

JUNE 17, 1964

# *Herald of Holiness*

**EVANGELISM  
FIRST**  
1960-1964

Official Organ  
of the Church of  
the Nazarene

*The Father's Hand*  
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**Beaverton, Oregon  
Church of the Nazarene**

•  
**General Assembly and  
Conventions**

*June 18-26, 1964*



# ISMS

**THERE IS** constant danger that doctrines will become doctrinaire. Hence impractical theories are blindly defended and sometimes fanatically advocated. Such practice has resulted in persons of kindred bias forming cliques which degenerate into divisive isms. These cancerous cells work powerfully for the destruction of society. It is when such malignant movements disregard the common good to advance a faction that an ism becomes idolatry.

That Communism is idolatrous is beyond controversy. It has licensed every form of evil to establish its ideology. Lying is justified as the means to an end. Theft is a virtue if by the proletariat from the bourgeois. Murder of anyone who opposes the power structure is praiseworthy. That Communism is idolatry is obvious in its denial of the existence of God and all immaterial realities. The system itself is deified. For this reason there is no room in a Christian nation for dialectical materialism. On the other hand anti-Communists who discard honesty, reason, and fair judgment are as pagan as those they so roundly condemn.

Racism and nationalism are no less idolatrous because they are fostered in the name of God. These profess to resist tyranny while they are the most ruthless tyrants. They preach equality while they fan the fires of hate. They lie, steal, and shed innocent blood in violation of all the principles of righ-

teousness. They are blinded by frenzy and consumed in their fury. Having taken the sword, they shall perish by it. Those who transgress the inexorable laws of God to realize their aims forge new chains of bondage for themselves and establish another regime of cruel injustice, foredoomed to destruction.

Isms have multiplied in the Church of Christ. In their exaggerated emphasis they become idolatries. Such are denominationalism, ecumenism, liberalism, fundamentalism, formalism, emotionalism, intellectualism, and legalism. All of these have in them a core of truth which if surrounded by the whole truth is conducive to enlightenment, freedom, and effective Kingdom building. But when magnified out of proportion to mount crusades they become misleading distortions. The result is clouded spiritual understanding and enslave-



ment to fractional truth. The ism becomes a schism. The vision of God is blurred. Unethical practice begins. Christ is misrepresented. The Holy Spirit is quenched. Another altar to strange gods is raised.



# HOLINESS and HOME



By ROBERT L. LEFFEL, Pastor, First Church, Huntsville, Alabama

"IT WAS the preaching and teaching of the Church of the Nazarene on the doctrine of holiness that brought us back home, and now in this holiness atmosphere we want to rear our children."

So testified a fine gentleman in our church recently who on a Sunday night had sought and found the experience of holiness. His testimony was sincere, concise, and accented with deep gratitude. The family had previously attended the Church of the Nazarene but for some time had lost touch with our church. But to their credit, they had come "back home," and having been warmly received by our people they now resolved to serve God to the best of their ability and rear their children in a church with a "holiness atmosphere."

As the testimonies continued, I must confess that I let my thoughts wander a bit, for those phrases *back home* and *holiness atmosphere* intrigued me, and "while I was musing the fire burned."

## **Holiness and home is the central message of God's Word!**

God created man in His own holy image, and prepared him a beautiful home. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Genesis 2:8). But Adam and Eve, beguiled by Satan, through willful disobedience sinned against God, and were expelled from Eden's home and forfeited their holy estate. Like the prodigal son of whom Jesus spoke, they soon discovered that in the spiritual realm, as in human relationships, "there's no place like home." But God never intended that man should be a homeless vagabond wandering aimlessly to and fro, but that all "might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

William Temple described man's homesickness for God when he wrote: "Life cannot be fully integrated about the self as centre; it can only be integrated when it becomes God-centered. For God is the real centre of the real world; His purpose is its controlling principle; only in Him therefore can all creatures find a centre which brings them all to harmony with one another and with themselves. . . . Consequently there is a constant lure to every soul to find itself at home with Him."

## **Holiness and home is the basis of our denominational origin!**

While studying the *Manual* in preparing a series of N.Y.A.F. lessons on the topic "Know Your

Church," I was thrilled to read again our historical statement: "The great impulse of this movement has been the emphasis placed by the Scriptures upon the fact that, in the atonement, Jesus Christ has made provision, not only to save men from their sins, but also to perfect them in love" (page 13). It was this attractive, magnetic "holiness atmosphere" that enabled our founding fathers to feel at home with those of like precious faith and resulted in organic union of existing holiness groups in 1908.

Thank God for the "holiness atmosphere" that still characterizes our beloved Zion and can be detected by those who worship in our churches! Like my friend, I too desire to rear my children in our church that is Bible-centered, evangelistic, and Spirit-anointed, for only in such an atmosphere as this do the truly sanctified feel "at home."

Even as these lines are being read, Nazarenes from around the globe are "pouring into Portland" to reaffirm our unchanging conviction that the doctrine and experience of heart holiness as preached and taught in the Wesleyan tradition is indeed the only answer to the world's deep need! The late Dr. Haldor Lillenas expressed for all of us our unswerving loyalty to the mission of spreading scriptural holiness throughout the whole world when he wrote:

*From this standard we will not depart,  
Holiness forevermore;  
'Tis the song of the purified in heart,  
Holiness forevermore. . . .*

*We will sing it! shout it! Preach it and live it,  
Holiness forevermore!\**

## **Holiness and home must continue to be our contemporary message!**

This is our distinctive message, in preaching and in teaching, for my friend's testimony reminded me that it was this emphasis that brought him and his family back home. As startling as it may seem, while there are nearly two hundred churches in our city, there are perhaps fewer than one dozen that are thoroughly committed to the perpetuation and proclamation of second-blessing holiness. We were raised up, not to be just another church among churches, but to be a holy church with a "holiness atmosphere." This is the only reason that justifies

the existence of any local church.

On the eve of our Sixteenth General Assembly, may our united prayer be for the outpouring of the Holy Spirit, as expressed by Dr. Samuel Young in "A Prayer for Guidance":

"Renew our great convictions and mark well our

paths with holiness unto the Lord. Keep our battle line short, for the enemy outnumbers us. Separate us from all worldliness, both in spirit and in practice. May we not consume our Christian heritage upon ourselves by careless or selfish living; rather, let us reinvest it in a needy world."

# A Tribute to My Father

By **FLETCHER C. SPRUCE**, Superintendent of New England District

ROBERT ELMER SPRUCE was a man of the soil. He loved hard work! His teams and tractors, combines and cowhands, milking machines and branding irons were always busy. He kept things moving—especially himself. He personally set foot on every square yard of his mile-square farm many times over. He kept going through crop failures and depressions—through sorrows and successes alike. He relished the challenge of the difficult and became impatient with the sluggard.

Father was a man of the sky, too! He learned to read the signs of rain for thirsty crops and cattle. He loved to call the stars by name at night, pointing them out to his boys riding the tractors around the clock. As a child, I recall his upward gaze as I held on to the saddle strings, riding behind him while he rounded up the cattle, singing his favorite lines of "The Unclouded Day."

Father's upward gaze kept the earth out of his eyes. The success of his acres and herds and barns never got his eyes off God. He made a considerable amount of money in his day but gave it back to God through his church and died poor. However he left his family the treasures which money cannot buy!

Father walked with God all the way from childhood, reading the Bible through nearly one hundred times, conducting family prayers thrice daily, traveling thirty miles to take his family to Sunday school and church (after milking 150 cows), usually teaching a class or perhaps occasionally preaching a sermon.

From his lips I never heard an unkind word about anyone—not even a choice bit of gossip from the church. He was too big to be little.

Prayer was his delightful, daily, secret habit. How often have I accidentally found him—early or late—on his knees, smiling upward!

He read practically everything ever written by John Wesley, John Fletcher, and Adam Clarke.

He enjoyed (not endured) a Puritan-type of rugged self-discipline, but his beloved wife and eight children were more deeply impressed by his spirit of genuine holiness of heart and mind and life.

He was the holiest man I have ever known! It seemed natural to sing as we said our last good-bye:

*I saw a Blood-washed pilgrim,  
A sinner saved by grace,  
Upon the King's great highway  
With peaceful, shining face.  
Temptations sore beset him,  
But nothing could affright.  
He said: "The yoke is easy;  
The burden, it is light."*

*I saw him overcoming,  
Thro' all the swelling strife,  
Until he crossed the threshold  
Of God's eternal life.  
The crown, the throne, the scepter,  
The name, the stone so white  
Were his who found in Jesus  
The yoke and burden light.*

## The Cover . . .

**Beaverton, Oregon, is part of the Portland Metropolitan Area, and is the site of a very beautiful and functional Church of the Nazarene located at 6275 S.W. Highway 217. The sanctuary only is shown in the picture. The Beaverton church was organized in 1926, and has occupied its present quarters since 1960. The present church membership is 166, with an average attendance in Sunday school for this year of 234. Rev. Harold Little has served as pastor since 1954. Visitors and delegates to the General Conventions and Assembly beginning tomorrow will enjoy visiting the churches of the Portland area.**

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# MY FATHER

By A. H. EGGLESTON, Retired Nazarene Elder, Picture Butte, Alberta, Canada

I NEVER KNEW a well father. My earliest recollection of him was to see him walking with a cane, a casualty of that fearful war of a century ago when brother fought against brother. The cane became his walking companion throughout the remainder of his life.

Father was a dentist by profession with his office in town. Though we lived two miles in the country in "the horse-and-buggy days," and Father had to be in his office by eight o'clock in the morning, family prayers were not neglected. At the conclusion of breakfast one of my sisters would get the Bible and the Sunday school quarterly, and Father would read the lesson for that morning. We all knelt around the table and each morning one of us would lead in prayer. I believe that I am safe in saying that he did not miss family prayers over a half-dozen times in all those years; and we always had the blessing before each meal.

Sunday services and prayer meeting nights were the same. Old Dick, our horse, had to make the trip to town and back twice each day, and an extra time on Sundays and Wednesdays. This meant he had to do eight miles each day and twelve on Sundays and Wednesdays, and the road was a sandy one.

I think I was only about six or seven years old when I *started* to make some comment about our minister while we were at the table. Father finished it off with these words, "We don't talk about the pastor at our house."

Father once said to me, "If a thing is worth doing at all, it is worth doing well," a statement that has stood me in good stead all my life.

One of my father's outstanding characteristics was his kindness. I liked to throw stones when I was a boy. One Saturday afternoon I threw a stone at one of my father's tame ducks, and broke its leg. Mother had my brother kill it, and she told me that I must tell Father what I had done when he came home. Of course Father asked me about the duck and I told him that I didn't know how it happened. He said nothing more then, nor did I.

On Sunday afternoons my father always took me for a long walk through our fields. However this Sunday he met me outside the house after breakfast and said he wanted to have a little walk and talk with me. For some reason he walked with me out in the general direction of the beehives (there were about thirty stands of bees there). Father didn't

mention the duck; but he talked to me about the fearfulness of lying, and of what a sin it is to lie. He didn't talk with me for long, but the lesson I learned has never been forgotten.

Another instance of his kindness stands out more vividly still. I was in high school, about grade eleven. We had moved to another town at this time. Father and I were walking together, he to his office and I to school, when he spoke to me about something (I've forgotten now what it was) that he was not pleased about. His voice was so gentle that my eyes filled with tears. He looked toward me and saw the tears and with unspeakable kindness said, "There, I didn't mean to make thee feel badly." (Mother was reared a Quaker and we always used the Quaker expressions, "thee," "thy," and "thine.") Well, the tenderness and love of this last statement just about broke my heart. I never heard my father speak a harsh word to anyone but once in my life.

As always, the years came and went so quickly. One beautiful Sabbath winter morning found me alone in our living room except for the gray casket which held all that remained mortal of my father. I quietly walked over to the casket. "At Rest" were the words engraved on the silver monogram of his casket. With great awe and reverence I leaned over the casket's side and studied the face for any signs that might contradict this simple statement. Yet I saw that every wrinkle, every seam, and every feature was bathed in peace. Not one small shadow darkened the beautifully quiet face into which I was looking. Yes, he was at rest.

Following a comforting service in the little white church on the hillside, we laid all that was mortal of my father in a grave among the pinon and cedar trees to await the resurrection morning.

Thank God, on this Father's Day, for the memory of a wonderful man, my father.

## To One with Little Strength:

*How deeply, earnestly you long  
To climb the mountain trails of need,  
To serve your fellowmen with strong,  
Glad ministry, with sturdy deed!  
Be comforted! Your humble prayer,  
Your spoken witness, faith-impearled,  
Can stir a stronger one to dare  
A mission vaster than the world.*

—Grace V. Watkins



# COURAGEOUS DISCIPLESHIP

By C. NEIL STRAIT, Pastor, Carmi, Illinois



IN JOSHUA 1:9 we read: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Part of God's instructions to Joshua was, Be courageous! As Joshua assumed the task of leading the children of Israel on toward the Promised Land, he was reminded that numerous encounters would demand courage. There would be times when he must make a choice, courageously.

The best seller of the late President Kennedy, *Profiles in Courage*, includes a story concerning Lucius Lamar, the Mississippi senator who opposed the Bland Silver Bill despite the desires of many in the state he represented. The state legislature, hearing of his position, voted and forwarded to Lamar a resolution requesting his support of the bill. In a dramatic moment in the Senate chamber Mr. Lamar stated: "Today, I must be true or false." He held that his negative vote was in agreement with his conscience and, if he were to be true, he could vote no other way.

The negative vote nearly cost Lamar his political career. But is not this the caliber of courage we admire? It may take courage to be true to what one knows is right, honest, and decent.

Joshua encountered idolatry at every junction, yet courage kept him on God's side. God seems to call courageous men for history's great moments. Church history is replete with men and women who have had to choose between right and wrong, comfort and sacrifice, popularity and rejection.

G. Leibholz in his introduction to Dietrich Bonhoeffer's book, *The Cost of Discipleship*, quotes Mr. Bonhoeffer's words upon his leaving America to return to his native Germany: "I shall have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people."

Bonhoeffer's choice to forsake comfort and suffer persecution, imprisonment, and finally death left us the example of a modern martyr and showed to us that some things are still worth dying for. It proved that courage is still an active ingredient in the Christian faith.

Our age needs desperately to see living examples of courageous action in all structures of our society. Courage needs to be seen in politics; it needs to

be displayed in business, the office, and the shop. We must see it in our community leaders, in our teachers, and in parents. And the Church must not lack courage. It must be bold to venture for God, for truth, and decency.

"Be strong and of a good courage" are words of admonition to us. We cannot be mediocre in the face of the duties and tasks which confront us. We can be either true or false, but only a courageous stand for truth will save us in our struggle to preserve freedom and attain peace.

## "ALL!"

### ... the disturbing word

By **SERGIO FRANCO**

Associate Editor, Spanish Publication  
Church of the Nazarene, Kansas City, Missouri

THE LORD is a disturbing God.

True, He is a God who blesses, and heals, and guides, but He is also a disturbing God. As a matter of fact, sometimes He has to be the latter to accomplish the former. For we tend to build our comfortable "dream houses," our plans, entirely mundane, which leave God out. We are too quick to choose a path that seems so sunny. And then, because of His mercy, for there's no other reason, God breaks in; He comes into the picture, He invades us, He disturbs us.

What is true of God is true also of His words. Take for instance that common word "all"! It is a disturbing word.

For example, "All have sinned." This is what the Bible declares in Romans 3:23, and in many other places. Here the word is troublesome because of the verb which follows it: "have sinned." If only it would read, "All have failed," or "All have weaknesses." But "sinned"! It disturbs us; it is a deadly blow to our self-righteousness; it makes us flinch.

Or if it could be rearranged to read, "Some have

sinned." That no one would deny. It is enough to cast a glance at history, the grim record of man's inhumanity to man. Even to state, "Many have sinned," would not bother us. We accept that the fruits of evil all around must be the work of many. We might even offer, "Most have sinned."

But scratch all those other subjects out. The Holy Spirit has written, "All." Let's not try to change it. Nor to challenge it. Nor to ignore it. "All." It includes us all: the good, the evil, the religious, the atheists, the poor, the rich, the mighty, the outcasts, the cultured, the ignorant. In short, "All!"

That little word haunts us, finds us, surrounds us, accuses us, condemns us, faces us, and disturbs us—because we sense, and rightly so, that each of us is a part of that "all." It closes its ears to any excuse and rejects all human merit. It simply declares, "All have sinned, and come short of the glory of God." And period. Final period?

Final insofar as it concerns us. We have nothing to say except, "I acknowledge it; I am a sinner." But not final so far as God is concerned. He always ends the dialogue with a note of hope.

Here is the second "all": "One died for all" (II Corinthians 5:14). No need to ask who is meant here. Only One with capital letters, the God-man, Christ Jesus, who died on the Cross to make an atonement for the sins of mankind. The meaning is clear: there is hope for the worst, the most evil, the one society has given up, for Christ died for "all." What hope, what mercy!

But that "all" which is divine consolation for the sinner is disturbing to the Christian and the Church of God. Christ died for all, but who is to tell them? He himself answered this question when He told His followers: "Go . . . preach . . . to every creature" (Mark 16:15). "Go . . . and teach all nations" (Matthew 28:19). To every human being! The same divine inclusiveness which condemned us now opens the door for all. Of course, if all have sinned, and Christ has made atonement for all, all must hear the gospel!

It would be much easier if it would say: "To those of your own country," or, "to many," or, "to your own social class," or, "to those who think as you do." But the command cuts across all human barriers and states, "to every creature."

Our task is clearly defined. Countless millions have not heard yet, and how shall they hear except someone preaches to them? The unfinished assignment of the Church is tremendous. The strength of all Christians is needed.

If that word *all* does not disturb us, it should. It should drive us away from our comfort, and take us to our knees and to the doors of homes and hearts. It should compel us to do all we can that all may hear of the Saviour, for Jesus "died for all."

# PENTECOST

## *has the answer*

By ROSS W. HAYSLIP

THE MESSAGE of the New Testament Church was that of a victory already won. We must remember, however, that the gospel is not merely a reminder of something that happened in the distant past. It is a realization of this victory in the present tense.

The Holy Spirit is not a memory of Jesus nor an aspiration after His "ideals," but is God himself at work in the lives of men through the life, death, and resurrection of Christ. Pentecost means that presence and power at all times in the hearts of God's people. This is what keeps the Church alive and prevents its degeneration into an ecclesiastical museum. This Pentecostal experience is that which makes it possible for us to believe in both God and man. It helps us to operate within the framework of an organized church with a stated creed.

Many today are trying to find a substitute for the salvation of Jesus Christ in a form of moral and spiritual idealism which is sympathetic to the "Christian values" and claims to be faithful to the "Christian spirit" but remains uncommitted to the creed or to the membership of the Christian Church.

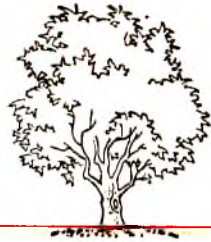
The great fact remains that Christianity is not idealism. It speaks in the indicatives of fact rather than in moral aspirations. It is the good news of what God has done and is doing through the benefits of the atonement made by His Son which gives to men the power to become the sons of God and to enjoy communion with Him through the abiding presence of the Holy Spirit as revealed in the Pentecostal experience.

The power of Pentecost will give courage to stand loyally by the creed believed and the standards accepted. The Spirit-filled Christian sees God's greatness overshadowing all of the challenges of life. God dwells within him. Therefore he has access to an unlimited power. He looks back toward past history with joy as he realizes the workings of the Spirit in the course of the Church. He attacks the present undergirded by the uplifting power from on high and he anticipates a glorious future as he is gripped by a *love that will not let him go*.

Such a Christian is content to cooperate with God as the plan of life unfolds. The Spirit of God witnesses to his sonship by enabling him to cry, "Abba, Father." His trust in God is sure and his love of his fellowmen is sweet. Because he is a son of God, he is led by the Spirit of God. This is the answer of Pentecost to an age of religious skepticism.

# The FATHER'S HAND

by  
**CLARE ST. JOHN**  
Pastor, Newcomerstown, Ohio



APPREHENSION troubled my mind when the tree trimmers arrived at the home of my neighbor. From the day of my arrival in town I had admired the graceful sycamore tree spreading its magnificent form in his front yard. Although I had lived here but a few days, I had turned many an admiring glance upon that towering giant across the road.

But now men armed with ax and saw were squinting up at the stately branches; I was alarmed. At first I thought, Maybe they just plan to prune it a bit. I didn't particularly approve of that, but after all it didn't belong to me.

Then to my dismay they began a massive assault with seeming indiscrimination. Deft ax strokes brought down the graceful top. A snarling, growling power saw gnawed through huge white limbs. I watched helplessly, certain now that they planned to destroy my friend.

When the work was done, however, the trunk still stood, but what a mangled caricature of its former self it was! That which had been a huge, symmetrical thing of living beauty was but a grotesque, blunt trunk with stubs of limbs. Then they coldly drove off, leaving it standing there a pathetic cripple.

That was six years ago. I am wiser now. Having since examined the trunk more closely, I have observed a scar caused by some lightning bolt. The tree wasn't as healthy as it had appeared to be from across the road. So my neighbor's action had been prompted out of concern for the tree. Knowing it to be in a weakened condition and fearful lest some sudden summer storm should seize those spreading limbs and crash it to the earth, he had summoned the axmen. What had appeared to my eye as an act of sadism was in truth a work of mercy.

I am pleased to report a transformation. I look

out of my window today and once again the tree is a thing of beauty. Not content with the status quo, it has been busy repairing the damage by adding new growth. New branches, although not as large as the former ones, cover the scars and a rounded crown replaces the blunt top. It continues with vigor at its busy business of living.

"Why do the righteous suffer?" is a question sometimes asked. Perhaps my sycamore knows. I think that God did not include suffering in His first scheme of things. But as a lightning stroke, sin has blasted our race bringing impending destruction. Now God's kind providences take over. They often appear cruel and heartless, felling this that is cherished and removing that which seems so necessary. The ax falls upon some loved one or the saw rasps away until a cherished ambition falls.

Maybe the instruments of torture are so merciless that it appears nothing at all will remain. Yet when the ax wielders have finished the destruction and the work is done, all is not lost. After some time we can say, "I see it now. God took away that He might preserve."

Take heart! The blow that threatens to lay you low is not struck by blind fate but is administered by the hand of a loving Father. Christ so received it. He said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11) Not the cup which Judas, Pilate, Caiaphas, or the people gave, but "my Father." Know that the bitter cup is held by the hand of One who cares and does all things well. Much of the secret of triumph over suffering and loss is found here.

## UNSEEN



## WARRIORS

By **MARY E. COVE**, Wollaston, Massachusetts

NOT ALL the brave soldiers in the battle of the Lord are out at the front. Many are hidden away in sickrooms, in busy homes, in places where they hadn't expected to be, facing things that it doesn't seem right to have to face. Some are along in years and frail in body, and some are young.

Now who would look to a group like this for warriors? I know we often say, "Well, when you can't fight any longer out at the front, you can pray where you are." Sure enough, and if we don't—all of us—the battle might be lost.

But I mean another kind of fighting. It has come to me again today more forcefully than ever be-



fore that we are fighting a battle with spiritual forces—against principalities, “wicked spirits in heavenly places,” a great earth-enveloping army of evil spirits determined to defeat the forces of Christ.

Isn't it true that, in a decisive battle, if one small area weakens and falls, that weakness might spread gradually and cause the whole line to fall back? So in this great battle with the forces of evil, if one of us, no matter how viciously attacked, crumples under the pressure; if we fail to look through the black clouds until we see the hand of God even in affliction or disappointment, or weakness of age, or illness—that is, if we *stay under* and do not *climb above* the temptation, we have weakened, and are not at that moment conquering warriors. Our tiny area may fall back. And if a lot of tiny areas fall back, it may spell defeat to a widespread plan of God that Satan is determined to spoil.

The unseen warrior that I'm writing about is the one who refuses to doubt when everything around points to defeat. Sometimes he is young and strong, not aged, sick, nor shut-in. He is beset, however, by forces that suddenly seem to overwhelm him, and he is tempted to feel, It's no use; nobody can triumph in situations like this!

Now watch him as, in the strength of the Lord God, he turns into one of these “unseen warriors.” He sets his will to believe; he sets his soul, by the strength of the divine Spirit, to praise God in his deepest self, against all feeling to the contrary. He stands stubbornly right there—it may be for hours; it could be for years—but he stands, facing the Light which he can't see at all.

When God sees that His unseen warrior has stood the test, the light breaks in, dispelling the darkness and victory comes. But it is here where many fail, I fear. The battle of the Kingdom was being led on to victory *while he fought on in the dark!*

The forces of Satan bent over that tested one, determined to break his faith. But faith prevailed, and though he suffered in the drawn-out temptation, Satan's ranks in that area were scattered. Other tried ones, seeing his steady faith, turned from their wavering, reached up, and gripped the throne. I believe a little bit of revival started right in that circle who “against hope believed in hope.”

This is a lifelong lesson. I am sure I have been terribly slow in even beginning to learn it. But let us take courage, and always remember that a battle won, no matter how hidden from the sight of human eyes, is a direct defeat to a certain area of the enemy's host, and may be the turning point that will put a whole army of aliens to flight.

And who knows but that a revival is just balancing, waiting for this tipping of the scales, as you refuse to doubt or be discouraged? Let us be in the ranks of those who “having done all . . . stand” as unseen warriors in God's great army.



By **BRIAN L. FARMER**

Parfon, Bristol, England

THERE IS something about the morning, something appropriate to prayer.

The world is awakened with bird song. Little children manifest the miracle of sleep by an instant alertness the moment their eyelids open. There is a sweet, dewy freshness; somehow a sense of cleanliness even in the dirty places.

The still purity of the dawn pierces the sky from the east rolling back the blinds of *another* day—a new day, a fresh day, an unspoiled day, a sinless day.

Morning is a good time to pray. Our relationship with our Heavenly Father should be joyous and unmarred in the morning.

It always used to be assumed that morning was *the* time to pray. Converts were counseled to have their quiet times in the mornings before they went about their daily business. Then life became modern and busy and counselors said, “We know your days are full, but you really must have a quiet time. Fit it in when you can.”

Good advice. But there is a great deal to be said for having *morning* devotions nevertheless. This was Jesus' practice. On at least one occasion He rose “a great while before day . . . and departed into a solitary place, and there prayed” (Mark 1:35).

Though prayer in the evening is important—for thanksgiving, perhaps for confession as well as petition and supplication—yet it never really replaces morning prayer. In the evening we are thinking primarily about the events of the past day and what our actions and reactions have been.

But one of the primary purposes of prayer is the preparation of our hearts in advance. Prayer must have a forward-looking aspect so that our attitudes to the events of the day will have been largely predetermined in the secret place.

Yes, one of the glories of morning prayer is that the devil may be forestalled! The expected situations of the day may be brought before the Lord, His judgment received, and His guidance gained.

This is obviously an immense advantage in day-to-day Christian living, and one not overlooked by the Psalmist, for he wrote: "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: *cause me to know the way wherein I should walk*; for I lift up my soul unto thee" (Psalms 143:8).

This, however, is not the only advantage.

There is the discipline of early rising for an important matter.

There is the benefit of coming to the task of prayer refreshed in mind and body. We say "the task of prayer," for prayer is a task involving spiritual and intellectual labor sometimes akin to the Holy Spirit's own intercession with groanings that cannot be uttered.

Ah, the natural glory of the morning befits the supernatural glory of a tryst kept in the presence of the King of Kings!

Problems of the day, inescapable as some of them

are, mountainous as fewer of them are, troublesome as most of them are, somehow lose their terror at the secret place of the Most High.

But what of the practicability of it all? We might well be enthused by the prospects of morning glories, but disheartened by the hard realities of life in our home at that hour. There is perhaps work to get to by seven-thirty, children to be at school by eight-thirty, and the well-known domestic machinations toward the daily attainment of these goals!

Yet it can be done. Thousands prove it every day.

It requires a little planning and more than a little determination. Planning perhaps beginning the previous evening with a revised bedtime. Determination continuing until the lubricant of habit oils the morning machinery of your house.

You never made a more worthwhile preparation; you never made straight the paths for a more important moment in your day.

# More than a Philosopher's Stone

By **RALPH M. PARRY, Pastor, Media, Pennsylvania**

MEN HAVE SEARCHED in vain throughout the material world for the often-dreamed-of "philosopher's stone," the touch of which should transmute the baser metals into gold or silver. This has always been man's fondest dream, that from such a stone wealth might result.

In the spiritual world that stone has been found. It is "a chief corner stone, elect, precious" (I Peter 2:6). To the one who has struck rock, there is a ringing testimony in the heart, "Hallelujah, I have found Him!" He is much, much more than any "philosopher's stone." He is the "solid Rock."

Those who find that "chief corner stone" discern on it such inscriptions as these: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). "All things work together for good to them that love God" (Romans 8:28). "All things are yours . . . and ye are Christ's; and Christ is God's" (I Corinthians 3:21-23).

If through the medium of the "philosopher's stone" you have succeeded or failed, you still have available a treasure incorruptible: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9).

Christ was not rich in material wealth, for He was born in a manger, and buried in a borrowed tomb. His riches were in the fact that He was all

divine. He was in the beginning and throughout the ages in the bosom of God. He laid down His life—"Greater love hath no man"—and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7). He became poor and stooped to wear our nature with all its frailties and finite limits. Yes, He became poor, but for a purpose.

As a child, I remember many an Easter when all of us children had the privilege of going downtown to be clothed in the best from head to toe for Easter Sunday morning in church. Dad and Mother would give their last dollar many times to make it possible for us to have the best.

Christ became poor that we might build on more than a "philosopher's stone." We can build with the chief Cornerstone as an inheritance "incorruptible, and undefiled, and that fadeth not away" (I Peter 1:4). Through His poverty we are rich. We are poor spiritually, and He enriches us with all spiritual good. We are poor because of sin, and He makes us rich in righteousness. He causes people to become rich with His own eternal wealth, making His own, in a true sense, "partakers of the divine nature" (II Peter 1:4).

Believers in Christ Jesus have on deposit with Him silver of grace and a golden vessel filled with glory. Again we say, "Hallelujah! What a Saviour!"

Truly, He is the "solid Rock," more than any "philosopher's stone."

# EDITORIALS

By W. T. PURKISER

## "A Little Farther"

That Jesus of Nazareth was more than man is the universal testimony of both Scripture and the Christian heart. He was the Word who was with God and who was God and who became flesh and dwelt among us. In Him dwelt "all the fulness of the Godhead bodily." "God was in Christ, reconciling the world unto himself." "He that hath seen me hath seen the Father," He said. In Christ we find the Creator-God. Like Thomas, we worship Him as "my Lord and my God."

But that Jesus of Nazareth was totally and perfectly human in all that humanity is meant to be is just as certain. He is the one Mediator because He is "the man Christ Jesus." His own favorite title for himself was "Son of man." He is touched with the feeling of our infirmities. He was tempted in all points as we are apart from sin. He is able to reach the Father with one hand, and take hold of us with the other.

From the human point of view, the secret of Christ's life is described in an almost offhand way by Matthew when he reports that in Gethsemane, after taking three of the disciples with Him deeper into the Garden, Jesus left them and "went a little farther" (Matthew 26:39).

IN A SIMPLE FACT of space there is a volume of meaning for the spirit. Christ Jesus was not content with being average. His own life was the perfect exemplification of His command to the fishing disciples, "Launch out into the deep, and let down your nets." There was nothing of the shallows about the Saviour.

In this is the greatest need of all Christians today. The garden scene is set in the context of faith. The disciples who were behind Jesus there had left all to follow Him. Their names were written in heaven. They were not of the world. They belonged to God and to Christ.

But their tendency, as ours, was to stop too soon. We quickly forget that we are called "strangers and pilgrims" in the Bible, and a pilgrim who doesn't journey is no pilgrim at all. We are called not to a "position, a standing," but to a path, a "way of holiness."

We need to face the fact that the great sin of the saved—and even the sanctified—is not gross worldliness, a violation of the prohibitions of conscience and God's holy law. It is simply stagnation, smug

self-satisfaction, the loss of the courageous spirit of the pioneer. We need so much the lesson of Christ's example in the Garden. Some of us may need to go a great deal farther. All of us need to go at least a little farther.

WE NEED TO GO FARTHER in *supplication*, in prayer. This is one of the great prayer scenes recorded in the life of our Lord. I cannot escape the wonder, both for myself and those around, that "He who needed to pray so little prayed so much; while we, who need to pray so much, pray so little." His words to His disciples that night are still for us, "Watch and pray."

Jesus actually had more to say about prayer than any other single aspect of the Christian life. Even more significant, however, was His example. He would rise a great while before day, and go apart to pray. He would pray all night at crucial points in His ministry. In some of the busiest seasons, He would slip away to pray.

In spite of these teachings and this example, prayerlessness is the continual curse of the Church. And even when we do pray, we are apt to limit our concern to ourselves. For praying may be fretful, anxious, self-centered, and faithless—and actually do more harm than good.

Why do we not pray? There are at least two reasons. One is *preoccupation*. We are "too busy." Sometimes even the legitimate and apparently necessary concerns of life keep us "on the run." Others are victims of their own almost overwhelming desire for "entertainment." Here is part of the peril of modern TV. Not only is there the danger of the introduction of actual evil in sight and sound into our homes, the suggestive and the sinful; but there is also the preempting of time that ought to be used for reading, prayer, Bible study, calling, or the service of the church.

Another reason for prayerlessness is "*practical*" interests. The human crowds out the divine. The active, busy, "got to get things done" attitude can be an actual enemy of the spiritual life. We get to be about any "idle" time like the young American looking out over the vast expanse of the Pacific who said, "Yes, it's beautiful; but I hate to see all that water out there doing nothing."

What we need to see is that *being* can be more important than *doing*—that God can do some things we can't—that "more things are wrought by prayer than this world dreams of."



Actually, prayerlessness boils down to a form of unbelief. What we can do seems more important than what God does. We look upon the church as our creation, our work, our responsibility and do not see that it is Christ who builds His Church, and He does it through prayer more than a busy squirrel-cage round of religious activities.

**WE MUST GO FARTHER** in *surrender to the full will of God*. The substance of the Saviour's prayer was, "Not as I will, but as thou wilt." All that prayer meant to Jesus, we cannot know. We may see only the shrinking of His humanity from the agony of bearing the sins of the world, of the Father's averted face.

But what that prayer means to us, there is no doubt at all. The Cross, the cup, the baptism of which He spoke as His hour drew near are clearly spelled out in the New Testament in their meaning for our lives.

The cross means the crucifixion of the carnal self. The cup is the death of the self-centered will. The baptism is the baptism with the Spirit and fire, burning out all inner dross, setting the soul aflame for God.

If we go farther with Christ, the path leads first to the same Gethsemane of consecration. It leads on to the same Golgotha, the crucifixion-cleansing. And it brings us, thank God, to the same Garden of the empty tomb, commitment to the risen life of holiness. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

**THEN, WE NEED** to go farther in *sensitivity to spiritual values*. "Watch and pray," we are told. The need for watchfulness is the need to have our spirits attuned to the values of the eternal world. It is the need to be awake, and not asleep—to reinforce the willingness of the spirit, and strengthen the weakness of the flesh.

We need to be awake to the perils of our age. This world is no friend to grace. We need to be awake to the perils of our own lives, to the danger of being drugged by our prosperity (or desire for it), laying up treasures on earth, failing to be rich toward God.

We need to be awake to the peril of being hard on others and easy on ourselves. We must guard against the little compromises that mar our witness. We must avoid, as we would the devil himself, self-satisfied complacency, smugness, and pharisaical pride.

**FINALLY**, we need to go farther in *self-giving concern*. Above everything else, this was the example of Jesus here. He led the way in passionate, personal involvement in the redemptive work of God. Nor can we be content to buy our way to heaven by tithes and offerings. We must give ourselves, as

well as our means. If we follow our Saviour, there will be no dry-eyed detachment, no spectator spirit in our attitudes toward the work of the Kingdom.

Have we too long thought of Christianity as a means of getting? It does, to be sure, bring some wonderful gifts. But having freely received, we must freely give.

At least in part, the problem of empty churches and marginal Christians comes right back to reluctance to give of time and self. It costs of self "to wake, to weep, to yearn" over the lost. There is no easy road to Christian concern.

You see, there are two aspects to the cross we bear. There is the once-for-all crucifixion of carnal self-will in entire sanctification. The other aspect comes out in Luke's version of the great saying of Jesus, "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me" (9:23). This is the cross that we never outgrow, which can never be set aside. Without this cross, there is no crown.

God help us all to go "a little farther." There is so much more ahead. No one has yet fathomed the deepest depths or pioneered to the farthest horizons of Christ's likeness, showing His spirit, growing always more patient and kind, more compassionate and understanding. In this, as in all else that relates to our life on this earth, may we grow in similarity to the Saviour by going "a little farther."

## **A Prayer for Father's Day**

The recent death of General-of-the-Army Douglas MacArthur has brought to mind the prayer he wrote for his son, Arthur, then four years of age, while the General was commanding outnumbered U.S. forces in the Philippines early in 1942. According to General MacArthur's former military aide and biographer, Major General Courtney Whitney, the prayer was used many times in morning devotions.

The text is:

"Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

"Build me a son whose wishes will not take the place of deeds; a son who will know Thee—and that to know himself is the foundation stone of knowledge.

"Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

"Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

"And after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the

simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

"Then I, his father, will dare to whisper, 'I have not lived in vain.'"

# THE CHURCH AT WORK

## EVANGELISM

**EDWARD LAWLOR, Secretary**

The Department of Evangelism is sponsoring during the 1964-68 quadrennium special periods of prayer whereby we as a people may pray for power to carry out our evangelistic responsibilities to our contemporary generation.

**WEDNESDAY, July 1, will see the first of FIFTY HOLY WATCH NIGHTS to be held in Nazarene churches all over the world. The projected plan is that some person or persons will be praying in every Church of the Nazarene from 6:00 p.m. to midnight on the first day of each month through June, 1968.**

No true Nazarene can afford to sit back and take it easy in the matter of prayer during the coming quadrennium. Unless we stir ourselves to pray more prayers of intercession and more desperate prayers of heart passion, the cause of holiness evangelism will suffer. Every hour unbelief and false cults are on the march. These and other evil influences could very soon control the major portion of the world's population.

Nazarenes everywhere are urged not to slack off in prayer. Let us take appropriate action to make these FIFTY HOLY WATCH NIGHTS times of earnest petition and intense intercession, so that we as a people may be divinely anointed to go forth with an irresistible soul passion to see revival in our time, and to evangelize "In the Power of the Spirit" during this coming quadrennium.

In our day we shall never prove holiness evangelism by a withdrawal from the world, but rather by a victorious involvement in it. One of the very real purposes of the FIFTY HOLY WATCH NIGHTS will be a seeking for that power which will enable us to be in the world but not of the world, so that our very presence will be a spiritual encouragement to all men to live the separated life. It is in this faith that your Department of Evangelism takes the unprecedented step of endeavoring to urge Nazarenes everywhere to join in these FIFTY HOLY WATCH NIGHTS, starting on the first day of the first month following our

**Wednesday, July 1, 1964  
6:00 p.m. to Midnight  
(local time)**

**A  
SHINING LIGHT  
and a  
PRAYING HEART  
in every  
Church of the Nazarene  
the world over**



**Sunday, Sept. 20, 1964  
A spontaneous  
ONE-SUNDAY REVIVAL  
in every  
Church of the Nazarene**

General Assembly, and to continue on the first day of each month thereafter until the first day of the month in which our 1968 General Assembly convenes.

Every Nazarene and every Christian friend must decide whether or not he will participate some way in these HOLY WATCH NIGHTS and thereby formulate plans to avoid the widespread danger of the Church sleeping the sleep of death, while some godless ideology takes our world.

During these HOLY WATCH NIGHTS let us remember the words of a wise man who wrote: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10).

Ministers in every nation where the church is at work are urged to organize

and plan for the holding of this prayer vigil. Let us recapture our sense of destiny as a church that "prays through." Our pioneers were truly characterized as a people who tarried until they "prayed through." They went from their homes, their farms, their shops, their pulpits, and their classrooms to the place of prayer. They prayed as if they were talking face-to-face with God. Is it any wonder that they made the evangelization of all men their main concern?

Let us during these FIFTY HOLY WATCH NIGHTS receive divine marching orders throughout the quadrennium, and then demonstrate a passion for souls that is not only compatible with building the Church of the Nazarene around the world, but necessary if we are to do it.

## GENERAL INTERESTS

### Telegram

**Oklahoma City, Oklahoma—The Board of Trustees of Rest Cottage Association met in annual session, April 21, in the chapel of Rest Cottage at Pilot Point, Texas. Dr. J. T. Gassett, chairman, led us through an interesting session, with Rev. E. L. Cornelison giving the devotional. Dr. Geron C. Roberts, superintendent, gave an excellent report for the year. He and Mrs. Roberts are laboring in a great field of service, and the need is great. They need the prayers and support of the entire church. This past year both Rev. and Mrs. John Roberts were called home to heaven for their reward. Their lives were spent in helping girls who needed someone during a dark and tragic time. The luncheon hour was enjoyed by all, with Dr. John Stockton bringing a challenging message. Dr. J. T. Gassett was elected chairman of the board, Dr. Orville W. Jenkins, vice-chairman, and Rev. Mrs. Emma Irick, secretary.—Jerald R. Locke, Reporter.**

## DISTRICT ACTIVITIES

### Telegram

**Birmingham, Alabama—The Lord blessed the Alabama District Assembly in an unusual way. Shouts of praise were heard as pastors reported gains, which totaled an increase**

for the seventh consecutive year since Dr. L. S. Oliver came to serve as district superintendent. In the N.F.M.S. convention, preceding the assembly, Rev. Paul Orjala, newly appointed professor of missions at the Nazarene Theological Seminary, inspired us with his sermons and music. Mrs. L. S. Oliver was re-elected district president by a nearly unanimous vote. She reported the N.F.M.S. a "star" society. In the assembly, Dr. G. B. Williamson presided with his usual grace and humor, and his messages were an inspiration to all. Superintendent Oliver reported 825 increase in membership, with 484 by profession of faith; Sunday school average of 7,690, and a total raised of \$793,871. Great gains in the N.Y.P.S. Dr. Oliver was given a nearly unanimous three-year recall by members of the assembly. Dr. A. F. Harper set the stage for the "March to a Million" with his inspiring talk. Dr. Wm. Greathouse reported for Trevecca Nazarene College, and presented certificates to 58 pastors who had paid their educational budget in full. Also, Wilson Chapel and Dothan received the "Small Church Achievement" award, with Cottdale named "Sunday School of the Year." In the closing service, following a challenging message by Dr. Williamson, William A. Jackson, William H. Hendley, and Charles W. Chappell were ordained as elders.—John W. Lancaster, Reporter.

## Washington District Assembly

Baltimore (Maryland) First Church was host for our 1964 assembly, and their warm welcome was deeply appreciated by the 224 delegates and members. Rev. Milton B. Parrish, newly elected pastor of the church, was able to be present.

Dr. Hardy C. Powers, presiding general superintendent, ably led us through the maze of business. His messages were filled with his characteristic wit and practical wisdom, and unusually anointed by the Holy Spirit.

The voting strength was the largest in our seven-year history. District Superintendent E. E. Grosse was returned to a three-year extended term with a good vote. His report revealed increases in every area: 4,539 members (an increase of 2.5 percent), with 324 received on profession of faith; 9,396 Sunday school members (a gain of 5 percent); 2,213 N.Y.P.S. members (a gain of 5.5 percent); 3,253 N.F.M.S. members (a gain of 4.7 percent); \$829,003 raised for all purposes (a gain of 10 percent). The district is 9.6 in world evangelism giving, with 17 churches being "10 percent"; 14 churches made the Evangelistic Honor Roll.

District officers reelected were Kenneth L. Akins, secretary; and H. E. Heckert, treasurer. Elected to the advisory board: Norman R. Oke and H. E. Heckert, ministerial; Neel Price and Vito Marzullo, laymen.

President Edward S. Mann of Eastern Nazarene College reported an outstanding year, and also that our district

had paid 93 percent of its college budget, and led the zone.

William E. Naill, Sr., was ordained in the Thursday evening service.—NEIL E. HIGHTOWER, Reporter.

## San Antonio District Assembly

The San Antonio District moves forward for God, as attested by reports at the fifty-first annual assembly held at Austin Grace Church, April 28 and 29.

Dr. Samuel Young presided, and under his anointed preaching and wise direction the sessions were rich in blessing and inspiration.

The assembly was preceded by the district conventions. Mrs. James C. Hester reported a "star" district, and was reelected as N.F.M.S. president. Rev. Bud Garber was unanimously reelected as N.Y.P.S. president.

District Superintendent James C. Hester gave his sixth report, citing among a number of achievements that this past year saw an all-time record in money raised for all purposes.

The assembly climaxed with a moving ordination service conducted by Dr. Young, with Miss Laura Forinash receiving elder's orders.—PEARL KETTON, Reporter.

## THE LOCAL CHURCHES

Evangelist Paul Martin reports: "As my assembly year closes, I am glad to make this report. I have conducted 41 revival meetings, camps, and youth camps during the year; preached 580 times; and God blessed in giving 1,649 seekers. It was my privilege to work with some fine pastors, district superintendents, and lay leaders. I especially enjoyed preaching with fellow evangelists. Some high points of the year were the evangelism tours in Central Ohio and Northeastern Indiana districts, and the Layman's Retreat on the Arizona District. I appreciate my district superintendent, Dr. E. E. Zachary, and the people of Northern California District."

COLUMBUS, OHIO—The Frank Road Church recently enjoyed a very good revival with Evangelist John W. Harold. His night-after-night preaching on holiness helped many of our people to pray through for entire sanctification. The Holy Spirit was faithful in every service. There is now a sense of unity and devotion among our people.—ROBERT F. STYERS, Pastor.

Mrs. Etta Gray, age ninety, died Sunday, May 3, at the home in Erin, Tennessee. She was the mother of Rev. Victor E. Gray, superintendent of the East Tennessee District. She is also survived by two other sons. Mrs. Gray was a charter member of the Church of the Nazarene in Erin.

Evangelists H. A. and Helen Casey write: "We are in our tenth consecutive year in the field of evangelism, and these are some of the best days yet. At this writing we are in a meeting in Cookeville, Tennessee, and God is blessing with souls being saved and sanctified. We have a few open dates for 1965; also have open dates for this year, July 15 to 26, and November 8 to 29. We carry

the whole program—sing, preach, and play ten instruments. Write us, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

PORT ALBERNI, B.C., CANADA—Recently this church enjoyed one of the greatest revival meetings of its history, under the Spirit-anointed ministry of Rev. E. E. Wordsworth. A series of good cottage prayer meetings preceded the revival. Services began on Sunday with the mayor and members of the city council present to mark the first anniversary of the completion of our new \$50,000 edifice, and closed the following Sunday in a sweep of revival tide with more than thirty seekers. Rev. Bruce Fleming moves into his fifth year of successful pastoral relationships. The church building was undamaged by the recent tidal wave and all members and their homes are intact.—MRS. E. MEISTER, Reporter.

FRANKLIN, OHIO—We praise God for His rich blessings during our recent revival. Evangelist Albert Shea preached with the anointing of the Holy Spirit, and his messages warmed the hearts of all who came. James and Juanita Carmickle were outstanding in their presentation of the gospel in singing and music. The Lord gave many victories around the altar, both spiritual and those for physical healing. We greatly appreciate our good pastor, Rev. Kenneth J. Grandy.—MRS. BETTY DEPEW, Secretary.

FLINT, MICHIGAN—God is blessing Central Church. During the past few months we have had some outstanding achievements. The church has extended a unanimous three-year recall to the pastor, and a spirit of unity prevails in every part of the work. District and general budgets are paid to date, and through the fine cooperation of our people all building payments are up-to-date. Sunday school averaged 344 for four Sundays in April, and both prayer meeting and Sunday evening attendance show real signs of improvement. We have secured the services of Rev. C. A. Bearinger as minister of visitation, and Mr. Tom Thompson as our minister of music.—W. E. VARIAN, Pastor.

BONHAM, TEXAS—Evangelist Thomas Hayes was mightily used of the Lord in a wonderful revival, closing on May 10. His emphasis on prayer and fasting, along with biblical preaching on divine healing, brought results in a number of souls praying through to God. We thank God for the ministry of Brother Hayes in this church.—J. RAY SHOULDERS, Pastor.

BEDFORD, INDIANA—Davis Memorial Church had a wonderful spring revival with Rev. Dwight Steininger as the Bible preacher and chalk artist. The presence of the Spirit was manifest in the services as Brother Steininger presented new light to believers, and convicted the unsaved. We thank God for the Bible truth presented by this man of God, and a most worthwhile revival campaign.—DON INGRAM, Secretary.



Rev. Charles Bauerle, retired Nazarene elder of the Illinois District, died May 7. His home address was Mansfield, Illinois.

**TISHOMINGO, OKLAHOMA**—Recently our church enjoyed a very effective evangelistic campaign with Rev. Lee Steele as the evangelist. Members and friends prayed, and the Lord blessed with good attendance, and seekers at the altar in most of the services. On the closing Sunday night eight people joined the church by profession of faith. Our church suffered extensive damage by fire on January 1, but our people had a mind to work and the damage has been repaired. All the interior of the church has been redecorated, with new hardwood furniture and new hymnals placed in the sanctuary. We give God praise for His blessings.—C. H. PORTER, Pastor.

**DECATUR, GEORGIA**—On last December 29 our pastor preached his farewell message, and our people were much distressed and discouraged. But they rallied, God has blessed and helped, and we have seen miracles in our midst. The attendance increased from an average of 64 in December to 106 in March, and on Easter Sunday we broke our record with 135 present. Souls have been prayed through at our altars, and 3 members have been added to the church. Finances have held up, and we gave more than \$200 in the Easter offering and pledged \$600 to home missions. We give God praise for a united people.—MRS. E. L. WILKINSON, Secretary.

## THE BIBLE LESSON

By NELSON G. MINK  
Topic for June 21:

### Missions Are a "Must"

SCRIPTURE: Matthew 28:16-20; Acts 1:6-8; Romans 1:8-16; 10:1-18 (Printed: Matthew 28:16-20; Romans 1:14-16; 10:8-15)

**GOLDEN TEXT:** *Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).*

There are two "ye shall's" in our Golden Text for today. One has to do with "power" and the other has to do with "witnessing." The witnessing is something that is expected of every man, woman, boy, or girl. It is a challenge that faces us all. The power is the inner equipment God promises so we can make it felt when we tell it. The Holy Spirit has been promised to "teach," "anoint," "guide," and "glorify." He also will inspire us in what to say to people as we talk to them about their souls.

Our church seems to be following the pattern closely. We are emphasizing the office work of the Holy Ghost, and our people prove time and again their confidence in our worldwide missionary task. Thank God for the offerings we are able to raise! Thank God for the ever-growing army of missionaries that are at work around the world. Thank

Clip and Mail



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God for the new fields even now that we are entering. The burden isn't heavy if we all lift. We have that which "is found only in the church," and accomplishes that which "otherwise could not be done"—so states our *Manual*.

When George M. Pullman began his climb to fortune, he began by securing contracts to raise city buildings from their marshland foundations. One of his first assignments was to raise an entire city block of buildings, four feet from the ground. This project, on Lake Street in Chicago, was accomplished by placing six thousand jackscrews under the base, and hiring a small army of six hundred men who, at each signal, gave the screws one-half turn, thus raising the block a fraction of an inch at a time.

Our young people may well be encouraged at the wide range of missionary vocations available today. From typesetters to teachers, and from dishwashers to doctors, the field is open. We need good, interested people at home, who teach missions, and who take their Prayer and Fasting program seriously. We need holy, anointed, consecrated, and sanctified young people

who hear God's voice and, like Isaiah in the Temple, say, "Lord, look me over, and see if I'll do."

Dwight L. Moody once said: "It seems as if, after the Lord had been back in glory about sixty years, He saw some people who said they didn't know for sure that God wanted to save them. And the Lord of Glory came down to earth, and the first man He met was John on the Isle of Patmos. And Christ said: 'John, I want you to write some messages to the Church.'

"What a day it must have been for John! He took his pen and began to write, and he went on writing, writing, writing!

"'Now, John,' the Lord said, 'put in one more invitation. Make it so broad that all the world will feel they are invited.' And the last invitation sent down into this poor, thirsty world, reads like this: 'And whosoever will, let him take the water of life freely' (Revelation 22:17b)."

What a challenging task we have today!

What tremendous resources of power we have to back it!

And what a reward is promised to all who do their part, in helping all men to know the full purchase of Jesus' blood!

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## Deaths

REV. J. WALTER HALL

J. Walter Hall, age eighty-five, died April 13. He was born in Alabama on April 22, 1878, and moved to Texas in 1890. He was converted at the age of eight, and sanctified at the age of sixteen. In 1910 at the rural Salt Branch Church of the Nazarene, near Merkel, Texas, he received his first license to preach, and was ordained in 1912. He served as pastor, evangelist, and district superintendent in the church until his retirement in 1946. He also served four years as business manager of the Hamlin Nazarene College. He made a lasting contribution to the Church of the Nazarene through a devoted and faithful life to God, his family, and his church. He is survived by his wife, Bessie Marie, of Bethany, Oklahoma; three daughters, Mrs. J. W. Garsee, Mrs. Ralph Chamberlayne, and Mrs. Dale R. Hall; three sons, B. M., E. C., and J. Walter, Jr.; and one brother, George M. Hall. Funeral service was conducted in First Church, Bethany, with his pastor, Dr. E. S. Phillips, in charge, assisted by Dr. A. S. London and Dr. Geron Roberts. Burial was in the Bethany cemetery.

REV. ALEX F. DUKE

Alex Floyd Duke of Vernon, Texas, died on April 25. He had retired from the pastorate in 1960, but remained in Vernon, where he and his wife lived with their daughter, Mrs. Dovie Vaughn. He was born in 1890 in McMinnville, Tennessee. In 1907 he was married to Miss Minnie Gertrude Henderson. They pastored churches at Terrell, Marlow, Chickasha, and County Line in Oklahoma; and in Texas, at Grassland, Hillsboro, Post, and Vernon. In 1933 and 1934 he was a member of the State Legislature from Duncan, Oklahoma. He was preceded in death by his wife by six weeks. He is survived by a son, Alex M.; two daughters, Mrs. Dovie Vaughn and Mrs. Edith Denney; a sister, Mrs. Dovie Lecke; and a half brother, J. B. Elkins. Funeral service was held in First Church at Lubbock, Texas, with Rev. T. Frank Keesee in charge, assisted by Rev. R. W. Hurn, district superintendent, and Rev. D. M. Duke. Burial was in Rest Haven Memorial Cemetery at Lubbock.

MRS. IRENE J. CRONK died suddenly at her home in Carrier Mills, Illinois, on March 24, at the age of sixty-seven. Converted at an early age, she was later sanctified, and served God through the Church of the Nazarene for more than forty years. With her husband, Rev. C. A. Cronk, she served in pastorates at Ames, Iowa; Buffalo and Cherryvale, Kansas; St. Joseph and Macon, Missouri, and Carrier Mills, Illinois. Besides her husband, she is survived by two children, John, and Mrs. Paul Roberts, both of California. Funeral service was held in Carrier Mills by Rev. Harold

Daniels, district superintendent; and In Tucson, Arizona, by Rev. Myron Morford, pastor of First Church. Interment was in South Lawn Memorial Gardens at Tucson.

**JOHN HOWARD SMITH**, age ninety-one, died quietly in his sleep at his home in Hemet, California, on March 16. He was born in Asheville, North Carolina, in 1872. He was a Nazarene pioneer, living in Pilot Point, Texas, in 1908 when the church was formally organized. He moved to the Imperial Valley of California in 1918, and three years later moved to Hemet, where he helped to build the present Church of the Nazarene in 1921. For over forty years he was a Sunday school superintendent or teacher. He taught the men's Bible class up until one week before his death. He was a real pioneer, a staunch upholder of the whole doctrine of our church, and a real prayer warrior to the last. He is survived by his wife, Laura; six children, D. R., Clyde M., Ivy, Ralph D., Weldon H., and Mrs. Allene Kirk; four stepchildren, Guy, Edward L., and Ralph Whitener, and Mrs. Lucille Christopher; and a sister, Mrs. Lottie Stone. Funeral service was in charge of the local pastor, Rev. Samuel F. Kennedy, assisted by Rev. Paul Urschel and Rev. L. N. Land.

**MRS. MARGARET LENORA NORWOOD**, age seventy-seven, died in a hospital in Laurens, South Carolina, on March 24. She was a loyal member of the Laurens Church of the Nazarene; a faithful Christian, and her life was an inspiration to all who knew her. She is survived by her husband, J. C. Norwood; five daughters, Mrs. J. Y. Todd, Mrs. O. K. Quick, Mrs. C. A. Culbertson, Mrs. D. L. Bundy, and Mrs. C. L. Thompson; also by three sons, Floyd, Harrison, and J. B. Funeral service was conducted by her pastor, Rev. John Cole, assisted by Rev. T. B. Rhodes, with burial in the family plot, New Prospect Cemetery.

### Announcements

#### BORN

—to Rev. and Mrs. Robert L. Atkinson of Cedarville, Ohio, a son, Gregory Lee, on May 12.

—to Allen and Jean (Pelts) Hendricks, of Oklahoma City, Oklahoma, a daughter, Lori Janette, on April 25.

—to Curt and DeAnna Robertson of Kansas City, Missouri, a son, Dennis Ray, on May 7.

—to Berton and Betty (Howerton) Hollis of Sterling, Illinois, a son, David Lynn, on March 28.

—to Rev. James and Ruth (Castevens) Brillhart of Shipshewana, Indiana, a daughter, Beth Ann, on March 11.

### Directories

#### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

**HARDY C. POWERS**

**G. B. WILLIAMSON**

**SAMUEL YOUNG**

**D. I. VANDERPOOL**

**HUGH C. BENNER**

**V. H. LEWIS**

### District Assembly Schedule

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 and 9
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Southwest Indiana	August 12 and 13
Kentucky	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15

Houston	August 19 and 20
Tennessee	August 19 and 20
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 10 and 11
Joplin	September 16 and 17
North Carolina	September 16 and 17
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26

## "SHOWERS of BLESSING" Program Schedule

**June 21—"Future Events—After-Death Certainties: Is Heaven a Valid Concept?" by R. V. DeLong**

**June 28—"Future Events—After-Death Certainties: The Second Coming of Christ," by R. V. DeLong**

**July 5—"Is Happiness a Right?" by R. V. DeLong**

### Assembly Information

**NORTH DAKOTA**, July 2 and 3, at the Nazarene Camp, Sawyer, North Dakota. Pastor R. W. Cannon. (N.F.M.S. convention, June 30; N.Y.P.S. convention, July 1; S.S. convention, June 29.)

**SOUTHWESTERN OHIO**, July 8 and 9, at First Church, 7031 N. Main St., Dayton, Ohio. Pastor Donald E. Snow. (N.F.M.S. convention, July 6.)

**NORTHEASTERN INDIANA**, July 8 to 10, at the District Campground, Marion, Indiana. Pastor D. K. Ault, 1215 Quarry Road, Marion. (N.F.M.S. convention, July 7.)

**CANADA CENTRAL**, July 9 and 10, at Clarksburg Nazarene Camp, Clarksburg, Ontario, Canada. Pastor Robert Rolston, Boucher Street, Meaford.

**NEBRASKA**, July 9 and 10, at First Methodist Church, 2201 Avenue A, Kearney, Nebraska. Pastor C. B. Johnson, 2516 Avenue A. (N.F.M.S. convention, July 6-7; N.Y.P.S. convention, July 8.)

**WEST VIRGINIA**, July 9 and 10, at the District Center, Summersville, West Virginia. (N.F.M.S. convention, July 6; N.Y.P.S. convention, July 7; S.S. convention, July 8.)

### Nazarene Camps

July 2 to 8, West Virginia District Camp, at the District Campground, three miles east of Summersville, West Virginia, on State Route 41. Workers: Dr. Edward Lawlor, Dr. George Frame, Singer Warnie Tippitt. Dr. H. H. Hendershot, district superintendent.

July 2 to 12, Hendersonsville Nazarene Camp, Hendersonsville, North Carolina. Workers: Dr. T. W. Willingham, Rev. Ralph Sexton, Song Evangelist J. Byron Crouse. W. H. Gentry, camp manager.

July 3 to 12, Northwestern Illinois District Camp, Manville Camp, Manville, Illinois. Workers: Dr. Mendell Taylor, Rev. Morris Chalfant, Rev. Charles Millhuff, Singer Paul McNutt. Dr. Lyle E. Eckley, district superintendent.

July 5 to 12, Washington Pacific District Camp, B. V. Seals Memorial Park, 208 Street N.E. and 54th Ave. S.E., Lynnwood, Washington. Workers: Rev. Eugene Stowe, Rev. Paul Martin, Rev. Floyd Perkins, Rev. and Mrs. Gilbert Rushford, and Mrs. Goldie Conrod. Rev. Ray Wise, camp manager. Rev. Bert Daniels, district superintendent.

Canada Central District Camps: at Clarksburg, Ontario, July 9 to 19; and at Pefferlaw, Ontario, July 24 to August 3. Workers: Dr. Willard Taylor, Rev. D. K. Wachtel, Rev. Roy T. Sellick, Rev. R. N. Raycroft, Singer George Waterman, Rev. and Mrs. George Whetstone, singers and musicians. Rev. Bruce T. Taylor, district superintendent. For Clarksburg, write Miss Bertha Wilcox; and for Pefferlaw, write Rev. C. D. Westhafer, 1277 St. Clair Ave. West, Toronto, Ontario.

July 13 to 19, Colorado District Camp, at District Center campgrounds, one block north of Colfax on Dover, Denver, Colorado. Workers: Rev. Paul Martin, Rev. and Mrs. Jack Jamison, Dwight and Norma Jean Meredith. Rev. E. L. Cornelison, district superintendent.

July 17 to 26, Michigan District Camp, on Indian Lake, Route 2, Vicksburg, Michigan. Workers: Dr. Mel-Thomas Rothwell, Dr. Orville Jenkins, Singer Ronnie Lush, Rev. John H. Nielson, Rev. James R. Leonard, Mrs. Kenneth Culver. Dr. Fred H. Hawk, district superintendent.

July 18 to 26, Albany District Camp, at Grandview Nazarene Camp (Brooktondale, N.Y., just off Rt. 79, out of Ithaca, N.Y.). Workers: Dr. W. T. Purkiser, Rev. J. C. Crabtree, Miss Fairy Chism, Singer DeVerne Mullen, Mrs. Elaine Cunningham. Rev. Kenneth H. Pearsall, district superintendent.

July 19 to 26, Oregon Pacific District Camp, at the District Center, twelve miles southeast of Portland, Ore. (follow S.E. 82nd Ave. to Lake Road). Workers: Dr. D. I. Vanderpool, Rev. James McGraw, Rev. Jerald D. Johnson, Mr. and Mrs. Joe Hughes; and Keller-York Party, singers and musicians. Dr. W. D. McGraw, district superintendent. For reservations, write to Nazarene District Center, Rt. 2, Box 500, Clackamas, Oregon.

July 19 to 28, Eastern Michigan District Camp, at the District Center, Burkhardt Road, Howell, Michigan. Workers: Rev. D. K. Wachtel, Rev. H. Dale Mitchell, and Singers James and Rosemary Green. Dr. E. W. Martin, district superintendent. For information write, Rev. W. E. Varian, 422 McCarthy, Howell, Michigan.

July 20 to 26, Missouri District Camp, at Pinecrest Camp, County Road C, Fredericktown, Missouri. Workers: Dr. Gene Phillips, Rev. Fred Thomas, and Singers James and Rosemary Green. Dr. E. D. Simpson, district superintendent.

### District Superintendents

**ABILENE**—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas

**AKRON**—C. D. Taylor, 7970 Ruble Ave., Louisville, Ohio

**ALABAMA**—L. S. Oliver, 5401 Tenth Ave., South Birmingham 6, Alabama

**ALASKA**—Roy Yeider, 7441 Granville St., Vancouver 14, B.C., Canada

**ALBANY**—Kenneth Pearsall, 5216 South Salina St., Syracuse, New York

**ARIZONA**—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona

**AUSTRALIA**—A. A. E. Berg, 89 Grenfell St., Mt. Gravaat, 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, 14 Holly-wood Drive, Moncton, N.B., Canada

**CANADA CENTRAL**—Bruce Taylor, 31 Prospect Ave. South, Newmarket, Ontario, Canada

**CANADA PACIFIC**—Roy Yeider, 7441 Granville St., Vancouver 14, B.C., Canada

**CANADA WEST**—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada

**CENTRAL CALIFORNIA**—Eugene Stowe, 1512 West Dovedow Lane, Fresno, California

**CENTRAL OHIO**—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio

**CHICAGO CENTRAL**—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois

**COLORADO**—E. L. Cornelison, 1765 Dever 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 Inquois Ave., Ashland, Kentucky

**EASTERN MICHIGAN**—E. W. Martin, 450 Ellen Drive, Pontiac, Michigan

**FLORIDA**—John L. Knight, P.O. Box 6054-B, Orlando, Florida

**GEORGIA**—Mack Anderson, 927 S. McDonough St., Decatur, Georgia

**GULF CENTRAL**—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan

**HAWAII**—W. Lee Gann, 4304 Keaka Drive, Honolulu 18, Hawaii

**HOUSTON**—W. Raymond McClung, 8418 Hunters Creek, Houston 18, Texas

**IDAHO-OREGON**—I. F. Younger, Box 31, 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, Missouri 64131  
 KENTUCKY—Dallas Baggett, 2230 Alta Ave., Louisville, Kentucky  
 LOS ANGELES—W. Shelburne Brown, 1601 East 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. Hawk, 734 Griswold, S.E., Grand Rapids, Michigan  
 MINNESOTA—Roy F. Stevens, 6224 Concord Ave., South, Minneapolis 24, Minnesota  
 MISSISSIPPI—W. Charles Oliver, P.O. Box 8426, Jackson, Mississippi 39204  
 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, 180 Adams St., Quincy, 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  
 NEW ZEALAND—H. S. Palmquist, 41 Cormack Street, Mount Roskill, Auckland, New Zealand  
 NORTH ARKANSAS—Boyd C. Hancock, 1922 Jefferson, Box 907, Conway, Arkansas  
 NORTH CAROLINA—Lloyd B. Byron, 1108 Manchester Lane, Charlotte, North Carolina 28212  
 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, Okla.  
 NORTHEASTERN INDIANA—Paul Uptide, 840 Kem Road, Box 987, Marion, Indiana  
 NORTHERN CALIFORNIA—E. E. Zachary, 205 Loyola Drive, Millbrae, California 94030  
 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—Jerald R. Locke, Box 887, 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—James E. Hunton, Box 513, West Chester, Pennsylvania  
 PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania  
 ROCKY MOUNTAIN—Alvin L. McQuay, 1112 Parkhill Drive, Billings, Montana  
 SACRAMENTO—Kenneth Vogt, 4320 Winding Way, Sacramento 41, California  
 SAN ANTONIO—James Hester, 200 Gardenview, San Antonio 13, Texas  
 SOUTH AFRICA—(European)—C. H. Strickland, Box 48, Florida, Transvaal, Republic of South Africa  
 SOUTH ARKANSAS—A. Milton Smith, 6902 Briarwood Drive, Little Rock, Arkansas  
 SOUTH CAROLINA—Otto Stucki, 635 Glenthorne Road, Columbia, South Carolina  
 SOUTH DAKOTA—Albert O. Loeber, P.O. Box 606, Mitchell, South Dakota  
 SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma 74820  
 SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 East 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—Beit Daniels, 12515 Marine View Drive, Seattle 66, Washington  
 WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave. S.E., Charleston, West Virginia  
 WISCONSIN—R. J. Clack, 5709 Pheasant Hill Rd., Madison, Wisconsin

#### FOREIGN MISSION DISTRICTS

CENTRAL LATIN-AMERICAN—Everette Howard, 1007 Alamosa Street, San Antonio 1, Texas  
 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  
 WESTERN LATIN-AMERICAN—Juan Madrid, 1490 N. Wesley Ave., Pasadena 7, California

# the **A**nswer corner

Conducted by W. T. PURKISER, Editor

## How many angels were seen in or at the tomb after the Resurrection, and seen by whom?

On the occasion of the first coming of Mary Magdalene and "the other Mary" to the sepulchre to prepare the body of Jesus for final burial, they saw one angel who told them to "go quickly, and tell his disciples that he is risen from the dead" (Matthew 28:1-8).

Later, Mary Magdalene alone returned to the tomb, and stooping down to look in, she saw two angels, who asked her simply, "Woman, why weepest thou?" (John 20:13) When

Mary then turned around, she saw Jesus, whom she at first supposed to be the gardener. There is no real discrepancy here if you allow for the time interval.

Incidentally, the very best study I have ever read which harmonizes the four Resurrection accounts in the Gospels is the little book by Geoffrey R. King, *The Forty Days*. It may be ordered from the Nazarene Publishing House at the list price of 75c.

## I would like for you to explain Matthew 18:15-17.

This is part of Christ's teaching about what should be done when a Christian wrongs a fellow Christian. The one who has been offended should go to the other personally and talk to him about the matter. A reconciliation, involving perhaps explanation or apology, may thus be made privately.

However, if the one who has caused the wrong will not listen, Jesus said to take one or two others and try again. Only after this has been done should the matter be brought to the attention of the church.

The assumption is certainly that a clear case of wrong is involved, not a fancied grievance with no basis in fact. Most of our troubles in this area come from the reversal of these steps, or

from attempting the third before the first two have been taken.

Also, remember that heathen men and publicans were never despised by the Saviour. He came to save them, and was known as the Friend of publicans and sinners. The steps described here ought always to be taken in the spirit indicated in Matthew 5:44-48, part of which reads: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

## Will you please give me your interpretation of I Corinthians 14:2?

This verse reads in the King James translation, "For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries." Since words printed in *italics* in the King James Version have no corresponding words in the original, and since in the Greek there is no definite article "the" with "spirit," I would translate this verse, "For he who speaks in another language speaks not unto men, but unto God: for no man understands as in his spirit he speaks mysteries."

The nature of the language or languages referred to in I Corinthians 14 is, as you know, widely debated. John Wesley and Adam Clarke, together with most of the older commentators, took their clue from the thrice-repeated use of the word "unlearned" (verses 16, 23, 24) to describe the puzzled hearers, and assumed that the languages were such as would be understood by anyone who

was learned or educated in languages.

Many modern commentators assume that the Corinthians were speaking in ecstatic utterance which had no natural linguistic meaning. I suspect both interpretations may be correct—that is, there were both other languages and ecstatic utterances involved. This is why Paul could say, "I speak with more languages than you all, yet in the church I had rather speak five words that could be understood than ten thousand words which could not." As far as I'm concerned, I'm perfectly willing to settle for that proportion.

But because things have a way of getting out of focus, let me say again: It is God's will that all His children be filled with His Spirit (Ephesians 5:18). It is *not* His will that all speak with other languages of whatever kind (I Corinthians 12:10, 29-30). There is therefore no basis whatsoever to claim that speaking in other languages is an evidence of the fullness of the Spirit.



## LATE NEWS

### A Word of Thanks

For the Board of General Superintendents this expression of profound gratitude to the people of the Church of the Nazarene and their friends, who have given the largest Easter Offering in our history. To date \$1,441,200. For all who benefit because of this liberality and loyalty, gratitude is also expressed.

—G. B. Williamson

### Missions Goal Well Passed

The \$18 million goal for missions for the past quadrennium was exceeded by a good margin, according to a report from Dr. John Stockton, general treasurer. The actual figure was \$18,646,972.

A total of \$1,441,200 has now come in on the last Easter Offering, part of it since the April 30 close of the books for the quadrennium. In addition, \$114,000 has been received for the N.F.M.S. Golden Anniversary offering for the hospital in New Guinea. The prospect is that the General Council goal of \$150,000 for the hospital will be passed as late remittances continue to come in.

### Look to 678 Delegates

The Sixteenth Nazarene General Assembly, the supreme legislative body in the denomination, will have as delegates an estimated 678 laymen and elders. On the basis of membership reported by districts last year, there will be 616 district delegates—308 laymen and 308 elders. In addition, there will be 35 delegates from the mission fields and 27 ex officio delegates, which will include the 6 general superintendents.

There will be five Negro delegates, four from the Gulf Central District and one from the New York District, Rev. Clarence C. Jacobs, pastor of the Miller Memorial Church of the Nazarene in Brooklyn.—N.I.S.

### Veteran News Staff

The task of getting out the news as it is made at the General Assembly will be in the hands of an all-veteran news staff, whose members have worked together at two and three previous General Assemblies. The news staff will be: Rev. O. Joe Olson, director of N.I.S.; Rev. George Galloway, Kankakee, Ill.; Rev. Wendell Williams, Concord, N.C.; and Mrs. Dorothy Scott Newell, Quincy, Mass. Galloway and Williams are pastoring Nazarene churches. Mrs. Newell is the wife of a Nazarene pastor and is church editor of the Quincy *Patriot-Ledger*.—N.I.S.

### Neiderhiser Appointed to General N.Y.P.S. Staff



The General N.Y.P.S. Council has approved the appointment of Rev. Dick Neiderhiser, West Lafayette, Indiana, to the position of general Young Adult Fellowship director, and editor of *Young Adult Topics*. The vacancy was created by the selection of Rev. Paul Miller to edit *Conquest*, the monthly youth magazine for the denomination.

Mr. Neiderhiser is a graduate of Olivet Nazarene College and the Nazarene Theological Seminary, and has had additional work at Purdue University. He has pastored in Union City, Pennsylvania, and East Gary, Indiana, in addition to his present pastorate in West Lafayette. The West Lafayette congregation is just completing the construction of a \$94,000 church building at an estimated cost of \$49,000.

Mr. and Mrs. Neiderhiser have four children. They expect to move to Kansas City by September 1.

### Nazarene Evangelistic Ambassadors to Train

Fourteen students representing the colleges of the Church of the Nazarene and Nazarene Theological Seminary will meet with their directors and evangelists during the General Conventions and Assembly in Portland, Oregon, beginning tomorrow, June 18, for intensive rehearsal and training for their summer work as Nazarene Evangelistic Ambassadors.

The group will be divided into two teams, each with a director, a musical director, and an evangelist, and will conduct evangelistic campaigns in six countries of Latin America, July 1 to August 9.

The Ambassadors are scheduled for their first public appearance tomorrow in the afternoon session of the General N.Y.P.S. Convention in connection with the introduction of the quadrennial theme for the N.Y.P.S. They will also appear Saturday morning at the N.F.M.S. Convention, and at the Foreign Missions rally Sunday afternoon at two-thirty. Three of the group will take part in the education service next Wednesday night.

Each afternoon during the conventions and assembly will be taken up with musical rehearsals and background briefing on the various fields. The training program is being coordinated by Rev. William Vaughters, director of the Nazarene Spanish Bible Institute in San Antonio.

### Pioneers' Banquet

The Pioneers' banquet will be held June 20 in the Empire Room of the Multnomah Hotel at twelve noon. It is important that all who expect to attend will sign the card which has been sent out. If there are those who have not received a card, who joined the church on or before 1918, we would appreciate hearing from them if they expect to attend. Replies should be sent to the General Treasurer's office in Kansas City, Missouri.—H. J. RAHAR, Secretary.



of the  
Religious World

### Radio Breakthrough in Mexico

A major breakthrough in gospel broadcasting in Mexico has come since Palm Sunday and Easter, and twenty-six radio stations are now regularly carrying the Spanish language program of the Nazarene Radio League, "*La Hora Nazarena*."

The first entry was made in 1962, when the special Palm Sunday and Easter broadcasts were offered to stations in Mexico for the first time. Fourteen responded, and one agreed to carry the program regularly.

In 1963, thirty-nine carried the special broadcasts, and five agreed to continue to use "*La Hora Nazarena*" each week.

The response in 1964 almost tripled former results. Ninety stations agreed to use the special broadcasts, and twenty-six have continued it each week as a public service.

The Radio League supplies the tapes without charge, and the air time is donated by the stations as a sustaining feature.

### Bible Society Reports Record Distribution

The American Bible Society, at its 148th annual meeting held in New York City, reported a record worldwide Scripture distribution of over thirty-four million copies in 1963. This was an increase of almost three million Scriptures, most of the increase coming from the western and Pacific region of the United States.

As the missionary arm of the Church, the Society's avowed purpose, its annual report declares, is to distribute 75 million Scriptures by 1966. In a joint campaign, "God's Word for a New Age," the A.B.S., with 22 other national societies, has established a worldwide goal of 150 million copies by the same year.





1 Interior of the newly dedicated sanctuary of the Indianapolis, Indiana, First Church of the Nazarene. The sanctuary, including the narthex for overflow, seats 1,000. Educational facilities for seven complete departments are provided. Four and one-half acres of ground provide parking and additional space for future construction. The service of dedication was held by Dr. G. B. Williamson assisted by District Superintendent Luther Cantwell. Rev. James W. Tharp is the pastor.



2 Three Nazarene laymen who have just participated in the organization of the Christian Business Men's Committee of Panama City, Florida, are pictured with their pastor, Rev. J. Roy Fuller. Left to right are Mr. J. W. Spiva, chairman of the group, and district treasurer for the Alabama District; Mr. G. R. Koons, on the executive committee of the C.B.M.C.; Mr. B. E. Trogden, third layman from First Church to become a charter member of the new business men's group; and Rev. J. Roy Fuller.



3 The Education Commission will report the results of a four-year study of the whole educational program of the Church of the Nazarene next week in Portland. Funds for the extensive study were provided in part by a \$25,000 grant from the Lilly Foundation. The steering committee for the study, left to right around the table, are Dr. John Knight, Dr. Roy Cantrell, Dr. Paul Updike, Dr. Orrville Jenkins, Dr. Willis Snowberger, and the project director, Dr. Leslie Parrott.



4 Concern for safety of Nazarenes traveling to the General Assembly prompted a "Safety Sunday" emphasis in the Coffeyville, Kansas, First Church of the Nazarene. Pastor's wife Mrs. Sam Stearman, left, is pictured presenting seat belts to her husband. Mrs. Homer Bryant, center, a charter member of the Governor's Traffic Safety Council, was present to give a safety challenge. Pastor Stearman preached on "Am I My Brother's Keeper?" and led in special prayer for God's



5 The Pineville, Louisiana, Church of the Nazarene has just completed a new sanctuary valued at \$50,000. Volunteer labor reduced the cost to \$24,000. The room seats 250 persons, and a pastor's study, Sunday school office, and classrooms are also provided. Rev. Donald V. Peal has been pastor since 1959.

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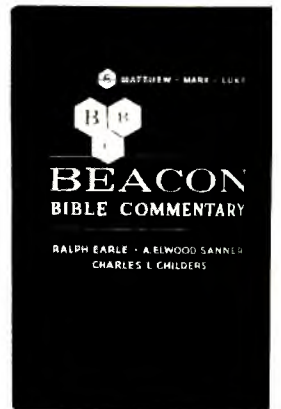
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