

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

CHURCH OF THE NAZARENE
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January 9, 1963

CALLING for RECRUITS

MEN SIT in midnight darkness—no silvery moon to bring a beam of light—no twinkling stars in the distance—every light has been snuffed out. The night of sin has come! The hope of morning is gone! Christ alone is the light that can transform their awful night into glorious day. Who will carry that light? “Here am I; send me.”

What is this I see? Sentenced men languish behind doors that are locked—walls that are thick—and bars that are strong. No appeal possible—no reprieve in sight. Human help is exhausted. New Year’s vows are of no avail. They weep without tears and sigh without hope. Who will bear the news of a snow-white pardon now offered them? Who will tell them of the world’s Emancipator that tasted death for every man? “Here am I; send me.”

The fury of the storm rages—homes and lives are driven toward the rocks. The pull on the oars is futile. No human hand can stop or turn the storm—the loss of all seems inevitable.

There is One whose voice the wind and waves obey. He moves through the wildest storms. Who will swing the light or lift a voice that will guide Him to those on the edge of eternal ruin? “Here am I; send me.”

The whole world is sick. Head, heart, and hands burn with the plague of sin. With fevered brows and parched tongue, men moan and die for lack of water. Springing wells, flowing rivers, and floods are not far away. Channels deep and clean through which living waters can flow are the world’s need. Here am I. Cleanse me, bury me, use me.

Hundreds of young people, graduating from high school and entering college, have a love for the Kingdom and desire to invest their lives to bring Christ to the peoples of earth who sit



in darkness of sin, languish in its bondage, ride its stormy waves, or burn with its fever.

These young people are now saying to the Church, “Use me, send me!” as a light bearer, a message bearer, a warning signal, or a clean channel! My responsibility to Christ and to a sin-blighted world drives me to a faithful stewardship of my all.

EDITORIALS

By W. T. PURKISER

The Root and the Fruit

There are two extreme views of the Christian life. Each is true in part. Each is false in part. While they belong together, they are often separated. When this happens, the partial truth becomes an entire error.

There is the view that the Christian life is a matter of doing. It is a verb—an outer performance, a system of ethics, a manner of life. The opposite extreme is that the Christian life is a matter of being. It is a noun—an inner state, a heart attitude, with little direct bearing upon the life.

IN MANY WAYS, the Bible makes it plain that each of these extremes, taken alone, is wrong. One of these is the statement of Jesus in John 15:1 and 5, "I am the true vine"; "I am the vine; ye are the branches." A truly Christian life is like that of a branch, partaking inwardly of the nature of the True Vine, and outwardly bearing its fruit. Either without the other is as impossible as the flight of a bird with one wing, or rowing a boat with one oar. There must be both inner experience and outer life if our religion is to come up to that here described by our Lord.

Christ says two things with regard to the inner or subjective side of the spiritual life. It requires a vital, living connection with the True Vine. It is "every branch in me" that bears fruit. The fruit does not make the life of the branch. Good moral conduct will never produce Christian experience. There must be a vital and real connection with the True Vine, Jesus Christ. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

AT THIS POINT lies the fundamental error of those who would educate or train the young into Christianity by cultivating the grace of Christian character. We have no spiritual life in us naturally, and no amount of education can bring out of the nature of man what is not there.

This fact Jesus clearly showed to Nicodemus as they talked together about the new birth. Nicodemus said, "It is impossible for a person to start life anew by being reborn physically. He cannot begin again as a little child." But Jesus replied that, even if it were possible, it would do no good.

For that which is born of the flesh is flesh still. To have spiritual life, one must be born of the Spirit of God. Christians are never made; they are born—brought into spiritual life by a rebirth of spirit.

Here is Christ's answer to the human predicament. What we must have is not reformation, but regeneration; not a new leaf, but a new life; not the outward form of godliness, but the power thereof; not information about Jesus, but Christ within, "the hope of glory." Philosophy says, "Think again"; sociology says, "Work again"; education says, "Learn again"; sectarianism says, "Join again"; creedalism says, "Believe again"; but Jesus Christ says, "Be born again."

NOT ONLY is the spiritual life dependent upon this connection with Christ in vital union with the True Vine—it also depends upon cleansing by Christ. Connection with Christ precedes everything else in the spiritual order. But cleansing by Christ must follow if God's purpose is to be fully realized.

Jesus makes it unmistakably clear that there are only two things which can happen to a branch. It is either cleansed or cut off. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).

It is God's purpose to cleanse the branch, that it may bring forth more fruit. It is interesting to notice what enters into the believer's cleansing. First, there is the Word. "Now ye are clean through the word which I have spoken unto you" (John 15:3). "Sanctify them through thy truth: thy word is truth" (John 17:17).

Second, we are not only cleansed *through* the Word, but *by* the blood of Christ. We read in I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Third, the believer's cleansing is *in* the Spirit. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Romans 8:9). As the incoming tide lifts the grounded ship off the mud flats into its own fullness, so the incoming of the sanctifying Spirit lifts the soul from the realm of the flesh into the realm of the Spirit. Here

The Cover . . .

The Manchester, Connecticut, Church of the Nazarene was dedicated in September, 1958, by Dr. Samuel Young. This New England colonial church is of masonry construction with brick exterior and block interior. The sanctuary is furnished with natural oak pews with white ends, and with the balcony seats 450. In the background of the pulpit is a six-foot, circular, stained-glass Gethsemane picture illuminated with floodlights. On the main floor there is a chapel seating 100 which may be used for prayer meetings, adult Sunday school assemblies, young people's services, funerals, and weddings. An auditorium on the lower level will accommodate 200. A total of 25 classrooms are provided in the church and educational units.

we have cleansing *through* the Word, *by* the Blood, and *in* the Spirit.

What we are, then—the *being* side of our faith—means two things, connection with Christ and cleansing by Christ.

BUT THERE is more, much more. For the crucial test of the reality of that inner life is the test of bearing fruit. "By their fruits ye shall know them." The proof of the pudding is still in the eating. The life in the branch exists only for the fruit.

That the life necessarily precedes the fruit does not mean that it can continue without producing fruit. As a lake without an outlet, so is the Christian profession without the outflow of spiritual life and service. It is just as simple and basic as that: "Every branch in me that beareth not fruit he taketh away."

In the Bible, fruit customarily means two things. It stands for those graces and attitudes that mark the sanctified life known as "the fruit of the Spirit." These are love, joy, peace, long-suffering or patience and forbearance, gentleness or kindness, goodness or benevolence, faith or faithfulness, meekness or humility, and temperance or self-restraint and self-control (Galatians 5:22-23).

There is a sense in which all these graces are the manifestation of divine love made perfect. Joy is love in agitation; peace is love in repose; long-suffering is love under trial; gentleness is love through opposition; goodness is love active; faithfulness is love in discouraging circumstances; meekness is love bearing persecution; and temperance is love in control of every appetite and passion, bringing all the life into harmony with the Word and will of God.

BUT FRUIT also means producing in kind. It is through the fruit that the plant reproduces itself, for the fruit bears the seed. Fruit in this sense is

the issue of life in unselfish, devoted service to God and man.

There is always sin in a barren life. A very happy and successful Christian layman was asked the secret of his victory in the spiritual life. His reply was, "When I was called into the vineyard of the Lord, I saw that I was not there to eat grapes but to hoe." And so it is with us all. We must have deep roots in the grace and power of God, and be fruitful to His glory.

The American public spends more on food for cats and dogs—or chewing gum—than it gives for foreign missions. The totals for 1961 were as follows: \$325 million for dog and cat food; \$304 million for chewing gum; \$5 billion for tobacco; \$10,500,000,000 for alcoholic beverages; \$2 billion for travel; \$76 million for lipstick; and \$16 billion for amusements. The grand total of all money given to foreign missions last year by all Protestant churches in the U.S. was \$145,152,092—less than one dollar per person.—Selected.

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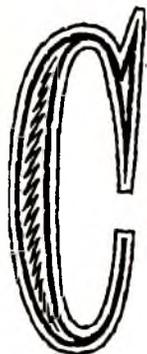
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THE REWARD FOR FOLLOWING CHRIST



by
DELMAR STALTER
Pastor, New Haven, Indiana

FOLLOWING CHRIST has never been, nor is it now, always easy. Difficulties help to make our faith stronger. In each difficulty we demonstrate God's enabling grace.

What are these difficulties? Sometimes unsaved people pounce in fury upon the unwary Christian. Backsliders, bitter against God, vengefully slay the faithful. Even an unthinking fellow Christian can deeply wound his fellow.

Difficulties are posed by national stresses, war scares, atomic explosions, and "state religions" which refuse others liberty in worship.

As difficult to really come to grips with as these things are, an even more elusive enemy lurks within man—himself. Few of us really understand ourselves. But in order sympathetically to lead men to Christ, we must gain some understanding of how we "tick." Then, it is difficult at best fully to understand our place in the Church, and the mission of the Church. Only real determination and sincerity can bring us to understand rightly the basis of missions, stewardship, and personal responsibility.

If the Christian way appears to be difficult, it nevertheless is worth the struggle. As the soon return of Christ beckons us on, so the end of the struggle nears. With the ending of this difficult time will begin a new Kingdom, one established in righteousness. This glorious One that has received our love, whose word we have obeyed and about whom we have often testified, will crown redemption with great glory. Soon, triumphant and faithful Christians will rise to meet Christ in the air, to be with Him forever. The rapture of believers will fully verify their testimony! It will be evident that truth was in the Church.

Every sincere Christian desires to be counted

worthy to stand in Christ's presence. We long for that hour, and it is even now at hand. The Christian's way is glorious. But the way of the sinner is tragic; the way of the transgressor is hard. Much tribulation will be the lot of the unsaved.

While we are rapturously resting in Christ's presence, His angels shall be taking fiery vengeance upon this world. Two classes of people will feel this vengeance: those who do not *know* God and those who will not *obey* God.

The need of our world cannot be lightly set aside. In the Church is a supply of grace that is sorely needed by the world's millions. They need this message of Christ. No one has told them about Him. Is that our fault? It is! We must do more, and do it far more desperately than we are, if we are to save our world.

Wicked and unsaved men in the hour of tribulation will be pleading for the rocks to hide them from the wrath of the Lamb. They will neither love Jesus nor serve Him. His presence serves only to shame and condemn them. They chose to continue in sin! For them, even the recesses of hell will be a welcome escape from His searching eyes. They shall be banished from the Lord, banished to

Rich Triumph

*To find rich triumph for my soul,
I must not seek a firm control
Of money in the bank, or things
That can take flight like gulls on wings.
To find rich triumph I must go
To my Gethsemane and know
The victory of God's own Son,
Who said, "Thy will, not Mine, be done."
Oh, power is not in mastery—
But in God's firm control of me.*

By **BERNIECE AYERS HALL**

a place where there is no good, no love, and no righteousness. It is the only place where they shall find rest, and that "rest" is only from God's presence.

What regrets will be theirs! Their consciences were scared as the gospel demands were ignored. Their hearts were hardened as they turned the loving, tender Christ aside. They could have been saved, but were not!

With every newspaper headline accenting—yea, heralding—the nearness of Christ's return, how fervent we should be! The time for the culmination of prophecy is at hand. The big event now is Christ's return for His Church. Do you know Christ as your Redeemer? Christians are longing and praying for His return. It is their privilege today to live for Christ!

HOME AND FAMILY LIFE FEATURE

OUT at Home Plate!

By **MILO ARNOLD**

Pastor, Richland, Washington



WHAT A DISAPPOINTMENT Joe Brown had! In the big game of life he was safe on first with a line drive for a great career. He made a fine play as a public figure and was cheered at second base. He watched his opportunities and tended to business and went into third base standing up as a financial success.

Obviously Joe had things made. The crowd was cheering him, his teammates admired him, and the boys peeping through the knotholes were betting on him. Everybody was impressed by him—and then by a careless play he was out at home plate.

Joe and Mary met at college and dated during their junior and senior years. They were a dream couple and married right after graduation. They had good looks, attractive personalities, good family background, and were both devout Christians. He quickly landed a good job in a substantial firm and made a place for himself.

They rented a small apartment until he earned a raise, then started buying a beautiful house. Mary was a grand wife. She managed well, worked hard, kept a lovely home, and boosted Joe incessantly. During the first six years they had two baby boys and one girl, and life was really an adventure in fulfillment.

Joe was a climber. He loved his work and wanted to get ahead. He worked nights and worked overtime. Soon he was working on Sundays more and more. He bought into the firm and in fifteen years he was the manager. He was asked to serve on various community boards and committees and his picture often appeared in the papers. He was buying fine things for Mary and the children, driving a nice car, and being very, very busy.

It is funny how a storm can come upon you unnoticed when you are engrossed in your work. Joe thought little of it when sometimes he came home and Mary seemed to have been crying. He couldn't figure out anything she wanted that he didn't buy for her. His secretary had remarked occasionally of late that Mary had seemed upset when he had her call to say that he would have to work late at the office.

Mary was a peach, but lately she was edgy and got on his nerves more and more. He wished they

could all take a vacation, but he couldn't get off. Finally, he had her and the children go and spend three weeks with her folks, hoping she would get some rest.

He really missed her and "the kids" during those three weeks, and when he met them at the place he could hardly contain his happiness. He took them all out to the finest eating place for a lovely dinner. He was oozing with pride as he introduced Mary to his banker; she was still the prettiest woman in town. His children were mannerly and well groomed. She was surely a wonderful mother to them.

The next week Mary planned a special dinner, telling him two days ahead that it would be a big affair. It was just for them—no guests. She fixed the table with the finest linens, silver, and china and prepared a meal fit for a king. However, at the last minute he was really disappointed when a big business executive came and tied him up with an important deal. He had to have his secretary call home and tell them to go ahead and eat. He was afraid Mary might be upset, but she would just have to learn that he was a busy person.

One night, weeks later, Joe came home, dog-tired and very late. He had closed some big deals and it had been a terrific day. He slipped quietly into the house lest he waken the family, knowing that they would all have been in bed long ago. In the bedroom he and Mary had shared all those years he turned on the night light, eager to see her beautiful face nested in the pillow. She was the most beautiful woman in the world.

Suddenly as the light hunted the pillow out of the darkness he stood frozen. Mary was not there. Instead, on his pillow was a note saying she had gone and taken the children. She would be suing for divorce. Her lawyer would be seeing him soon. She just couldn't stand any longer being only his housekeeper.

Joe reeled and sat down on the bed, holding the piece of dry paper in his hands. Who did Mary think she was? She could not do this to him! He got up and went to the bedrooms of the children, where he used to go and tuck them in and hear their prayers, but the beds were empty tonight. How could they do this to him? He had given

them everything. He had already set up funds for their college educations. He had humored their every wish. What did they expect? What did Mary expect?

He came and stood again at the bed which had been Mary's and his, and deep in him there dawned the truth of what she had wanted and he had not given her. She had wanted him and he had given her his pocketbook. She wanted love and companionship and living and romancing and laughter. She wanted things which could not be bought with his checkbook. He pulled out his billfold and looked at its fine cutwork and engravings. It was a cold, dead thing now. Mary had gotten the finest one she could buy for his birthday.

He had seen other fellows go through this, but never dreamed that it could happen to him. He knew the rest of the story. There would be the papers served on him by the sheriff. There would be the cold, terse item in the paper; there would be the trial and the unkind words and the settlement. There would be the dissipation of his empire of ashes. Everything he had built would be gutted by the flames now.

The house was terribly empty and stiflingly quiet. He didn't need to walk softly, for there was nobody there to waken. He could cry and nobody would worry about it. He was lonesome, but he would get a lot more lonesome in the years ahead. He just had to see Mary and "the kids" tonight—but he couldn't for they were not his now! All he had left was a memory of what had once been his.

Joe Brown had known that if a business was to prosper it had to be tended to, but it never dawned upon him that a home, too, could not be a success unless it was tended to. Suddenly he knew that all the cheers of the grandstands, all the brilliant plays, and all the skillful base running can never count on the final score, unless you make good at the home plate. He knew, too, that when the umpire shouts, "Out," it is too late to change the play!

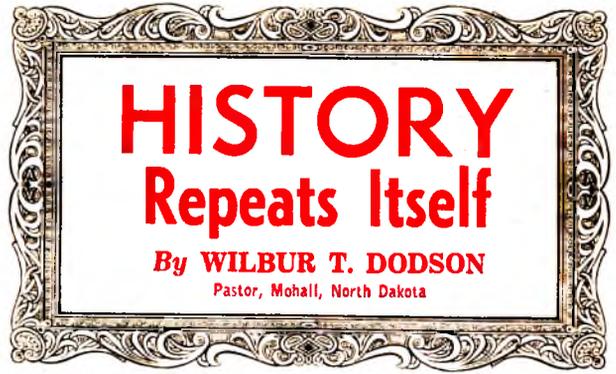
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I Prayed Today!

*I prayed today that God would help me know
Which of the paths might be His chosen way;
He led my steps, though faltering and slow,
And brightened up the path that had been gray.
He patiently supplies my strength and peace,
So when He leads, I need not go astray;
From anxious fears He gives me sweet release;
He met my need, because I prayed today!*

By **PEARL B. MCKINNEY**

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NO SUPREME COURT DECISION ever brought as much discussion as the one which related to prayer to God for blessings on the day's activities in the public schools of America. It is true that the early leaders of our country and of our educational system approved and encouraged that this Christian symbol be instilled in the mind and spirit of every American. Even fifty years ago no one would have considered challenging the constitutionality of the practice, or even suggested that it should be discontinued in the public schools.

However we must also recognize that ministers have been called upon to offer a public prayer for some school activities, those of clubs or other organizations, where the purpose seemed to be superfluous. Such prayers, even though sincere, can become a sham or mockery to God. Numerous organizations have chaplains, although they permit smoking, dancing, and serving of intoxicating beverages to those who come to gamble by using the roulette wheel or the playing of bingo for prizes. Surely very few people would expect God to bless such activity!

As a nation we have been trying to keep the affairs of Church and state separate. We have not assumed that those who are the heads of governments should necessarily be the same as those who are the heads of the Church. In spite of this we have been guilty of interweaving these institutions so much until it is common to say, "We are a Christian nation." This sentiment has become so prominent that it is difficult to make a distinction between the duty of a Christian to the state and the duties of a Christian to the Kingdom. Some would even suggest that defending either is defending both. This is always the problem when the rituals of the Church become integrated with the "affairs of state"—those of clubs and organizations.

All through the ages the "worship of the state" has been an enemy of the Church. One encounter occurred when the Roman Empire had spread to such magnitude that it had become the mistress of all the countries. The empire was composed of people of various races, differing religions, and

***"We may be tolerant of many religious opinions. Indeed, we must be if we have the Spirit of Christ. But what we think of Jesus, whether we admire him or worship him, is more than an opinion. It is the point at which a redemptive faith is preserved or lost."*—Costeen J. Harrell.**

numerous tongues; therefore something was needed to unite the newly acquired territories and to prevent the realm from crumbling.

At first the Jews were not required to worship the Caesars, because this would conflict with one of the Ten Commandments, "Thou shalt have no other gods before me" (Exodus 20:3). It was not long before the gentile Christians outnumbered the Jewish Christians and, because of this strength, all Christians were forced, under the penalty of death, to enter the temple and burn incense daily to worship the "Goddess Roma." At one time people had to carry cards certifying they had sacrificed to the gods. Under the reign of Emperor Domitian (A.D. 81-86) his own family were even forced to worship him as a god.

Hence the great message of warning in the letters to the seven churches in the Book of Revelation. It is easily seen why some of the churches had more difficulties than others with the sins of "idolatry and fornication." In the year A.D. 17 there was an earthquake that destroyed much of these cities; and the emperor sent aid in the form of materials, food, and money to help repair the damage and meet the needs of the people. It was not difficult for the people to erect great temples and worship the emperors, both living and dead. Many of these could truthfully say, "Our city, homes, wealth, and even life are due to the aid of the emperor in the great earthquake of A.D. 17." It was in these cities the Christians had the hardest time discerning between the duties to the Church and the state—the problem of dual worship was a real one.

The roads the Church and the state travel will sometimes use the same post to carry the same highway markers. They may even resemble a divided highway, both traveling in the same direction but on separate roads. If prophecy is true, sometime, somewhere these markers and roads will lead in opposite directions. The spirit of the "Goddess Roma" will again burst forth and enslave the known world with the worship of materialism, emperor worship, in order to hold together a world government, or world court, that is in danger of crumbling. The mark of the beast (666) will replace the "card-carrying" followers of the "synagogue of Satan," and there certainly will be no mistake that there is complete separation between Church and state.

This Supreme Court decision should remind us there is a sharp difference between Church and state, and as the time of the end draws nearer,

these differences will become greater.

We must be prepared to accept the fact that prayer will be one of the first activities of the Church that will be restricted to the walls of the sanctuary and the confines of the heart. Testimony will be at the risk of the believer's punishment by death. Utmost pressure will be waged against the Christian to trust in the power of the state over the power of the kingdom of God.

It was during the reign of Trajan (A.D. 98-117) that Christianity became an illegal religion, and anyone with membership in the church had sufficient evidence for the death penalty. It is prophesied that this will happen again, but let us not be guilty of materialism, idolatry, or be emperor worshipers for fear of what the state can do to us; let us not burn incense in the "synagogue of Satan" for what the state can do for us.



By J. V. WILBANKS

Nazarene Layman, Colorado Springs, Colorado

If thy right eye offend thee, pluck it out, . . . if thy right hand offend thee, cut it off, . . . (Matthew 5:29-30).

JESUS wasn't trifling when He uttered those words nineteen centuries ago on the Mount of Blessings. The ears that heard them then were made aware of the seriousness of retaining an affiliation with something or somebody that would spell soul ruin for them. The same message is imperative for us today. Sometimes spiritual surgery is necessary.

Some Christians are prone to look upon questionable fashions and affiliations with a degree of tolerance. Jesus said that we must remove every hindrance to the soul's progress or suffer irreparable damage. The offending eye may be nothing more than one's favorite television program that consistently blunts the keen edge of Christian experience. The offending hand is perhaps nothing more than a worldly relationship

with some person or practice. But, however minor it may seem, if it is an adversary to God or the soul it should be quickly dispensed with.

Offending practices of minor magnitude have a way of becoming major concerns with astonishing suddenness. It is much better to nip these insignificant affairs "in the bud" before they become of such proportions as to require drastic and painful action. Many young Christians have suffered themselves to become too involved with unbelieving companions, especially in regard to courtship. The ultimate result has been marriage and too often an unhappy home. A little vigilance at the very outset, and a determination not to yoke "with unbelievers" would have prevented the unhappy circumstance.

Consecrated Christians, too, very often find themselves in need of spiritual surgery. The fault usually arises through some blunder of our own. Take the case of Abraham. God had promised him and Sarah a son. They waited ten years—but no son. Then Sarah decided she must do something. We cannot blame Sarah too much for her impulsiveness, for some of us find it hard to wait upon God even for ten days! She suggested a scheme to Abraham whereby he could acquire a son; she would be the child's foster mother; God's promise would be fulfilled and His name vindicated. Well, Sarah's plan worked out pretty well—the way a woman's plan usually does, and Hagar, the Egyptian maid, bore Abraham a son.

But relationships between the bondmaid, Hagar, and her son, Ishmael, and Sarah grew progressively worse; and when Ishmael was thirteen years old Sarah demanded that Abraham expel them from the tribal household. "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Genesis 21:10). The time of spiritual surgery had come for the soul of poor Abraham. Verse eleven tells us, "And the thing was very grievous in Abraham's sight."

How pathetic, but real, was the plight of this friend of God! But the excision must be made. The next morning Abraham arose early, gave Hagar a few provisions and a bottle of water, brought her to the edge of the camp, and with a firm hand started her and Ishmael towards the waste desert—alone. The knife of spiritual surgery was cutting deeply now; affectionate ties between husband and wife, father and son, were being severed with one drastic and merciless stroke. The wound would remain a long, long time.

Not all of life is flowery beds of ease. There are some very unpleasant things, even in a Christian's pilgrimage, that must be taken care of. A few years ago, a farmer, with his daughter, was baling hay in a field not far from where I am writing this article. Due to some negligence, one

Victory in the Valley

"The best of all, God is with us,"

*These words the mighty Wesley said—
That God-sent man whose name was John—
Triumphant on his dying bed.*

*He found the Saviour's glorious name
Was then indeed Emmanuel.*

*"God with us," means that wondrous word:
Wesley to this could witness well.*

*When through death's valley he must go,
All dark for some, and full of fear,
His heart was flooded with sweet peace;
The Prince of Peace, he felt, was near.*

*He, Enoch-like, walked with his God
Through life's long day, filled to the brim
With loving deeds, and at its close
Emmanuel then walked with him!*

By E. WAYNE STAHL

of his arms was caught in the baling machine and badly mangled. Being unable to free himself, and afraid of bleeding to death, he ordered his daughter, now weak with shock and fright, to give him his pocketknife, with which he amputated the injured arm and so freed himself. He considered it a case of either losing one arm or the entire body. Those of us today who are striving for the eternal goal of glory and immortality should be able to recognize the dilemma and its seriousness where spiritual amputation is involved, and act accordingly.

The act of plucking out eyes and cutting off hands, in a symbolical sense, is more than petty, sentimental euphemism. It hurts, and the wounds are deep. Many have suffered with broken hearts; otherwise, why would Jesus consider it worthwhile to make provision "to heal the broken-hearted" (Luke 4:18)? It takes only a matter of months to heal the wounds of a physical operation; sometimes it takes years to mend those breaches of the spirit which sin or our imprudence has occasioned. However we may well be thankful that He who has counseled spiritual surgery has also promised to pour in the mollifying oil of comfort, and to heal the wound—"I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord" (Jeremiah 30:17).

Sing of Him!

*Sing of the wonderful grace He has shown;
Sing of the Blood that for sin can atone—
Sing of the love that sent Jesus to die,
To save such a wretched sinner as I!*

By MARIAN L. KNORR

*Sing of the glorious home He's preparing;
Sing of the Gloryland we shall be sharing—
Sing of the robe, the harp, and the crown,
Wonderful rapture when Jesus comes down!*

*Sing of the white throne, the pure crystal sea:
Sing of the loved ones at last we shall see—
Sing of the ages with Christ we shall reign,
The greatest bliss mortal could ever attain!*



On Behalf of UNITY in the Church

By HAROLD W. QUEEN

Nazarene Layman, Youngstown, Ohio

EACH CHURCH seems to have a great number of people who have been members, but have later become dissatisfied and joined other churches. One of the crucial periods in the life of any church is that period when one pastor has resigned and the church is seeking another man. More often than not, this is the time when members are apt to choose sides and prepare the ground for a split that may take a lifetime to heal. It behooves each member to search his heart at this time concerning his attitudes and motives in regards to the building of the Kingdom.

Perhaps our practice in the art of human relations is weak. Perhaps the loss of some of our people *could* be avoided if we were better students of human nature. People may be Christians, but still hold convictions and ideas that are different from ours. These should not bring about dissension if we are truly Christian in our behavior towards others. Leaders in the church at this time will do well to consider the following suggestions that may help to prevent a serious division:

(1) Be tolerant. Remember that you are not the last word on any issue. Try to see the question from the other person's point of view.

(2) Consider the church first and your own ambitions last. The church won't suffer irreparable

damage if you step aside for another person.

(3) Remain free of cliques or groups that are formed to oppose or support some pet issue. The curse of the church is pressure groups that instigate trouble.

(4) Never let yourself become an issue. No matter how long you have held a position, you are not as important as the whole church. Be man or woman enough to resign graciously rather than retain your place at the cost of a split.

(5) Be loyal to the pastor. You may not agree with him on each issue, but make sure that you pray more for him than you criticize him. Consult *him* when you disagree and not others.

(6) Never presume to help God by taking matters into your own hands. If you are a board member, don't make decisions with two or three friends that should be made only at board meetings. Remember, the board member has no authority except in official session.

(7) Be consistent. You have an influence on people in the church. What you do may hinder others from making heaven. One bit of foolish action may ruin an otherwise Christian influence.

(8) Maintain a forgiving spirit. "As we forgive, so shall we be forgiven." To forgive means to strive to forget. Have we really forgiven those who have asked us to forgive them?

(9) Refuse to gossip. Don't repeat *any* information, even if it is the truth, that would make

another member lose faith in the pastor, superintendent, teacher, or other member of the church.

(10) Pray and trust. The strivings of men come to naught many times. You will do well to pray much at this time and trust God to work out His will in the church.

No person, no position, no issue is so important

that it should split a church and cause dissension. A little attention to human relations and much prayer and love for others will do much in the time of crisis to stabilize the atmosphere of any church.

Blessed are the peacemakers: for they shall be called the children of God (Matthew 5:9).

HOLD THE LINE!

By VERDEAN F. OWENS, Pastor, Auburn, Indiana

Hold fast . . . our faith (Hebrews 10:23); Earnestly contend for the faith . . . once delivered (Jude 3); Remove not the old landmark (Proverbs 23:10).

THERE IS A DANGER of holding a double standard for Christian people! But the Word does not speak so; there is "one Lord, one faith, one baptism" (Ephesians 4:5).

The statement, "It doesn't matter what you believe so long as you are sincere," will not stand the test of scripture, reason, or experience. The doctrines of the Word of God are clear and plain.

One must guard against the subtleties of Satan. Yes, holiness people are different in many ways from some folk who are good people. But are we required to be born again because we are Nazarenes? Are we required to be sanctified because we are Nazarenes? Are we required to be different in our moral standards because we are Nazarenes? The answer to all of these questions is, "No." The Bible says, "Ye must be born again" (John 3:7); "If any man be in Christ, he is a new creature" (II Corinthians 5:17); "Be ye holy: for I am holy" (I Peter 1:16).

Excuses for ourselves or others will not stand in the great and dreadful day of the Lord.

The Word of God is very clear in its declaration, "Ye must be born again," meaning that the nature of man must be changed. The new birth is not just a denominational doctrine, but is very clearly a command of God through Jesus Christ to all who "will live godly in Christ Jesus."

When Levi became a follower of Jesus Christ, he changed in his desires, wants, and purpose in life. To be a Christian does not mean to be a member of a particular church, but when one becomes a Christian he naturally will seek after those who are of like precious faith, and soon will see the value of uniting with an organization that declares the Word of God in all of its force.

The hungry, disillusioned, anemic, distraught soul of man pleads for a transformed life through

the blood of Jesus Christ, something that is good enough to keep one in any day and circumstance. The cry is not for conformity and compromise, but for holding forth in the old-fashioned way that one who is a Christian is different, not by his own efforts, but by the transforming power of grace divine.

The requirements for entrance into heaven are not altered to meet the teachings and environment or group, but are "for ever . . . settled in heaven" (Psalms 119:89).

The differences in attitudes, actions, and habits are so marked when one becomes a Christian that all who know the person recently saved are amazed at the change. We must not be guilty of lowering the requirements to become a Christian; for if we do, many shall be deceived and we will be as "blind leaders of the blind. And . . . both shall fall into the ditch" (Matthew 15:14). Yes, thank God for a heritage of rugged and definite standards of life for the one who accepts the way of the lowly Nazarene!

The call of God is, "Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13). In this day the cry of the sinner still is, "Show me a better way." God has provided that better way in His wonderful plan of redemption and entire sanctification.

This way of life is the only assurance of heaven any man has. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). This leaves no room for continuing on in the former sinful state. It does not take anything supernatural to turn over a new leaf; but to transform the mind from sin and its penalty to salvation and its attending rewards requires a supreme sacrifice which has been provided by the death and resurrection of Jesus Christ, the only begotten Son of God.

To maintain identity with Him, Christians of today must *hold the line!*

THE CHURCH AT WORK

LATE NEWS

After almost ten years of "a happy and successful ministry at North Side Church in Charleston, West Virginia," Rev. C. Frank Beckett writes that he has resigned to accept the work of First Church in Fort Smith, Arkansas.

Rev. W. E. Hudnall, retired elder, died December 12, 1962. Home address, 2428 London, Vernon, Texas. Funeral service was held on December 14 in Chillicothe, Texas.

The children of Rev. and Mrs. William M. Irwin held a reception in honor of their parents' fiftieth wedding anniversary, on January 1, at the Church of the Nazarene in Longview, Washington. The Irwins were married in Sawyer, North Dakota, on New Year's Day of 1913. Mr. Irwin was ordained in September, 1912, by Dr. P. F. Bresee. They served continuously in the pastorate in North Dakota, Minnesota, Idaho, Oregon, and Washington until their retirement in 1956. Their three daughters are Mrs. Richard (Gertrude) Long, Buckley, Washington; Mrs. J. Fred (Neva) Parker, Kansas City, Missouri; and Mrs. Paul (Lois) Yeend, Longview. The Irwins' home address is 2928 Dover, Longview, Washington.

After serving as pastor of the church in Fortville, Indiana, for six years, Rev. Walter Miracle has accepted the pastorate of First Church in Ottawa, Illinois.

After twelve years in Wisconsin, with pastorates at Waukesha and Brodhead, Rev. Edwin Simmons has resigned to accept a call to the church in Huron, South Dakota.

Revs. Thomas and Myrtle Ahern and their two living children, James T. and Edith, and their friends, celebrated the Aherns' golden wedding anniversary in San Diego on December 28. Brother and Sister Ahern taught in Central Nazarene College, Hamlin, Texas, and also at Bethany Peniel College; pastored churches in Mineral Wells, Cisco, Wichita Falls, Bowie, Childress, Grassland, Dalhart, and other places in Texas. Brother Ahern served for sixteen years on the board of examination of the

Abilene District. They would appreciate hearing from the friends made during their active ministry. Their address is 7064 Fulton Street, San Diego 11, California.

EVANGELISM

EDWARD LAWLOR, *Secretary*

1963—At Your Convention

The year of 1963 is before us. What lies ahead? What will it bring our church? If the Lord tarries, what will be recorded as your spiritual contribution this year?

The year 1963 is at your command. You can keep "Evangelism First" in your own life. You can participate in the evangelistic activities of your church. You can win souls for Christ. Pray for revival; pray for our full-time evangelists; pray for your own spiritual effectiveness. The year 1963 is at your command. May it bring you the spiritual blessings that come from winning souls for Christ.

Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

| GROUP | MEMBERSHIP | GAIN REQUIRED |
|-------|---------------|---------------|
| I | 1-24 | 4 |
| II | 25-74 | 8 |
| III | 75-149 | 12 |
| IV | 150-299 | 18 |
| V | 300 and above | 25 |

| Church | Pastor | Membership at Last Assembly | Gain |
|---------------------------|---------------|-----------------------------|------|
| GEORGIA | | | |
| Vidalia | H. Corley | 0 | 5 |
| Toccoa | J. Adams | 12 | 10 |
| Swainsboro | B. Ring | 18 | 5 |
| Fort Oglethorpe | G. Martin | 21 | 5 |
| Griffin | L. Parker | 31 | 9 |
| Warner Robins | G. McRae | 34 | 12 |
| Columbus Grace | J. Kelley | 37 | 9 |
| Bainbridge | G. Parmer | 39 | 20 |
| Nashville | G. Fender | 42 | 11 |
| Atlanta Riverside | H. Mills, Jr. | 47 | 12 |
| Fairview | W. Combs | 56 | 8 |
| Jackson | R. Goodwin | 66 | 10 |
| Valdosta First | T. Carter | 68 | 12 |
| Albany First | H. Snellgrove | 72 | 8 |
| Macon First | B. Whetstone | 74 | 8 |
| Tennille | E. Lindsey | 82 | 15 |
| Rossville First | L. Foster | 86 | 14 |
| Fort Valley | W. Smithson | 97 | 14 |
| Barnesville | H. Gillespie | 107 | 13 |
| Brunswick First | J. Dell | 117 | 13 |
| Dublin First | M. Mason | 140 | 21 |
| "Evangelism First" | | | |
| IOWA | | | |
| Waterloo Broadway | K. James | 39 | 10 |
| Sioux City Central | B. Johnson | 42 | 9 |

| | | | |
|----------------|-------------|----|----|
| Tabor | I. Mitchell | 57 | 8 |
| Waterloo First | C. Keyes | 58 | 13 |
| Newton | R. Schultz | 74 | 11 |

You Can Win Them!

| NEW YORK | | | |
|-----------|-------------|-----|----|
| Brentwood | H. Potter | 11 | 7 |
| Paterson | R. Williams | 78 | 16 |
| Kingston | W. Scott | 92 | 12 |
| Dover | J. Patton | 130 | 12 |

Pray, Fast, Work—FOR SOULS

| NORTH ARKANSAS | | | |
|-------------------|---------------|----|----|
| Hiwasse | W. Durham | 45 | 8 |
| Harrison | L. & B. Jones | 53 | 11 |
| Ft. Smith Central | E. Hulsey | 74 | 16 |

| | | | |
|-----------------------|-------------|-----|----|
| Fayetteville Morrison | | | |
| Davis Mem. | M. Courtney | 75 | 14 |
| Ft. Smith First | B. Cain | 108 | 12 |

Read your Bible through this year.

| NORTH CAROLINA | | | |
|----------------|-------------|----|----|
| Goldboro | W. Harrison | 10 | 6 |
| Hazelwood | F. Bailey | 20 | 14 |
| Salisbury | R. Turner | 33 | 8 |

| | | | |
|---------------------|-------------|-----|----|
| Kannapolis F. | J. Baker | 59 | 8 |
| West Asheville | R. Sexton | 101 | 13 |
| Asheville | J. Wienecke | 107 | 13 |
| Raleigh | C. Kelly | 112 | 12 |
| Charlotte Northside | B. LeJeune | 135 | 15 |
| Hendersonville | W. Gentry | 232 | 19 |

Have you ever won a soul to Christ?

| SOUTHWEST OKLAHOMA | | | |
|--------------------|--------------|-----|----|
| Moore | L. Madsen | 0 | 5 |
| O.C. McConnell | L. Henderson | 12 | 4 |
| Tuttle | C. Smith | 39 | 8 |
| O.C. Portland | J. Lowe | 44 | 17 |
| Lawton Heights | H. Emmert | 63 | 13 |
| Duncan Oak Ave. | W. Lynch | 106 | 12 |
| Bethany Jernigan | L. Lawrence | 113 | 14 |
| O.C. First | J. Snow | 567 | 35 |

Make Revival your heart cry!

| TRINIDAD & TOBAGO | | | |
|-------------------|-------------|-----|----|
| Vance River | F. Chapman | 20 | 7 |
| Santa Cruz | H. Ratcliff | 31 | 9 |
| St. James | H. McKenzie | 135 | 15 |

Send us the names and addresses of those "Moving Nazarenes."

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Requests from Okinawa

By MERRIL BENNETT, *Okinawa*

Little Yoshiho Matsuda, the smallest of seven children, developed a boil on his chest. The infection spread, resulting in his hospitalization in Nago. We are thankful that he is now back home in Amesoko, well again. Near the Nago hospital, in a private home, lies a young man of Amesoko. His name is Yona (same pronunciation in Japanese as the man who was swallowed by a whale) and he has become progressively sick mentally. Please pray for this young man, and for the salvation of his mother also. Pray also for a paralyzed boy of Mashiki, Akira Miyagi. The family has spent all their savings, but Akira Miyagi hasn't improved. Pray for his parents' salvation also.

Yoshihiro and Kimiko Matsuda and I went on a five-day trip to unevangelized Kita Daito, an island twenty to twenty-four hours east by ship. We stayed there three days, Saturday through Monday. A Shinto festival engaged the

attention of all the populace on Saturday and Sunday. We had two street meetings on Monday, a post-festival holiday. Pray for Kita Daito and the other largely unevangelized islands around Okinawa.

Camp Meeting at Endingeni

By JUANITA GARDNER, Swaziland

At our camp meeting at Endingeni, where Rev. Harmon Schmelzenbach began the work of the church in Africa over fifty years ago, we had the privilege of having his grandson, Rev. Harmon Schmelzenbach, as one of our special speakers. It was a good team of workers! The other speaker was Joseph Mkwanazi, one of our oldest Swazi preachers. He is supposed to be retired now, but he insists God never told him to stop preaching. He is still on the battlefield.

There were forty-three baptized and taken into full church membership on this zone. Four years ago I requested prayer for two young men (teachers) whom we suspended from teaching. One of them married within the first year and seemed to get back to the Lord. The other one continued to go deeper and deeper into sin. One day, just less than two years ago, I received a letter from him saying there were many churches where he could join just as he was, but his heart longed to get back to God and the Church of the Nazarene. His question was, "How can I go about straightening up my life so people will have confidence in me?" I advised him to go to the Swazi pastor and missionary in charge of the church near where he was working and to obey God at any cost. He wonderfully repented and has humbly walked with God since. About this same time he married a girl from another mission, but with a good Christian background. Her husband's life soon put her under conviction and she started making restitution and straightening up her life. At camp meeting, she was one of those baptized. He was returned to full church membership a few months ago. He joyfully told me at the camp meeting that he is now Sunday school superintendent at the little outstation where he is teaching. They have a sweet little girl to increase the joy of their Christian home. Isn't it glorious that this young couple have been saved to God and the church? Thank you for your prayers.

The women's meeting was a "mountaintop" experience. Tuesday, the very first day, was a day of prayer and fasting, and the Lord took charge in a way we can never forget. The last service on Wednesday evening I opened for testimonies. I tried three times unsuccessfully to call a halt so the preacher could preach. After two hours of testimonies he finally got up to take charge and asked if they had finished and were satisfied now. Twenty more

women stood up instantly who still wanted to praise the Lord. It was wonderful! Our hearts were all just filled to overflowing! It was our first such meeting and it was a real success. We organized it in response to a request from the Swazi women that they have a time when they can get together to pray for revival and especially for their children. They completely financed it themselves and their only complaint was that it was too short.

Jean Williams Recovering

Miss Jean Williams, missionary in Japan, is recovering well from recent surgery. Continue to pray for her speedy return to full health and strength.

THE N.Y.P.S.

PAUL SKILES, Secretary

What clicks for one society may not work for another. The well-known "Three Easy Steps to Success" may equal disaster for your N.Y.P.S.

Still it is wise to check the successes of others. Program problems have been solved for pastor R. E. Maner of Decatur, Georgia, by C.S.T. Most youth groups find that a steady diet of C.S.T. is too heavy. Here's Pastor Maner's story:

"Our N.Y.P.S. had a drag we could not overcome. We met in the auditorium of the church. Our programs were subjects with a number of little parts which were often poorly read to fifteen or twenty bored listeners. No matter how we tried, the attendance stayed about the same (and half of them were late), interest was low, and spiritual progress was negligible.

"Now we have a thriving N.Y.P.S. with attendance nearly equal to our church membership, intense interest, and unlimited material for future use.

"Here is how we did it:

"1. We departmentalized the society. We have a Young Adult Fellowship, Teen Fellowship, and Junior Fellowship divided into three divisions. These last two classes are necessary because, having twenty married couples, we are like 'the old woman who lived in a shoe.'

"2. We meet in a smaller assembly room now instead of a large auditorium. This has the obvious psychological advantage of 'always good attendance.' Ten or fifteen minutes of inspirational singing, a special song or poem, prayer, and announcements make up our general assembly. Then off to the departments for the rest of the N.Y.P.S. time.

"3. Each department has a director who keeps his department in operation. The material used in the Adult Department is C.S.T. exclusively. The method of handling our C.S.T. courses may seem somewhat unorthodox but it has proved

very effective. For example, the book *Beliefs That Matter Most* is now being taught. I have been on the chapter on 'Redemption' for four Sunday nights. We have lively discussions, use blackboard and other visual aids, draw heavily from other source material, and thoroughly enjoy it all. I do not teach any group regularly. We change things frequently. Sometimes I teach the teenagers and sometimes I visit the Junior Fellowship.

"We have studied in this Adult Department *How We Got Our Bible*, *Why I Am a Nazarene* (by special permission), and *The Fullness of the Spirit*.

How We Got Our Bible proved to be an interesting course. We spent over three months on this book. We compared the different translations in print. Comparing the Phillips' translation with Moffatt, R.S.V., and King James translations revealed how they differ. We had old Bibles, Bibles in foreign languages, Greek New Testament, and other interesting items for study.

"We are planning a course on holiness for the near future.

"4. The Teen-age Department followed somewhat the same pattern. They rely more on *Teen Topics* than the adult group but still have C.S.T. courses. They have used *Reverence in the Christian Life*, *Tips to Teen-agers*, and like material. While we have come to recognize that the teen-age group does not run quite as smoothly as the adult group, we do feel that we are making marked progress.

"5. The Junior Fellowship follows the literature for this group and functions well.

"A C.S.T. *Blue Book* should be on the shelf of every N.Y.P.S. president. Your group would profit from two C.S.T. classes per year.

"A quick look at *Young Adult Topics* will show you there is a quarterly C.S.T. leader's guide in every issue. This quarter's study is the special de-nomination stewardship emphasis, *Treasures in Heaven*, by M. Lunn."

Be sure to register every C.S.T. class with:

The C.S.T. Office
6401 The Paseo
Kansas City 31, Missouri

FOR CHRISTIAN ACTION

According to the *Union Signal* (August 25, 1962), airplane drinking continues to cause embarrassment, trouble, and danger on aircraft in flight. The Federal Aviation Agency continues to issue warnings and threats but refuses to exercise its authority to abolish all alcohol on planes.

In the spring of 1960 the FAA ruled that plane passengers could drink only alcoholic beverages served

by the airline and forbade airlines to serve drinks to any person who appeared to be intoxicated. Last fall FAA ruled that the airline management as well as the pilots must be responsible for keeping any who appeared intoxicated from boarding a plane. A few months ago FAA expressed concern at "an apparent increase in unpleasant incidents aboard airlines, some of them involving safety," and firmly reminded airline representatives that all airline employees, "particularly ramp attendants and ticket agents," are responsible for keeping drunks off planes.

Apparently the average citizen is quite unaware of the extent to which drinking on planes is creating troublesome and hazardous situations. FAA's Director of Flight Standards George Prill reported "handling nine serious cases in the past two years. These included one incident where a drunk tried to knife a pilot, another where a passenger pulled a gun and demanded a drink, a case where an intoxicated man burst into the cockpit and fell against the pilot's back during a landing, and several instances of unscheduled landings to get rid of unruly persons."

Occasionally the incidents are spectacular enough to get into the newspapers. Raymond Moore of Los Angeles during a flight from Tahiti to Honolulu drank from his own whisky supply, used obscene language, assaulted stewardesses, threatened to take over the aircraft and fly it himself. FAA accused him of harrasing and assaulting passengers and crew members, "endangering their safety and disrupting the flight," and sought to impose a \$1,000 fine as a maximum penalty. The case is pending.

Joseph Newkirk on a jet flight from Chicago to Los Angeles began to drink from a half pint of liquor which he had brought onto the plane. When the crew confiscated his bottle, he produced a second. When it too was confiscated, he began to drink a third. Resisting attempts of the stewardess and pilot to take his last bottle, Newkirk drew his pocketknife.

Press reports recounted, "He was disarmed by a Marine private in a quick scuffle high above the Nevada desert and was securely trussed by a stewardess' silk hose and the aircraft captain's belt." Disposition of the case in which the FAA levied a \$500 fine is pending.

A New Yorker paid a \$200 fine for drinking his own liquor on a Northeast Airlines flight from Tampa to New York. And an abstinent passenger expressed appreciation for a nonalcoholic flight by giving the pilot a copy of her reaction in rhyme:

*I'm glad there's no booze on this plane,
No beer, wine, or bubbly champagne.*

*It isn't the bubbles
That cause all the troubles;
It's the lack in the liquored-up brain.*

Surely thinking Americans agree with the statement which appeared in the Salem, Oregon, *Capital Journal*, "The plain and thirsty truth is that alcohol has no business aboard an airplane, no matter who hoists it aboard or mixes it."

EARL C. WOLF, Secretary
Committee on Public Morals

THE BIBLE LESSON

By HARVEY J. S. BLANEY
Topic for January 13:

Jesus Begins His Work

SCRIPTURE: Mark 1:14-45 (Printed: Mark 1:14-20, 35-39)

GOLDEN TEXT: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Luke 4:18-19).*

The two sections of today's lesson, when taken together, bear out one of the great principles in life—both organization and personal fitness are necessary if one is to succeed. While little

is said about any organization among the disciples, they were a tightly knit group, they had a treasurer, and at one time they had quite a warm discussion over which of them should be the leader (Mark 9:34). Peter, James, and John seem to have been Jesus' deputies. It is safe to say that Jesus had all the organization that was needed.

But this was not enough—there must also be personal fitness. And so He arose early in the morning and went away alone to pray. One cannot help but notice that Peter and the others were not praying.

This is the day of the *Organization Man*. Few men work as individuals; most labor as cogs in the great wheels of some organized industry or corporation. More vice-presidents, more department heads, more managers, more secretaries, more buildings, more salesmen are added in the hope of producing more goods. One should not criticize big business just because it is big. But big business needs big men. Great organizations require great men to run them. It is feared today that the great world organizations which have been developed have outgrown the moral and ethical stature of the men who have them in charge.

The Church shares in this penchant for more and greater organization, and it becomes hallowed because it is done in the name of the Lord. But one wonders sometimes if the Church is accomplishing as much as the efforts warrant. A man with too large an engine in his car may use up so much gasoline keeping it going, with the consequent low mileage, that he has little gasoline left to take him anywhere. Is he running the car or is the car running him? One wonders again if our new church "plants" and "units" and "wings" and "assistants" are helping us to accomplish more or merely keeping us busier and more comfortable in what we are doing. The fact that Jesus had a minimum organization tells us that organization is never the deciding factor of success in Kingdom business. Jesus said that the one who would be given charge over many things was he who was faithful in few.

Less organization? Fewer facilities? Poorer church buildings? Nobody is saying this. But we are saying that personal fitness must be in balance with organization. We must prepare ourselves to match the colossus we have created. We must not only pray, but wait alone with God until His holiness and righteousness and sincerity and honesty and graciousness are renewed within us again and again. The lesson is one of work and faith. Faith without works, said James, is dead. He might also have said, Works without faith is dead.

Just today in college chapel I heard again: "It is strange that He who needed to pray so little prayed so much, while we who need to pray so much pray so little."

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GENERAL INTERESTS

Grand Opening of the General Board Building to Be in April

The Board of General Superintendents at their recent meeting in Dallas, Texas, voted to arrange for a grand opening of the new, three-story General Board building, at Sixty-third Street and The Paseo, in Kansas City, Missouri, during the week of April 22 to 26, when all six general superintendents will be able to attend.

The formal dedication was postponed until January, 1964, when all members of the General Board will be able to participate, the general superintendents decided. The postponement was deemed necessary because the interior finishing work has fallen a little behind schedule.

Employees of departments and offices involved hope to start moving into the new building in March.—N.I.S.

Salter Transfers

Rev. Marlow Salter, who has worked effectively three years co-ordinating activities as office manager in the Department of Evangelism, has joined the staff of Dr. S. T. Ludwig, general secretary. Starting February 1, Mr. Salter will work on research and survey. Starting in the spring, much of his time will be required in preparation for the General Assembly at Portland in 1964.

Mr. Salter came to Kansas City in February, 1960, from Houston, Texas, where he was pastor five years of the Bellaire Church of the Nazarene. He also was an associate of the Prudential Life Insurance Company, where he had worked thirteen years.

A native of Texas, Mr. Salter was an ensign in the Navy V-12 program during World War II. His wife, Mrs. Imogene Salter, is private secretary to the Board of General Superintendents.—N.I.S.

THE LOCAL CHURCHES

Evangelist Leonard G. Hubartt writes: "Due to a cancellation, I have February 13 to 24 open for a revival meeting. I would be glad to slate this time anywhere in the Midwest. Write me, Route 4, Huntington, Indiana."

Haltom City, Texas—In the late fall our church witnessed a real revival and week of evangelism under the ministry of Evangelist Charles Milhuff. Brother Milhuff's preaching, which was directed to youth as well as the adults, was a channel of renewed blessing upon the church members and conviction upon sinners. Prayers of twenty-five years were answered at an altar of prayer during that wonderful week. Through the excellent discernment of God's will for our situation on the part of Brother Milhuff, and through the faithfulness on the part of the people in prayer and work, our church witnessed a blessed revival and reaping of souls. We give God the glory.—E. D. FRELORN, *Pastor*.

Your Help, Please

"How readest thou?"

Would you invest a five-cent stamp to help your **HERALD** staff know what is most important to you in your church paper?



Please check below the way you read your *Herald of Holiness*.

| | Always or Usually Read | Often Read | Rarely if Ever Read |
|-----------------------------------|------------------------|------------|---------------------|
| Editorials | () | () | () |
| General Articles | () | () | () |
| Poetry | () | () | () |
| "Home and Family Life" Feature .. | () | () | () |

From "THE CHURCH AT WORK":

| | | | |
|---|-----|-----|-----|
| Departments (Foreign Missions, Home Missions, Evangelism, etc.) | () | () | () |
| District News | () | () | () |
| Local Church Reports | () | () | () |
| The Bible School Lesson | () | () | () |
| Announcements | () | () | () |
| Deaths | () | () | () |
| Prayer Requests | () | () | () |
| News of the Religious World | () | () | () |
| The Answer Corner | () | () | () |
| News in Picture | () | () | () |
| Evangelists' Slates | () | () | () |

Now please go back over the list above. If there are any you would like to see eliminated, draw a line through them. If there are any you would like to see enlarged, draw a circle around them.

Tear this off and mail to:

HERALD OF HOLINESS

P.O. Box 527, Kansas City 41, Missouri

Evangelist Glenn Slater reports: "During the fall I have enjoyed working with our good pastors and people, at Clinton, Iowa, with Rev. Elvin Devore; at Northside, Ottumwa, Iowa, with Rev. Chester K. Johnston; and at Hydro, Oklahoma, with Rev. Bryce Cook. God's blessings were upon the services and we saw sinners converted, believers sanctified, and some healed in their bodies. We appreciate our church and its leadership. The call to

evangelism is upon my heart and I will be glad to go as the Lord may lead. Write me, 320 South 22nd Street, Independence, Kansas."

Evangelist E. C. Farvin writes: "In November we had a meeting with Pastor Light of the Black Oak Church in Gary, Indiana. He has done a fine work in his ministry there, and they now have a beautiful new church. God blessed us and gave some good victories. At

Payne, Ohio, with Pastor Bass, God gave an old-fashioned revival and we saw the altar filled with seekers time after time. We give God praise for His blessings."

Charleston, West Virginia—The Loudendale Church recently experienced one of the greatest revivals of its history, with Rev. and Mrs. Asa Sparks and their son Jonathan as the special workers. The people responded to the challenging messages of Brother Sparks, and the needy sought God for forgiveness and cleansing at the altar. Also, due to his special emphasis on soul winning, the Christians sought out new people in the community, and souls found definite victory in their homes. The evangelist and his wife led the way in personal evangelism. Sister Sparks did a wonderful job conducting the choir, and the singing of Jonathan was a real contribution to the meeting. The spirit of the revival continues, and as a direct result of this meeting ten new members have united with the church. We thank God for the ministry of these anointed workers, and their burden for souls remains a challenge to all of us.—JOHN F. HAY, *Pastor*.

Ripley, Ohio—Our fall revival will be long remembered in this area as one of the greatest. Pastor Floyd L. Pennington and people are grateful to God for the dynamic preaching of Rev. Ronald E. Clark. We feel that God has raised up this young man for such a time as this. His inspiring messages lifted us to new heights, and God came on the services giving seekers at the altar. There has been a good revival spirit since our meeting last July, and God has given precious souls.—RUTH PETITT, *Secretary*.

Sunday School Evangelist Frank McConnell reports: "This past summer's Sunday school revivals were held on my home district, Northwestern Oklahoma, where District Superintendent J. T. Gassett presides. At Cedar Springs, a country church, with Pastor L. L. Silvey, 73 people made 204 calls and brought in 42 visitors. The last night they pledged to make 72 calls per week. At Beaver, where 82 people made 439 calls and brought in 25 visitors, Rev. Mrs. Augusta Morgan is the pastor. They also pledged 72 calls per week. At Hooker, with Pastor J. D. Dorough, 50 people made 280 calls and brought in 12 visitors. They pledged 71 calls per week. At Waterloo, with Pastor George Johnson, 68 people made 272 calls and brought in 23 visitors. On Sunday night Pastor Johnson received 10 people into church membership, most of whom came by profession of faith. In each of these meetings we had several services with folks praying through to victory at the altar, and 24 praying for healing of physical ailments. As of October 30, all of these churches showed good increases in attendance due to their continued calling program. I am enjoying my work as minister of visitation in Bethany First Church with Dr. E. S. Phillips, pastor. I enjoy calling."

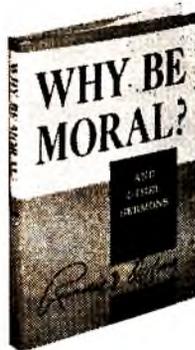
"SHOWERS of BLESSING" Program Schedule

January 13—"If Deliverance Delays,"
by Lloyd B. Byron

January 20—"Without Holiness,
What?" by Lloyd B. Byron

January 27—"The Heart of Jesus,"
by Lloyd B. Byron

A NEW BOOK By Russell V. DeLong



"HERE IS a thundering indictment of wrong living and an impassioned plea for rectitude. It is a book you can recommend to your teen-age offspring, your filling-station operator, or your college president. I commend it to you; it is highly profitable reading."

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Deaths

MISS BESSIE SEAY was born in Grant, Tennessee, July 1, 1882, and died in California, November 2, 1962. In her early youth, in Tennessee, Miss Seay was converted, educated, and dedicated herself to the Lord for Christian service. She received her R.N. training in Nashville, and her theological training in the Pentecostal Bible and Training School, 1903-7. She served two terms in missionary service

in India, and one term in South Africa. When the Pentecostal Mission became a part of the Church of the Nazarene, Miss Seay automatically became a Nazarene foreign missionary. Some years after retirement, in 1947 the Department of Foreign Missions assigned Miss Seay to residence at the Casa Robles Missionary Home in Temple City, California. Here she happily resided for fifteen years, until the Lord called her home. Miss Seay was fully devoted to her Lord; loved her church, missions, and her people. Funeral service was conducted from the Temple City Church of the Nazarene by her pastor, Rev. Nellman Gunstream, and Dr. A. E. Sanner, with interment in Forest Lawn Memorial Park, Glendale, California.

MRS. JOHN DAVID CROUCH, age thirty, and her son, John Paul, age five, died instantly in a two-vehicle crash on rain-slick Farm Road 523 at Oyster Creek, Angleton, Texas, in late October. Naomi Ruth Crouch (nee Manross) was born November 28, 1931, in Wichita Falls, and was married to John D. Crouch eleven years ago in Freeport. They moved to Angleton in 1954. She and her husband were charter members of the Church of the Nazarene here, and helped to organize it in 1954. A talented soprano and pianist, Mrs. Crouch was devoted to her family and her church, and sang at numerous gatherings; also worked faithfully in the Sunday school and the N.F.M.S. In addition to the husband and father, Mrs. Crouch and John Paul are survived by another son and brother, John David, Jr., age ten; her parents, Rev. and Mrs. George Manross, of Jacksonville; two brothers, Bob and George, Jr.; and a sister, Mrs. (Dorothy) Kuchar. Double funeral service was held at the church with Rev. Henry Cheatwood, pastor, officiating, assisted by Rev. Van Turner; burial was in the Angleton Cemetery.

WILLIAM GREGG, age ninety-three, of Colorado Springs, Colorado, died August 20, 1962. He was a faithful member of Trinity Church of the Nazarene. He is survived by his wife, Jesse, and six children. Services were conducted by his pastor, Rev. E. R. Verbeck.

MRS. ESTHER OSENBAUGH, age sixty-seven, died September 1, 1962. She was born in Iowa, and had lived in Colorado Springs thirty-seven years. She was a member of Trinity Church of the Nazarene; worked faithfully in the Nursery Department until her health failed. She is survived by her husband, Arthur; and a daughter, Naomi La Pierre. Funeral service was conducted by her pastor, Rev. E. R. Verbeck, assisted by Rev. and Mrs. C. W. Davis.

MRS. LELA B. JOHNSTON was born November 1, 1890, and died July 27, 1962, in California. She was converted at the age of twenty-two in Pilot Point, Texas, and united with the Church of the Nazarene. Sorrow and trouble seemed to draw her closer to the Lord, whom she loved and served to the end of her life. She was interested in all the activities of the church, especially foreign missions, and delighted to minister to our missionaries at home and abroad. She is survived by two sons and their families. Funeral service was in charge of her pastor, Rev. V. L. Vaughn, with burial in San Gabriel cemetery, by the side of three sons and a daughter who preceded her in death.

ORVILLE D. WYTHERS, age seventy, died August 24, 1962. He had been a resident of Colorado Springs, Colorado, since 1933. He is survived by his wife, Viola; a daughter, Montene Steel; and a sister, Mrs. Harry Larkin. He was a member of First Church of the Nazarene. Funeral service was conducted by his pastor, Rev. W. N. Vanderpool, assisted by Rev. L. E. Grattan.

ROBERT SCOTT, infant son of Mr. and Mrs. Bobby Gibbs, of Colorado Springs, Colorado, died October 31, 1962. Graveside services were conducted by Rev. Harold Isham, with interment in Memorial Gardens Cemetery, Colorado Springs.

Announcements

RECOMMENDATIONS

I am happy to recommend Rev. Albert and Millie Gamble as evangelist and song evangelist. Brother Gamble is a graduate of our Seminary, served as chaplain in Korea, pastored our Grace Church in Cheyenne, Wyoming, and also in Hamilton, Ontario. He has turned down a call to our largest church, feeling that the Lord has called him to evangelism. He is a man of tender spirit, carries a real burden to see men won to God and the church. Address him, c/o J. A. Morgan, 4904 Salina Avenue, Wichita, Kansas.—Alvin L. McQuay, Superintendent of Rocky Mountain District.

This is to recommend Rev. Harold Carlisle, Box 302, Moody, Texas, to our people everywhere for revivals, camp meetings, holiness conventions, and youth meetings. He has resigned as pastor of our Trinity Church in Corpus Christi after a successful

pastorate, and is available as of January 1. He is a strong and able preacher with thirteen years' experience as a pastor. It is our desire that he be kept busy in the field.—James C. Hester, Superintendent of San Antonio District.

—I want to recommend to our pastors and people Rev. Charles Millhuff as an evangelist. He is completing his work at Nazarene Theological Seminary in January, and is entering the field of full-time evangelism. He has had considerable experience in revivals and youth camps during the past few years. He is an excellent preacher and a splendid soul winner, with a passion for the lost. I heartily commend him to any of our churches. He may be reached % our Publishing House in Kansas City.—Orville W. Jenkins, Superintendent of Kansas City District.

NOTICE

—Annual Indoor Camp, sponsored by the Florida District, February 4 through 10, at First Church of the Nazarene, Pensacola, Florida. Dr. George Coulter, evangelist; Brother Jim Bohi, song evangelist. Two services daily, 10:30 a.m. and 7:30 p.m.—Gene Fuller, Host Pastor.

WEDDING BELLS

—Leroy Fix and Diana Ketcherside of New Freedom, Pennsylvania, were united in marriage on November 17 at the Bel Air Church of the Nazarene with Rev. Leonard A. Ketcherside, father of the bride, officiating.

Dave Stephens of Lebanon, and Gene Steingrube of Dayton, Oregon, were united in marriage on November 17 at the Free Methodist church with Rev. Gerald Aylett, of the Church of the Nazarene, officiating.

BORN

—to Dean and Joyce (Smith) McPhee of Falls Church, Virginia, a daughter, Karen Joy, on December 1.

—to D. T. and Roma Stayton of Prairie Village, Kansas, a son, Lendell Dean, on November 15.

—to A/1c Matthew Allen and Janice (Smith) Bearden of Anchorage, Alaska, a son, Glenn Eugene, on November 11.

—to Jack and Violet Feurtado of Littleton, Colorado, a son, Jack Warren II, on November 27.

—to Mr. and Mrs. Jack Delhagen of Greenfield, Indiana, a son, Phillip Dean, on November 21.

—to Sp/5 Benjamin and Mary Kathryn Jones of Fort Benning, Georgia, a son, Stephen Ross, on October 9.

SPECIAL PRAYER IS REQUESTED

—by a Nazarene lady in Colorado that her husband may be able to find work;
—by a Christian lady in Texas, very nervous, for healing and good health, and that God will undertake for a "financial miracle."

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:

| | |
|-----------------------|---------------------------|
| Hawaii | |
| Abilene | May 8 to 9 |
| Alabama | May 15 and 16 |
| Florida | May 20 and 21 |
| Nevada-Utah | June 12 and 13 |
| Southwestern Ohio | July 3 and 4 |
| Minnesota | July 11 and 12 |
| Chicago Central | July 18 and 19 |
| Northwest Oklahoma | July 24 and 25 |
| Kansas | July 31 to August 2 |
| Northwestern Illinois | August 15 and 16 |
| Joplin | September 18 and 19 |
| North Arkansas | September 26 and 27 |

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 22 and 23 |
| South Carolina | September 11 and 12 |
| New York | September 27 and 28 |

D. I. VANDERPOOL:

| | |
|---------------------|---------------------------|
| Northern California | May 8 to 10 |
| Arizona | May 23 and 24 |
| 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 | |
| British Isles South | |
| 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 7 and 8 |
| Indianapolis | August 21 and 22 |
| Kansas City | August 28 and 29 |

District Superintendents

| | |
|---------------------|--|
| ABILENE | —Raymond W. Hurn, 3515 43rd St., Lubbock, Texas |
| AKRON | —C. D. Taylor, Nazarene District Center, 8063 Columbus Rd., N.E., Louisville, Ohio |
| ALABAMA | —L. S. Oliver, 5401 Tenth Ave. South, Birmingham 6, Alabama |
| ALASKA | —Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada |
| ALBANY | —Kenneth Pearsall, 5216 S. Salina St., Syracuse, New York |
| ARIZONA | —M. L. Mann, 6801 East Coronado, Scottsdale, Arizona |
| AUSTRALIA | —A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia |
| BRITISH ISLES NORTH | —George Frame, 126 Glasgow, Garrowhill, Ballieston, Glasgow, Scotland |
| BRITISH ISLES SOUTH | —J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England |
| CANADA ATLANTIC | —Robert F. Woods, 594 St. George Blvd., Apt. 1, Moncton, N.B., Canada |
| CANADA CENTRAL | —Bruce Taylor, 31 Prospect Ave. North, Newmarket, Ontario, Canada |
| CANADA PACIFIC | —Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada |
| CANADA WEST | —Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada |
| CENTRAL OHIO | —Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio |
| CHICAGO CENTRAL | —Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois |
| COLORADO | —E. L. Cornellson, 1765 Dover Street, Denver 15, Colorado |
| DALLAS | —Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 35, Texas |
| EAST TENNESSEE | —Victor E. Gray, 4000 Sunset Avenue, Chattanooga 11, Tennessee |
| EASTERN KENTUCKY | —D. S. Somerville, 2717 Irons Ave., Ashland, Kentucky |
| EASTERN MICHIGAN | —E. W. Martin, 450 Eileen Drive, Pontiac, Michigan |
| FLORIDA | —John L. Knight, P.O. Box 6054-3, Orlando, Florida |
| GEORGIA | —Mack Anderson, 927 S. McDonough St., Decatur, Georgia |
| GULF CENTRAL | —Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan |
| HAWAII | —Melza H. Brown, 4304 Keaka Drive, Honolulu, Hawaii |
| HOUSTON | —W. Raymond McClung, 8418 Hunters Creek, Houston 24, Texas |
| IDAHO-OREGON | —I. F. Younger, Box 89, Nampa, Idaho |
| ILLINOIS | —Harold Daniels, Box 1705, Springfield, Illinois |

| | |
|-------------------------|---|
| INDIANAPOLIS | —Luther Cantwell, 4930 S. Franklin Rd., Indianapolis, Indiana |
| IOWA | —Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa |
| JOPLIN | —Dean Baldwin, 911 S. Garrison, Carthage, Missouri |
| KANSAS | —Ray Hance, 457 Lexington Road, Wichita, 18, Kansas |
| KANSAS CITY | —Orville W. Jenkins, 7348 Wayne, Kansas City 31, Missouri |
| KENTUCKY | —Dallas Baggett, 2230 Alta Ave., Louisville, Kentucky |
| LOS ANGELES | —W. Shelburne Brown, 1601 E. Howard St., Pasadena 7, California |
| LOUISIANA | —T. T. McCord, Box 446, Pineville, Louisiana |
| MAINE | —Joshua C. Wagner, 72 Purinton Avenue, Greenwood Acres, Augusta, Maine |
| MICHIGAN | —Fred J. Hawks, 734 Griswold, S.E., Grand Rapids, Michigan |
| MINNESOTA | —Roy F. Stevens, 6224 Concord Ave., S., Minneapolis 24, Minnesota |
| MISSISSIPPI | —W. Charles Oliver, 2008 Wisteria Drive, Box 8293, Jackson 4, Mississippi |
| MISSOURI | —E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri |
| NEBRASKA | —Whitcomb Harding, 803 North Briggs (Box 195), Hastings, Nebraska |
| NEVADA-UTAH | —Raymond B. Sherwood, Box 510, Fallon, Nevada |
| NEW ENGLAND | —Fletcher C. Spruce, 19 Keniston Road, Melrose, Massachusetts |
| NEW MEXICO | —R. C. Gunstream, 215 57th Street, N.W., Albuquerque, New Mexico |
| NEW YORK | —Robert Goslaw, 1115 Woodrow Road, Staten Island 12, New York |
| NORTH ARKANSAS | —Boyd C. Hancock, 1922 Jefferson, Box 907, Conway, Arkansas |
| NORTH CAROLINA | —Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina |
| NORTH DAKOTA | —Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota |
| NORTHEAST OKLAHOMA | —I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma |
| NORTHEASTERN INDIANA | —Paul Updike, 840 Kem Road, Box 987, Marion, Indiana |
| NORTHERN CALIFORNIA | —E. E. Zachary, 1177 El Rancho Dr., Santa Cruz, California |
| NORTHWEST | —Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington |
| NORTHWEST INDIANA | —Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana |
| NORTHWEST OKLAHOMA | —Jonathan T. Gasset, 4505 N. Donald St., Bethany, Oklahoma |
| NORTHWESTERN ILLINOIS | —Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois |
| NORTHWESTERN OHIO | —Carl B. Clendenen, Jr., Box 286, St. Marys, Ohio |
| OREGON PACIFIC | —W. D. McGraw, P.O. Box 5205, Portland 16, Oregon |
| PHILADELPHIA | —Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania |
| PITTSBURGH | —R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania |
| ROCKY MOUNTAIN | —Alvin L. McQuay, 1112 Parkhill Drive, Billings, Montana |
| SAN ANTONIO | —James Hester, 200 Gardenview, San Antonio 13, Texas |
| SOUTH AFRICA (European) | —C. H. Strickland, Box 48, Florida, Transvaal, South Africa |
| SOUTH ARKANSAS | —A. Milton Smith, 6902 Briarwood Dr., Little Rock, Arkansas |
| SOUTH CAROLINA | —Otto Stucki, 635 Glenthorne Road, Columbia, South Carolina |
| SOUTH DAKOTA | —Albert O. Loeber, 715 W. Haven, Mitchell, South Dakota |
| SOUTHEAST OKLAHOMA | —Glen Jones, 1020 East 6th, Ada, Oklahoma |
| SOUTHERN CALIFORNIA | —Nicholas A. Hull, 1235 E. Madison, Orange, California |
| SOUTHWEST INDIANA | —Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana |
| SOUTHWEST OKLAHOMA | —W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma |
| SOUTHWESTERN OHIO | —M. E. Clay, 3295 Glendale-Milford Road, Cincinnati 41, Ohio |
| TENNESSEE | —C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee |
| VIRGINIA | —V. W. Littrell, 710 Prosperity Avenue, Fairfax, Virginia |
| WASHINGTON | —E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania |
| WASHINGTON PACIFIC | —B. V. Seals, 12515 Marine View Drive, Seattle 66, Washington |
| WEST VIRGINIA | —H. Harvey Hendershot, 5008 Virginia Ave. S.E., Charleston, West Virginia |
| WISCONSIN | —Robert Clack, 5709 Pleasant Hill Rd., Madison, Wisconsin |

Foreign Mission Districts

| | |
|------------------------|---|
| NORTH AMERICAN INDIAN | —G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona |
| SPANISH EAST, U.S.A. | —Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey |
| TEXAS-MEXICAN | —Everett Howard, 1007 Alamo Street, San Antonio 1, Texas |
| WESTERN LATIN-AMERICAN | —Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California |

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

Gideon Bibles

Delegates to the sixty-third convention of Gideons International were told that the organization has distributed more than 50,000,000 Bibles since its inception. More than 3,000,000 were passed out last year. (W.R.N.)

Romney to Relinquish Mormon Office

DETROIT (EP)—George Romney, president of American Motors, who was elected governor of Michigan on the Republican ticket, said he will yield his ten year post as president of the Detroit Stake (Diocese) of the Church of Jesus Christ of Latter-day Saints.

Seeing no conflict in the posts, Romney explained: "I will be spending most of my time in Lansing and there is no question in my mind that this new responsibility will result in my being released."

Evangelical Broadcasts Stopped in Thailand

LINCOLN, NEBR. (MNS)—The office of "Back to the Bible" broadcast here has received a cable from Thailand saying: "Stop all programs. New government regulations allow only Buddhist broadcasts." No further details are immediately available.

Korean Orphan Choir Touring Europe

PARIS (MNS)—The Korean Orphan Choir is currently touring Europe en route to the United States for a four-month tour of North America under the sponsorship of World Vision, Inc. The choir, made up of thirty-four Korean orphans ages seven to thirteen, has already made appearances in Formosa, Hong Kong, the Philippines, India, Iran, Palestine, Berlin, and Amsterdam. The children were warmly received everywhere.

"It was in a spirit of affectionate indulgence that a large Delhi audience attended the concert," said the *Hindustan Times*. "Long before the choir had finished singing the Indian national anthem, one realized that here was a group that need not fear the severest music critic. . . ."

Congo Baptist Churches Observe Day of Prayer for Angolan Refugees

LONDON—Baptist churches in the Republic of the Congo observed a Day of Prayer for Angolan refugees on Sunday, November 4. Some 10,000 of the estimated 200,000 Angolan refugees in the Lower Congo are Baptists, according to a report from Rev. David Grenfell, Angola field secretary of the Baptist Missionary Society, released by Society headquarters here.

The flight of refugees has continued for more than a year, reports Mr. Gren-

Will you please explain the meaning of the phrase, "Father, Son, and Holy Ghost"? Some believe they are three distinct Persons. Others believe they are three separate titles given to Jesus. What do you believe?

I believe that the one God subsists in three Persons, "Father," "Son," and "Holy Spirit." These are not just separate titles applied to one Person. That the nature of God should surpass our ability perfectly to comprehend ought not to surprise us. If our finite minds could completely grasp the nature of Deity, it is a good question whether

the One we could so understand would really be God.

But the New Testament makes it perfectly clear that there is one God; that the Father is God, Jesus Christ the Son is God, and the Holy Spirit is God. It is from these facts of the Christian faith that the doctrine of the Trinity, or the Triune Godhead, is derived.

Would you please either publish or send me some scripture references which verify our belief in the baptism with the Holy Spirit and sanctification as a second definite work of grace?

This is a large order, but here are a few:

Matthew 3:11-12—The baptism with the Spirit follows water baptism.

Matthew 5:48—These words are addressed to those who are *Christians* (God is their Heavenly Father).

Luke 11:13—The Holy Spirit is given to those who come to God as *their Heavenly Father*.

John 14:15-18—The world cannot receive the Holy Spirit. The *disciples* can and shall.

John 17:17—Christ prays for His *disciples* to be sanctified (see verses 3-16).

Acts 2:1-4—All so filled with the Spirit were *disciples* of the Lord.

Acts 8:5-17—The Samaritans were *baptized believers* before they were filled with the Spirit.

Acts 19:5-6—The disciples at Ephesus (Christians according to Acts 11:26) were baptized with water by Paul, and *after that* were filled with the Spirit.

Romans 6:6, 11, 22; 8:2-4, 6-9—Freedom from inner sin is promised to *Christians*.

Romans 12:1-2—Consecration is a *Christian* obligation.

11 Corinthians 7:1—*Christians* are to be cleansed and to perfect holiness.

Ephesians 4:20-24—*Christians* are to put off the "old man."

Ephesians 5:18—The command to be filled with the Spirit is given to *believers*.

Ephesians 5:25-27—Christ gave himself to sanctify and cleanse *the Church*.

1 Thessalonians 4:3, 7-8; 5:23-24—

Christians are called to holiness, to be sanctified wholly.

Titus 2:11-14—The grace of God provides not only *redemption* but *purity*.

Hebrews 6:1-3—*Believers* must go on unto perfection.

Hebrews 12:14-16—Holiness is essential to "see the Lord," and to prevent backsliding.

Hebrews 13:12—Christ suffered to sanctify *His people* with His own blood.

James 4:8—Sinners are to cleanse their hands; the *double-minded*, to *purify* their hearts.

1 Peter 1:14-16—God calls His *obedient children* to holiness in all manner of living.

1 John 1:7—Only *Christians* walk in the light, and as they do they are cleansed from all sin.

1 John 3:2-3—Those with *hope of seeing Christ* purify themselves, even as He is pure.

The point of most of these references, as you see, is that they relate to those who are already converted. That what is to be done for them is a "definite work of grace" is seen in the use of such terms as "baptize," "make perfect," "receive" the Holy Spirit, "fill," "cleanse," "put off," "put on," etc. None of these terms suggests a gradual process which goes on through all of life and is never finished until the hour of death. They rather speak of what has a definite beginning in the experience of the believer, although its effects continue through all of life.

fell. "Only a small number of those who start the journey arrive," he said. "It is impossible to estimate the number who have been killed or have died." He reported one group in which 190

were killed by Portuguese soldiers. Another group, numbering 250, was ambushed and scattered by soldiers. Only 2, both with bullet wounds, succeeded in crossing the frontier.



The Long Beach (Mississippi) Church of the Nazarene was dedicated by Dr. D. I. Vanderpool, general superintendent, assisted by District Superintendent W. Charles Oliver. The building seats 150. It has an educational unit providing 9 Sunday school rooms, central heat, and air conditioning. Pastor L. L. Mathis served as contractor during construction with members and friends donating much of their time and labor. The church was recently awarded the "Small Church Achievement" plaque.



District Superintendent Fletcher Spruce and Pastor Arthur Hughes stand left to right with Dr. Samuel Young, general superintendent, on the occasion of the seventy-fifth anniversary of the oldest congregation of the Nazarene in Providence, Rhode Island. The present church is an eight-year-old merger of two congregations, one of which dates back to 1887. Theme for the anniversary was "Hats off to the past—coats off to the future." Fifteen members who had served in the church from thirty to seventy years were honored in the service. No charter members are now living. The congregation is now beginning construction of an addition to its present building.

Dedication of the Kansas City Rescue Mission, founded by Dr. Jarrette Aycock, and recently moved to its own building. Standing behind the pulpit, left to right, are Dr. Aycock and Rev. Bert Hotchkiss, mission superintendent. Seated on the platform, left to right, are C. W. King, Vernon Lunn, and Rev. Robert Crew. Mrs. Ruth Davis is at the piano. The recently purchased and partly renovated building includes sleeping and eating facilities in the basement, chapel and in-



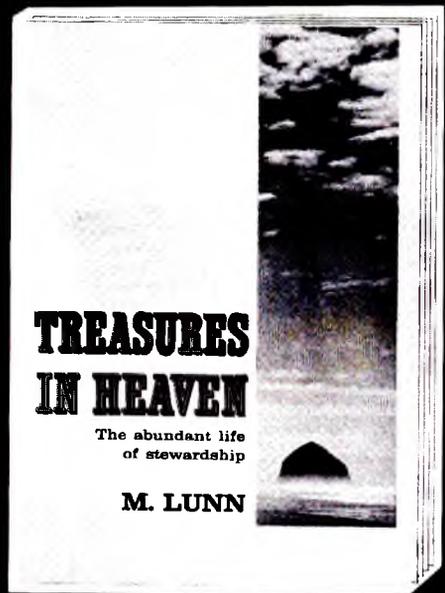
quiry room on the main floor, office and superintendent's apartment on the second floor. Part of the second floor and a third story remain to be reconditioned and used.

Rev. Floyd Hawkins, music editor of the Nazarene Publishing House, conducts the forty-voice choir of the West Side Church of the Nazarene, Indianapolis, Indiana, in his cantata The Prodigal Son. A "day of music" featured musical numbers by the choir, teen-age girls' ensemble, duets, and solos, all using compositions of Mr. Hawkins, who was the guest for the day and whose music and spirit will long be remembered. Gerald E. Jenkins is the minister of music, and Rev. W. H. Johnson is the pastor.

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