a strongly French Canadian Roman Catholic area. How glad we were that there was a Church of the Nazarene here in Montreal, a most loyal and devoted group "holding forth the word of life" in an extremely needy area! Our earnest prayer is that God will use our coming here as a means of salvation to some needy souls with whom we are brought into contact.

The life insurance business, of course, deals in long-range objectives and in deferred values, if you will. There is a definite parallel between this and the Christian life. One of the most significant things to me in being a Christian businessman in today's world of distorted and mixed-up values is that it enables me to retain a correct perspective and a proper sense of values.

The temptation in business today is to take short cuts and use questionable methods. I find that a vital Christian experience enables me to take

the long-range view—to place emphasis on some of life's deferred values. This is essential to one's own inner peace and happiness and at the same time makes good business sense.

I have always believed that being a Christian should make me a better employee than would otherwise be the case. As a Christian, one strives to do his work as "unto the Lord," which makes for a more conscientious, reliable, and honest employee in every facet of one's business relationships. This includes such ordinary things as punctuality and good attendance. For what success I have enjoyed I humbly give God the glory, relying on His promise, "Them that honour me I will honour" (I Samuel 2:30).

As a Christian in the modern business world, it is sometimes necessary to stand alone, to be the "speckled bird" of the group. This isn't always easy to do but it pays in the long run.

Just recently I received a letter from one of my former associates with whom I had worked quite closely for a number of years. He related having attended a men's conference of his denomination and of a spiritual experience he had undergone while there. He wrote: "Could this be the experience of conversion? I know you have given your life to Christ and that is what has made your life so different from the rest of us."

My heart was thrilled as I read his letter and of his experience, and I was happy that God had given me the grace to "stand up and be counted" on a number of occasions. This letter indicated that such a stand had not gone unnoticed and had been of some value in making my fellow employee hungry for a similar experience and power in his life.

From the time I first started to work in my early teens, God has always enabled me to be faithful in the matter of tithes and offerings. This was long before my association with the Church of the Nazarene. I have always believed most firmly that any measure of success I may have enjoyed has been due partly to the fact that as I honored God in this area of life He in turn, according to His promise, would not be my debtor. It is a joy to serve Him and to have a small part in sharing with others in the building of His kingdom.



***"Always it is upon human weakness and humiliation, not human strength and confidence, that God chooses to build His kingdom; and that He can use us, not merely in spite of our ordinariness and helplessness and disqualifying infirmities, but precisely because of them. It is a thrilling discovery to make, and it can revolutionize our missionary outlook completely. . . . Nothing can defeat a Church or a soul that takes, not its strength, but its weakness, and offers that to be God's weapon."*—James S. Stewart.**



# Buying Our Opportunities



By **RICHARD GILLESPIE**

Pastor, Lurgan, North Ireland

**Buy up your opportunities, for these are evil times (Ephesians 5:16, Weymouth).**

THIS is a challenging command from the lips of the apostle. The picture he has painted is of the market place. At the appointed time and place the merchants and farmers gather to transact their business, to buy and sell. See them standing, carefully listening, eagerly watching, and at the opportune moment acting promptly.

Are we who are God's people buying up our opportunities for the cause of His kingdom in these evil days? Phillips' translation reads, "Make the best use of your time, despite all the difficulties of these days"\* Are we buying all our opportunities? Are we making the best use of our time? Or have we allowed the surrounding difficulties to press us to discouragement?

Let us never forget the relation between doctrine and duty, faith and works. A head knowledge is grossly insufficient to meet the challenge of these evil days. We must also have the "heart experience," burning with love for Him and concern for those without hope.

Are we buying up our opportunities?

*In worship.* The most subtle danger lies, not from without, but from within. Is our worship service attractive enough to draw people in, and our fellowship warm enough to make them return? Or have we become formal in our formlessness, with a lost zeal and dying enthusiasm that drive folks away? The eternal gospel must be presented in such a way that it will meet the need of this hour.

*In witnessing.* And this is something for pulpit and pew, pastor and people. Am I making the best use of my time to witness to His salvation? Is my life an example of Him, my tongue an instrument of His? I belong to the heavens; therefore every action and every word must touch earth with the equity of the heavens.

*In winning.* For souls are to be won for Christ. They are out there on the storm-tossed sea of life, battling against the winds of temptation and the waves of adversity and sin. Have I volunteered to join the "Rescue Launch," or do I sit in comfort while others go down?

A young woman once testified that God had saved her from an armchair. That's it! I am saved to serve. And I must leave my comfort and go to the task—that in His name they might have life—life more abundant! Did He not buy my salvation at great price?

## HOLD YOUR FIRE!



By **LOY D. JONES**

Pastor, Newport, Arkansas

THE BIG MALLARD before me was a youthful hunter's dream. While quietly resting on the moss-carpeted riverbank this wild fowl of striking appearance had come in, seemingly out of nowhere. Touching down scarcely a dozen yards from where I lay, with only a slight swish of the water, he appeared intent on the strange form nearby, for he seemed to have sensed danger the instant he settled down.

Curtailed by the emerging greenery of early spring, this lone drake had sought this inviting open-water nook for a tryst with the season, for by some strange quirk of instinct as a migratory bird he had remained long past the time of moving on to the more northern section with the spring migration.

Perhaps equally as strange as the nature which had held this singular creature several weeks behind his fellow travelers in the northward journey was a restraint on my own actions, checking the readiness to shoot (there was no closed season). For without the visible moving of a muscle I grasped the gun by my side, knowing I could make a kill with no shift in position. For I was a boy in

\*From "The New Testament in Modern English" by J. B. Phillips, 1958. Used by permission of The Macmillan Company.



love—in love with the sport of hunting, a good shot, and not yet fully understanding that to spare the life of a wild creature could on occasion bring greater returns than the taking of it.

How much heartache unthinking Christians could sometimes avoid by employing the same principle when tempted to fire a blast of verbal ammunition toward some church brother or sister!

The opportunity before me was a perfect one, and would have provided a good hunting story for any teen-age woodsman to tell and retell. But hardly knowing why, I didn't shoot. For several moments my attention was absorbed as I contemplated this wild duck. I admired his unusual size and the beauty of his green-tinted feathers, the ease with which he floated on the surface, and finally, to learn more of his swiftness, stood up quickly to see him take wing with lightning lightness. Slowly I walked from this sequestered spot where I had stopped to rest, there to discover renewed enjoyment in a portion of the true goodness of life. Perhaps wiser—who knows?

Not to shoot is this world's number one problem. It became so in the first of earth's families. "Cain rose up against Abel his brother, and slew him" (Genesis 4:8). How, it doesn't matter. The readiness to fire on provocation holds as a menacing cloud over civilized and uncivilized alike, and good people as well as bad must exercise constant restraint over natural and evil impulses—lest a shot be fired.

The danger of a blast ranging all the way from a charge of verbal venom to the release of a hydrogen bomb cannot go unnoticed; and when earth's records are fully known, if such knowledge is ever available, one will be found as potential in hurt as the other. He who by chance or choice fires

first will in return be fatally injured if not immediately destroyed, for it is a law of life that trespassers of personality are afterwards run down by similar acts of wrong and violence.

As it is almost certain that total destruction will follow a trigger action, and not to shoot is the only hope for world survival, is it not tragic that people cannot see that it is nearly always safer and better to hold fire even when existing conditions may justify action; that restraint gives depth in wisdom and that the sparing of hurt can bring far richer rewards than any passing satisfaction of gratified impulse? There is terrible danger in loose and damaging talk, free and easy conversation, taking liberties in word, gesture, or by suggestion where the reputations of others are at stake.

No one is exempt, and on occasion some of the faithful of a church are drawn in, assuming that such an attractive target justifies a few small shots, better known as a whispering campaign. Lest one forget, under such verbal ammunition the victim, whether man, woman, teen-ager, or Christian leader—anybody of any race—becomes a "sitting duck" wholly at the mercy of potential destructiveness. And this mercy must come from whatever restraint the Spirit of God and the spirit of man can agree upon, with man in full control of the agreement.

How vital it is to hold fire, and how rich the returns, can be realized only through the personal spiritual freedom experienced—peculiarly so when the Spirit's checks are heeded!

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame: it is an unruly evil, full of deadly poison" (James 3:7-8).

How deadly the tongue may be is pictured in the Crucifixion! As the Son of God hung on the Cross, misspent years loomed up darkly before His two fellow sufferers. One fired a last parting shot at Jesus: "If thou be Christ, save thyself and us. But the other"—that other thief somewhere had enrollment in the school of sympathy and understanding. He too was suffering the pangs of crucifixion. Had Jesus returned the fire of the first thief's cry of rebellion, our Lord would have closed mercy's door to the dying penitent. In that last moment of desperation it would have been a shot heard throughout the universe that would have stilled the pleas of repentant hearts. The world's need for mercy was holding in the balance; for when God is working, a "retort" is the Spirit's invitation to depart. He usually does.

Taking my departure from the riverside that spring day, remembering the beautiful drake whose life had depended upon my mercy, a sense of triumph seemed to brighten the path homeward. I was glad I did not shoot him. The restraint which held back death, the sudden flight out through the heavy timber bring to my mind a far more en-

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## The Miracle

*There were no banners flying on the hill;  
Just a warm, normal noontime, sane and still.  
No bugles sounded splendor—nor a drum—  
No one else could know that the Christ had come!*

*There should have been gold trumpets shining  
bright;  
There should have been high voltage in the  
light—  
Something to show how changed each thing  
could be,  
Something writing news anyone could see!*

*Just a brown-haired girl with a usual face,  
Sitting by the tree in her usual place—  
Then it happened: miraculous and true!  
She prayed! Christ answered! And the world  
was new!*

By RUTH VAUGHN



riching satisfaction. I am reminded of William Cullen Bryant's immortalized lines in "To a Water-fowl":

*Thou'rt gone! the abyss of heaven*

*Hath swallowed up thy form; yet on my heart*

*Deeply hath sunk the lesson thou hast given,*

*And shall not soon depart.*

The future is never clear, but many things for the future are concealed in early urges, leadings, actions, and restraints along with other personality seedlings. Years later, on occasion I have lingered on a path closely paralleling another stream. I have experienced a triumph even more deeply satisfying on the shores of this river. I was glad for a word withheld, though at the time deeply humiliated by unjustified criticism.

It doesn't take much to appear unchristlike when pressure is on and building up with each pulse beat, and hasty words are hard to reclaim. They echo later in that moment of private devotion. They cause the heart to palpitate in regret, and force a retreat into the valley of self-incrimination. Somewhere there exists the feeling that an apology should have been offered, but even the

day of restitution can be too long delayed.

We live in a day when leadership is under constant fire. Unjust criticism flows without any ascertaining of facts, and no trial is more on the level of a crucifixion than for small charges of "scatter loads" and heavy blasts from big-caliber guns to be constantly blazing forth at just about every turn of the road. Much of this is because of imagined grievance and no appeal can be made. It must be borne. Complete silence was Christ's way and reply to many things, and His servants do well to follow His example.

In the declining days of life, when records of a very personal nature and intent are reviewed, it is to the everlasting vindication of a patient spirit to hear confessed: "Brother, you were in the right! I was in the wrong!" How strange, though, for no statement in the defense of a position had been made. In the conflict of opinions a conviction was allowed to rest on its merit, to remain in the balances of judgment until vindicated by prayerful and discerning persons. "For the ways of a man are before the eyes of the Lord, and he pondereth all his goings" (Proverbs 5:21).



**The Militant  
CHURCH**

By **JAMES W. THARP**  
Pastor, Rushville, Indiana

*Who is she that looketh forth as the morning,  
fair as the moon, clear as the sun, and terrible as  
an army with banners? (Song of Solomon 6:10)*

THE CHURCH is not a luxury liner on which a favored class may sail glamorously and carefree over the sea of life to the golden shore. It is a rescue ship on which all hands must be on deck throwing lifelines and shouting words of salvation and hope to perishing humanity.

The church is not an insurance office where a member may slap down a big premium and go on his way doing as he pleases with coverage against hell-fire. It is an assurance agency where truth from God's Word, when obeyed, guarantees the believer victory over sin in this life and the hope of glory in the life to come.

The church is not a social club whose members meet weekly to exchange admirations and envies; it is a soul-saving station where volunteers are

trained, armed, and warned to go out and care for the dying.

The church is not a political forum in which to debate national politics or world issues. It is an outpost for the King of Kings, whose perfect government shall one day reach unto the ends of the earth.

The church is not a nursery for petting and pampering a few of its promising members. It is a school for strenuous spiritual discipline for all who would pass to honors on that eternal graduation day.

The church is not a refrigerator in which to ice down and preserve the doctrines and traditions of the church historic. It is a furnace in which the Holy Spirit would heat the hearts of all true believers and send them forth in Pentecostal flame to become effective witnesses for Jesus Christ.

The church is not a drive-in hamburger stand where the neurotic pilgrim may grab a hurried bite and hardly miss the coin that it costs or the time that it takes. It is a banquet house where the King's sons and daughters may feast in peace.

The church is not a theater where personalities are paraded and talents displayed; it is a battle station where every man is a soldier and must buckle on the whole armor of God to fight a common enemy under a victorious Captain.

The church is not a registration booth where citizens may wrangle and vote over selfish and petty issues they might deem important. The church is an altar where self is slain and what is purified in its place is presented unto God a living sacrifice.



# THE CHURCH AT WORK

## LATE NEWS

Evangelist T. T. Liddell writes that after "seven very blessed years in the evangelistic field, years filled with the joys of victories, soul winning, and rich fellowship," he has accepted the pastorate of First Church in Columbus, Georgia.

Rev. Charles I. Willwerth, retired Nazarene elder of the New England District, died on March 25 from a heart attack, while visiting his daughter, Mrs. Robert Lawrence, in Bethany, Oklahoma.

Rev. James Bedwell, retired Nazarene elder of the British Isles South District, died February 25. His home address was 42 Magdalen Road, London, S.W. 18, England. He is survived by six daughters and two sons; one son is Rev. H. Kenneth Bedwell, principal of the Bible School in Stegi, Swaziland.

Evangelist W. C. Raker writes that, after five weeks in the hospital, his wife was released in mid-March, but is still under observation. The improvement is slow but she is on the road to recovery, and they send sincere and heartfelt thanks to all who prayed and sent cards.

After beginning a new church in Taylortown, New Jersey, and pastoring there for nearly six years, Rev. Earle W. Landers has resigned and accepted a unanimous call to the church in Norwich, Connecticut.

## Announcing

### GENERAL ASSEMBLY INFORMATION

The Sixteenth General Assembly of the Church of the Nazarene will convene in Portland, Oregon, June 21-26, 1964. Preceding the General Assembly, the quadrennial conventions of Church Schools, N.E.M.S., and N.Y.P.S., will convene June 18-20, 1964.

IMPORTANT NOTE—As has been customary in other General Assemblies, the Chamber of Commerce of Portland will

take care of hotel and housing reservations for delegates and visitors. This generous offer saves the church several thousand dollars and is gratefully appreciated. Because of the many conventions which the Chamber of Commerce has to take care of prior to our General Assembly and the fact that some housing units will not be completed until January, 1964, the Chamber of Commerce has requested that our people do not send in their reservations until due notification has been made through the pages of the *Herald of Holiness*. This will be January 1, 1964, or immediately thereafter, so there will be plenty of time to handle the reservations then.

The General Assembly Arrangement Committee requests our people to cooperate fully with this request. We are assured that ample room reservations will be available, and due notice will be given in the *Herald of Holiness* as soon as reservations can be taken care of.

#### General Assembly Arrangements Committee

W. D. MCGRAW, *Chairman*  
S. T. LUDWIG, *Secretary*  
JOHN L. STOCKTON, *Treasurer*  
WILLIAM THOMPSON  
M. A. LUNN

## EVANGELISM

EDWARD LAWLOR, *Secretary*

### "Won to Win"

Many were the physical marks seen on the bodies of soul winners of earlier days. Stephen—the stones; Paul—the scourgings and the chains; the early pioneer soul winners in our Zion—self-denial; and for some in recent years—concentration camps! These all bore in their bodies the marks of the Lord Jesus.

The soul winner in 1963, if he is "Won to Win," will bear marks.

The 1963 soul winner will be marked as a man of *prayer*—power to witness is found upon our knees. True intercession, pleading for souls, enables us to effectively be "Won to Win."

The 1963 soul winner will be marked by a passionate, patient love for souls—a love that is tender, forgiving, generous, and kind.

The 1963 soul winner will be marked by sacrificial service. We must check our service alongside the service of the soul winners of yesteryears. Does our love of ease, love of comfort, love of pleasure show up pretty big when we do that?

Can we really bear in our lives the marks of our Saviour and refuse to be one who is "Won to Win" during 1963???

*Seize every opportunity to witness to an unsaved soul during this year of "Won to Win" one!*

### A Word in Season

In a large industrial plant workers had gathered for lunch. The discussion dwelt on the physical dangers of cigarette smoking. One man said, "I have tried so hard to quit, but I cannot. I've never really known anyone who smoked as much as I who really broke the habit."

A voice from the group replied, "I know one—ME—the power of Christ in salvation enabled me to find deliverance from the tobacco habit."

This Nazarene Sunday school teacher gave His witness. Some received it with an exchange of grins. Among others this simple testimony caused a sensation. As the men walked back to their tasks, one who had listened said to the Nazarene, "I appreciate what you said. I want to know more about your Christ

## Why Did Christ Come to the World?

Men of all ages, of various knowledge, of different races have given their answer to this important question. Some of their answers may have been true; some may have been false. The answers that seem best are those found in the Holy Bible. Surely if anyone knew why He came, it would have been the Lord Jesus himself. Here is what He said:

**"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). "And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance" (Luke 5:31-32).**

**And then Paul, the beloved apostle, wrote his answer in I Timothy 1:15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."**

*For whosoever shall call upon the name of the Lord shall be saved (Romans 10:13).*



and how He delivered you from the tobacco habit."

*A Christian that loses his witness is in danger of losing his soul.*

### A Witness to Give

Long ago Peter said, "Silver and gold have I none; but such as I have give I thee: . . ."

We may not have money but we have energy, time, talents, a life of witness. Perhaps the hardest thing for Christians to do is to faithfully witness. We are stewards of our personal witness, and our personal witness really represents what Christ *has done for us*.

To win the lost of earth some must go to far-off lands—some must *give* so that these may go—but all must *witness* at home or abroad. *Every Christian can invest his witness* in soul-saving evangelism. Waste your witness and you waste the potential possibility of your Christian life. During 1963 share your witness with all you can, so that by all means we may save some.

*We Were Won to Win Others!*

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Prayer Requests from Lebanon

By DONALD REED, *Lebanon*

1. That God will call eight young men for our Bible school next year.
2. That our Sin-el-fil school will get a good principal.
3. That our work shall experience a real revival.

### Uruguay Mission Council

By JANET ARMSTRONG, *Uruguay*

It has been several months since our provisional assembly, which marked the official beginning of Uruguay as a separate mission district. The Lord has helped us and we praise Him. The three young ministerial students in our Bible school have continued faithful. Two have pastored missions, and the third has helped the Perkinsons in re-opening the work in the Curva de Maroñas. This latter undertaking has been difficult, but the Lord has enabled, and there are from twenty-five to thirty in attendance in Sunday school with about a dozen interested adults. The Perkinsons report that about a dozen intermediates and eight adults have made a definite profession of faith. There have been good revivals with Brothers Armagno and Di Pietro from Argentina; and the Billy Graham campaign was also a real blessing to our work, not only in decisions for Christ, but also in encouraging the Christians.

Last month we held our first Annual Council Meeting. We have felt challenged by the Lord to lengthen our cords and strengthen our stakes. On the basis of that challenge we have made plans to open a work in the interior, in Melo, a city of about fifty

thousand, some six hours north of Montevideo near the Brazilian border. It will not be easy. A missionary who has worked there for thirteen years told us they are just beginning to see the fruit of their labors. But the opportunity is a great one. May God help us realize this new venture.

### Greetings from the Holy Land

By BERGE NAJARIAN, *Jordan*

We have been kept more than busy with administrative duties concerning our churches and schools, preaching, acting principal of one of our day schools, district treasurer, and language studies. Because our work is spread over a wide area we average about twenty-five hours per week driving over all kinds of roads.

This year we have a total of 30 national workers and 348 pupils enrolled

## "SHOWERS of BLESSING"

### Program Schedule

April 21—"A New Start with a New Heart," *by Mendell Taylor*

April 28—"Discipleship: The Transformed Life," *by L. Guy Nees*

May 5—"Discipleship: The Sharing Life," *by L. Guy Nees*

in our 2 day schools. This is a new record.

Recently we had a blessed time in a meeting with our pastors in Jordan. One of the important items on the agenda was a prayer and fasting service in which God met with us in a very special way. We then showed "Fifty Golden Years" of the Church of the Nazarene. All were thrilled with our great heritage and were challenged anew to press on. We are looking ahead to greater victories in Jordan to the glory of God.

We would appreciate it very much if you would join us in praying and trusting God to send us another missionary couple. The need is much greater than we can express. We appreciate your continued prayers for us and the work in Jordan.

### Glad to Be Back

By NITA CLEGG, *Swaziland*

It is a joy to be back at my work in Swaziland. The nine months I was away seemed like years instead of months. But I did enjoy my furlough at home and feel enriched from the experiences gained on deputation work. It will help me to be a better missionary during the next term.

We appreciate all that the church at home is doing to help us in our work on the foreign fields. As I met the people in our churches and felt their spirit, I realized that there is a volume of prayer going up continually for our great work around the world. We are

not working alone but we are workers together with God.

## SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

### Nazarene Graduation Day in Korea

It was a cold, snowy afternoon. The location was the mission station of the Church of the Nazarene located near Seoul. The occasion was graduation day for the Nazarene theological school, and the graduates were from the fifth and sixth terms of the school.

Rev. Donald Owens invited me to be the graduation speaker. It was a blessed experience, and one I shall never forget. It would have blessed your heart to be present and listen to the beautiful singing of those Korean Nazarenes, and to sense the sincere desire of these graduates to be the kind of Christians and ministers that can build the kingdom of God.

There were eight graduates. It was an impressive and appropriate graduation from the opening "Pomp and Circumstances" processional to the closing. One custom which might amaze many Westerners was the removal of our shoes before entering the auditorium. However, in Korea this did not detract from the dignity of the service.

Remember to pray for your missionaries here. Rev. and Mrs. Donald Owens and Rev. and Mrs. Charles Stroud. They are being used of God in a wonderful way. If you could visit Korea and see the prevalence of poverty, disease, and the spiritual need, it would give you a greater burden for the foreign mission program of the Church of the Nazarene, and would help you to really appreciate our missionaries.

Pray and give; your efforts are not in vain.

CHAPLAIN CONLEY D. PATE  
*Assistant Division Chaplain,*  
*U.S. Army*

### From Okinawa . . .

"The English-speaking Church of the Nazarene regrets the loss of Rev. Thomas L. Blaxton, who was recently transferred to Japan. God is sending in new ones and we are encouraged to face our great challenge with more determination.

"Anyone having friends they wish contacted, or anyone being transferred to Okinawa, are invited to correspond with:

CHAPLAIN HARLAN H. SHIPPY  
12th Mar. Regt., 3d Mar. Div. FMF  
FPO, San Francisco, California

or  
M/SGT. JAMES A. COLLINS  
RA 34289213, U.S. Army Ord. Gp.  
APO, 48 San Francisco, California



## FOR CHRISTIAN ACTION

According to the National Council on Alcoholism, Inc., here are some significant facts on alcoholism:

1. Alcoholism ranks among the four major health threats, along with cancer, mental illness, and heart disease. This is indicated by a comparison of figures published by national voluntary health agencies.
2. There are some 70,000,000 people in this country who drink. Drinking presents no problems to 65,000,000 of these. But to an estimated 5,015,000 others, drinking has become enough of a problem to interfere with successful, happy living. These are the alcoholics.
3. Contrary to general belief, the great majority of the alcoholic population of 5,015,000 is not the visible "skid-row" type of alcoholic found in the Monday morning line-ups, in the jails and in the city hospitals. Some 97 per cent of all alcoholics are to be found in the homes, factories, offices, and communities of America; they still have families and are still employable; often they have exceptional skills.
4. Wage losses through absenteeism in industry, due to excessive drinking, have been computed at 432 million dollars per annum. In addition, the loss of valuable personnel who fall victims to alcoholism after years of investment in their training is costing industry an astronomical amount every year.
5. The number of hospital beds, clinics, and personnel available for dealing with this vast public health problem today is acknowledged to be ridiculously inadequate.

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

## MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

This letter came from an elder in the South who retired after thirty-six years of active service:

*The first two months' check for the retirement benefits arrived a few days ago. I am so grateful for this evidence that someone cares even though I am no longer able to render active service to the church. As I look back across the years I am happy for the work and fellowship I have enjoyed in the Church of the Nazarene. I pray daily that God's richest blessings shall continue to be outpoured on the church and that she may continue to grow in the future as she has in the past.*

Your contributions to the Department of Ministerial Benevolence help to supply the needs of over 500 retired elders or their widows. They are grateful for your love and faithfulness.

.....  
You have to be little to belittle.  
.....

## 1962 CAMPAIGN WINNERS

### Named Honorary Members of "Herald" Golden Group

Superintendents of the five districts winning in 1962 *Herald of Holiness* subscription competition were recently initiated as honorary members into the "Herald Golden Group," which will be confined to future campaign managers whose districts meet their *Herald* subscription goals.

Central Ohio, Kansas, Northwestern Ohio, Nebraska, and North Dakota were on the top rung in their respective divisions in promoting the *Herald* in 1962. Their superintendents were honored with what will become a trade-mark of the "Herald Golden Group," a lifetime pen and pencil set with the initial H mounted on the clip.

Starting this assembly season, the general superintendents will present district *Herald* campaign managers with the pen set when the district goal is reached. Each church meeting its goal will receive a certificate of accomplishment in a special presentation. Goals, on district or local level, are 50 per cent of membership.

Superintendents and campaign managers of the winning districts are as follows: Dr. Harvey S. Galloway and Rev. C. L. Wooten, Central Ohio; Dr. Ray Hance and Rev. James O. Shrider, Kansas; Rev. Carl B. Clendenen, Jr., and Rev. Orville Maish, Northwestern Ohio; Dr. Whitcomb Harding and Rev. Hiram Sanders, Nebraska; Rev. Harry F. Taplin and Rev. Gust A. Moline, North Dakota. The campaign managers received \$100 gift certificates redeemable at the Nazarene Publishing House.

Charter Members in "Herald" Golden Group



Dr. HARVEY S. GALLOWAY  
Central Ohio, Group 1



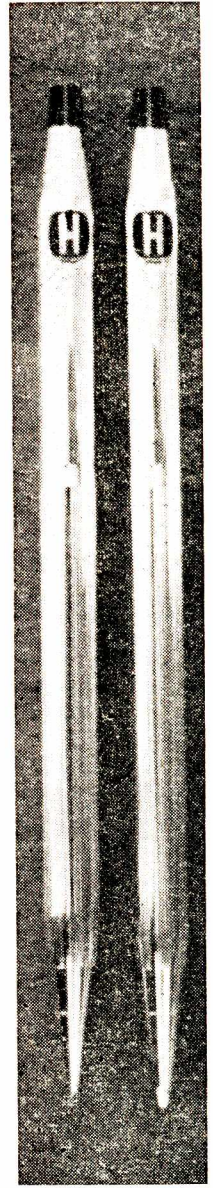
Dr. RAY HANCE  
Kansas, Group 2



Rev. CARL B. CLENDENEN, Jr.  
Northwestern Ohio, Group 3



Dr. WHITCOMB HARDING  
Nebraska, Group 4



To be awarded members in "Herald" Golden Group



Rev. HARRY F. TAPLIN  
North Dakota, Group 5



## GENERAL INTERESTS

### Building Ready in June

The new three-story Nazarene General Board building, now being completed in Kansas City, Missouri, will be ready for occupancy about mid-June. A number of delays have been encountered in the interior finishing, necessitating the later date.

Grand opening now is set for Friday, October 25. The General Headquarters building and Nazarene Theological Seminary also will be open to public inspection on that date.

Official dedication of the \$1,040,000 General Board building will be in January, 1964. The building will be turned over to the church debt-free by the Nazarene Publishing House.

The building will provide offices for Church Schools, C.S.T., N.Y.P.S., the Spanish Department, and the *Herald of Holiness*.—N.I.S.

## DISTRICT ACTIVITIES

### Dynamo Days

As our car sped out of the Santa Ana Valley towards Forrest Home in the San Bernardino Mountains, the tensions and pressures of business and home seemed to fall away and the relaxing anticipation of the fun and worship ahead settled in its place. In a brief hour we were there—waiting at the registration window—recalling old times with those we had not seen in years and making new acquaintances with those from other areas.

Soon we were settled and it was time for dinner in the big dining hall. As we physically fortified ourselves, we were drawn together by a bond of mutual friendship and the mutual feeling of worship and belief. After a few announcements and some old-time songs, we moved out into the crisp night air and up to Hormel Hall. A real sense of relaxation and of being among the most favored arose within us as the music of worship enveloped us.

Then Dr. Howard Hamlin's devotional message, centered around pictures taken of our Nazarene missionary accomplishments and needs in Swaziland, began to generate in our hearts the spiritual inspiration that we each had come seeking. As the final picture of the old Swazi chief faded into a blur on the screen, we sat individually in the darkness and renewed our consecration in song: "I'll Live for Him," "Oh, How I Love Jesus!" "All for Jesus." Time momentarily lost its meaning and we were caught up in the thrill and exhilaration of unrestrained devotion and rededication.

The morning devotional service theme of "The Holy Spirit as the Inertial Guidance System of Our Lives," calmed and reassured the hearts of many, but disturbed and convicted others. Soon the front chairs were filled, and the second row, as the Comforter wooed and endowed with inner peace those whose lives had experienced spiritual failure. No one minded that lunch had to be postponed an hour.

Time quickened its pace. The after-lunch panel of physicians and dentists answered questions on fluorinated water, Sabin polio vaccine, birth control, emotional disease and the Christian, and how he faces death. Dr. Paul Culbertson of Pasadena College, the panel moderator, expressed the positive conviction we all felt—the Christian has a physical and emotional and spiritual stability within him that gives him unexplained security and peace when passing through the experience of death.

The late afternoon relaxation of volleyball, Ping-pong, or a hike to the waterfalls, the ladies' tea, and the men's space-age film prepared us for the evening banquet, the skit by Santa Ana First Church, and finally the evening devotions and pictures of the Holy Land.

Sunday morning Bible study and morning worship wrought again personal introspection and confession of needs. The rows again became individual altars for those who faced their spiritual needs. Dinner was an hour late the second time.

As we wound our way down the mountain, it didn't seem as though we were descending, for our hearts and spirits had found a new spiritual plane on which to live. Our laymen's retreat wasn't ending—it had just begun. And for at least eighty of our number, there was a new relationship to God which had been sealed at an altar of prayer.

—DAVID L. MESSENGER, M.D., *Reporter*.

(See photograph on page 19.)

### Central Ohio District Preachers' Meeting

The severe blasts of a very wintry February could not quell the fervency of another Central Ohio District preachers' meeting.

Dr. Samuel Young and Dr. Mel-Thomas Rothwell, our guest speakers, had much to say and God helped them to say it. Anointed with "the spirit of wisdom," tempered in the slow-burning fires of experience, both men did masterful jobs. Such intellectual and spiritual leadership as God has given to our beloved Zion will be the strong bastion against her decline.

Our district superintendent, Dr. Harvey S. Galloway, skillfully guided the conference through its three days of meetings, and also conducted the twice-a-day devotional periods, using selected readings on redemption from the Book of Isaiah.

Deserving of mention also was the presence of Dr. and Mrs. Harold W. Reed and Rev. and Mrs. Donald Gibson of Olivet Nazarene College. They outlined the program which has been adopted by the school for the coming months. Rev. Dean Wessels spoke on the work of Ministerial Benevolence, and Mr. Elvin Hicks ably represented the Nazarene Publishing House.

There was a very good attendance of pastors, their wives, and many other visitors. Also notable were the typical Nazarene enthusiasm and fellowship among the brethren of this large district.

The success of such meetings depends

so largely upon the guiding hand of the entertaining pastor, and surely Brother and Sister Jefferson and their people left nothing undone in providing for the comforts of all. We are thankful to God for redemption's plan, for a live church and a vigorous district, for time and opportunity to work.—PAUL K. HAYMAN, *Reporter*.

### Northeastern Indiana District Preachers' Meeting

Pastors and wives from all over the Northeastern Indiana District gathered at the Winona Hotel, Winona Lake, Indiana, March 13 to 15, for their annual preachers' meeting. The setting and the arrangements, for all to be together in the same building for services, meals, and fellowship, made this gathering a very wonderful experience.

Our district superintendent, Dr. Paul Updike, led us in our sessions. Dr. and Mrs. Howard Hamlin keynoted the convention with a message and their pictures of Africa, which broadened our vision and increased our burden for foreign missions. Dr. V. H. Lewis, general superintendent, gave us rich food for thought in his messages and inspired our hearts.

All those present felt that this was an outstanding occasion, where we were on the mountaintop with our Lord and with our fellow workers in the Kingdom. We believe there are great days ahead for Northeastern Indiana. —C. L. RODDA *Reporter*.

## THE LOCAL CHURCHES

Evangelist George O. Cole writes: "In March, I held my second meeting since having the heart attack last October. The first meeting was in February at Mineral City, Ohio. God gave us a fine meeting, and I felt no effects whatever from the illness. I have several choice dates open in the spring and fall of next year, and will be glad to go as the Lord may lead. Write me, 413 E. Ohio Avenue, Sebring, Ohio."

Muncie, Indiana—First Church recently closed a week-end Sunday school convention with Dr. and Mrs. Kenneth Rice as special workers. The convention began at a banquet with ninety-one teachers, supervisors, and church school workers present. Workshops for all departments were held during the three-day convention. The workshops were educational and inspirational, for teachers and supervisors. Already we are well over our average for last year in Sunday school, now averaging five hundred for the year, and are raising the average for this year steadily each week. God is blessing First Church under the leadership of Pastor Arnold E. Woodcock, who has been given a four-year call, after having served here for six years. The church now plans for a new and larger sanctuary in 1964, thus giving increased educational facilities for our growing church and Sunday school.—JAMES H. ERRICKSON, *Minister of Education*.

Arcadia, Florida—Recently our church had a wonderful revival with Evangelist



Joseph Finger, preacher, and Dwight and Norma Jean Meredith and son Mark as the musicians and singers. Brother Finger is a Spirit-filled gospel preacher, and the Merediths are a blessing in the services. The church was well filled each night, and God gave many victories at the altar. The morning radio devotions blessed people throughout the city, and pastors and people from other churches co-operated beautifully. Three new members were added to the church.—JOHN V. FREDRICK, *Pastor*.

Falmouth, Michigan—Our church recently enjoyed a profitable Youth Week emphasis. A youth banquet, other correlated activities, plus special revival services with Rev. and Mrs. W. Dale Martin of Delta, Ohio, added greatly to the church. The singing of the Martins was inspirational, and Brother Martin's messages were simple, yet powerful and inspiring. On the closing day three young people joined the church by profession of faith. We give God praise for these blessings.—G. RAY REGLIN, *Pastor*.

Scottsdale, Arizona—The simultaneous revival effort in greater Phoenix was a real success for our church. Evangelist Ellis G. Blythe gave of his best, and the Lord came in blessing with the most fruitful revival of our five-year history. People obeyed the leadings of the Spirit; there were fifty seekers at the altar who prayed through to victory—some to be reclaimed, others to be converted, and some to settle definitely their need for the infilling of the Holy Spirit. The Lord saw our need for such a revival and we give Him praise. We greatly appreciated the Spirit-led messages of Evangelist Blythe.—WAYNE C. YOUNG, *Pastor*.

Evangelist and Mrs. W. M. McGuire report: "We have been humbled by the thoughtful, courteous, and generous care taken of us by our pastors and their people as we have traveled in Canada and the U.S.A. We are grateful for the privilege of laboring in the whitened harvest field. We thank God for His blessings and we have witnessed some real victories in souls praying through. Entering the field in January of '62, we have labored with twenty-six different congregations, and have been thrilled and encouraged by the manifestation of God's saving, sanctifying, and healing power. We have some open time in July and August, and would be glad to slate it for tent meetings, camp meetings, or conventions in the Midwest. Write us, 616 Louise Drive, Lakeland, Florida."

Pastor Leonard Hall reports: "Having organized and pastored the Calwa Church in Fresno, California, for six and one-half years, I received a unanimous vote to pastor our church in Shafter. After four months here I have just received a unanimous one-year recall vote. While working in Fresno we erected a new building for the Calwa Church and helped to establish that work. We have recently closed a fine revival meeting here in Shafter with

Evangelist and Mrs. Earl Williams. They are good, sincere workers, and God blessed with fifty-one souls praying through to victory at the altar."

Evangelist "Bob" Palmer writes: "Due to a change in my slate, I have an open date in April and also one in May. Will be glad to slate with churches of any size. Write me, 1320 Grandview Ave., Portsmouth, Ohio."

Daytona Beach, Florida—In February, First Church enjoyed one of the finest revivals of its history, with Rev. Fred Thomas as the evangelist. His preaching was outstanding, and the services were crowned with a camp meeting atmosphere. Approximately seventy people found help from God at the altar, and many of these victories were individuals for whom the church and people had been praying for many years. Our church is still reaping benefits from the revival fires.—J. PAUL HALL, *Pastor*.

Rev. J. W. South writes: "Due to a heart block we were forced to leave the field, as the doctor so advised and put me under a specialist's care. I felt that our evangelistic labors were over, but last January 9, while I was in prayer, God spoke and assured me of His healing power if I would obey His call to continue in the field. Upon return to the doctor for an examination, he found no trace of a heart block, and the scar is gone; we give praise to a wonderful Christ. We are entering the field May 1, and have some meetings slated for '63; still have some open dates for this year. We will be glad to carry the full program if desired. We will go anywhere for freewill offerings. Write us, 713 King Street, Gary, Indiana."

Monte Vista, Colorado—We rejoice to report that during our Youth Week emphasis in February, seventy-eight seekers found definite victory in God, despite the sub-zero temperatures. The pastor, Rev. Glen Anderson, served as evangelist, and we give God praise for the souls won in this meeting.—*Reporter*.

Evangelist Charles E. Haden writes: "Due to a cancellation, I have an open date, May 1 to 12, and shall be glad to slate this time as the Lord may lead. Write me, Box 245, Sacramento, Kentucky."

Derbyshire, Leeds, England—Recently our church had a very successful evangelistic campaign under the inspired ministry of Rev. J. W. Humble from the U.S.A. God proved His wonderful faithfulness and, from the first service, the presence of the Spirit was felt. There were seekers in each service, with a total of forty-two—a remarkable result considering that the average attendance was around thirty-five. Souls sought God for salvation or restoration, and then returned to seek entire sanctification. We surely appreciated Brother Humble's ministry, give God praise for His goodness, and the church moves forward with new zest.—DAVID C. COOKE, *Pastor*.

## CHURCH TREASURER:



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## THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for April 21:

### The Basis of God's Call to Holiness

SCRIPTURE: Matthew 5:48; Luke 1:67-75; Ephesians 1:3-4; I Peter 1:15-16 (Printed: Same)

GOLDEN TEXT: *As he which hath called you is holy, so be ye holy in all manner of conversation [living] (I Peter 1:15).*

Today's lesson has three distinct divisions: the character of God, the call of God, and the children of God. Let us say at the outset that the basis of God's purpose to make man holy is His own holy character.

Many people believe in God's existence but are not so sure of His character. (This was Job's problem.) They judge Him by observing both good and evil in life, attributing both to God, and coming up with a picture that is self-contradictory. They see Him as both loving and revengeful, egoistic and altruistic, the Author of both good and evil. But this is because they judge God in terms of human nature. While man was made in the image of God, it does not follow that God exists in the image of man.

Perhaps this means that one thing we can be sure of is that God is unlike man. Judged by our knowledge of man, this is so. The fact is that we know very little about God. The prophecy of Isaiah gives us a fleeting picture of God in His holiness (chapter 6), and a marvelous essay on the contrast between God and idols (chapter 40). In Jesus, God is revealed in His highest and purest revelation—in Him who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26).

But it must be said that the one who becomes fully informed on all the revelations of God in Holy Writ still knows Him but in part. God can be known



only in personal experience, as one responds to the revelation or the call of God. "Be ye holy; for I am holy" is both the revelation of God's character and His call to men. The "Be ye holy" becomes the "Let there be light" of a new creation; it becomes the "Be thou clean" which Jesus spoke to the leper; the "Come out of the man, thou unclean spirit" spoken to the demoniac in the tombs; the "Arise" pronounced over the dead body of Jairus' daughter; the "Come forth" which Jesus cried into the tomb of Lazarus.

"Be ye holy" is directed not so much to man's mind as to his sinful condition. This can be seen when contrasted with Jesus' "Ye must be born again" to Nicodemus. The instruction brought a response, a question, but no more. If Jesus could have said (on the basis of Nicodemus' openheartedness), "Be ye born again," how different would have been the life of this "secret disciple"! God's call is always God's enablement. As love begets love and encompasses the life of the beloved—as wire becomes charged with electric current on contact—as the good earth is made alive by sun and rain—so is the man who has experienced the call of God to holiness.

Thus do men become the children of God. And the call remains as a force which propels, the Spirit which permeates. The true child of God has been captivated by God's call, charmed by His only character, transformed at His command, and exalted to a plane of living where the pull of holiness is stronger than the drag of the world.

## Announcements

### WEDDING BELLS

—Miss Muriel Faye Harris of Cleburne and David Clay Knox of Denton, Texas, were united in marriage on February 2 at the Cleburne Church of the Nazarene, with Rev. D. A. Lambert officiating.

### BORN

—to Rev. and Mrs. James C. Langford of Gilmer, Texas, a daughter, Cessala Danea, on March 6.

—to Gerald and Carolyn (McCain) Hale of Fort Worth, Texas, a son, Stephen Lawrence, on February 8.

—to Rev. Arland and Wilma (Berry) Gould of Danville, Illinois, a daughter, Linda Rebecca, on February 4.

—to Rev. Robert E. and Ida (Hatlestad) Hollinger of Reno, Nevada, a daughter, Lenita Joyce, on February 3.

—to Mr. and Mrs. V. T. Williams of Reno, Nevada, a daughter, Lisa Dolly May, on January 24.

### ADOPTED

—by Mr. and Mrs. Earl L. Skinner of Columbus, Ohio, a boy, named Kirk Ellis; he was born March 1.

### SPECIAL PRAYER IS REQUESTED

—by a Christian reader in Ohio for her brother, seriously ill with lung trouble, which doctors are unable to cure, that he may be saved, also that God will heal him if it be His will.

## Directories

### GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo  
Kansas City 31, Missouri  
District Assembly Schedules for 1963

### HARDY C. POWERS:

Central California . . . . . May 1 and 2  
Abilene . . . . . May 8 and 9  
Alabama . . . . . May 15 and 16  
Florida . . . . . May 20 and 21  
Nevada-Utah . . . . . June 12 and 13  
Southwestern Ohio . . . . . July 3 and 4  
Chicago Central . . . . . July 18 and 19  
Northwest Oklahoma . . . . . July 24 and 25  
Kansas . . . . . July 31 to August 2  
Northwestern Illinois . . . . . August 15 and 16

Minnesota . . . . . August 29 and 30  
Joplin . . . . . September 18 and 19  
North Arkansas . . . . . September 25 and 26

### G. B. WILLIAMSON:

Washington . . . . . May 1 and 2  
Philadelphia . . . . . May 8 and 9  
Los Angeles . . . . . May 15 to 17  
Rocky Mountain . . . . . June 6 and 7  
New England . . . . . June 19 and 20  
Maine . . . . . June 26 and 27  
Michigan . . . . . July 10 to 12  
Eastern Michigan . . . . . July 17 and 18  
Eastern Kentucky . . . . . July 24 and 25  
Dallas . . . . . August 1 and 2  
Wisconsin . . . . . August 8 and 9  
Tennessee . . . . . August 21 and 22  
Louisiana . . . . . August 28 and 29

### SAMUEL YOUNG:

Northwest . . . . . May 1 and 2  
Idaho-Oregon . . . . . May 9 and 10  
Southern California . . . . . May 22 and 23  
Canada Central . . . . . June 27 and 28  
Northwestern Ohio . . . . . July 10 and 11  
Pittsburgh . . . . . July 18 and 19  
Illinois . . . . . July 24 and 25  
Virginia . . . . . August 8 and 9  
Missouri . . . . . August 15 and 16  
Northwest Indiana . . . . . August 21 and 22  
South Carolina . . . . . September 11 and 12  
New York . . . . . September 27 and 28

### D. I. VANDERPOOL:

Sacramento . . . . . May 1 and 2  
Northern California . . . . . May 8 and 9  
Arizona . . . . . May 22 and 23  
New Mexico . . . . . May 29 and 30  
Northeast Oklahoma . . . . . June 19 and 20  
Nebraska . . . . . June 27 and 28  
Gulf Central . . . . . July 12 and 13  
Colorado . . . . . July 18 and 19  
Iowa . . . . . August 7 and 8  
Southeast Oklahoma . . . . . September 4 and 5  
South Arkansas . . . . . September 18 and 19

### HUGH C. BENNER:

Mississippi . . . . . May 1 and 2  
British Isles North . . . . . May 25 to 28  
British Isles South . . . . . June 1 to 4  
Canada Atlantic . . . . . June 20 and 21  
Albany . . . . . June 26 and 27  
Canada West . . . . . July 5 and 6  
Oregon Pacific . . . . . July 17 to 19  
Akron . . . . . July 31 and Aug. 1  
Southwest Indiana . . . . . August 8 and 9  
Houston . . . . . August 21 and 22  
Georgia . . . . . September 11 and 12  
North Carolina . . . . . September 18 and 19  
Southwest Oklahoma . . . . . September 25 and 26

### V. H. LEWIS:

San Antonio . . . . . May 1 and 2  
Washington Pacific . . . . . May 15 and 16  
Canada Pacific . . . . . May 23 and 24  
Alaska . . . . . May 30 and 31  
South Dakota . . . . . June 19 and 20  
North Dakota . . . . . June 27 and 28  
West Virginia . . . . . July 4 to 6  
Northeastern Indiana . . . . . July 10 to 12  
Central Ohio . . . . . July 17 to 19  
East Tennessee . . . . . July 25 and 26  
Kentucky . . . . . August 8 and 9  
Indianapolis . . . . . August 21 and 22  
Kansas City . . . . . August 28 and 29

## District Assembly Information

**CENTRAL CALIFORNIA**, May 1 and 2, at First Presbyterian Church, Calaveras and M Sts., Fresno. Rev. Ira L. True, Jr., 145 S. Jackson, entertaining pastor. General Superintendent Powers. (N.F.M.S. convention, April 30; N.Y.P.S. convention, May 3.)

**MISSISSIPPI**, May 1 and 2, at First Church, 603 W. Silas Brown, Jackson. Rev. Ford Boone pastor. General Superintendent Benner. (Church Schools convention, April 29; N.F.M.S. convention, April 30.)

**NORTHWEST**, May 1 and 2, at First Church, N. Second and B Sts., Yakima, Washington. Rev. Duane E. Muth, pastor. General Superintendent Young. (N.F.M.S. convention, April 29.)

**SACRAMENTO**, May 1 and 2, at Arden Church, 3337 Arden Way, Sacramento. Rev. Donald C. Moore, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, April 30; N.Y.P.S. convention, April 26.)

**SAN ANTONIO**, May 1 and 2, at First Church, 1416 W. Woodlawn, San Antonio, Texas. Rev. Odell Brown, pastor. General Superintendent Lewis. (N.Y.P.S. convention, April 29; N.F.M.S. convention, April 30.)

**WASHINGTON**, May 1 and 2, at First Church, 4301 Woodridge Road, Baltimore, Maryland. Rev.

Jack Lee, pastor. General Superintendent Williamson.

## Deaths

### REV. WM. H. PHILLIPS

William Hayes Phillips was born July 23, 1879, in Coshocton, Ohio, and died January 27, 1963, in Oklahoma City, Oklahoma. He was a radiant and triumphant Christian, inspiring many people with his victorious outlook in every circumstance of life. His witness to entire sanctification was clear and ringing to the end. He will be remembered by many for his soldier-like qualities as a Christian. He was ordained in the Church of the Nazarene in 1910. He served pastorates in New Mexico, Texas, and Oklahoma, labored for a period as an evangelist, served four years as president of Central Nazarene College, Hamlin, Texas, and four years as superintendent of the San Antonio District. Retiring from the active ministry, he was a member of the Pennsylvania Avenue Church in Oklahoma City, where he was a great blessing to both young and old. He is survived by his wife, Elizabeth, now of Sweetwater, Texas, who is also a Nazarene elder; and two daughters: Ellen Langford, of Los Alamitos, California; and Edith Johnson, of Sweetwater. Funeral service was conducted in the Pennsylvania Avenue Church by his pastor, Rev. Marvin E. Powers, assisted by Rev. W. T. Johnson, Dr. Remiss Rehfeldt, and Dr. Gene Phillips. Burial was in the Bethany cemetery, Bethany, Oklahoma.

### REV. GEORGE F. HARPER

George F. Harper was born April 15, 1889, in Arkansas City, Kansas, and died February 11, 1963, in Meade, Kansas, after a long illness. He was an ordained Nazarene elder, member of the Kansas District. His wife, the former Bessie Drybread, was at his bedside as he went peacefully to be with the Lord, whom he loved and served. He was converted at Hutchinson, Kansas, in October of 1912. Besides the widow, he is survived by three daughters: Ruth, wife of Rev. Roy Green of Corvallis, Oregon; Mary, of Boston, Massachusetts; Martha, wife of Kenneth Walker of Fowler, Kansas; and four sons: John W., of Sylvia, Kansas; Joseph B., of Denver, Colorado; Rev. Paul, of Palco, Kansas; and Mark D., of Kirwin. Funeral service was conducted by his pastor, Rev. Harold McKellins, at the Meade church, assisted by Rev. Ga'en Hinshaw, pastor of the Quaker church in Fowler. Burial was in the Fowler cemetery.

### REV. ARLIE D. GOODWIN

Archie Dawson Goodwin was born in Morehead, Kentucky, May 17, 1902, and died February 7, 1963, in a hospital in Louisville, Kentucky. He was converted and sanctified at an early age and soon thereafter entered the ministry. About twenty years ago he united with the Church of the Nazarene. Since then he pastored churches in Halde-man, Cumberland, Carthage, Louisville Greenwood, Fulton, and Elkton, until forced to retire in 1961 because of ill health. He is survived by his wife, Minnie Dunaway Goodwin; two daughters, Mahala Thomas and Eulaleh Lamb; and one son, Arlie Dawson, Jr.; also by two sisters and six brothers. Funeral service was conducted at the Greenwood Church of the Nazarene with the pastor, Rev. Aaron Bess, and the district superintendent, Rev. Dallas Baggett, officiating. Ministerial brethren from nearby churches served as the pallbearers. Burial was in Louisville Memorial Gardens.

### REV. WM. T. MASON

William Thomas Mason was born June 18, 1886, at Lodi, Missouri, and died February 28 at his home in Lexington, Kentucky. He was converted at the age of twenty, and later called to the ministry. He was ordained in the Church of the Nazarene by Dr. P. F. Breece in 1914. He pastored churches in Colorado, Missouri, Kentucky, Tennessee; also was an active evangelist for many years, and an organizer and builder of many churches. Many people were saved and sanctified under his Spirit-filled ministry. He was married to Augusta Gill Pate in 1911; she died in 1941. He is survived by his wife, Margaret, of Lexington; one stepson, James A. Pate, of Nashville, Tennessee; and three sisters: Mrs. Ida Lovelace, of Flat River; Mrs. Ralph Ward of Des Arc; and Mrs. Martha Bennett, of Lodi, Missouri.

### REV. L. R. BLACKMAN

Leonard Riley Blackman was born August 12, 1872, at Wellsville, New York, and died January 23, 1963, at Portland, Oregon. He was ordained to the Nazarene ministry in 1902. He pastored two churches in Michigan, then came to Oregon in 1905, where he pastored at Forest Grove and Portland Seilwood; at Troy and Boise, Idaho; and Tyler and Colfax in Washington. He was a victorious, optimistic saint. His influential life was a blessing to his home church (Portland Brentwood) and to the holiness people in Portland. He is survived by his wife, Bernice; a sister, Mrs. Nellie May Brooks; a stepdaughter, Mrs. Hazel Graham; and two stepsons, Meredith and Donald Kelso. Funeral service was conducted by his pastor, Rev. Noble E. Berryhill, with interment at Lincoln Memorial Park Cemetery, Portland.



### New Y.F.C. President

Dr. Carl J. Bihl was elected president of Youth for Christ International at the organization's midwinter convention in Denver, Colorado.

Dr. Bihl has been the vice-president of National Development since 1955, and served on the headquarters' staff for four years previous to that. He joined Youth for Christ in 1949 as director of the work in Toledo, Ohio.

### Graham Leaves Hospital; Cancer Test "Negative"

HONOLULU, HAWAII (EP)—Evangelist Billy Graham was discharged from St. Francis Hospital here after undergoing five days of tests for an intestinal infection.

Dr. K. C. Chang said the American evangelist was suffering from enterocolitis, an inflammation of the large and small intestines. He also declared that Graham definitely does not have cancer. (Tests for malignancy apparently were made to squelch widespread rumors that the evangelist is suffering from the disease.)

### Missionaries Slain in Vietnam

SAIGON, VIETNAM (EP)—Two members of the Wycliffe Bible Translators were slain in South Vietnam by Viet Cong guerrillas on March 4. Shot down before the eyes of their wives and children without apparent reason or provocation were Translators Elwood Jacobsen, a native of Foreston, Minnesota; and Gaspar Makil, Wycliffe's Filipino member.

Also killed at the Viet Cong roadblock sixty-six miles northeast of Saigon on the Dalat highway was a Vietnamese driver from another vehicle. One of Makil's four-month-old twins, Janie, and his three-year-old son, Thomas, were seriously wounded by the burst of gunfire; Janie died the following day.

The Wycliffe party of nine, comprising the Jacobsen and Makil families, was traveling by Land Rover in a convoy of some thirty vehicles stopped by the guerrilla roadblock. When the roadblock was encountered, instructions to stop and leave the vehicle were obeyed. Although lectures or robbery might be expected, there was no provocation which might be expected to generate violence.

### President Firmly Backs Church-State Separation in Foreign Aid Programs

WASHINGTON, D.C. (CNS)—President John F. Kennedy, in a move to preserve constitutional provisions for the separation of church and state in foreign-aid programs, has directed the heads of the Peace Corps and Alliance for Progress to make every effort to conform their activities to the constitutional principles which they are pledged to sup-

# the Answer corner

Conducted by W. T. PURKISER, Editor

**Is it ethical for a former pastor not only to keep close contact with the members of his former congregation, but actually to make about one trip a month to visit?**

It is not, and there are very few who would be guilty of such a breach of ministerial ethics. The people of the former congregation now have another pastor. They will naturally love their

former shepherd, and will be interested in his success in his new charge. But neither he nor they are justified in trying to hold on to the old relationship.

**I recently read an interpretation of Matthew 13:45-46 saying that the merchant is Christ Jesus, and the pearl is the Church. He says, "The sinner does not sell all he has to obtain salvation, for it was purchased by another. Would you care to give your opinion?"**

The verses read: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Verse 44 gives the parallel illustration of the treasure hid in the field.

I would favor the more traditional interpretation, that the merchant is the sinner who gives all his human merit and achievement in return for the precious pearl of salvation, although certainly it is true that Christ literally gave His all to purchase salvation for

His people with His own blood.

However, the point of both parables appears not to be the commercial transaction in which a person pays for something he gets, but the willingness one ought to have to give everything in return for that which is worth so much more than he gave for it. Really, I get a little tired at times with folks who talk about what they "had to give up" for Christ. So far as I'm concerned, what I received is worth so much more than anything I gave up that it's been the biggest bargain of my life.

**Could a person continue to be a member of the Church of the Nazarene and hold to the Adventist doctrine of conditional immortality?**

Not consistently. Article XII of our Articles of Faith (1960 *Manual*, pages 30-31) reads:

"We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"We believe in future judgment in which every man shall appear before God to be judged according to his deeds in this life."

"We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell."

Every person who joins the Church of the Nazarene also publicly affirms his belief "that the finally impenitent are hopelessly and eternally lost" ("Agreed Statement of Belief," *Manual*, p. 33). It is my strong conviction that both of these statements are thoroughly Biblical in both spirit and statement.

**Many have asked about Acts 2:38. Does this mean the people received two experiences at once?**

The verse reads: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Admittedly, the time sequence is not too clear in the King James Version. However, the forgiveness of sins comes after repentance and before baptism. Then the gift of the Holy Spirit in

His sanctifying fullness may be received. Jesus makes this clear in John 14:17 when He says concerning the sanctifying Spirit, "Whom the world cannot receive."

I like Moffatt's translation of this verse in Acts 2: "Repent," said Peter, "let each of you be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the Holy Spirit" (Italics mine).

President and Congress make certain that these two agencies do not violate the Constitution in their foreign-aid program.





1 As part of the denomination-wide emphasis on Cradle Roll, the new Shawnee, Kansas, Church of the Nazarene honored month-old Joy Lynn Burtzloff, daughter of Mr. and Mrs. Roger Burtzloff of Shawnee. Left to right are Russell White, Sunday school superintendent; Cradle Roll supervisor, Mrs. Roy Yoessel; Mrs. Burtzloff and Joy Lynn; and Pastor Clarence Kinzler.



2 Benson Memorial Church of the Nazarene, Nashville, Tennessee, recently dedicated its new church building, consisting of a sanctuary on the left which will seat 150 persons, and an educational unit on the right with six classrooms, church office, and rest rooms. Wallace Churcher, Nazarene layman, was the contractor for the structure, with the total property valued at \$35,000. Dr. C. E. Shumake, district superintendent, and Dr. W. T. Purkiser, *Herald* editor, participated in the service. Rev. William Strickland is the pastor.



3 A striking display of the pen drawings of the men who have served as general superintendents of the Church of the Nazarene. Pastor Alvin Maule placed the prints in a large frame for display in the hallway of First Church of the Nazarene, Albuquerque, New Mexico. The original drawings were made by *Herald* Art Director Dave Lawlor, and have been printed in attractive folio form suitable for framing.

4 Dr. Howard Hamlin, Nazarene neurosurgeon of Chicago, Illinois, and recent missionary appointee, addresses the group gathered for the annual laymen's retreat on the Southern California District. The retreat was held at Forest Home Christian Conference Grounds in the San Bernardino Mountains. Although the retreat was inspirational in purpose, about eighty found spiritual victory through the



News  
in  
Picture



manifest presence of the Holy Spirit throughout. See write-up under "District Activities."

5 A platform scene during the recent Indoor Holiness Camp Meeting in Topeka, Kansas. Dr. Edward Lawlor was the special speaker with Calvin and Marjorie Jantz and Daughter Carolyn in charge of the music. More than 100 bowed at the altar of prayer seeking spiritual help during the campaign. Attendance was excellent, with much interest created in the city.





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## The Youngest Mother . . .

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DE LUXE EDITION 104 extra pages of pictures and stories. Boxed \$6.50

## The Oldest Mother . . .

### "Home, Sweet Home" PLANTER

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M-1218 \$2.25

### Illuminated Scroll-Frame Picture

Sallman's "Head of Christ" mounted in scroll-style, gold-bronze, metal frame. Small bulb at top sheds soft glow across picture. Switch at bottom. Cord included. Size 10 1/2 x 12". Boxed. (WA)

P-6350 \$6.95

## The Mother

### with the Most Children . . .

#### Paul Orjala Plays

L.P. RECORD

A missionary to Haiti and accomplished pianist plays some of his own arrangements. Included in the 10 selections is dual recording giving effect of organ-piano duet and song by Ray Moore. 33 1/3-rpm, 12-inch. (NZ)

L-300 \$2.98

### The Lord's Supper PICTURE

A magnificent interpretation of the last meal Christ had with His disciples. Intense color, realistic setting, gold, beveled frame add to its impact. "Oil-tone" process gives appearance of an original. 14 1/2 x 19 1/2". (AU)

P-1217 \$6.00

## Every Mother . . .

### Flower Ball-point Pen

A novel recognition. Quality ball-point, with green plastic barrel imprinted, "Church of the Nazarene." At top is a beautiful, scented flower such as a carnation, rose, orchid, so natural it looks real. 5" long. Comes in a container of twenty-four, making a most colorful array for presentation!

PE-496 25c; 24 for \$4.95



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