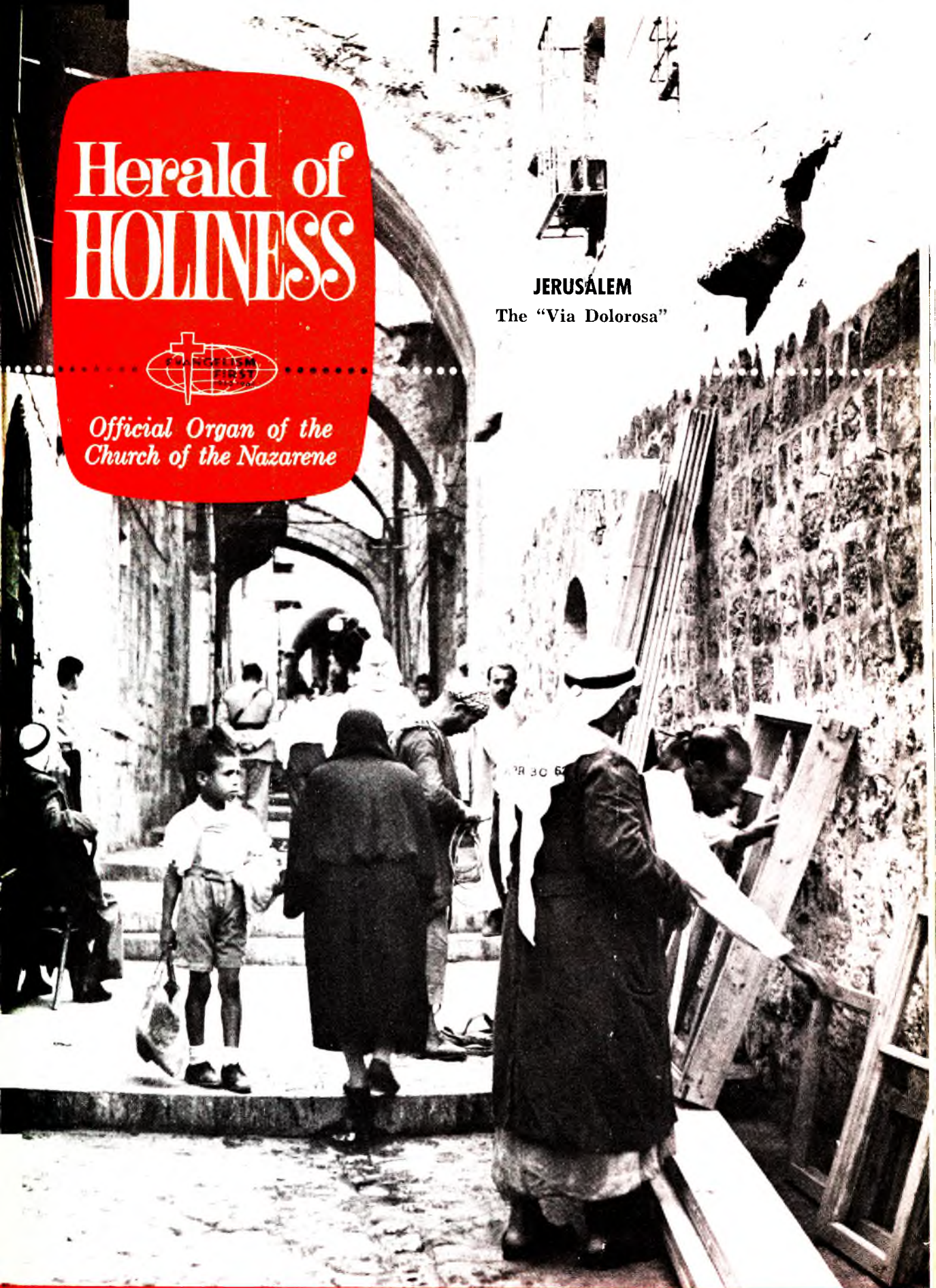


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

**JERUSALEM**  
The "Via Dolorosa"



*April 11, 1962*

# EDITORIALS

By W. T. PURKISER

## **The Forgotten Cross**

In an essay awarded the George Washington Honor Medal by the Freedom Foundation of Valley Forge, C. Calvin Herriott quotes part of a message to Christians in the French Communist paper, "*Poix et Liberté*." It has some interesting comparisons between the attitudes of Christians and of Communists:

"The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful, and you Christians are numbered by the million. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right.

"We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary; and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can anyone believe in the supreme value of this gospel if you do not practice it, if

you do not spread it, and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."

My purpose in quoting this statement is not for a moment to subscribe to its prediction of ultimate victory for international communism. Such a prophecy reckons without the most important factor of all, the power of God and His sovereign control of human history. It is rather to point up the stark contrast in attitudes between the dedicated Communist and the average church member.

The gospel is a much more powerful weapon for the renewal of society than is the Marxist philosophy, for it is the power of God unto salvation to every one who believes. The problems Christianity faces in its life-and-death struggle with evil do not concern its message or the faith on which it rests. Our weakness is with ourselves: our softness, our sophistication, our reluctance to sacrifice.

And this despite the fact that the supreme symbol of our holy faith is the cross. True, we readily accept the message of the Cross as the hope of our redemption. We look to it as the supreme evidence of the love of God. We see in it and the Christ who hung upon it the basis of forgiveness and cleansing from sin. But we leave it standing "on a hill far away," or at best atop our churches, or worn on the lapels of our coats.

What we willingly forget is that the cross has a place in our own lives. It was never meant that Jesus should bear the cross alone. True, He alone could bear away the sin of the world. He alone could atone for human iniquity. He alone could provide reconciliation to God through the Blood of His cross. But

*There's a cross for ev'ry one,  
And there's a cross for me.*

This is the cross of discipleship, of self-identification with Christ and His followers. "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

It is the cross of death to sin, of sanctification by Christ and His Spirit. "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).

(Please turn to page 12)



## **The Cover . . .**

*This is a picture of the "Via Dolorosa" as it is in Jerusalem today, a street along which it is*

*claimed Christ passed on the way to Calvary. The "way of sorrows" He has walked for us that we might walk "the way of holiness" (Isaiah 35:8). "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:4-6).*

# STEADFAST in COURAGE



*General  
Superintendent  
Benner*

PALM SUNDAY usually brings an emphasis upon the kingship of Jesus Christ. However, when the entire situation of that day is analyzed, the normal external elements of kingship are almost wholly missing. True, there was public acclaim, with the people shouting, "Blessed be the King," but Jesus had approached the city of Jerusalem weeping—not gentle tears, but described by a word meaning "the uncontrollable sobbing of a strong man."

The fact is that the real kingship of Jesus never was evidenced externally. His kingliness was not dependent on external pomp or royal trappings; it was essential, inherent, natural, and found its reality and strength in characteristics of His personality and spirit.

Among such outstanding characteristics is that of steadfast courage, exemplified in Luke's record in which it is declared, "He steadfastly set his face to go

to Jerusalem" (9:51). Here is no impulsive, naive, unknowing action; no blind, reckless plunge into danger. "When the time was come that he should be received up" is the background for His courageous action.

Jesus possessed a full realization of the perilous days confronting Him. In Luke 18 is recorded His detailed prophetic description of the treatment to be given Him. Knowing full well the opposition, bitterness, rejection, and agony ahead, our Lord made a calm, deliberate, intelligent choice. The word "stedfast" means solid, firm, strong, steady, constant, established, fixed, undeviating, unwavering, persevering. These were the qualities of this choice.

For the most part, this steadfast, purposeful journey to Jerusalem has received relatively little notice. Much more attention has been given to the Transfiguration. But the Transfiguration called for no special determination or courage. There on the mount we see manifested divine effulgence, the fellowship of Old Testament saints, adoring disciples, the voice from the cloud, and heavenly assurance. But now, beginning His final journey, there is no glory, no acclaim, no psychological support. Here is silent courage on a dusty road, undeviating resolution to do the will of the Father.

The vital, effective Christian life calls for steadfast courage. The Apostle Paul exhorts, "Be ye stedfast." The Apostle Peter warns, "Beware lest ye . . . fall from your own stedfastness." There is no automatic, easy spiritual victory. If we succeed we must be steadfast in courage, purpose, and concentration.

This age calls for spiritual and moral courage. Christians must do more than reflect the color and quality of their age; they must counteract them by a calm, deliberate, final choice of the will of God.

Life has its "transfiguration" days, but most of life is on another level. When there is no glory, no inspiration, no acclaim, by the help of the Holy Spirit we can share in the strength of the Christ of steadfast courage.

## Telegrams . . .

**Oklahoma City, Oklahoma—Bethany First Church renews pastoral call of Dr. E. S. Phillips for thirteenth year, with all but 7 of 524 votes cast; four-year extended call given with all but 9 votes.—Jonathan Gassett, Superintendent of Northwest Oklahoma District.**

**Pasadena, California—On Sunday morning March 18, the Simi Valley Church of the Nazarene was organized. Fifteen charter members made up the original group, as they met at the altar of the Thousand Oaks Church. This is unique in that a home mission church was the means of beginning another home mission church. Property already has been purchased for the new church.—W. Shelburne Brown, Superintendent of Los Angeles District.**

## Japan Council Meets

**JAPAN MISSION COUNCIL BLESSED BY SPIRIT OF CHRIST. SUPERINTENDENT ECKEL'S SUGGESTION TO DEDICATE OPENING DAY FULLY TO PRAYER PROVED GOD-ORDERED. FOLLOWING DAY'S BUSINESS MARKED BY HARMONY AND VISION. BRIGHT, VICTORIOUS DAYS AHEAD FOR JAPANESE CHURCH.—Japan Mission Council.**

Pastor Wayne Gash sends word from Abilene, Texas: "First Church recently closed a good meeting with Evangelists Jarrette and Dell Aycok. Good crowds, 107 seekers, 104 different visitors, and 11 joined church by profession of faith."

After serving for eight years as pastor of the church in West Somerville, Massachusetts, Rev. Wm. H. Benson has resigned to accept a call to pastor First Church in Charlotte, North Carolina.

Rev. Robert G. Nielson, pastor of First Church of the Nazarene in Dallas, has been appointed chairman of the Board of the Texas Alcohol Narcotics Education Association at the annual meeting of TANE in February in Waco, Texas.

After serving the Aurora church for nearly four years, Rev. Lawrence E. Jantz has resigned to accept a unanimous call to pastor the church at Joliet, Illinois, following the retirement of Rev. C. B. Armes.

Pastor Robert E. Woody of Kirwin, Kansas, sends word: "Mr. and Mrs. Plato McCormack of Kirwin, along with their daughter, Mrs. Ermyl Bohl, and granddaughter, Carla, were seriously in-

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# Herald of Holiness

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jured in a car accident near Salina, late in February. Brother and Sister McCormack will be in the hospital for several months, and would appreciate cards from their friends. They are in Room 415, St. John's Hospital, Salina, Kansas."

Rev. James W. Richie, pastor of First Church in Trinidad, Colorado, has been unanimously elected president of the Trinidad Ministerial Association. Also Mr. Richie is serving under appointment as chaplain of the Colorado State Home for the Aged, in Trinidad.

### MUSIC MEMOETTES

*Ovella Satre Shafer*

## Shall You, Shall I?

JAMES McGRANAHAN

*Someone will enter the pearly gate*

*By and by, by and by,*

*Taste of the glories that there await.*

*Shall you? Shall I?*

*Someone will travel the streets of gold,*

*Beautiful visions will there behold;*

*Feast on the pleasures so long foretold.*

*Shall you? Shall I?*

"This is a grand old gospel song—a

favorite of the eighties and nineties, and also one of my favorites. It is worthy of usage in our day and is especially effective as an altar call.

Both words and music were written by James McGranahan. This hymnist and tenor soloist was a born musician and at nineteen became a teacher of music. Later he entered evangelistic work and traveled as singer at home and abroad with George Stebbins and Ira Sankey.

An interesting incident is told about the effectiveness of this number. A visiting clergyman was attending a prayer meeting while passing through en route to his home. At the close of the meeting the pastor asked this visitor to sing a solo and he sang "Shall You? Shall I?" The Holy Spirit convicted the heart of a well-educated, incubriated man in the audience, though he did not respond that night. But for days the question of this song kept ringing in his ears, and he finally surrendered his heart and life to God. He later entered the Methodist ministry and served his Master faithfully until he was called higher to the pearly gates. Why not look up this song and have it sung as a special in your church or for the altar call?

# Let Us Rethink Our Doctrine of Holiness

By **ERNEST E. GROSSE**  
Superintendent of Washington District

IT IS WISE, in this stage of our church life, to re-examine carefully and prayerfully the doctrine which is the special emphasis of the Church of the Nazarene. Let us not take too much for granted. It is better that we make certain that we are thoroughly orthodox in our understanding, our interpretation, and in the application of holiness in our daily living.

We cannot escape or ignore the deep implications of the doctrine of holiness. Nor can we with any degree of consistency be heedless of its practical aspects. We do violence to the doctrine when we depreciate the sweep of its content as it relates to the practical facets of our daily life. It is far simpler to subscribe to and embrace the doctrine than it is to become a living interpretation of its standards and provisions. The doctrine of imputed righteousness is not sufficient to take up the slack where the need of a full cleansing is indicated. There are areas in which intolerance is a virtue, and tolerance is a vice. When we show indifference to these implications, we weaken the entire structure of our doctrinal position.

Let us therefore rethink our doctrine as it relates to some practical applications. It is possible that in our thinking there are areas where we need to "tighten up" the loose joints and sagging supports, and to reinforce in our minds the weakening implications of our doctrinal structure. Our present peril is not that we modify our doctrinal

position on holiness. There is absolutely no perceptible trend in this direction. Any faint hint that we do so would be answered with a thundering NO!

But we may hold to the doctrine with a tenacious grip, and defend it with jealous determination, only to discover that there is an alarming want of content. It is utterly impossible to retain the doctrine and preserve the standards unless our people possess the experience of heart holiness. *Manual* rules, regardless of how clearly stated or how stubbornly defended, are powerless to insure sainthood. Holiness is not preserved in a book, but in the heart. An unaltered church *Manual* is a poor substitute for a sanctified constituency. Our standards are not jeopardized in our church *Manual*, but they cannot effectively survive a spiritually inert people.

When our people unite with the Church of the Nazarene, they take certain solemn vows before the sacred altar of the church. They are asked by the receiving pastor, "Desiring to unite with the Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the General Rules and Special Rules of the Church of the Nazarene?"

These rules include support of the church, temperance, marriage and divorce, spiritual qualifications of church officers, growth in grace, Christian stewardship, clean language, Sabbath keeping, Christian conduct as it applies to our relations with our fellow men, honesty, simplicity in dress and behavior, wholesome recreation, Christian courtesy, Christian giving, love and forbearance of fellow Christians, genuine love to God, faithful attendance upon all the ordinances of God and the means of grace, Christian charity, seeking to bring others to Christ, and "by abiding in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith."

Can Nazarenes with impunity lightly regard or partially ignore these sacred vows? Christian holiness furnishes the power and capability not only to accept them, but to believe in, love, and keep them. Any violation of them constitutes a betrayal of a sacred trust. To speak, act, or appear in any way contrary to these vows is a protest against our standards. To be guilty of this practice is to contribute to the weakening of our doctrinal structure. It becomes Nazarenes so to live that their lives will serve as a defense of and not as a peril to the permanence and perpetuity of our holiness tradition.

We must rethink our doctrine of holiness as it presently compares with the drive, the holy enthusiasm, the deep devotion, the unselfish giving, and the determined purpose of the first-century

Christians to make the living Christ known to the peoples of the then-known world. When we compare our service to that of those Christians whose amazing faith and flaming love enabled them to face any and every peril for Christ's sake, can we escape a feeling of guilt and shame?

Can we profess to enjoy the same *quality* of experience, and at the same time render only a mere dribble in quantity of service? Is it consistent with holiness to withhold the tithe? to offer only token support to foreign missions when Jesus commanded, "Go ye into all the world"? Can we spurn solicitations to membership in the Nazarene Foreign Missionary Society? Is it in harmony with the spirit of holiness to refuse participation in the Alabaster Fund, upon which so much missionary work depends? Can Spirit-filled Christians be indifferent to the needs of our great holiness institutions for the education of our youth? To sum up, can a sanctified Christian be actively indifferent to any agency by which the kingdom of God is advanced? Jesus commanded, "Occupy till I come."

Oh, that the Church of the Nazarene could realize her amazing strength! What tragic difference between what she is and what she could, by and through the Holy Spirit, really become! Only a pitiful fraction of her abundant resources are laid at the feet of her Master. Would God that just for one year she could arouse herself, put on her strength! She would furnish the spectacular headline news of the religious world for an entire year.

Revivals would break out like volcanoes. Per capita giving would skyrocket to dizzy heights. Every church, school, and mission station would be woefully inadequate, but there would be ample funds for all building needs. Instead of world evangelism costing the Church of the Nazarene six dollars per minute, it would cost perhaps sixty or more dollars per minute. The supply of pastors, evangelists, missionaries, and teachers would multiply. Our church altars would be filled with penitents and drenched with tears Sunday after Sunday. There would be a perpetual revival.

O God, bring it to pass soon! Amen!

HOME AND FAMILY LIFE FEATURE:

## HOLINESS and Life Goals

By RUSSELL METCALFE, *Pastor, Atwater, Ohio*



THE SANCTIFIED YOUNG PERSON starting to build a career and home has every right to an ambition that looks ahead to significance and success. Holiness does not mean a false humility that makes one willing to be nothing at all, but rather a real and vital devotion to Jesus Christ that makes us willing to be anything at all that He directs. For "nothing" in the center of Christ's will is better than "everything" in merely human standards.

Often older holiness people tender their well-meaning advice, "When you are sanctified, expect the world to look down on you!" But they have emphasized the shame of the Cross until their message comes out: "Holiness young people, accept your inferiority!" This pessimistic outlook goes on to show the impossibility of successful competition where others have lower standards of business ethics and conduct.

But an inferiority complex just is not an integral part of the experience of heart purity, any more than any other unhealthy self-absorption might be. Holiness young people need not feel

that their doctrine and experience put them in any way beneath their worldly counterparts.

In the realm of pleasure and enjoyment, perhaps not the most important, but still a favorite point of contention, the experience of entire sanctification does not make a young person inferior.

Jesus never destroys real happiness or pleasure! The happiest, the most truly humorous people on earth are those who know Jesus Christ in His fullness. True, much that passes for humor and entertainment in a laugh-centered world loses its attraction. But in the place of tinsel and suggestive wit and gaudy garbage God gives His sanctified young people a laughter that is pure gold, without any taint of bitterness. There is something that approaches the holy in the clean, clear laughter of a sanctified company! Is this in any way inferior?

In family relations and responsibilities the words of Jesus are often quoted to show that putting God absolutely first puts the family in a position of being "hated" or neglected. And, as a matter of fact, there are occasions when obeying

God's will means less money or luxury, or even on occasion, greater sacrifice.

But it has been documented so many times as to be a matter of mathematical fact that the children of homes where there is a certainty of purpose, a vitality of worship, and an unfeigned faith on the part of the parents are the very richest and most privileged of all offspring, whatever the physical circumstances. Is it inferiority to give such a heritage, a heritage beyond any monetary calculation?

And, finally, in the matter of ambition itself, of "making good" in a career or profession, holiness of heart and life should enhance a young person's chances for success, and not, as many contend, destroy those possibilities. The very principles which make for success—diligence, alertness, honesty, persistence, and the like—are enhanced and reinforced by the very fiber of the sanctified character. Unwillingness to compromise principles, to make shady deals, to misrepresent products may seem liabilities to many, but this honesty is basic to long-term success.

In any legitimate business and profession God needs His sanctified people in places of responsibility. For holiness young people to attempt less than their utmost in their chosen fields of endeavor is to cheat God of the influence they might wield for Him and His kingdom if they were faithful in this matter of sanctified ambition. No one looks down on a young person who hears

IF we spend billions to expand our knowledge of the universe, our millions is "small change" for the evangelization of the world. An offering that God will judge sacrificial alone will meet the clamorous need of men to whom we are debtors.



*G. B. Williamson*  
General Superintendent

God's call to full-time missionary or pastoral work and then plunges into that work with the determination to be the very finest missionary or pastor or evangelist he can be.

But the same lofty quality of devotion belongs to that sanctified young person who, earnestly seeking God's best, but feeling no special call to service, chooses a life vocation with a sense of destiny, and strives to make his life's work a witness and an influence for God's glory and the salvation of souls.



**FISHING FLEET** in the harbor at Ketchikan, Alaska. Since the town is located on a mountainous island, all transportation must be by boat or seaplane.

Alaska, the first overseas home mission field, was first entered by the church in 1936. The first church was organized in Fairbanks in 1938. Ten years later there were only 2 Nazarene churches in Alaska, but in the past fourteen years

the number has increased to 10, with a total membership of over 400. Last year the Sunday school attendance averaged 804 in our Alaskan churches.

Alaska is now a booming, prosperous state. Because pastors have been willing to go there and sacrifice and toil, many times in spite of discouragements, the church is in Alaska and ready to minister to the growing population. This has been made possible through the General Budget, which has helped to pay pastors' salaries, secure property, and erect buildings. Our continued missionary giving through the Easter Offering will assure the funds for the budget that has been approved for Alaska during the months ahead. Our other overseas home mission areas (Hawaii, Canal Zone, American Samoa, Australia, New Zealand, South African European, Germany, and Denmark) also receive help from the Easter Offering in carrying on our young work in these strategic countries. Give—that they might live for Christ!



# Fairy Tale or Reality?

By GERALD E. BEERS

AS WITH CHRISTMAS, Easter has become overshadowed with fairy tales and commercialized almost beyond recognition. Even within the realm of the church, new clothes, special meals, and family get-togethers with the never-to-be-forgotten Easter egg hunt have a definite tendency to detract from the real meaning of this occasion.

Easter is indeed a time for celebration; but the only true celebration is when a soul, freed from sin, praises God for that victory which was made possible by Christ's victory over sin, death, and hell.

This year the meaning of the Easter season came to me as it never has before. At the very appropriate time of Good Friday, I received an impression of the life and death of Jesus that I shall never forget—

An impression—of *His strength,*  
of *His love,*  
of *His power,*  
of *His kindness,*  
of *His selflessness,*  
and yet of *His divinity.*

I saw the Cross, rough and heavy, laid on His whip-slashed back. I saw His struggling, faltering steps until He finally fell beneath the load. I saw

*"Love is a spendthrift." Judas said Mary was foolish to pour out her precious ointment on the feet of Jesus, but Jesus praised her as He had praised the poor widow, who gave all she had. Let the extravagance of our love this Easter time catch the admiration of our risen Saviour as we give so they may live.*

His bloody, beaten, pain-racked body nailed to the Cross. As those heavy spikes pierced His limbs, it seemed, with each blow of that hammer, that I could feel it as if they were my own with a numbing pain that made my hands twitch as a sickening feeling crept into my stomach. That harsh, cruel, inhuman treatment revolted me; the jeers and taunts were ringing in my ears. I was involuntarily a part of that senseless mob.

But the actions and words of the condemned One reveal His innocence and His divinity.

"Father, forgive them; for they know not what they do." There was no hatred for the torturers, no answers for those who jeered.

Though innocent of all wrong, He bore it all without a word until He realized God the Father had left Him alone. Then He cried out, "My God, my God, why hast thou forsaken me?" The one great agony in all this that He could not bear without utterance was the loss of the presence of the only One who knew and understood, His Heavenly Father.

As this moment of His greatest pain—the agony of the soul—He showed His greatest love, a love that took my sin, your sin, the sins of the whole of humanity upon himself and thereby cut Him off from God the Father, who had to turn away because He cannot look upon sin.

Lightning streaked across the heavens—

Thunder crashed against the mountains and echoed through the valleys—

The earth shook herself in protest as nature expressed the passing of the Son of God.

"It is finished."

The plan of establishing a ground for reconciliation between man and God had been accomplished. The required penalty for sin had been met.

But death brings despair. The gain is not yet realized—only the loss. The followers of Christ could not help themselves. They had to wait three days before they could know that their Lord would conquer death, and even longer before they were to see the purpose of it all.

We need not wait to know that He is risen—that He overcame death—that He lives forever—and not only He, but we also can be overcomers as we believe in Him.

However, if we linger awhile in the darkness before Resurrection morn we can better appreciate that day when those first mourners came to know that He was indeed not dead, but alive, alive in a newness of life, alive in a way which could no longer see death. He had not failed! He had won! He was the Victor after all!

So we can, and we must, say that Easter has for us a promise of victory as we leave the old way, the sin, the old self at the Cross and go forth with the risen Christ in newness of life.





# He Rode upon a Lowly Colt

*Palm Sunday  
Meditation*

*He rode upon a lowly colt—our loving Lord, that day,  
While crowds with loud Hosannas spread their garments in His way.  
Some broke branches from the trees and gladly laid them down  
With eager cries of praise, and would have offered Him a crown.  
I'm sure that many in that crowd had felt His healing touch—  
The maimed—the halt—the lame—the blind, for whom He did so much:  
The man beside Bethesda's pool, who many years had lain  
With none who cared to lift him in. And then our Jesus came  
And said, "Take up your bed and walk and go and sin no more."  
I picture him there straight and strong, and coming to adore  
This lowly One, who meekly rode upon a little foal.  
This gentle Christ, whose words had healed his body and his soul.  
I wonder if the man was there whose eyes He touched with clay,  
Or that poor young man who was "too rich" and sadly turned away;  
Or the lepers ten that He made clean. Remember? At that time  
Just one returned to give Him thanks. I wonder if the nine  
Did not regret their lack of love and courtesy to Him.  
Were they there on that dusty road amid the crowd and din?  
I wonder if the little lad whose lunch five thousand fed  
Was also there to tell his friend, "I saw Him take the bread  
And two small fishes in His hands. He blessed and broke them till  
There was enough for everyone, and more, so we could fill  
Some extra baskets for the poor. It seemed my heart would sing  
Each time He chanced to look at me. Is wish they'd made Him King!"  
I'm sure the little children ran on eager, hurrying feet  
As all the nearby hillsides rang with praises loud and sweet.  
I wonder if the one was there He held upon His knee  
When to His followers He said, "Oh, let them come to Me."  
I'm sure this day He turned to smile as joyfully they came  
To do Him homage, and took note of all who spoke His name  
In love and true sincerity. The others, He forgave;  
Some never knew how much He loved the world He died to save.  
"Hosanna, blessed is the King of Israel," they cried,  
While disappointed Pharisees stood mockingly aside,  
And said among themselves, "Perceive how nothing doth prevail?  
Behold, the world doth follow Him." They feared their plan would fail.  
But Jesus, knowing all, rode on. He sought no earthly crown.  
But just to do His Father's will and lay His dear life down.*

—ALICE HANSCHÉ MORTENSON

The Resurrection is a glorious scene to behold. However, the memory of that broken, bleeding body suspended on those awful spikes, the rejection, the derision—all this was for me!

This is what shows to me the kind of love I must reach for.

This is what shows to me the kind of forgiving spirit I must have.

This is what shows to me the selflessness I must realize within.

All that the Cross represents was for me and because of me. Until I realize the personal thrust of this scene, Easter morn is left meaningless and empty.

## I Just Want to Say . . .

By E. S. PHILLIPS

Next Monday, April 16, is the deadline for paying your federal and state income taxes. Literally thousands of people will be crowding the deadline. They will be figuring and refiguring every possible deduction in an attempt to reduce the tax to the lowest possible minimum.

Many will regret that they didn't give more to charitable organizations and to their local churches. Now they must pay it to the government to be used largely in building up our defense program, making it strong against enemy attack. The same

money could have been used to strengthen the kingdom of God—which, in reality, is our greatest defense against all enemies.

I was reading some statistics about church membership in the United States and the record of their support of the church. I was amazed to learn that out of the more than 100 million church members in the United States over 40 per cent of these members never give anything to the church and

70 per cent of the members never give anything to missions.

Recently I also read a statement from a former Communist who had become a Christian. In the article he said, "When I was a Communist, I gave fifty per cent of my income to communist work. After I became a Christian it was a long time before anyone suggested I give ten per cent of my income to the Lord, and then, apologetically said

## PRE-EASTER POETRY

By **BERNIECE AYERS HALL**

### **"Forgive Them"**

"Father, forgive them; for they know not what they do" (Luke 23:34).

*His finest pulpit was a Cross!  
The multitudes had heard  
On mountain slope, by surging sea,  
His message voiced so tirelessly.  
And, oh, their hearts were stirred!*

*His finest pulpit was a Cross!  
Would He be strong or weak  
Here in the face of death—the test?  
Would hate or love be manifest  
In words that He would speak?*

*His finest pulpit is a Cross!  
We crucify anew.  
For us—His nail-pierced hands and feet!  
"Forgive them, Lord"—the plea so sweet!  
"They know not what they do."*

### **"Thou Shalt Be with Me"**

"Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43).

*"Jesus," he said, in tones that thrill us yet—  
"Jesus, remember me!"  
Across the years, how can we e'er forget  
That thief at Calvary?  
Here was Christ's final earthly interview  
With lowest human dross,  
And here He found the first (as wild winds  
blew)  
Great convert of the Cross.*



*For here was faith—in two believing eyes  
Who turned to One all good,  
And in a moment, lo, could recognize  
His Comrade's Saviourhood.  
Oh, here a heart cleansed by Christ's sacrifice  
With "Thou shalt be with Me in paradise!"*

### **"Behold!"**

"Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" (John 19:26-27)

*For her the final hour had come—  
Her own Gethsemane!  
Pain stabbed her heart till it grew numb  
That day at Calvary.  
The vigil—human grief and tears!  
What could she do but wait  
The culmination of the years—  
A common robber's fate!  
For her the final hour! Christ knew  
Her loneliness, her loss.*

that I probably couldn't do that but if I could it would be a good thing to do. When I was a Communist, I was expected to give all my time after work hours to handing out literature and other work; when I volunteer time for the church, people talk about how earnest and zealous I am."

The above testimony possibly gives us some suggestions why communism is rapidly sweeping through the world. It makes demands upon its

followers and requires sacrifice on their part.

Originally, Christianity made demands and required sacrifice of its adherents and Christianity swept throughout the world. Could it be possible that the hard core of communism will conquer the world because the heart of Christianity has become soft through failure to exercise Christian principles and perform Christian duties? (Adapted from the *Bethany Nazarene*).

*What thing more tender could He do,  
Nailed hands and feet to cross,  
Than trust to John that faithful one—  
"Behold thy mother!" Lo, ". . . thy son!"*

## "Why?"

"My God, my God, why hast thou forsaken me?"  
(Matthew 27:46)

*It was not pain (pain played its part,  
Of this I have no doubt);  
Not pain, at last, that broke His heart  
And caused Him to cry out  
Upon His cross in agony,  
"God, why hast thou forsaken me?"*

*It was not pain, but utter grief!  
Oft history misplaces  
The weight of blame! 'Twas disbelief  
Reflected in men's faces!  
He saw, above the blood-stained loam,  
Cold hearts that gave His love no home.  
May my face mirror that I choose,  
O Christ, Your word of God's good news!*

## "I Thirst"

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst" (John 19:28).

*He was aware of others first—  
Before He spoke those words, "I thirst":  
The thief who begged with pleading eyes  
There 'neath Golgotha's darkened skies;  
His mother in her loneliness;  
And John, His friend, in deep distress.  
Behold Christ on His cross, indeed,  
With thoughts of others' urgent need!  
Oh, He had first upon His heart  
The ones from whom He now must part!  
From Christ, so much for us to learn  
Of deathless love and true concern!  
Ah, yes, He thought of others first  
Before that tortured cry, "I thirst."*

## "It Is Finished"

"When Jesus therefore had received the vinegar, he said, It is finished" (John 19:30).

*"It is finished," was not uttered  
In a tone of deep despair.  
Lo, those words of Christ were spoken  
Reverently, as is a prayer.*

*"It is finished." What deep meaning  
Past the Cross, the garden grave,  
For it meant the glad completion  
Of God's plan to win and save!*

*Oh, those words were words of triumph  
And fulfillment of the plan  
God had set in operation:  
Love redeems unworthy man!*

*"It is finished." From that hilltop  
Comes His word of victory!  
Oh, Christ paid the price forever!  
Paid the price, that day, for me!*

## "Into Thy Hands"

"Father, into thy hands I commend my spirit"  
(Luke 23:46).

*He died as He had lived—triumphantly—  
The precious years lived out consistently.  
Always on dusty highways that He trod  
His heart was true, His spirit tuned to God.  
Always beneath the Galilean sun  
His life was proof that God and He were One.*

*How do men die? When death, at last, draws  
near,  
Then they reveal what treasures they hold  
dear—*

*Some worldly wealth, some loved one, or  
some friend.*

*But on His cross as life drew to an end  
There in that final, lonely, tortured hour,  
Christ witnessed to His Father's love and  
power.*

*He died as He had lived! Behold, there  
stands*

*His timeless word of, "Father, to Thy  
hands!"*

# "Father, Forgive Them"

By MICHAEL HUTCHENS, Pastor, West Carrollton, Ohio



IT IS highly significant that the first words Christ uttered from the Cross on that Friday of long ago were, "Father, forgive them: for they know not what they do" (Luke 23:34). For *forgiveness and redemption were what the Cross was all about!*

God has always been interested in man finding forgiveness of sins and reconciliation to himself. Throughout the Old Testament man was approached by God in many ways that forgiveness might become a fact. As Hebrews 1:1 puts it, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, . . ."

Yet at best only a few individuals in Old Testament times really experienced this reconciliation with God. The usual picture was that of man rejecting God, turning "every one to his own way" (Isaiah 53:6). It was not God's fault that man did not find forgiveness, but was (even as it still is) man's fault; for God went to great lengths even in the Old Testament to confront man with his need and the possibility of genuine fellowship with God.

## EDITORIALS

Continued from page 2

And it is *the cross of dedication to the purposes of God in this world*, of service for Christ and those for whom He died. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Alas, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). The Communists know that they cannot succeed apart from a kind of dedication that demands the giving freely of money, strength, and time. They are willing to devote their incomes except for a bare subsistence and "consecrate all our free time and part of our holidays" for the sake of spreading their ideology. Can we love our Master less than the Communists love Marx?

Let us hear it again this holy season: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

So "when the fulness of the time was come" (Galatians 4:4), God sent forth His Son to die on Golgotha's brow that man might be enabled in a new way to find forgiveness. For when we view the Cross closely, we see that the Cross was not merely man's method of silencing the lips of the One who had claimed, "I am in the Father, and the Father in me" (John 14:10), but was also God's method of providing forgiveness.

To be sure, all mankind was involved in this despicable act at Calvary, for sin nailed Him there, and "all have sinned, and come short of the glory of God" (Romans 3:23). All of the sins of all mankind did indeed nail Him there.

But man in all of his ability to conjure evil could not have sent Christ to the Cross *had it not been in God's design*, had not God planned it. But God out of His great love for sinful mankind did plan the Cross, and Christ is the "Lamb slain from the foundation of the world" (Revelation 13:8). So when we view the Cross closely we must conclude that it was not only an expression of man's sin at its worst but also of God's love at its highest.

The Cross was not merely an example for us, as some have asserted. Nor was it accidental. It had a definite purpose, and that purpose was that through the death and resurrection of our Lord and Saviour, Jesus Christ, it became possible for man to experience the joys of sins actually forgiven and complete reconciliation with God. The whole affair at the Cross centered in *forgiveness and redemption*, in providing a way of escape from sin's bondage. Paul says concerning the Cross, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:8-9). Again he says, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13); and again, "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14). The Cross had as its center *forgiveness and redemption*.

Thus it is significant that the first words from the Cross were words of forgiveness. For *forgiveness and redemption were what the Cross was all about!* Praise the Lamb for sinners slain!

# Love and Sacrifice

By **MRS. EDWIN E. HALE**

District N.F.M.S. President of West Virginia

IN PLANNING for the promotion of the 1962 Easter Offering, all of the angles of stewardship come to mind: stewardship of life, stewardship of service, and stewardship of sharing.

The mainspring of Christian endeavor is love. Love burning in the heart makes the individual willing for every personal sacrifice to promote the well-being of the object of that love.

Love is not blind! Love sees the needs of its object; love sees the source of supply; and love will find the way to provide. As the disciples walked with Jesus on the way to Emmaus, they said one to another, "Did not our heart burn within us?" (Luke 24:32) The burning heart is the key to the problem of evangelism, of house-to-house calling, of bringing people into the church, and of seeing the needs of the lost world far beyond, and of serving that lost world.

Jesus said, "This gospel of the kingdom shall be preached in all the world" (Matthew 24:14). At no time in human history, since Bible writers caught the vision of the world as the field, has it been so emphasized that the whole world is at our finger tips, and it is the duty of His disciples to evangelize the nations.

We must first catch the vision, a new vision of the greatness of our God, the needs of a lost world, and then love will find a way. In this age, *things* are in the saddle. The quest for better furniture, newer-model cars, larger and better homes, or finer clothing, is blinding the eyes of our people to eternal values.

Mr. Hale and I stood the first time in 1921 on Point Lookout in the San Bernardino Mountains. A sense of keen disappointment struck us as we looked out over the valley, hidden by billows upon billows of fog clouds. Then we looked up, and, oh, the blue of the heavens—no particles of dust, no mist to cloud the atmosphere: it seemed we could see straight up to the throne of God!

As we gazed, and adored our wonderful Lord, standing as it were in His presence, the cares of life slipped as a cloak from our shoulders. San Bernardino with its problems—few people, little money, trying to build a church building as we built the congregation—now assumed its right perspective as we caught a new vision of the greatness of our

God and His unlimited resources. As we prayed, dedicating ourselves anew to the task, God's wonderful burning love flowed through our hearts. As the fog clouds cleared away and we saw the valley teeming with people, courage took hold and by faith we saw the victory.

Love will find a way to share. The law of sacrifice is God's highest law. David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Samuel 24:24). Money is not "filthy lucre," but is the potential for man's material and spiritual blessings. It should be treated as a minister of God's goodness and blessing to a needy world. If love for lost man robbed heaven of its most precious jewel, cost Christ the agony and death of Calvary, dare we as Christians think we can get by easily? In the light of Calvary, are the scraps or leftovers enough for me to give?

Get out your spiritual field glasses and look. Follow the pointing finger of the Master as He said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37-38). "Pray ye therefore"! Prayer is the key. Enter into the closet and pray! Pray until you mount up with wings as an eagle into the wonderful atmosphere of God's presence. Pray until you can see God. Pray until you see Christ on the Cross dying for a lost world. Pray until you see men, women, and children lost in sin without a Saviour. Pray until your heart burns with the heart hunger of our Lord for a sin-cursed world. Then pray until love finds the way, and, as Mary, you will slip away to bring your treasure casket and empty it at the feet of the Master.



**MONEY** represents lifetime labor. In giving in the Easter Offering you give just that much of yourself.

We love our missionaries for giving their entire selves. By responding to the Easter Offering appeal we say to them, "We want to share with you and thus give a portion of ourselves."

*Roy T. Smeel*

Executive Secretary  
Department of Home Missions

# THE CHURCH AT WORK

## EVANGELISM

EDWARD LAWLOR, *Secretary*

### ANNOUNCING

#### Conferences on Evangelism on Our College Campuses

For Students, Faculty, Pastors, Evangelists, Church Leaders, Laymen . . .  
for All

**BETHANY NAZARENE COLLEGE**  
*Bethany, Oklahoma*  
Tues., Wed., & Thur.—Nov. 27, 28, 29, 1962

**NORTHWEST NAZARENE COLLEGE**  
*Nampa, Idaho*  
Wed., Thur., & Fri.—Sept. 19, 20, 21, 1962

**OLIVET NAZARENE COLLEGE**  
*Kankakee, Illinois*  
Wed., Thur., & Fri.—Sept. 26, 27, 28, 1962

**PASADENA COLLEGE**  
*Pasadena, California*  
Tues., Wed., & Thur.—Oct. 8, 9, 10, 1963

#### RESERVE THESE DATES

## FOREIGN MISSIONS

GEORGE COUTLER, *Secretary*

### Moving Missionaries

Rev. and Mrs. Raymond Thorpe, who have recently completed their study of the Portuguese language, are presently living at 24, Stretton Road, E. Croydon, Surrey, England, while waiting for visas to enter the mission field to which the church has appointed them.

### A Note from British Honduras

By INA SMITH

The Lord is answering prayer for us here at Benque Viejo, and sending rain to fill our empty, leaky vats, for which we are thankful.

The response for help following the hurricane here in British Honduras has been wonderful. Nazarenes at home have sent food and truckloads of used clothing, that have saved the day for our people. Many of the people of Belize are still living in houses that are leaning, while others have abandoned their "open-air" houses to find shelter elsewhere. Green grass and flowers have been replaced by muck and mire. Most of the streets are cleared now, but every lot is still piled with boards and

wreckage from what used to be homes.

We are very grateful to the Lord for sparing the lives of our Nazarenes and for the prayers and help of our home people. All we can say is, "O give thanks unto the Lord, for he is good" (Psalms 107:1).

### Most Recent Report on Mrs. Ronald Bishop

In response to our request for this report, Rev. Ronald Bishop writes: "It is now nearly two years since Mrs. Bishop suffered the cardiac arrest while undergoing abdominal surgery.

"After forty-five days she opened her eyes. She blinks her eyes to communicate with us, and closes her eyes during prayer. She holds her breath when we ask her to do it, and when she is needing aspiration she makes a noise in her throat which she starts and stops as requested. She moves her lips and tries to form words, which as yet she has not done fully.

"She has been able to grip our hands and hang on securely with both hands. She reacts to loud noises and movements about the bed when she is awake. Recently she has shown a strong sensitivity in her feet, and moves them in response to touch. She moves her head from side to side and turns to us when we speak to her sometimes. When we gently tickle her lips with a tissue she makes a face, moves lips, head, eyes, arms, and sometimes feet and legs.

"She is nursed as any normal patient in a four-bed room and has had no special nursing care since the first month of illness. She is given liquids every two hours and turned in the bed. Her flesh is in normal condition; she has maintained most of her weight and carries an excellent color.

"God is gracious and gives abundant grace for every hour. He shortens time, provides companionship, and thrills our hearts with His divine love and grace. We are grateful for every prayer on her behalf. She is in God's hands."

### A Prayer Reminder

By MRS. WILLIAM PEASE, *India*

Our Laurie was ill after Christmas with glandular fever. I was able to be with him and I thank God for the answer to prayer in His touch upon Laurie's body. I am thankful too for the sweet, tender times we had talking about spiritual things. Our missionary children need the prayers of people at home. We trust you will remember them especially.

## FOR CHRISTIAN ACTION

Both Attorney General Robert F. Kennedy and FBI Chief J. Edgar Hoover rank crime among the major problems of the United States. Since 1946 the crime rate has grown faster than the population. Since the end of World War II the population of the United States has increased by a little more than one-third. In 1946 the crime rate (which is the number of offenses per 100,000 population) was 665.5. In 1960 the rate was 1,037.9 or an increase of 56 per cent.

The current crime bill, says J. Edgar Hoover, amounts to more than 60 million dollars a day. The FBI chief has this to say relative to the cause for such an increase in crime: "We can trace our increasing crime rates today primarily to two malignant conditions—public apathy and moral deterioration or decay of our population."

Attorney General Kennedy has this to say: "The television quiz scandals of several years ago; the basketball scandals; the corruption the McClellan committee found in important parts of labor, management, and the bar; the revelations that members of the Denver police department were themselves operating active and lucrative burglary rings, and this after similar revelations in Chicago; the corruption of public officials—all of this must be a source of sorrow and concern to every one of us." And surely it must be to the conscientious Christian.

#### ESTIMATED CRIME OFFENSES

Type	1946		1960	
	1946	1960	1946	1960
Murder	9,814	9,136	7.0	5.1
Forcible Rape	10,992	15,555	7.8	8.7
Robbery	66,002	88,970	47.1	49.6
Aggravated Assault	78,148	130,230	55.8	72.6
Burglary	382,530	821,057	273.1	457.9
Larceny (over \$50.00)	166,388	474,911	118.8	264.8
Car Theft	218,020	321,402	115.7	179.2

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

## DISTRICT ACTIVITIES

### Hawaii District Assembly

The tenth assembly of the Hawaii District was held March 1 and 2 at Honolulu First Church, with Rev. Harold W. Kiemel as the host pastor. Dr. V. H. Lewis was the fine presiding general superintendent.

Dr. Melza H. Brown gave a wonderful report of his first year as superintendent of the Hawaii District. Under his leadership the finances of the entire district, as well as each of the local

churches, have been placed on a sound basis. During the year property was acquired for the Aiea Samoan Church and a district parsonage purchased. Dr. Brown was elected to serve for another year with a unanimous vote, and a love offering was given to Dr. and Mrs. Brown as a token of appreciation for their wonderful work. All the pastors and churches expressed gratitude to God for such a fine district superintendent.

Pastors' reports reflected a good spirit in all the churches, and many of them showed fine gains in the various departments. A spirit of unity among the pastors and people of the Hawaii District was reflected in this assembly.

The presence of the Lord was manifest in all the preaching services, with a good altar service in the closing meeting.

The Nazarenes in the Hawaiian Islands say, *Mahale Nui*, to the general church for their help in spreading the gospel in this fiftieth state.

Rev. Bill Sever was re-elected as district secretary, and Mr. Harold D. Litsy was re-elected as district treasurer.—GLEN L. VANDYNE, *Reporter*.

### Maine District Church Schools Convention

The first Church Schools Convention of the new Maine District was held February 26 and 27 at the South Portland Church. Pastor A. B. Sampson and his people were gracious hosts.

The convention opened on Monday evening with a banquet, and in spite of a bad storm and treacherous traveling, more than 155 people came from all parts of the district. The church school board, under the direction of Chairman Robert L. Smith, had arranged a most instructive and inspirational program. Brother Smith excelled as director and chairman of the convention.

Dr. A. S. London was the special worker. He captured the hearts of the Maine Nazarenes right from the beginning, as he poured on statistics and opened our eyes to how little we have done and the great task that is before us. We deeply appreciate his fine Christian spirit, and the fact that he went beyond mere programs and stressed time and again that we must love sinners.

The second day opened with a model Sunday school period. After inspirational preliminaries conducted by Rev. Fletcher Tink, the congregation divided into two classes for lectures and discussions. Music, high lights from two of the aggressive schools on the district, and a question period, "Ask Dr. London," all helped to fan our hearts to a holy zeal for the schools and lost ones back home.

Following the closing evening service, the large crowd marched to the front of the church to shake hands with some of the district leaders and pledge devotion to the task. With tears flowing, and enthusiasm at a high level, scores of church school workers scattered over the district with a new heart and a new spirit for evangelism.—*Reporter*.

### All-Ohio Preachers' Meeting

History was made by Ohio Nazarenes, February 26 to March 1, when all four districts of the state joined heart and hand in a grand preachers' convention. All meetings were held in the spacious facilities of the King Avenue Methodist Church, Columbus. Just under three hundred pastors and evangelists with the wives of many were in the day meetings, while the night congregations had hundreds more.

Even super-superlatives could hardly describe the challenge, the spirit, and

### "SHOWERS OF BLESSING"

#### Program Schedule

April 15—"Let the Stones Cry Out" (Palm Sunday), by Samuel Young

April 22—"Light in the Darkness" (Easter), by G. B. Williamson

April 29—"God Was in Christ," by Wendell Wellman

May 6—"Do All Things Work Together for Good?" by Wendell Wellman

the glory which were manifest in the dynamic ministry of Dr. G. B. Williamson, Dr. W. T. Purkiser, and Dr. Edward Lawlor. Each filled his place with grace, with distinction, and with power. The intellectual and spiritual "diet" they provided was in perfect balance. Only brief intermissions were permitted, but these too were most profitable for fellowship among the brethren. Ohio is comparatively small geographically, but it's almost colossal in Nazarenesdom, having 369 churches and 33,513 members. It was very good to get together.

The program had been carefully and prayerfully planned by the participating district superintendents—Rev. C. D. Taylor, Akron; Rev. M. E. Clay, Southwestern; Rev. Carl B. Clendenen, Northwestern; and Dr. H. S. Galloway, Central. These God-anointed leaders shared the chairmanship of the convention and not a moment was ill used. Excellent musical numbers interspersed the program. The all-Columbus choir, under the direction of

James V. Cook, thrilled us again and again with the evening performances; and the preachers' wives' choir, which sang on Wednesday evening, was no less appreciated.

Rev. Miles A. Simmons, Columbus First Church pastor, and his committee on arrangements did an excellent job of caring for the entertainment and the countless details necessary to such an undertaking. Nothing was overlooked, and we say a hearty "Thank you" to them.

In addition to many out-of-state pastors and evangelists who were visitors, several other church leaders made us glad by their presence. Included were Dr. Edward S. Mann, president of Eastern Nazarene College, and Dr. Harold W. Reed, president of Olivet Nazarene College, each of whom spoke briefly; Dr. E. W. Martin, superintendent of Eastern Michigan District; Rev. Mark Moore, superintendent of Chicago Central District; Rev. Dean Wessels, secretary of the Department of Ministerial Benevolence, Kansas City. The Nazarene bookstand was a busy place and ably handled by its representatives.

In estimating such a meeting when it is past, the benefits are almost beyond reckoning—the inspiration, the fellowship, the instruction, the soul lift, the renewed energy, the vision—there's no end. Such was the feeling following the climactic Communion service Thursday noon, presided over by Dr. Williamson, which brought the convention to a close. God was with us and His Spirit was poured out upon us.—PAUL K. HAYMAN, *Reporter*.

### THE LOCAL CHURCHES

Weirton, West Virginia—Recently our church gave the pastor, Rev. Earl G. Hissom, Jr., a four-year recall. During the seven years of his ministry, 200 members have been received, bringing the total to 312 members. Also \$65,000 worth of building improvements have been made, including the addition of a Sunday school annex, furnace, organ, and pulpit furniture. In addition, the church recently purchased the adjoining vacant lot for

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use for parking. The local congregation was organized in 1929 with 24 charter members.—**JOE REED, Secretary.**

Rev. Robert M. England, Jr., writes: "After serving our church in Leavittsburg for more than seven years, I resigned to accept the pastorate of the church in Steubenville, Ohio. Through the co-operation of the people with the plan of God and the program of the church, many victories were won in Leavittsburg, and more than eighty people joined the church, the majority of which were by profession of faith. These people are devoted to God's work, faithful in support of their pastor, with love, co-operation, material and financial means."

State College, Pennsylvania—Bethel Church recently gave a unanimous, four-year call to Pastor Wilsie L. McMillan. The church has been organized for one year, being self-supporting from the beginning. At present the first unit (educational) is being completed; it will contain a worship chapel, eight classrooms, and a church office. The Lord is helping us to present a clear gospel witness in this university area.—**Reporter.**

Lynwood, California—This has been an outstanding spiritual year for Lynwood First Church. In the fall revival Rev. George A. Gaines was used of the Lord to bring a deepening tide and an outpouring of the Holy Spirit upon the entire church. Just recently Evangelist Norvic O. Clift was with us in one of the best revivals in the church's history. From fifteen to thirty-nine people met every day at noon for prayer and fasting, with a prayer list of almost one hundred fifty names. There were no barren altars during the fifteen services, and time after time seekers rushed to the altar to seek God. New people were saved, church members sanctified. God has blessed our church with a wonderful choir of

forty-eight adult singers, a pipe organ, and some wonderful musicians. W. Frank Vess has been the minister of music for thirteen years, and again he led us in singing. Rev. Larry Walker is assistant to the pastor, and Rev. Steven Fletcher is the youth director. There is beautiful harmony among the staff, and the church is in the best condition to do things for the Kingdom. Send us name and address of your loved ones who live in this area.—**FREEMAN A. BRUNSON, Pastor.**

Metropolis, Illinois—In August we will be completing our third year with this church. During this time we have seen some wonderful demonstrations of the Spirit of God, with special workers: Evangelist B. K. Beatty, Rev. Sidney Patrick, Rev. James Leonard, Rev. Ray Jewell, our own district superintendent, Rev. Harold Daniels, Evangelist Robert Winegarden, and last September with Rev. C. L. Chapman. Just recently we had what I believe was the best revival in the church's history. Night after night the Spirit of God was in our midst as Rev. and Mrs. Jack Scarboro preached and sang with the anointing of the Lord. Nine new members were added to the church, all by profession of faith. We give God praise for all that has been accomplished in the work here with these good people. They have given us a call for the fourth year.—**M. E. HAYNES, Pastor.**

Eustis, Florida—March 4 was homecoming day for our church. Rev. and Mrs. Warner Glenn, who came to the church when it was organized in 1949, were present. He brought the morning message, and Mrs. Glenn sang a solo and directed the congregational music in the afternoon service. The second pastors, Rev. and Mrs. Paul Say, could not be present since they are now in language study, preparing to go as missionaries to Argentina. Rev. and Mrs. C. G. Weathers, pastors for five years, had the afternoon service. Brother Weathers preached and sang and we all enjoyed the blessings of the Lord. Many visitors and former members came and enjoyed fellowship together. Some new members were received into the church in the evening service, and the church board voted to raise the present pastor's salary five dollars per week. Pastor Willard Kilpatrick is doing a good work here; he brought the evening message. Eighteen members have been received this year, with all budgets paid in full.—**Reporter.**

Frankfort, Indiana—Recently South Side Church enjoyed a splendid revival under the direction of the local N.Y.P.S. Rev. James Ramsay and Rev. Miss Carol Chance alternated in bringing the messages. These young people have a good, solid message for all ages, and their ability to present the message held the interest of all. The local girls' trio, "The Cletones," provided the special music, to the blessing of all. More than twenty sought God for help, and on the following prayer meeting night four more sought God. Finances came

easily. During the altar commitment Sunday, twenty-one families signed the cards promising to have a family altar. God is moving in upon us, and the church is keeping step with the Holy Spirit. Our educational unit soon will be under construction.—**LORAN M. IRBY, Pastor.**

The first Nazarene Indoor Camp Meeting in Orlando, Florida, got started with a public reading of the entire Bible in seventy-one hours. Eight Nazarene churches in Orlando secured assistance from eleven other churches in the area. Crowds reached fifteen hundred persons in a junior high school auditorium. Dr. Edward Lawlor, secretary of the Department of Evangelism, was the special speaker. There were more than fifty persons forward at some altar services. Dr. Lawlor has been asked to return in 1964, and Dr. D. I. Vanderpool, a general superintendent, will be the evangelist in 1963.—**N.I.S.**

Rev. George M. Knight writes: "Since my retiring from pastoral work in 1958, God has been good to me and given many good revivals with souls praying through for regeneration and sanctification, and some uniting with

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the church. I am now completing thirty-five years in the ministry of the Church of the Nazarene, and believe in and preach Bible holiness. I am a commissioned evangelist, and will be glad to go anywhere the Lord may open the door. Write me, 118 Hughes Avenue, Oildale, California."

Rev. Wallace Bell, Sr., writes: "After pastoring churches on the Alabama District for the past sixteen years, I have resigned as pastor of First Church in Decatur, Alabama, to accept a call to First Church in Cookeville, Tennessee. We are glad to be back in our native state and with the good people in Cookeville, and on the East Tennessee District. Tennessee Tech is located here; if you have friends here, write us (413 Peachtree Avenue), and we'll be glad to contact them."

West Hartlepool, England—In a six-day evangelistic campaign with Rev. Jack Sanders as the guest preacher, the services were filled with the power of the Holy Spirit, so much so that one evening there was a breaking up during a testimony service, and the altar was lined with seekers, without any preaching. Without doubt, this was the finest series of services in this church's history, and we give God the glory. Sinners were saved, believers sanctified, and bodies healed.—**JOHN FOTHERGILL, Pastor.**



# THE BIBLE LESSON

By ARNOLD E. ARNART

Topic for April 15:

## The Cross Challenges Us

SCRIPTURE: Titus (Printed: Titus 2: 11-15; 3:1-8)

GOLDEN TEXT: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me* (Galatians 2:20).

To another of Paul's trusted collaborators, Titus, his companion in earlier travels, and his "son after the common faith," this letter is sent. Titus was in charge of the church on the island of Crete, and there is discernible in the letter apostolic concern because of the low ethical level of the Cretan Christians. The section 2:11-3:8 not only is one of those priceless summaries of gospel truth characteristic of Paul's letters, but is also an expression of the Christian theology upon which true Christian ethics must be based.

Fundamental to all and back of all is *The Divine Initiative*. God's grace is channeled through the cross of Christ, and this is His doing. The meaning of that grace is suggested in the passage's "big" words: "salvation," a word that includes the whole sweep of God's plan (note that it is "brought," a gift); "redemption" from all iniquity; "regeneration," a supernatural, renewing act; "justification"; "made heirs," which is to say, adopted into God's family; and "purification" for the people of God.

The measure of grace is hinted at in the following language: it is for "all men"; it involves infinite "kindness and love" toward men; it is "according to his mercy"; and it is "shed on us abundantly." "Amazing grace! how sweet the sound!"

In the light of this, how vital is *Our Response to God's Action in Christ!* Paul's doctrine here is a statement of what is more emphatically stated in Romans 6:1-2: "Now what is our response to be? Shall we sin to our heart's content and see how far we can exploit the grace of God? What a ghastly thought!"\* On the contrary, "With eyes wide open to the mercies of God,"\* we are urged to present our "bodies a living sacrifice, holy, acceptable unto God," which is our "reasonable service" (Romans 12:1).

The only genuine response to God's grace, the only true Christian faith, is that which issues in holy living—sober, clean, upright, godly conduct—self-denying service. In vivid contrast with former lives of undisciplined and hateful lust, Titus' people are now to be easily recognized as belonging to God, and eager to do good works.

Nor does the story of God's initiative and man's response end here, for *The Best Is Yet to Be*. Those who are at

\*From the NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

present "heirs according to the hope of eternal life" are ever "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," who at His appearing will consummate that which grace has here begun.

*'Tis grace hath bro't me safe thus far,*

*And grace will lead me home.*

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## Deaths

MRS. GLADYS JEAN WILSON was born August 14, 1926, in Darjeeling, India, while her parents were missionaries for the Church of the Nazarene in that country. She died November 18, 1961, in Lansing, Michigan, following a severe illness of two weeks. In 1946 she was married to Lavan Wilson. To this union were born two children, Douglas, now fourteen, and Nancy, ten. Besides her husband and children, she is survived by her parents, Dr. and Mrs. George J. Franklin, of Bradley, Illinois; a sister, Mrs. Alvin Pettit; and two brothers, Weldon and Warren. Gladys was a devout Christian from childhood and her many talents were given in service to Christ. She was a loyal member of First Church of the Nazarene in Lansing, Michigan, and at the time of her death was active in the choir, was a Sunday school teacher, a Caravan guide, and study secretary for the N.F.M.S. Funeral service was conducted by her pastor, Rev. H. T. Stanley, with interment in the Delta Center Cemetery.

BOBBY COLEMAN, little, nine-year-old son of Mr. and Mrs. Lawrence Coleman, members of the Shadle Park Church of the Nazarene in Spokane, Washington, died February 9 as the result of a bicycle-car accident. Bobby was a devoted Christian and a member of the church; his witness for the Saviour will be missed. Funeral service was held in the church on February 12.—Carl T. Lindbloom, Pastor.

JAMES RUFUS MORGAN, age eighty-nine, died at his home in Sterling, Kansas, on January 30. He was an earnest follower of the Master. His long and useful life was an abiding inspiration to members of his family and to his many friends and fellow workers in the Kingdom. He is survived by his wife, Dora; three sons, all ministers of the gospel: Floyd, of Seattle, Washington; Chester, of Logansport, Indiana; and Arthur, superintendent of Northwest Indiana District (a fourth son, Orel, also a minister, died in 1936); two stepsons, Donnie Laughlin and Olen Laughlin; a daughter, Mrs. Florence Wise, of Fort Scott, Kansas; and a brother, Oscar. Funeral service was held in Hutchinson, Kansas, with Rev. Marion Hill, Rev. Francis M. Hobbs, and Rev. Wright Strong officiating. Interment was at Memorial Park Cemetery, Hutchinson.

VERNON L. NEWMAN, a member of the Fairmount Church of the Nazarene in Syracuse, New York, died January 18 at the age of thirty-nine years. He attended Olivet Nazarene College following his service to his country in the U.S. Navy during World War II. He was active on several important boards of the Albany District, and a member of the Development Council of Eastern Nazarene College. He was an electrical contractor in Syracuse, where his Christian witness was outstanding. He is survived by his wife, Mary (Clapp) Newman; a son, Lee; and three daughters, Marlyn, Martha, and Melanie.

DIANA LEE WINTON (age nineteen months) was born May 21, 1960, in Downey, and died December 27, 1961, in the Children's Hospital in Los Angeles, California, of leukemia. She with her family attended the Bellflower Church of the Nazarene. Besides her parents, Donald and Ethel Winton, she is survived by two sisters, Marie and Mary, and two brothers, Donald and Edward. Funeral service was conducted by her pastor, Rev. Virgil Rayborn, assisted by Rev. Don Leetch, with interment in Westminster Cemetery.

ORA A. EASTON was born in Nebraska on October 3, 1884, and died in a hospital in Yakima, Washington, February 7, 1962. When the newly organized Church of the Nazarene was started in Selah, he transferred his membership from the Yakima Bethel Church, thus being one of the charter members. He was a devoted Christian, and was always found in God's house at service time when he was able to attend. In 1905 he was married to Miss Emily A. Seaman, in Nebraska, and they spent the

last eighteen years living in the Yakima Valley of the Selah area. He is survived by his wife, Emily, of the home; three sons: Myrl, of Zillah, Washington; Ora, Jr., of Paul, Idaho; and Orvie, of Burley, Idaho; two daughters: Mrs. Clara Scott, of Paul, Idaho; and Mrs. Nellie Allen, of Cambridge, Nebraska; and a sister, Mrs. Effie Underhill.

## Announcements

### RECOMMENDATION

—Rev. Roy M. Vaughn, 530 74th Avenue, No., St. Petersburg, Florida, is re-entering the evangelistic field. For several years Brother Vaughn has pastored some of the largest churches, and for the past year has pastored First Church in Tampa. He is a strong evangelist and a good soul winner. He should be kept busy.—John L. Knight, Superintendent of Florida District.

### BORN

—to Quentin and Barbara (Milstead) Clingerman of Kinsman, Ohio, a daughter, Lori Anne, on March 2.

—to Orville and Mrs. Sullivan of Carson, Washington, a son, Mark Todd, on February 25.

—to Rev. Coy and Mona (Baldwin) Presson of Redford, Missouri, a son, Kent Douglas, on February 23.

—to Ulysses and Mary Petridis of Pomona, California, a son, Julio Alfredo, on February 22.

—to Johnny Herman and Veva (Campbell) Pittman of Springfield, Missouri, a daughter, Julia Lynn, on February 21.

—to Rev. and Mrs. Byron Strange of Largo, Florida, a son, Mark Carl, on February 18.

—to Samuel and Jane Hollenberry of Stevenson, Washington, a son, Dwight Ivan, on February 9.

—to Ray and Ruthie Sanders of Bowbells, North Dakota, a son, Bradley Ray, on February 9.

—to Dr. and Mrs. Kenneth R. Herrick of Dallas, Texas, a daughter, Celeste Jean, on January 31.

—to Rev. and Mrs. John E. Wagner, Jr., of Baltimore, Maryland, a son, James Ward, on January 24.

—to Ronald and Frances (Krawitz) Durr of Oxnard, California, a son, Don Alien, on January 15.

### SPECIAL PRAYER IS REQUESTED

—by a friend in Oklahoma for an urgent unspoken request;

—by a reader in Ohio for her brother-in-law, extremely nervous, and they fear a nervous breakdown, also that he and his wife may realize their great need is God;

—by a Christian friend in New Mexico for a friend in the hospital slowly dying of cancer, that the Lord may heal if it be His will, and if not, that He may give some relief from the pain; also for an urgent unspoken request, that God may work out His will;

—by a Nazarene lady in Indiana for the reuniting of a family (he is now working out of state), and that they may be faithful to God—that a young man may make the right kind of marriage—and that she may make the right decisions in regard to her husband's estate, that there will be no hard feelings, as she truly loves the Lord;

—by a Christian friend in Michigan that God may undertake with regard to her eyes—the specialist does not seem able to help, but she believes the Lord is able;

—by a long-time Nazarene brother in Oklahoma, now past eighty-five, and his wife, an invalid, so they cannot attend church, but he loves the Lord;

—by a reader in Nebraska for her mother, ill with a serious disease, but she believes God is able to heal her;

—by a Nazarene pastor in North Dakota for an older man in that congregation, that God will restore his hearing so he may be able to hear the services, and take part in the Bible school and in prayer meeting.

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Conducted by W. T. PURKISER, Editor

## New Movement Launched to Train Christians for Leadership on Politics

DENVER, COLO. (CNS)—A new movement has been launched here for the express purpose of training Christian laymen to become effective in the political affairs of their community, state, and nation. Called "Christian Citizen," it was started by a Denver real estate developer who said he sensed that something had to be done to fill the big gap between the personal conviction of many Christians and their expression of it in public life.

Gerri Von Frellick, a Southern Baptist layman and founder of the organization, says that it is primarily an educational group which will seek to awaken laymen to their responsibilities and the basic methods of service in politics. He emphasized that the group will not support any particular political party, candidate, or political philosophy. Rather, he said, the emphasis will be on preparing men to become active in their own party and express their Christian convictions there as individuals.

## Missionaries to Lepers Run Chance of Getting Disease, Survey Shows

NEW YORK, N.Y. (CNS)—The cost of missionary work has not changed since the day the Apostle Paul—Christianity's most famous missionary—wrote, "I bear in my body the marks of the Lord Jesus" (Galatians 6:17). Particularly is this true in modern leprosy work in certain sections of Africa where missionaries stand about one chance in a hundred of getting the disease from the people with whom they work, thus bearing the marks of their service on their bodies.

A recent survey of 907 Protestant missionaries in northern Nigeria disclosed that there were 12 cases of leprosy among them. This is a prevalence rate of 13.2 per 1,000 as compared with 35 per 1,000 among the native population in the same year. Most of these were mild forms of the disease, according to the American Leprosy Mission, which conducted the study in co-operation with two missionary doctors. In a survey of two schools for missionary children with 223 students in northern Nigeria only one early, mild case was discovered.

## Men to Alternate for Norway's Women Pastors

Oslo (EPS)—Norwegian Lutheran parishes having women ministers are to be offered alternative pastoral services by men so that parishioners who object to receiving the church's sacraments from a woman are not left without care.

This has been decided in Oslo by

**I have been told that the word "perfect" in Philippians 3:15 is translated "mature" in most modern versions. The meaning was made so much clearer to me by this translation that I wondered if the same word was used in Matthew 5:48, which is a very difficult verse for me.**

The Greek word is the same in both Matthew 5:48 and Philippians 3:15, which is one good reason for not translating *teleioi* with the English term "mature" in every context. Matthew 5:48 reads, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It makes no sense whatever to speak of God being "mature." He is perfect, and wills to share the perfection of His love with His children. If you will follow the lead of the "therefore" in this verse, and take the whole passage into consideration (verses 43-48), you will see that the perfection in question is perfection of love and attitude. It is always important to study the Bible by paragraphs rather than by verses or sentences, since it is the paragraph and not the verse or sentence which is the unit

of thought.

*Teleioi* literally means "having reached its end (*telos*), finished, complete, perfect." It may mean to be fully grown, mature, or of full age as in Ephesians 4:13-14 and Hebrews 5:14. But as W. E. Vine says it also may mean "complete, conveying the idea of goodness without necessary reference to maturity," as in Matthew 5:48; Romans 12:2; I Corinthians 13:10.

Christian perfection, of course, is not perfection of judgment, memory, physical vitality, or social graces. It is perfection of motive, single-mindedness in devotion to God (Philippians 3:12-15), and divine love shed abroad in the heart "by the Holy Ghost which is given unto us" (Romans 5:5).

**Hosea 1:2-3 reads as though God told Hosea to take an impure woman as his wife. To me, this seems to contradict the commandment, "Thou shalt not commit adultery," and all of the Biblical teachings on the subject. Are we to take this passage literally?**

Most Old Testament scholars believe that Gomer, Hosea's wife, was a pure woman at the time of the marriage, but later became unfaithful and sank into the deepest immorality. Hosea felt keenly that his marriage was directed by God, and looking back on it in retrospect he speaks of Gomer in the light of the character she later assumed.

I might add that this interpretation has the advantage of conforming to the general message of the book. Israel, which had been beloved by God and

had at first served Him, had turned to idols. Hosea denounced this as spiritual adultery. While we do not know how Hosea's family tragedy finally turned out, the prophecy ends with promise of a glorious restoration. Of Ephraim (the people of Israel), which had been like "a backsliding heifer" (Hosea 4:16), God said, "I will heal their backsliding" (4:4). He who was said to be "joined to idols" (4:17) shall say, "What have I to do any more with idols?" (4:8)

**Quite often we read notes from evangelists, "Because of a change in pastors, we have several open dates." Why should this be? I have profound respect for God's called men or women, and realize a pastor is the chief executive and leader of the local church. However, I have often wondered if we should not allow our evangelists to come when slated, since it is the board and the membership which back up the call.**

This is a good point. Unless the evangelist definitely asks to be released, as one sometimes does when there is a change in pastors, there would really be no good reason why the meeting

should not proceed as scheduled. A possible exception might be a case where the change of pastors came exactly at or very shortly before the time of the meeting.

the bishops of the Church of Norway, following reports that unrest was developing in the two North Halogaland congregations being served by the church's first clergywoman, Mrs. Ingrid Bjerkas.

The bishops proposed that, with the

consent of the woman curate involved, regular visits be made to such parishes for preaching services and administration of the sacraments by ministers employed by church organizations, diocesan chaplains, or neighboring pastors.

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14 And she carried away all Jerusalem, and all the princes, and all the mighty men of valour, <sup>u</sup>even ten thousand captives, and <sup>v</sup>all the craftsmen and smiths: none remained, save <sup>w</sup>the poorest sort of the people of the land.

15 And she carried away Jē-hōi'-ā-chin to Babylon, and the king's mother, and the king's wives, and his <sup>x</sup>officers, and the mighty of the land, <sup>y</sup>those carried he into captivity from Jerusalem to Bābvlon.

s Jer. 24  
t Jer. 39. 2  
u Jer. 52. 28  
x 1 Sam. 13. 19, 22  
y Jer. 39. 2  
z ch. 25. 12  
a 2 Chr. 36. 10  
Esth. 2. 6  
Jer. 22. 24  
4 Or, eunuchs  
b Jer. 39. 4-7  
Ezek. 12. 12

... was  
... of the  
land.  
4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chal-dees were against the city round about:) and <sup>b</sup>the king went the way toward the plain.  
5 And the army of the Chal-dees pursued after the king, and

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