Herald of HOLINESS

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July 4, 1962
Freedom and Responsibility

Freedom is a precious heritage. Uncounted numbers of men and women have died in the struggle to be free. Slavery and bondage are intolerable burdens on the human spirit.

Freedom is of many kinds. Not all the chains men wear are forged on a blacksmith’s anvil or fashioned out of raw iron. There is, of course, political freedom—the freedom to count as much as others in the choice of government and the men who shall have rule. This is a freedom denied to more than two-thirds of the human race today.

There is economic freedom, the freedom to live and work in a society where the dignity of labor is respected, and the fruits of labor are fairly distributed. This, too, is a freedom unknown to multitudes at this hour.

Then there is religious freedom, the right to worship God according to the dictates of conscience. The movement of men across the Atlantic to North America was inspired mainly by a search for a land where they might find liberty to worship their Creator as they understood the Word of God to teach.

Religious liberty is not without powerful foes in the world today. It is at the foundation of all other freedoms. The masters of the Kremlin also know that they must destroy or nullify the worship of God. Whatever religion is tolerated behind iron and bamboo curtains is rigidly limited, and all the vast power of the state is directed toward its ultimate destruction. We can but pray that God will not leave himself without a witness in Russia and China and the satellites under their control.

Strange, isn’t it, that one of today’s major threats to religious liberty comes in the name of religion itself! As far as freedom to worship and propagate the faith is concerned, there is very little to choose between the Vatican and the Kremlin. More than one observer has found more evidence of religious freedom in Communist Poland than in Catholic Spain.

But tragically, all over the world, freedom of religion is being taken as freedom from religion. In lands where there are open churches and open Bibles, millions never darken the door of the sanctuary. It is an open question how long political and economic freedom can endure if religious freedom is ignored.

For every freedom we enjoy implies an area of responsibility. It is always a sign of moving in the wrong direction when we become more concerned about our rights than we are about our duties, and more interested in our privileges than we are in our responsibilities. The other side of freedom is not bondage; it is obligation. With ability goes responsibility. John W. Gardner wrote, “Freedom without moral commitment is aimless and promptly self-destructive.”

Dominion Day to Canadians and Independence Day to Americans will always bring to mind the great heritage of freedom we enjoy. God help us that we may not lose it by default, by failing to guard it jealously and ignoring the responsibilities it brings.

Contact

A recent writer has pointed out that the division of the disciples of Jesus into two groups at the time of the Transfiguration illustrates two types of Christians in today’s world.

It was a momentous time. Only eight days before, Jesus had first spoken of His coming death. Taking Peter, James, and John with Him, He went up onto a mountain. As He prayed, He was transformed before them, His countenance and even
AS WE APPROACH the observance of Independence Day in the United States, we are reminded that practically every free nation has its day for remembrance of the sources of its freedom. Canadians have their Dominion Day. Frenchmen have their Bastille Day. For Mexico it is Independence Day, as it is also for Brazil and Argentina. Panama observes Foundation Day, while for Italians it is Constitution Day.

In all of these there is one basic and similar element—LIBERTY. Human liberty was considered to be of highest value, causing peoples of diverse backgrounds, cultures, and languages to invest energy, money, and life itself in struggles for freedom.

But human nature being what it is, once the pressure of the struggle is over, it seems inevitable that men tend to emphasize the rights and privileges of liberty, and to minimize or disregard the responsibilities involved. In the last analysis we cannot hope to preserve our liberty unless we are willing and determined to pay the price to deserve it.

Forces of greed, ambition, and selfishness are at work constantly in an effort to undermine and destroy the blessings of freedom. Such forces cannot be defeated merely by tirades against them. They can be overcome only by a citizenry who are committed to the higher moral and spiritual values, and who will pursue the discipline of hard work and of the essential restraints which are a part of any true freedom.

Furthermore, only those deserve freedom who are willing to participate in the processes of government. It is an empty gesture to criticize conditions if we are too lazy or indifferent to bear our responsibility in understanding issues and expressing ourselves through our vote.

But what of spiritual liberty? Liberty is an essential element in the gospel of Jesus Christ. Through the redemptive power of Christ the bondage of sin is broken and the heart is made free. This freedom is effective for both the guilt and the pollution of sin through the justifying and sanctifying grace of our Lord.

This spiritual liberty represents more than initial experiences of grace. It is to be a quality of life, enjoyed consistently by the Spirit-filled Christian. "Where the Spirit of the Lord is," declares Paul, "there is liberty."

And just as we must exercise our freedom in human affairs to maintain it, so we must exercise our spiritual freedom if we are not to lose it. God has given us the ability to take initiative in spiritual activities. We shall preserve this priceless spiritual liberty only as we deserve it. And we shall deserve it only as we pay the price—in spirit, in fervency, in intensity, in response, in witnessing—necessary to maintain it.
Telegram...

Riverston, Wyoming—The Rocky Mountain District Assembly was held this year in the new First Church, Billings, Montana, Dr. Hugh C. Ben­ner's ministry and leadership greatly appreciated by our people. District Superintendent Alvin L. McQuay re­elected with an excellent vote for an unprecedented three-year term. Re­ports show increases in every depart­ment with membership now at 1,674; total giving at $251,000, an increase of $200,000 this year. Lloyd A. Hayes elected to elder's orders and ordained to the assembly. Rocky Mountain Dis­trict is moving ahead with some of our best days just before us.—R. W. Manley, Reporter.

Superintendent Mack Anderson of the Georgia District sends an urgent prayer request for the family of Rev. Lillian Duncan. Mrs. Duncan is in the Tal­mage Memorial Hospital in Augusta, Georgia, suffering from a heart attack and other complications; seemingly only prayer can save her. She has been a faithful and efficient minister in the Church of the Nazarene for almost a half-century.

Evangelist George C. Sherry has left the field to accept the pastorate of the Canonsburg church on the Pittsburgh District.

Rev. C. E. Lykins, pastor of First Church in Decatur, Indiana, since 1951, has tendered his resignation, effective September 2, to enter the field of full­time evangelism. For reasons of Mrs. Lykins' health, the couple will establish residence in Phoenix, Arizona, this fall.

Evangelist V. Dan Perryman writes that he has left the field to accept the pastorate of the church in Alexandria, Louisiana.

After nine years at Chicago North Side Church, Rev. Fred W. Gibson has accepted the pastorate of the church in Aurora, Illinois.

Rev. John Andrus has accepted the call as associate minister to First Church, Chattanooga, Tennessee. His ministry will be of great assistance to our good pastor, Dr. Lawrence B. Hicks.—Bill Knowles, Church Reporter.

THANKS: I am writing to express my thanks, and those of my daughter, Marian, to the many friends for their prayers, telegrams, and expressions of sympathy received at the time of the death of my wife, Rev. Mrs. Elsie Hip­ple.—A. L. Hippel.

PATTERN PETITIONS:
"Thy Kingdom Come"
Second article in a series of seven
By BRIAN L. FARMER
Pastor, Bristol, England

IN CERTAIN PARTS of Scotland, as I suppose elsewhere, there are Christian congregations which are afraid to evan­gelize. Ministers watch their congrega­tions dwindle with apparent uncon­cern. You see, they believe that God will save whom He will and to inter­fere with His sovereignty in the matter would be an intolerable liberty.

I wonder if Jesus would instruct His followers to pray for the coming of His kingdom but forbid them to work for it. "Thy kingdom come" is the Christian missionary aspect of the Lord's Prayer; it is a petition for the successful out­reach of the Church. Jesus Christ coined the phrase "kingdom of God." He spoke of entering into the kingdom of God, or the kingdom of Heaven; so when Jesus instructs us to pray for the coming of God's kingdom we know what He has in mind: the advance­ment of the spiritual order He came to establish. Christ wanted His disciples to think aggressively for Him: He phrased the model prayer accordingly.

Christian missionary enterprise is not new. It goes back to the very begin­ning of the apostolic era.

It is not enough that men should have ideas of God, however noble these ideas may be. The Christian knows there has been only one adequate reve­lation of God: the birth, passion, death, and resurrection of our Lord. "The Word was made flesh, and dwelt among us" (John 1:14). This is the ultimate revelation, leaving nothing further to be required. Everything de­pends on the extension of God's reign in the hearts of men by the preaching of the Christian gospel.

I do not see how many of us can sincerely pray for the coming of God's kingdom without making a genuine and conscientious effort to evangelize the world.

A human kingdom is an orderly so­ciety of men living under one head. The divine kingdom, by virtue of cre­ation, extended over the whole of cre­ation, and apart from the Fall with its dire consequences, it would still do so. In this fallen world, however, the rule of God has been temporarily banished from the hearts of men and, as a result, has become largely obscured through­out the whole of creation.

The situation can be righted only as the King is re-established in men's hearts in response to the preaching of the gospel. But "how . . . shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14-15).

It is my guess, men and women, that we cannot properly pray this prayer without also adding: "Here am I; send me."

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EVER THE SAME!

By W. STANLEY TRANTER
Pastor, Woodside Church, Watford, British Isles

THE WRITER of the Epistle to the Hebrews in 13:8 makes a profound statement about a wonderful Person: "Jesus Christ the same yesterday, and to day, and for ever." We exclaim with rapture, "And what a Person!"

How wonderful was Jesus in His yesterdays! Hear the jubilant assertion of John: "In the beginning was the Word, and the Word was with God, and the Word was God" (1:1). Oh, the grandeur and the glory of His eternal yesterday, even that glory which He had before the world was!

He is the Alpha and the Omega of all created things, and by Him do all things consist. He was yesterday's eternal Lamb slain before the foundation of the world, in readiness for human redemption made necessary by man's willful disobedience.

What shall we say of His yesterdays? Wonderful the divine marvel in the preparation of His coming into the world to be our Saviour, Lover, Friend. Draw aside the veil of Messianic prophecy and there behold Him standing at the portal, ready to be revealed in the fullness of time to take away sin by the sacrifice of himself, God's Lamb without blemish, to bring man back to the true and living God.

And yesterday He came—yes, to a place called Calvary, where they crucified Him. The heavens went into mourning and the earth ground upon its axis; then cried the centurion, "Truly this was the Son of God" (Matthew 27:54). Yes, truly He is the Son of God, the world's only Saviour. "That Thou my God shouldst die for me" is a mystery, but it is thrillingly true.

How wonderful is Jesus today! The One who dwelt in the bosom of the Father burst through the curtain of history. He died, He rose again the third day from among the dead, and tearing the death veil into shreds He brought life and immortality to light through His gospel.

And so the Victor arose, with a mighty "triumph o'er his foes." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle" (Psalms 24:7-8). The ascended Christ entered through these eternal gates and ever liveth to make intercession for us.

What Jesus Christ was yesterday, He is today. Did He bind the broken heart? Did He cleanse the leper, heal the sick, and make the blind to see and the lame to walk? Was He compassionate to the sinful, the oppressed, and the wayward? Was He sympathetic, kind, just, and good? Yes, He was all this and more: and what He was then He is today. There is no hiding of His power to save, to cleanse, to heal, to comfort, to sustain, to lift life's heavy burdens and fill it with radiant purpose and victory.

To those who know Him, Jesus "is the joy of living." This same Jesus longs to make himself known to us in vital Christian experience and positive communion. As we walk the dusty Emmaus roads of this life, the Stranger with the nail-scarred hands drops into conversation with us and by His Spirit He opens up our understanding, leaving us with the burning-heart conviction that He is "the Lord." There is no greater privilege today than to know Him in the power of His redeeming grace.

Finally, how wonderful is Jesus in His "for ever"! "Jesus Christ the same . . . for ever." There is no abatement in His going forth. "And of his kingdom there shall be no end" (Luke 1:33). He ever was, He ever is, and He ever shall be!

He is the eternal Son of God with power, and in Him dwelleth all the fullness of the Godhead bodily. He is the Head of all things to the Church, and of His fullness have we all received and grace for grace. In Him in the fullness of time shall all things be gathered in heaven and in earth. In His presence every knee shall bow and every tongue confess Him to the glory of the Father.

In His "for ever," He is preparing a place for His prepared people. In His "for ever," He is coming back again. "Why stand ye gazing up into heaven?" said the two men in white apparel to the men on Olivet watching their ascending Lord. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

What brightness, glory, honor, power, fanfare,
and victory when He comes again to reign—King of Kings and Lord of Lords! He will subdue all things under Him. He will put down all rule and all authority. A King shall reign in righteousness and all the kingdoms of the earth shall be blessed because of Him. Wars shall be no more; peace shall flourish and the earth shall be as the garden of the Lord. Oh, the joy and tranquillity of His "for ever"! All things will become new.

The "for ever" of Jesus! We stand before this open door and see the sunrise of the eternal tomorrow—and Jesus, "the same yesterday, and today, and for ever." We shall be with Him for ever and ever. Hallelujah!

My dear reader, is this same Jesus the unchanging One to you? Have you proved for yourself the saving power of His cross? Do you know the thrill of His presence to your heart? Do you feel the pull toward His glorious forever? If not, make Him yours today through repentance toward God and faith in what Christ has done for you in His atoning death on the Cross. "By grace are ye saved through faith; . . . it is the gift of God" (Ephesians 2:8).

A Lesson in the Art of Friendship:

IT'S EASY TO BORROW MONEY WHEN YOU DON'T NEED IT!

By MILO L. ARNOLD, Pastor, Moses Lake, Washington

DID YOU EVER try to borrow money? If you have tried, you learned that the first question the leading agency asked was how badly you needed it. If you needed it desperately they would not loan you one cent. If you needed it, but not too badly, they would loan you some; but if you really didn't need it at all, they would follow you around trying to lend you as much as possible.

The obvious reason for this inversion is that as your need increases your security decreases. The less you need it, the less risk is involved in lending it to you. This makes it terribly inconvenient to be broke.

Making friends is much the same. If you are popular, have many friends, and are loved, admired, and respected by all, then even the latest comer will follow you around to get his name on your social list. However, if you have but few friends there are only a few brave people who will readily accept the responsibility of being known as your friend.

Wait though until by some strange misfortune or misdeed you are utterly unpopular, the community is down on you, society has blackballed you, and then try to make a friend. Then, when you most desperately need a friend, your friendship becomes a poor risk. When you have nothing to give to your friends and might take something from their prestige by being classed as your friend, how difficult it is to find a friend! When you are in the most desperate need of a friend, most people remember that they have business on the other side of the street the moment they chance to see you coming.

This is part of the cruelty of our human system. Human society protects itself without regard to the needs of others. Its first concern is for personal security rather than service to others. Even our Lord found this situation in the world. When He was the popular Feeder of the multitudes, they all ran up to be classed as friends. However, when the popularity had waned and He was led out to be crucified in dishonor, where were the friends? How different was the concept of Jesus himself! Jesus Christ sought to relate himself to us according to our need and His ability rather than our ability and His need. He did not come to drain some bit of influence or position from the friendship of elite people, but to invest himself in meeting the needs of those whose needs were most desperate. He did not come to minister to the able and the righteous, but to the needy and the sinners. He did not go about gathering friends who could help Him, but rather serving people...
human to help. He did not administer His aid according to people's ability to reimburse Him but according to their need.

Human politicians would have courted the favor of famous people, made friends with the religious leaders and the politicians of the day. They would have heaped the influential people and accepted invitations to dine only in the best homes. They would have done what was politically expedient.

How different Jesus was! Jesus did the most inexpedient things politically. He ate with publicans; He befriended sinners; He healed the beggars and spent His time with the needy. When people saw His way of doing things they began to seek other friends. They said He was making himself unpopular, to become His friend was unpopular. The years tell such a different story! He was so right!

Had it not been for this unworldly attitude of our Lord we would all have been hopelessly lost. None of us had assets that would have attracted a security-seeking Lord. We had all sinned and come short of the glory of God. None of us was worthy of such a Friend. He was interested in finding people who were lost and undone and broke and friendless. In the light of this concept, we were just the people He was looking for. Thank God for the difference between His sense of values and ours.

So long as this is God's basis for calling us to Himself we are assured of hope and blessing. “My God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19). According to your need and His riches. Not according to your riches and His need!

To discover this divine attitude toward us is most comforting. It assures us of the merits of the mercy of God. However, we cannot lightly take the privilege of this grace without accepting the responsibility of its assignments. If this is the way of Christ, it must be the way of the Christian. If we received this mercy from God, we owe this mercy to others. If we are enriched by the unselfishness of Christ, we dare not give less than Christian unselfishness to the world.

If we are to justify ourselves in accepting such mercy in the administration of our Lord, we must project that same quality of unselfishness in our social structure. We too must look upon people and serve them, not according to their supply and our need, but according to their need and our supply. We must look first for an opportunity to serve and call that day good which provides some opportunity for giving rather than getting. It is common in our society to call our days, our years, and our lifetimes good according to the measure of our getting. Jesus measured life by His opportunity to give.

The Christian owes his friendship to people who need it rather than to the people whose friendliness would profit him. The person whose need for a friend is most desperate becomes a Christian's responsibility. Such a person makes a poor risk for those who seek returns, but a real opportunity for the Christian with a life to give. Even Christians find themselves tempted to cherish most the friends who give them most. We like to associate with the people whose social circle is elevating to us. We like to work and play among people who give us as much of the value of their influence as we give them of our own. How differently Jesus lived! To Him, the measure of a friendship was the measure of its opportunity to share himself.

Every community has its people who have failed. They are socially without status. They can give no prestige to others by their friendship. They have lost all their assets so far as being important friends goes. The person who befriends them will give more than he gets. Such people become desperately lonely. They are the outcast; they are pointed out for stoning and condemned by the pious folks who go by on the other side of the street. But, don't forget, our Lord befriended such.

We all look with scorn upon the Galilean fisherman who followed Jesus quite boastfully and confidently when the crowd followed and yet denied his Lord when the Lord needed a friend as never before. When Jesus was among many friends, Peter boasted that he too was a friend; but when the Lord was among foes, and it might have cost his life to be a friend of His, Peter denied even knowing Him. The most real test of our Christian living is in our response to the right when the right costs something.

Jesus summed up so much of His attitude in the story of the lost sheep. He had more investment in the ninety and nine, but the one needed Him more, so He chose to go hunting the one with a need rather than staying with the ones He might have needed. Jesus said so aptly, “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you” (Matthew 6:33). Christians cannot be governed too much by the world, which gives only to those who assure us that they are able to repay us with interest.

The duty of the church is not to go out and seek for people whose membership would help the church, but for persons whom the church can help. We should seek people, not merely to build our program, but to build their lives. Our Lord will be interested in helping us with this kind of program.

“The moral man who scoffs at religion is a spiritual parasite, a foreign growth feeding on what man’s faith in a holy God has produced across the ages. We dare not say whether immoral religion or irreligious morality has done us the greater hurt.”—Bishop Costan J. Harrell.
ON JULY 4, 1962, the U.S.A. celebrates the 186th anniversary of its birth. Now a young adult among the nations, it has forged its way from frontier to frontier. One hundred years ago it divided and warred internally; but although the wounds therefrom have not altogether healed, it remained and continues to be one nation of free men united in hope. 

The nation has had its faults. Great trusts such as those connected with railroading made some men so rich that capitalism still has not fully recovered from the days when ambitious men of business were given a free hand to build their empires. Lawlessness has been difficult to curb, so that on any given day the FBI is seeking some ninety thousand fugitives from justice. To her shame, she is the gamblingest, drinkingest nation of them all.

But with all her faults, with all her shame, her sons and daughters rise up to believe in her, to build her, to die for her. To them she is a delightsome land. Some of the assets of "this nation under God" would be listed as follows;

(1) Freedom of religion. Not in the Constitution as first drawn up is this secured, but in its First Amendment, adopted in 1790. Faiths would be free because Congress would make "no law respecting the establishment of religion or prohibiting the free exercise thereof." No single denomination would be the official one; none would be given any priority.

As individuals would be equal before the law, so the churches would be. There would be a "wall of separation" between the state and the churches, as Jefferson interpreted the amendment on January 1, 1802, in a letter to the Danbury Baptist Association of Connecticut. Each would be free from the mandates of the other, each free to judge the other. This might be what Jesus intended when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21).

But never had an open market in religion been tried before, in all the world's history. Not freedom from religion was the new nation's intent, but freedom of religion. Consequently Congress may be opened with prayer, chaplains are sent to the armed forces, and the new pledge of allegiance to the flag contains the phrase "under God."

(2) Missionaries sent out. Take the whole history of the world and the whole world area, and what do you have on this score? No nation, except perhaps Britain, has matched the U.S.A. in missionaries. Right now there are throughout the world 42,250 missionaries, 64.4 per cent of whom (27,219) are from the U.S.A. and Canada. The past 150 years has seen a continuing missionary thrust from the U.S.A., along with Britain. Many more persons are born each year than are reached, but a commendable work is being accomplished.

(3) Treatment of the vanquished. It is true that Rudolph Hess and a few other Germans are now in prison, guarded by the four main Allied powers. It is true that some in the Orient were punished for the crime of making war. Yet America and her allies, victors in both the world wars, have not dealt harshly with the defeated nations. Neither Germany nor Japan was plundered for the spoils that war might bring. Instead, both nations have been treated with courtesy, assisted financially, restored to dignity. Such treatment of the vanquished is a by-product of the Christian faith.

4) Willingness to share her plenty. Many wish America would dump shiploads of food on the mainland of China. They say it would accord with the Pauline injunction, "If thine enemy hunger, feed him; . . ." (Romans 12:20). Yet if Red China is not being fed when she could be, many peoples have been fed because America could and would share with them out of her abundance. The motive in aid might often be too selfish, and the help might be administered poorly in places. But as a whole it is surely a gesture with which we may be pleased.

(5) Freedom from class. America is a land where a Lincoln or a Franklin Roosevelt may become president. The poor . . . the rich . . . what does it matter? When Americans see that there is a dream in the eye and a voice heard in the ear, they have their leader, whether he be poor or rich,
lowly or of pretentious status. The only “royal” families are those who have served the nation in so dedicated a way that she respects them as another people might respect its royal house. Herbert Hoover is one such, and MacArthur and Eisenhower.

Insofar as our ideals are not attained, we ill-treat racial and religious minorities. But when such occurs, it is not Americanism that is to blame, but lack of it—a lack that we go to work on, seeking to change it, seeking to put a good thing in its place.

(6) Her record as peace-loving. The nation might have a new-made blot upon her record in this regard when Cuba is considered. But historians will have to report that, apart from a justifiable revolt in 1776, the wars have been begun outside her borders—even if in their origin she has not been altogether guiltless. Going to war, her armed men have been terrible because of the banners they have borne.

(7) Productivity unequaled. It might be that some of her citizens are too much interested in obtaining the myriad machines and gadgets which she produces. And it may be that the leisure which productivity makes possible is not used for high pursuits. It may be that the thinking of many has tended to become quantitative. But with all this, who would want to go back to the hard digging of pioneer days?

(8) Her youthful vigor. Not so young is America that she has no precedents, no mature voices to guide her destiny. Nor yet is she so bent with years as to be sluggish and slow to move. Still she is in her green years, alert, pliable, growing.

What the nation has been gives her glory. What she is gives the citizenry a pride in her. What she is going to become, God helping her, gives her John and Annie Glenns; a devotedness to her, even at times when she might slacken in high pursuits—for to them she is “a delightsome land” (Malachi 3:12).

A Blessing in Disguise

By SAMUEL R. BROWN, Pastor, Kenwick Church, Lexington, Kentucky

HOW MANY TIMES have we heard it said, “If my foresight was as good as my hindsight, I would be much better”? Through the observation we make into the past we are forced to conclude that much we endured was not to our disadvantage but was really a blessing in disguise.

A prime example of this very thing is noted in the lives of the children of Israel. As prisoners in Egypt, due to their sins, they came to the place where they cried unto the Lord in complete despair for deliverance. God heard their petition and appointed Moses as leader to carry the cry of the people to Pharaoh.

Finally, release was granted and the multitude of Israelites moved out in the direction of freedom. The Exodus was soon turned into chaotic flight upon realizing that Pharaoh had a change of heart and was pursuing them with chariots of destruction.

In a matter of hours the host of the children of Israel was “entangled in the land” (Exodus 14:3) with the wilderness shutting them in. Uncrossable terrain on their right and left and the army of Pharaoh charging from behind filled their hearts with terror. But matters were to worsen as the path of escape was now blocked by the Red Sea.

Cries of resentment, anger, and rebellion echoed in the camp as they complained, “Why did Moses lead us into the wilderness to die? Why did he not let us alone, that we might serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness.” (See Exodus 11:12.)

But the truth of the matter was, the Red Sea was really a blessing in disguise. The Red Sea was their salvation. They were so involved in the predicament of the moment that they failed to realize that the Red Sea was the only means of escape from their bondage.

Upon sensing their hopeless condition they were now ready to follow directions. Moses, receiving instructions from God, moved toward the sea as it divided to allow them dry and safe passage. When the last of the children of Israel passed through the “prepared way” that day, God closed the waters, thus covering and washing away their enemy and the yoke of bondage. What seemed to be a mighty sea, uncrossable by the multitude, was really a blessing in disguise—salvation for those called of God.

The Red Sea crisis is being repeated daily in this twentieth century. Multitudes arc pressed in by the wilderness of sin on either hand and hotly pursued by the enemy of their souls. They come face to face with the Red Sea—the “fountain filled with blood drawn from Immanuel’s veins.” Many are stopping there, feeling trapped, lost, and hopeless. As God had a Moses in the yesteryears to lead the children of Israel down into the waters of safety.

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and salvation, so must He have His leaders today to urge men to plunge "beneath that flood" and "lose all their guilty stains."

Many have been trapped and surrounded by the pressures of the hour. They are looking for a way of escape, but the Red Sea seems uncrossable. God needs each of us, as leaders, to stand by the fountain and declare to the lost it is not uncrossable but is a blessing in disguise, that salvation is theirs by plunging in and crossing over, that the burdens will be washed away in the flood, and the "milk and honey" of a Canaan experience will be theirs for the taking.

**TOGETHERNESS**

Is Not Enough!

By E. DRELL ALLEN
Pastor, Russell Avenue Church, Minneapolis, Minnesota

THE TWENTIETH CENTURY proposes to solve all its problems by the bringing together of the human family. This solution underlies the concept of world brotherhood, making men to feel that they belong to one happy family. It is basic to the concept of the United Nations—let nations, regardless of color, creed, or culture, understand that each is a part of one big family of nations united by common aspirations and goals.

In the least common denominator of society, the family unit, the need for more togetherness has set sociologists, family counselors, and others on the quest for cohesive interests which will bind the family together in a happy, wholesome matrix from which well-integrated individuals may emerge.

The Church is not behind in its recognition that togetherness has indispensable value. The entire program of the church, embracing all ages and all phases of emphasis, is directed so as to make the individual feel that he belongs to the family, and the family to a fellowship. This fellowship is the Church, and the Church is the body of Christ.

Hence the emphasis is not just on numbers in Sunday school, or members in church, but on family groups. Religion is beamed toward effecting a spirit of togetherness so that no individual need ever feel that he is alone. He is always surrounded by "so great a cloud of witnesses," not only in the spirit, but in the flesh also. There is something binding, strengthening, and moving in such a togetherness. Yet, togetherness is not enough!

There is a subtle danger that absorption into the group spirit may dissipate the personal and dynamic initiative of the individual spirit. He "belongs" and has identity only when in the group. His convictions are ironclad when a part of the large number, but often weak to the point of vanishing when alone. He can do things when with the group, but he is helpless and uninspired when left to work alone. There may even be resort to rationalization—"The others [of the particular group] won't be in church tonight, so I'll not go . . ." In a word, if the group, in the context of togetherness, doesn't function, then responsibility is lifted from the individual.

This danger must be avoided if togetherness is to be meaningful. The individual is first a Christian, not because of the group faith, but because of the personal and vital faith which he himself has in Jesus Christ. He knows that Christ died for his sins: he knows that God, in Christ, forgives his sins; and that his relationship to Christ and the Church is not determined by the togetherness of the group. Instead, the togetherness of the group is made possible only by the unity of the personal faith and convictions of each individual in the group.

This fosters a type of togetherness which is effective in individual experience even though the individual may be apart from the group, physically and geographically. He doesn't go to church services because the group will be there. He goes because, as an individual Christian, he knows that it is right. He expects the group to be there because, as individuals, each believes in the fundamental rightness of faithful attendance at all church services. Still, if no one else in the group were to attend, he'd be satisfied in his heart, and glad that he had done the right thing, and that to have been motivated only by the prospect of social togetherness would have been wrong.

Personal witness and testimony are exhilarating in the spontaneous freedom of a group of fellow Christians. Convictions are rock-ribbed, and compromise with the world is despicable and unthinkable. This is a most commendable by-product of togetherness. Yet its genuineness may be fully seen only when such personal witness and testimony are as equally and freely forthcoming when each member of the group finds himself alone with an opportunity to exalt Christ to others or when,

The truest end of life is to know the life that never ends.—William Penn.
outnumbered by Satan’s kind, his convictions endure the test in the crucible of conformity with the crowd versus reproach for Jesus’ sake. In these moments, togetherness is not enough.

On the other hand, togetherness is natural to the Christian faith and the Church Militant:

Like a mighty army moves the Church of God; Brothers, we are treading where the saints have trod.

We are not divided; all one body we: One in hope and doctrine, one in charity.

Such togetherness is both desirable and necessary for stabilization, growth, and service. Yet (and may it never be forgotten) such togetherness is possible only through the strengthening of inner personal faith and Christlike demonstration in daily life of individual convictions, rooted and grounded in eternal and unshakable truths.

**SELFLESSNESS in Giving**

*By LAWRENCE B. HICKS*

Pastor, First Church, Chattanooga, Tennessee

THE WHOLE STRUCTURE of the Christian religion is based on unselfishness. When one goes back to God in salvation he finds John 3:16 as the ultimate in selfless giving to an unworthy receiver: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” When we look toward the precious blood of Christ we discover the same unselfishness in its being freely shed for lost men. A look into the history of the Early Church will reveal a willingness to “spend and be spent” for Christ and those souls for whom He died (11 Corinthians 12:15).

As we move into the Middle Ages we see Wycliffe, Luther, and many others who “loved not their lives unto the death” (Revelation 12:11) as they gave all they possessed to spread Christianity over the known world of their day. When Wesley and his early Methodists came on the religious stage, the same burning selflessness was manifest in the great evangelical revival of England.

A look into the life of India’s greatest missionary, Rev. John Hyde (“Praying Hyde”), will show a devotion to God and a self-denial that refused to leave off short of the revival India must have in that day. Selfless praying, long hour after long hour, did the work and the Holy Ghost came in tremendous passion on that strange and distant Eastern land.

“This is our day!” How often we have heard that slogan!

This is our day! St. Paul, Savonarola, Fenelon, Luther, Wesley, Judson, Hyde, and Esther Carson Winans have all had their day in the great timetable of Almighty God. How well they did their tasks! Now the banner falls onto us of this dark, pre-tribulation age.

“Dark?” Yes, but look back to their prisons, the fiery stake, the hunger, the long watchings and fastings of their day. It was not easy for the first missionary of the Cross to the gentiles, St. Paul. Devotion to God led Savonarola to the stake, and St. Francis to sufferings untold. It sent Luther into hiding, and Wesley went cold, wet, and hungry. It is never easy and never too light when the armies of the Lord Jesus Christ attack the forces of Satan.

The same basic need faces men today as in the first century, or the fifteenth, or the eighteenth. Satan may have shifted his forces somewhat, but the same carnal will of wicked men is intent on damning the whole of the race.

Heroes existed in the other days. We must have men and women of the same mettle today. We cannot go to Africa or India or Japan or South America, but we are all to have a share in the battle and ultimately in the final victory. In the Church of the Nazarene we must have over three million dollars a year to operate our great missionary causes around the world. We must give one million and a quarter at Thanksgiving and Easter each year to meet the demands of the Lord to reach the lost whose souls will be chargeable to us at the day of judgment.

All around the world we will give in the Church of the Nazarene; even on the mission fields themselves, the natives will give. Their money will be added to ours and sent to all the fields, as our way of saying NO to Satan and YES to Christ. What will you give?
His garments shining with a heavenly light. Moses, representing the law, and Elijah, symbolizing the prophets, stood talking with Him about His coming crucifixion. When the scene closed, the wondering disciples “saw no man any more, save Jesus only with themselves” (Mark 9:8).

Coming down from the mountaintop, Jesus and the three found a crowd gathered about the other disciples, pressing them with questions. Challenged to free a boy of his demon-possession, they had failed. After Jesus had cast out the demon, the nine asked why they could not do it. The Lord’s reply was, “This kind can come forth by nothing, but by prayer and fasting” (v. 29).

There is much in this incident from which we can learn. The particular point now, however, is the difference between these two groups of disciples.

The three on the mountain were occupied with the things of God, but had no concern about reaching others. In fact, Peter was quite willing to build three tabernacles and just stay in that exalted and holy atmosphere. His soul reveled in the glory that shone from the face of Christ. He was thrilled with the message from heaven, “This is my beloved Son: hear him” (v. 7). This was an atmosphere in which to live perpetually, untroubled by the miseries and sins of the rest of mankind.

But it was quite different with the nine in the valley. They were very much in touch with the world, living at the ordinary workaday level. I suppose we should call them “good mixers”: personable, neighborly, the kind whose company was sought by those about—but very much at a loss when confronted with a deep spiritual need on the part of the man who brought his demon-rudden son for healing.

There are those of us like the three on the mountain. We must have the smile and blessing of God upon our own souls. We rejoice in the deep things of the Spirit. We are deeply and rightly concerned about personal holiness. We want to tarry long in the secret place of the Most High. Our concept of the Christian life and of Christian service is centered in the three tabernacles on the mountaintop away from the clamor and contest of the valley below.

Then there are those of us like the nine on the plain. We are in close contact with the throng. We know well that “salt” stored up in a barrel has no more preservative power than that which has “lost his savour.” We see clearly that a light under a bed or under a bushel basket is of little or no value to anyone. But when the moment of need comes to us, it catches us off guard, quite powerless to meet its challenge.

The solution to our problem is not hard to see. It is neither to shun the mountaintop nor to avoid the crowd on the plain. It is to do as Jesus did, to experience the glory of God’s presence and smile—and to carry that glow back to the darkness of a sin-ridden world.

Without all that the mountaintop experience represents, we are powerless. But without the service on the plain, the contact with the world’s need, we are worthless in terms of God’s long purpose. The Church came into being when fire-baptized believers burst from the confines of the room where they had been waiting onto the streets and into the market places of Jerusalem.

Isolation from the world’s need and immersion in its spirit and practices are both tragic mistakes. Let us seek in our own lives and service the answer to the prayer of Jesus not only for the twelve but “for them also which shall believe on me through their word” (John 17:20)—“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil” (v. 15).

Then, only, will it be as it was at the foot of the Mount of Transfiguration: “They were all amazed at the mighty power of God” (Luke 9:43).
THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary
Evangelizing Agents

“Holiness implies separation from the world, and yet it does not imply the canceling of our debt to the world. We are yet in the world; even though we are no longer of the world. Jesus described His disciples as ‘the salt of the earth,’ and salt is worthless if it is isolated. It must be brought into contact with that which it preserves. Likewise, those who withdraw from the company of men and live in monasteries or in social seclusion have little value as evangelizing agents.”

These words from the pen of Dr. J. B. Chapman cause one to ask, Am I an evangelizing agent? What is your answer?

Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of membership gained at last assembly year. The groups and qualification standards shown as follows:

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

Church | Membership | Gain | Required
--- | --- | --- | ---
ABILENE | | | |
Amarillo Hamlet | 21 | 1
Amarillo East Pk. Ely | 4 | 4
Stanford | R. Wallborn | 11 | 11
Eastland | C. Manners | 31 | 31
Hurst | C. Stipe | 22 | 22
Andrews | C. Sutterfield | 31 | 31
Denver City | H. Brown | 35 | 35
Petersburg | E. Shaltly | 52 | 52
Buckhornett | R. Noodles | 56 | 56
Abilene Trinity | W. Womack | 63 | 63
F.W. Arg. Hts. | C. Dickerman | 68 | 68
Amarillo Ave. R. Combs | 76 | 76
F.W. Glen Park | L. Wyss | 76 | 76
Big Springs | W. Dunn | 104 | 104
F.W. Poly. | D. Anderson | 104 | 104
F.W. River Oaks | A. Moore | 123 | 123
Plainsview First | G. Grimes | 137 | 137
Pampa | C. Snow | 140 | 140
F.W. Northside | W. Hanna | 166 | 166
Borger First | A. Meador | 171 | 171
Abilene First | W. Gash | 210 | 210
Amarillo First | H. Davis | 231 | 231

“Every Christian should evangelize—TODAY!”

Church | Pastor | Assembly Gain
--- | --- | ---
New Egypt | Mrs. J. Ritchie | 0 7
Pennsburg | E. Gage | 0 13
Huntington Valley | W. Kain, Jr. | 20 7
Easton | E. Nipher | 79 9
Alley | E. Nipher | 79 9
Pitman | E. Kehrer | 77 15
Bloomburg | E. L. Morgan | 85 12
Camden | C. Gleason | 89 16
Philadelphia | F. Butcher | 92 12
Bridgeport | A. Mckenize | 136 13
Mifflintown | F. Pick | 144 15
Reynoldsburg | B. Long | 146 15
Trenton | L. Gordon | 146 15
Richmond | A. Faison | 198 18
West Chester | D. Huffman | 210 19

Attend Your College Conferences on Evangelism

Northwest Nazarene College
Nampa, Idaho

Wed., Thurs., and Fri.—September 19, 20, 21, 1962
Northeast Nazarene College
Kankakee, Illinois

Wed., Thurs., and Fri.—September 20, 21, 26, 27, 28, 29, 1962
Bethany Nazarene College
Bethany, Oklahoma

Tues., Wed., and Thurs.—November 27, 28, 29, 1962

Write to the presidents for information, and plan now to attend.

FOREIGN MISSIONS

GEORGE COULTER, Secretary
New Filmstrip on New Guinea

As a new feature in our regular file of mission field pictures for rent, the Department of Foreign Missions has prepared a filmstrip on New Guinea. Rental will be $2.00, the same as the rental for slide sets. Please specify when ordering that you want the filmstrip on New Guinea, and give first, second, and third choice of dates for showing. Return immediately after you use in that service, for this filmstrip is expected to be in heavy demand.

Thank You for the Cards

Miss Dorothy Ahleman has written from Argentina to thank you for the hundreds of packages of greeting cards that you have sent her. She says: “You have all been wonderful in responding, but please do not send any more now, for a long time. I have no space left to put them. Cards have come from groups of invalid ladies in churches, from salesmen, from groups of church ladies, from junior and intermediate societies, and Sunday school classes. The mailmen brought them in large postal sacks, hundreds of packages at a time. Now I have all I can use for quite a while. Thank you very, very much.”

NOTE: If you have used greeting cards of any kind that you are collecting for missionaries send them to one of the following missionaries:

Miss Mary Cooper
Manjacaze, via Lourenco Marques
Mozambique, Africa

Miss Frances Vine
Philippine Mission,
Church of the Nazarene
Box 14, Baguio City
Philippine Islands

Miss Bernadine Dringenberg
P.O. Box 752
Taipei, Taiwan, Free China

Mrs. Ray Miller
P.O. Box 383
Taipei, Taiwan, Free China

Be sure to wrap in package weighing not more than six pounds, and mark plainly, “PRINTED MATTER.” This is much less expensive for postage than parcel post.

Moving Missions

Rev. and Mrs. Harry Wiese are home on furlough from the Philippine Islands. Their address is 1621 Brigden Road, Pasadena 7, California.

Rev. and Mrs. Paul Say have arrived in Argentina for their first term. Their address is Donato Alvarez 881, Buenos Aires, Argentina.

Rev. and Mrs. Harry Rich are home on their first furlough from Haiti. Their address is 43 Mt. Pleasant Avenue, Wharton, New Jersey.

Rev. and Mrs. Paul Orjala will be moving from Connecticut on June 9. They will return to Haiti around the last of August. They can be reached in care of E. S. Bowerman, 443 East 63rd

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In Punta Gorda

By PAUL BEALS, British Honduras

We have been busy in the pastorate at Punta Gorda, as well as outsetting points. I ride my small motorcycle to points on the road. One preaching place has been reopened five miles from the town, and there are other possibilities.

With an assistant, I went recently to the Indian village of Pueblo Viejo, twelve miles on foot beyond the end of the road, over narrow mountain trails. We were well received by the Indian people, and they listened attentively to the gospel and invited us to return.

We checked on opportunities in other villages also. Twice I have preached at San Antonio, the large Indian village at the end of the road. We have land in this village but no work established as yet. I hope to develop this into a regular preaching point.

Right now we are pressed to get some badly needed building repairs finished before the onset of the rainy season.

Why Faith?

The need for mental alertness, physical stamina, and moral courage is everywhere evident in the life of an army paratrooper. In living with men of an Airborne Division for about eighteen months now I have found that sustaining faith in God. In an effort to let some of these men speak for themselves to some of our young people I posed the following question to some of our young people and let some of these men speak for themselves to some of our young people. If you and your fathers for ever and ever (Jeremiah 25:1-11) do this, I find reading my Bible and praying regularly are necessary for keeping myself prepared to help others. (Jeremiah 25:5-6)

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for July 8: Jeremiah Warns of Disaster


GENOTI: Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and your fathers for ever and ever (Jeremiah 25:5).

No man ever was called to a more heart-breaking task than was Jeremiah. Beginning with the reign of Josiah with whom he doubtless worked closely, he continued faithfully during the closing years of his nation's existence, even though in constant physical danger under the morally bankrupt ruler. No man loved his people and country more, but his was the commission to first warn of impending judgment, and then to predict inevitable doom.

There is a shallow patriotism which is little more than jingoism. There is a patriotism which idealizes the state and dreams of future greatness. There is the higher patriotism which with open-eyed moral realism sees both the nation's promise and its peril. Such was the compassionate concern of Jeremiah. With aching heart he pleaded with his generation and wept over their sins. It was given to him to have the spiritual insight and the tenderness of our Lord, who himself, in a later day in history, mourned over His beloved city. The nation is now in need of Christian patriots whose heads are not turned by the tides of opinion, and whose hearts are not seduced by threats or promises.

Jeremiah spelled it out. The factors that determine the nation's security and prosperity are not fundamentally either economic or political. Not in military might, not in alliances, not in material wealth is the future secured. Jeremiah underscored the holy principle that the nation would endure and prosper, or would be judged and perish, according to its moral and spiritual measurements.

This message is urgent for our day: "Turn ye again now every one from his evil way... go not after other gods... destroy the works of your hands; and I will do you no hurt" (25:5-6). The fact is that we too must speedily repent or we shall likewise perish. We haven't much time left.

The faithfulness and long-suffering of God should move our hearts.

But also, shining through a rift in the dark clouds of judgment, there was, for those already captive, to whom Jeremiah addressed this passage, the hopeful providence of the holy God who watches over the nations. Thus Nebuchadnezzar can even be described by the Lord as "my servant," since the redemptive purpose of God is being unerringly carried out. Then it was Babylon representing the godless forces of tyranny. Today it is communism. Nevertheless the God who rules in a moral universe, in justice, determines the bounds of their habituation; and He keeps mercy's gate ajar.

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THE SHOVELS OF BLESSING

Program Schedule

July 8—"The Lure of Mild Religion," by Wilson R. Lanpher


July 22—"See it Again," by Wilson R. Lanpher (Featuring Olivet Nazarene College Ladies Trio)

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Announcements

WEDDING BELLS

Miss Ruby Ann Potter and Mr. Cecil Leo Felker, both of Nashville, Tennessee, were united in marriage June 23 at the Springfield Church, officiating, assisted by Rev. A. Furman Harris, pastor at Springfield.

Miss Ruby Ann Potter and Mr. Cecil Leo Felker, both of Nashville, Tennessee, were united in marriage June 23 at the Springfield Church, officiating, assisted by Rev. A. Furman Harris, pastor at Springfield.
Nazarene Camp Meetings

July 5 to 13, West Virginia District Assembly and Camp, Summersville, West Virginia district. Camps in the counties of Boone, Braxton, Fayette, McDowell, Putnam, Tyler, and Wyoming. Workers: Dr. W. S. McNeely, Dr. Harold B. Muncroft, Dr. W. M. (Bill) Merriam, Dr. A. B. Housman, Dr. W. T. Purkiser, J. W. Foster, Mrs. W. M. Snyder. Information write the district superintendent, Dr. A. W. Williams, 1925 55th Ave., Huntington, West Virginia.

July 5 to 15, Hendersonville Nazarene Camp, just four miles out on the U.S. 64 in the Roanoke Valley. Workers: Dr. D. I. Vander­pool, Dr. A. M. Johnson, Dr. R. H. Henderson, Dr. R. H. Burdett, Dr. H. D. Ginter, Mr. and Mrs. Roy Condon, Mr. and Miss John J. Meredith. Write the camp manager, Rev. W. H. Gettys, P.O. Box 543, Hendersonville, North Carolina.

July 9 to 15, Minnesota District Camp, at Mission Farms, 3401 Medicine Lake Blvd., Minneapolis, Minnesota. Special workers: Dr. Hugh C. Bierner, Dr. W. E. Edens, Edw. J. Zeigler, Rev. Alex B. Ulmer, Mr. and Mrs. Roger Kennedy. Write Rev. Roy F. Stevens, district superintendent, 6224 Concord Ave. South, Minneapolis 24, Minnesota.


July 13 to 22, Pleasant Ridge Nazarene Camp, an hour and a half from Routes 30 and 522, Fulton County, near Madisonville. Special workers: Dr. C. G. Metzler, Dr. H. S. Grose, evangelist; Paul Qauls, song evangelist.

July 15 to 22, Nazarene Camp Meeting, sponsored by Chicago Central District, at the District Center, 2021 North California Ave., Chicago. Special workers: Rev. J. W. Foster, Mrs. W. M. Snyder, Dr. A. B. Housman, Dr. A. W. Williams, 1925 55th Ave., Huntington, West Virginia.

July 16 to 22, Missouri District Camp Meeting at Pinneate Camp, Fredericktown, Missouri. 17 miles south on Hwy 67, County Road J. Workers: Dr. R. E. Bunting, Dr. D. J. Price, and June Zimmerlee, Calvin, Marjorie, and Carolyn Julian. For information, write Dr. C. D. Sampson, district superintendent, 12 Ridge Line Dr., St. Louis, Missouri.

July 16 to 22, Colorado District Nazarene Camp, Naz­anea Campgrounds, on Dover Street, two blocks south of Dover on Hwy 87. Special workers: Dr. D. E. Grose, evangelist; Paul Qauls, song evangelist.

July 22 to 29, Oregon Pacific District Camp, Portland, Oregon. Workers: Dr. Edward Lawlor, Dr. Nicholas A. Hall, and Professor Ray Moore. Open dates for July and August.

July 23 to 12, Akron District Camp, at the Akron District Center, Routes 44 and 62, Los­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­…
Duncan, W. Ray, Waverly, Ohio
Dundas, J. A. 1135 Highland Ave., Coraopolis, Pa.
Dunn, T. P. 318 E. Seventh St., Martinsburg, W. Va.
Eastman, H. T. and Verla May. Preacher and Singer,
Edwards, L. T., and Wife. 1132 Ash St., Cottage
Ellease, Cloyce. Box 18, Vanburen, Ohio
Emrick, C. R. and Dorothy. Evangelist and Musi­cians,
Emsley, Robert. Bishop Exhibition, 200 East and West
Erie, Burlington, Iowa
East, L. C. 301 N. 11th St., Anadarko, Okla.
Emsley, Robert. Bishop Exhibition, 200 East and West
Edward, L. T. and Wife. 1132 Ash St., Cottage
Electra, Cloyce. Box 18, Vanburen, Ohio
Emrick, C. R. and Dorothy. Evangelist and Musicians,
Emsley, Robert. Bishop Exhibition, 200 East and West
Erie, Burlington, Iowa
East, L. C. 301 N. 11th St., Anadarko, Okla.

G and H

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Gawthrop, Loy A. Box 37, Mansfield, Ohio
Geddes, Alice W. and Wima. Preachers and Chalk
Artist, 340 E. Wells St., Bushnell, Ill.
Gibson, Charles A. 192 Olive St., Bourbons, W.Va.
Gilmour, A. Alan. 306 Spring St., Jamestown, N.Y.
Gleason, J. M. and Wife. Preachers and Singers, 931
N. Mueller, Bethany, Okla.
Goalden, Haven and Gladys. 23320 Lankard St.,
Camden, Ark.
Gordon, Maurice F. 2417 "C" St., Selma, Calif.
Griffith, Clarence A. 5829 North 46th Drive, Glen­
view, Ill.
Gordon, R. E. Missionary-Evangelist, c/o Publishing
House, 360 E. Wells St., Bushnell, Ill.
Green, Gordon M. 2417 "C" St., Selma, Calif.
Griffith, R. E. Missionary-Evangelist, c/o Publishing
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House, 360 E. Wells St., Bushnell, Ill.
Singers:  
Balldridge, Willis and Velma (DeBoard). Song Evangelists, 24 S. Harvey Road, Cincinnati, Ohio. July 24 to 29  
Bradley, James, Song Evangelist, 802 E. Jordan, Mich. (U.M. Camp). July 5 to 15  
Brown, Curtis R. Song Evangelist, 449 Breve Ave., Bonnouville, Ill.  
Ferrington, Arthur C. Song Evangelist and Singers, 114 W. Orange St., Peoria, Ill. (Camp). July 8 to 22  
Green, Gordon B. Song Evangelist, 208 W. 6th St., Collinsville, Ill. July 16 to 22  
Henderson, Charles A. and Evelyn. Singers and Musicians, 417 Lawrence St., Benton, Ill.  
Snook, Mildred. Song Evangelist, 1007 E. 10th St., E. Jordan, Mich. (U.M. Camp). July 5 to 15  
Wright, Fred  D. Song Evangelist, 207 E. 15th St., E. Jordan, Mich. (U.M. Camp). July 5 to 15  
Yoakum, Mrs. Beatrice. Song Evangelist, 2060 Ave., Springfield, Mo. July 16 to 22
Military Chaplains Honor Glenn

Colorado Springs, Colo. (EP)—The first annual Citizenship Award of the Military Chaplains Association of the U.S. has been voted to Lieutenant Colonel John H. Glenn, Jr.

At its thirty-seventh annual meeting here, the group cited America's first man to orbit the earth as a "living example" of an officer with "faith, morality and integrity of character."

The citation said the association "sees in Col. Glenn, the living influence of a humble acknowledgment of the eternal truth that religion is not the anchor of survival in crisis but rather the daily living "bread of life."

Dooley Hospital Taken by Laotian Reds

Vientiane, Laos (EP)—Dr. John H. Glenn says in America's first man to orbit the earth as a "living example" of an officer with "faith, morality and integrity of character."

"His is a living faith which professes an humble acknowledgment of the eternal truth that religion is not the anchor of survival in crisis but rather the daily living "bread of life."

Dooley Hospital Taken by Laotian Reds

Vientiane, Laos (EP)—Dr. Dooley's organization, Medico, Inc., withdrew its medical teams from Laos about six months ago, on the advice of the U.S. Department of State. However, a Laotian-operated hospital was set up in Muong Sing by another organization, the Dooley Foundation, established by Dr. Dooley's brother, Malcolm.

Eisenhower Calls for Dedication to God and Country

Philadelphia, Pa. (EP)—Dedication to materialistic goals can endanger America's future, but in dedication to God and country "is our common and greatest inspiration." So said former President Dwight D. Eisenhower in an address at the century-old Union League, one of Philadelphia's most exclusive clubs.

General Eisenhower told some 2,500 Union League members and guests: "Our industrial plans may flourish, our universities may thrive, our commerce may crowd the markets of the globe; but all this will be sterile and finally lost unless love of country transforms material success into spiritual greatness."

"This," he maintained, "has been the story of America's past; may it be always so of her future!"

Love of country, he said, has always led Americans from selfish preoccupation to "the heights of patriotic enterprise."

"Should we, as a people, even weaken in our conscious love of country, then, indeed, will our nation be in grave danger," he said.

Conducted by W. T. Purkiser, Editor

Some are teaching that being born again is when we enter heaven. Are we not born of the Spirit when we accept Christ?

This is one error I hadn't heard before. However, that is not surprising—for while there is only one way to hit the mark, there are a thousand or more ways to miss it. Truth is one; error is always a multitude.

The New Testament clearly teaches that we are born again, or born of the Spirit, when we repent of our sins, and receive Jesus Christ by faith as Lord and Saviour (John 1:11-12; 3:3-5; Romans 8:29-35; Titus 3:7)."Regeneration" is literally "to generate again," "to make a new beginning"; 1 Peter 1:3, 23; 1 John 3:8-10.

Do Matthew 6:14-15; 18:35; and Mark 11:25 teach that anyone seeking salvation having ought against another has the ability to forgive and must do so before he is saved? Is it hard for God to forgive when conditions are met? If so, how about Psalms 50:5 and 1 John 1:9?

The first verses you quote make it quite plain that there is no forgiveness for those who will not forgive any who may have wronged them. It is an axiom that what God requires He makes possible. Certainly it is not hard for God to forgive. His forgiveness is in justice to the atoning death and risen life of Jesus Christ (see 1 John 1:9), and is extended freely to all who meet His conditions, one of which is the forgiveness of those who have sinned against the person seeking justification.

We want you to settle a question that has come up in our Sunday school. I was at an assembly where it was said that the time to stop counting attendance for Sunday school is 10:00 a.m. We start our school at 9:30 a.m. Is it a set rule to stop counting at 10:00 a.m.? Some say, "Yes," and some say, "No."

The rule, as given in the bylaws of the Sunday school (Manual, 1960, par. 578), is: "The attendance shall be closed not later than mid-point of the Sunday school hour." This means, of course, that your school runs from 9:30 to 10:40, you could count as present anyone who arrived before 10:05. Schools that run from 9:45 to 10:45 could count as late as 10:15.

Does entire sanctification really bring perfect love? Will it really make us "love everybody"? Would it help me with a beleaguered conscience concerning racial hatred for racial minorities? If it can do this, it is indeed the most powerful weapon of all. Please tell me how I can enjoy freedom from hatred!

It seems to me we have two problems here. As to hatred, I John 3:15 says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him;" and 1 John 4:20, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The cure for hatred is the "love of God which shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

Entire sanctification does indeed bring perfect love. I'm not sure that "make us" is the right way of saying it, but certainly it enables us to love everybody. You should thank God that your conscience is beleaguered. There is hope for you. It is those who have no conscience about hatred for whom I fear. However, the kind of love which is perfected in entire sanctification is not a vivid and vague sentimentality, but God's kind of love. The New Testament has two words for love. One of these is human love, based on the loveliness of its object. The other is a kind of love which depends on the nature of the one who loves. It is perhaps best defined as "caring." It is a love which sincerely desires and honestly strives for the welfare of those it loves.

Such a love, even when perfect (that is, unmarred by any secret selfishness), may grow. In fact, love which does not grow would not be perfect, and well on the way to turning into indifference or aversion. It does not spring from the soil of human nobility, but from seed planted by the Spirit of God in our hearts. "We love, because he first loved us" (1 John 4:19, A.R.V.). And divine love, like human love, is strengthened by being expressed in deeds of kindness and good will.
1. Top honors in the first regional “Scripturama” in which teams from fourteen districts competed went to the group representing Northwest Indiana District. Standing in front is Dr. Harold Reed, presenting the plaque award to the team. From left to right are Sharon Enyeart; Paul Woolston; Larry Brown; Paul Gambrel; Bernie Martin; and the coach, Rev. Earl Rosario. In the back row, Rev. Dwight Millikan, General N.Y.P.S. Council member; Alan Gambrel; Rev. James Snow, general N.Y.P.S. president; Rev. Arthur C. Morgan, district superintendent; and Rev. Darrell Luther, district N.Y.P.S. president.

2. One of our Nazarene chaplains, Lieutenant Colonel Everett D. Penrod (right), was presented the Air Force Commendation Medal by Major General Ben I. Funk, commander of the San Bernardino Air Materiel Area. The officer in the center is Lieutenant Colonel Anthony A. Saitta. Chaplain Penrod is serving at the Norton Air Force Base in California.

3. Pastor Donald K. Ballard stands with Mrs. Orina (“Granny”) Walker, who at the age of ninety-five received the light of holiness and joined the McComb (Mississippi) First Church of the Nazarene. The pastor reports that “Granny” is a very active member and boosts all departments of the church. The only time she has missed church services and prayer meeting is when confined to the hospital for a short stay. Mrs. Walker says, “I believe I will make it to one hundred years of age now!”

4. This striking air view shows the present buildings of the Nazarene Publishing House located at 2923 Troost Avenue in Kansas City, Missouri. Now under construction near Headquarters at The Paseo and Meyer Boulevard is the first unit of a proposed relocation of the entire publishing interests of the Church of the Nazarene. The buildings at the top of the picture are the main printing plant and administrative offices, and the editorial building at the bottom of the picture are the buildings used for the lithograph department and for storage.

5. Ground-breaking services for a new church building for McClurkan Memorial Church of the Nazarene, Nashville, Tennessee, were held April 15, with the mayor of Nashville, the Honorable Ben West, turning the first shovel of dirt. To the mayor’s left are Dr. C. E. Shumake, district superintendent; Mr. Paul Hardaway, general contractor; and Mr. James F. Scalf, architect. The pastor, Rev. Edward F. Cox, is at the mayor’s right; and just behind them is Mr. Paul Eby, minister of music.
Praise Him!

A NEW Hi-fidelity Record
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Those appearing on this record were among the musicians attending the Conference on Evangelism last January in Kansas City. Together they represent a cross section of the evangelistic singers and musicians in the Church of the Nazarene.

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