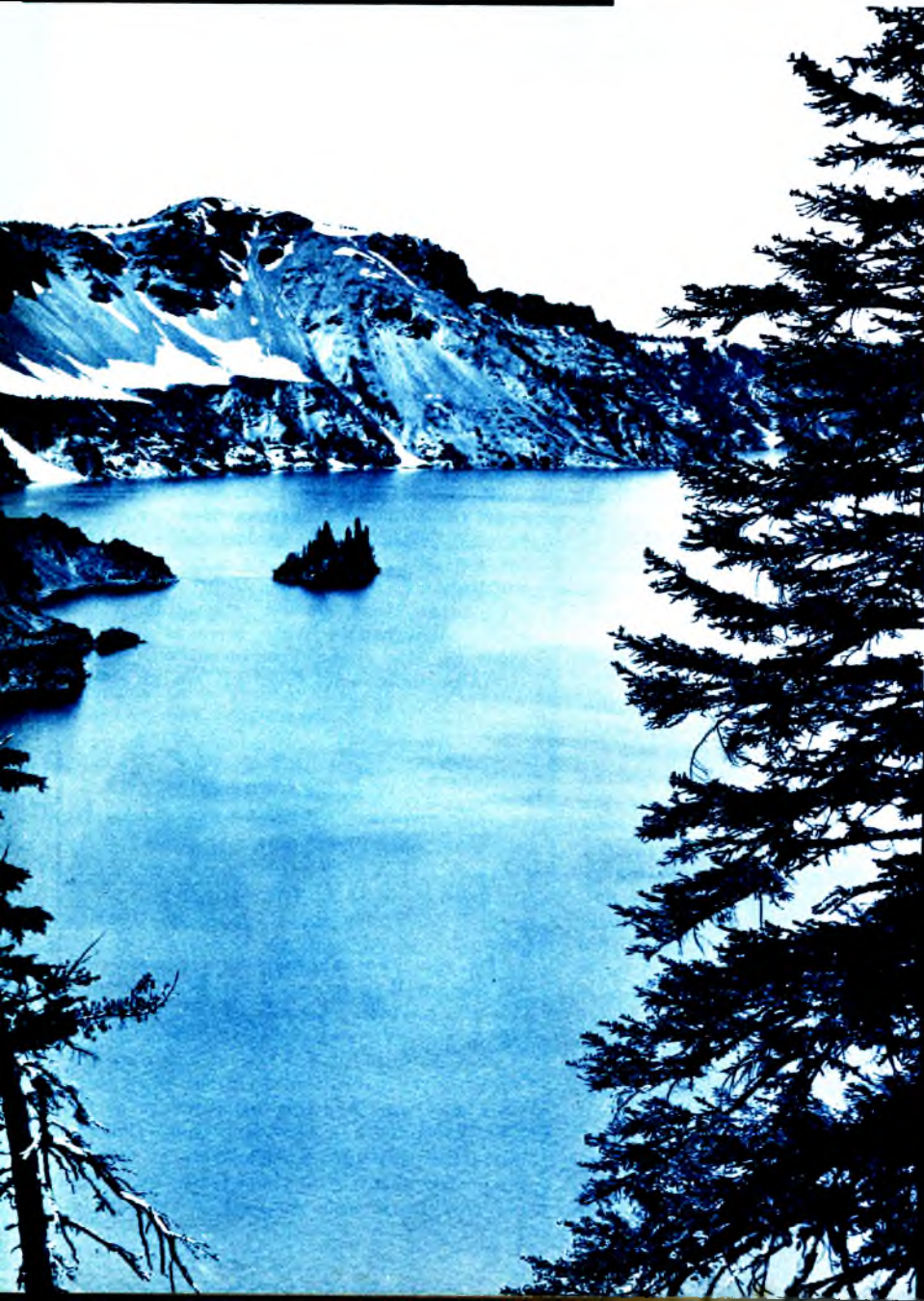


MARCH 18, 1964

Herald of Holiness

**EVANGELISM
FIRST**
1960-1964

Official Organ
of the Church of
the Nazarene



**The Cross
... and Beyond!**
See page 3.



**Crater Lake
in Southern Oregon**
General Assembly
and Conventions
Portland, Oregon
June 18-26, 1964

AFTER HOLINESS—WHAT?

THE WORD OF GOD reveals only two epochal crisis experiences for the Christian—regeneration and entire sanctification. These experiences are called by many other names describing different facets of the grace of God in Christian experience. Generally speaking we think of the first as having to do with the forgiveness of sins and the establishment of a new relationship between the soul and its God. This experience is preceded by the prerequisite of faith which is repentance, and the operation of faith itself which brings God's pardoning mercy and a new spiritual life. Admittedly some have stopped with repentance, and have lapsed into a depressed, discouraged, and defeated frame of mind, failing to realize that the exercise of faith would have brought the joy of sins forgiven and the bliss the Blood-washed know.

The second experience is known as entire sanctification and is variously referred to as "holiness," "perfect love," "the second blessing," et cetera. The prerequisite to faith for this glorious experience is an entire consecration of all that we are and have "unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23). Here once again admittedly some have stopped at this point and have not gone on to exercise faith for complete deliverance. Many have stepped aside into questionable theological paths because of this tedious, disappointing, and what to many seems like an almost totally human exercise with little or no blessing.

God tells us in His Word through the writings of the Apostle Paul that the ultimate in crisis Christian experience is love "out of a pure heart" (I Timothy 1:5). This is "the end of the commandment." This is "that good, and acceptable, and perfect, will of God" (Romans 12:2) for each of us. Here the sanctified Christian may sing with the Apostle Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:3-4). Here, "with every needed grace supplied, and every longing satisfied," the sanctified Christian

turns his face toward the challenge of the future. The believer, now fully consecrated and cleansed by the baptism of the Holy Ghost in response to unwavering faith in the atonement of Christ and the promise of the Word, finds himself on "the way of holiness" (Isaiah 35:8).

But what lies beyond? After holiness—what? The divine directive at this point is very clear and simple. "Grow in grace" (II Peter 3:18). Growth has been defined as "the process of increasing the dimensions of something already existent and capable of enlargement." It is not necessary to step aside to seek a "third blessing," or to become confused by the questions and vagaries of the modern "unknown tongues" position; but rather to recognize that when first sanctified the soul is in quality as truly sanctified as the saint who has walked with God in the beauty of holiness for half a century. And our desire for legitimate, scriptural, emotional satisfaction along with every other legitimate holy desire can be satisfied within the boundaries of this glorious experience.

Of course we must take advantage of every means of grace—secret prayer, earnest Bible study, zealous witnessing for Christ—and in every way walk in the light as He is in the light. Then we will enjoy close, sacred fellowship with Him. And as we walk with Him and grow in His grace, His blood will continually cleanse us from all sin (I John 1:6-7).

*General
Superintendent
Powers*



So like the mariner who pushes out of the small confines of the Mediterranean Sea past the gateway of Gibraltar and finds himself challenged by almost limitless opportunities for travel and exploration in the great Atlantic, we may push our way out through the gateway of the crisis experience of entire sanctification into the limitless possibilities of growth in grace and in the truth and knowledge of our Lord and Saviour Jesus Christ.



THE CROSS . . . and Beyond!

By C. PAUL GRAY

Associate Professor of Old Testament and Church History, Pasadena College, Pasadena, California

IT IS HUMAN to want to find a bargain—to get something for nothing. It is human to avoid the distasteful—to find a painless, easy way to the coveted goal! It was the coming of the Greeks to Jesus that brought to His lips some words that sound distasteful to modern ears.

The Greeks represented the human way of salvation, a way that flattered man. It was painless, and had no cross and no death. When Jesus heard that the Greeks stood without, He said: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24-25).

It is quite evident from this scripture that Jesus was referring to His own death, which was near at hand. But it is also evident that He took this occasion to enunciate a vital principle of the spiritual world. He seems to be saying that spiritual life and fruitfulness come out of a death to our natural sinful self!

Now the idea of death is unpleasant to modern man. We cry out in anguish, Does this statement of Jesus have anything to do with us? Is this matter of death something to be taken seriously? Perhaps it can be accepted only if one desires—or it can be avoided and a person still be all right. No, it is one of the inescapable statements of Scripture.

Other sections of the Bible carry on this theme. Paul speaks of the death of the carnal self (Romans 6:3f); and he himself testifies to a "crucifixion" having taken place in his own life (Galatians 2:20). In the Old Testament this truth is well illustrated by the experience of Jacob at Peniel. In this incident there seems to have been a death to Jacob's natural sinful self and a transformation in his character that was remarkable. This moment of "inward death" seems to be a common feature in the experience of the best of God's saints.

Evangelical Christianity has made much of the fact that at the heart of redemption there is a Cross. But it is just as true to say that at the heart of Christian discipleship there is a cross. This involves an "inward death" on the part of the person who would be a true follower of Christ.

The real problem of the Christian life comes at the point of wholehearted discipleship. We are asked to hand over the whole self to Christ. This is a tremendously difficult thing for most of us to do. Those who do respond find their "moment of death" and soon enter into a life of "wonder, love, and praise." Those who shrink back may continue to be "Christian" in many things; they may be nice people and a credit to the church, but they have no "cutting edge."

All men crave life; but many, when they are told that it comes by way of the cross, do not understand how it can be. Like the young rich man in the Gospels, they go sorrowfully away. The late C. S. Lewis compared people to an egg when speaking of this matter of discipleship; he said: "You can't go on indefinitely being just an ordinary, decent egg. We must be hatched or go bad." You cannot go on indefinitely being just an ordinary, decent Christian; you either go on to the cross and break out into "abundant life," or you shrink back and become just a "nice" Christian. You may be as good as the next church member, but you are not the person God intended for you to be.

Our preoccupation with the "death of the cross" need not be a morbid thing. Indeed, it must not be. While death is not pleasant, and we shrink from the uncertainty and pain of it, yet beyond death there is the more abundant life. "Always life stands just beyond death." Beyond the horrors of the Cross there is the radiant life of the Resurrection. Christ has gone the way before us and the glory of His presence lingers near.

The question could well be asked, Is this idea of "death to self" in keeping with modern thought and living? The answer is a resounding affirmative. Catherine Marshall in her recent book, *Beyond Ourselves*, gives one whole chapter to the subject of "Ego-slaying." She shows that modern psychology joins the Scriptures in recognizing that "egocentricity" must be slain. She is not talking about unbelievers in this chapter, but about people who already know and love God. Certainly the author has solid scriptural grounds for her assertions.

Likewise we, who are of the Wesleyan persuasion, are correct in speaking of a death to self in the ex-

perience of entire sanctification. At this season of the year when we are thinking again of the cross of our Lord, may we face the cross with its full meaning, and find to our hearts' great joy that "life stands just beyond death."

BIG CHURCH

... Little Church



Jesus set for us an example to follow. He illustrated this example first by humbling himself to take the form of man and then obedience to the Cross. Jesus taught by parables and example that one must give his life in order to save it. He illustrated this by the parable of the corn of wheat and His own death on the Cross. To His followers. He asked them to deny self and take up their crosses and follow Him. Loving Him, I want to keep His commandments. Love constrains and compels me to do His will.

R. W. Latham
Preacher in Republic
of the Philippines
Appointed in 1963

visitor in your church next Sunday! You will have a visitor, you know!

God give us more little churches with big ideas, and more big churches with "little church" friendliness!

Your Church Visitor

The Cover . . .

Beautiful Crater Lake in southern Oregon is formed in the crater of an extinct volcano. Viewed from Kerr Notch on the Rim Drive, the curious formation in the lake known as "the phantom ship" is clearly visible. Many Nazarenes who drive to the General Assembly and General Conventions in Portland, Oregon, June 18-26, 1964, will plan to visit this and other scenic spots along the way.

I ATTENDED a Church of the Nazarene today almost two thousand miles away from the one I attended last Sunday.

One was a big church in a small town; the other was a little church in a tremendous city.

In the little church the pastor stood at the door and greeted all who came. In the big church the pastor stood on the sidewalk and greeted everyone he could catch.

The attendance in the little church was less than half a hundred. In the big church the attendance was three-quarters of a thousand.

The singing in the little church left much to be desired. The big church had a tremendous choir, and performed outstandingly.

In both the little church and the big church I found God's presence. I only wish that I might go again to both of these churches. Since this experience I have been asking myself several questions:

Were all big churches once little churches?

Do all little churches grow into big churches?

Does a visitor meet this kind of friendliness in all churches?

As I travel the length and breadth of this continent, I shall try to report how a visitor feels in our various churches. The places will be real; the people will be real. Only the names will be withheld to protect the identity. I may be the

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Volume 53, Number 4 MARCH 18, 1964 Whole Number 2708

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Power, G. B. Williamson, Samuel Young, D. J. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

PHOTO CREDITS: Page 1, left, Jeff Thomson from Don Knight; right, Eastern Photo Service. Page 19, No. 1, Rhodes Studio; No. 3, Roy Houghton.

Father, forgive them; for

They Know Not



What They Do

(Luke 23:34)

By W. M. LYNCH

Pastor, First Church, Waco, Texas

THESE audible and loving words were spoken by a sinless Saviour while hanging on a Roman cross almost two thousand years ago. Since then, man has not changed enough to erase the carnage and cruelty of his sinful deeds or to eliminate the simple and serene prayer of yesteryear. The curse was not against Deity only. The crime committed was not against Christ only. These men's crimes were also committed against themselves, their children, and their fellowmen.

They know not what they do to themselves. Men today form habits that are hard to bear, but more difficult to break. A precedent is set that may never be overcome. Rising in enslaving power the past stands as a ruling monarch, unbearable and unpleasant, but demanding and commanding. Those things once thought to be liberties and freedoms are become fettering chains and prison cells.

Man soon finds himself living with unretractable statements, unalterable situations, unchangeable servitudes, unforgettable sins. Sin is never satisfied in being "small." Lust becomes licentiousness; covetousness terminates in crime; procrastination ends in permanent failure; evil desires finally bring eternal destruction.

In these challenging times men ought to bear the cross with concern, not brand it with contempt; share the cross with care, not shift it with cowardice; carry the cross with chastity, not condemn it with complacency.

They know not what they do to their children. Who has said, "Like father, like son"? Look at those who follow after you today! There is simi-

larity in appearance and stature, resemblance in expression and habit.

Now look at those who crucified Christ. They laid a pattern that produced spiritual poverty and spiritual death. They set an example that engendered sinful intentions. They left a heritage that harbored a senseless hatred! Respect of church was gone. Parental honor was abandoned. Sabbath observance was no longer a commandment kept. Response to the call of God was now forsaken! And all because of parental example.

These are days when solicitous parents find a sinless Saviour, seeking parents find a spotless sacrifice, spiritual parents become scriptural servants. In parenthood, perfection is found in pardon; purity is magnified in Holy Ghost power; permanence in paradise is its eternal reward.

They know not what they do to others. What effect would this crucifixion have on Bartimaeus, who once was blind; Lazarus, who once was dead; Malchus, who had lost an ear? But more, what effect would it have on others: blind, lame, deaf, and deformed who had not yet been healed? These miserable men would be thrown back again to their retreat of suffering and sorrow. Their faith was forsaken, their hope abandoned, their dreams destroyed. They grope in their darkness, groan in their despair, and gloom invades their domain. These men with their infirmities, maladies, and deformities, like the nameless thieves on the cross, have slipped away to occupy their eternal abode. Time has passed, and others rise to take their place.

But look! From that shameful scene of suffering and death rises a holy band of fire-baptized followers. At the head of their caravan a resurrected Christ stands victorious over death and the grave. Out from that holy hamlet, compassionate comrades moved with newness of vision, hope, ministry, and evangelism. We stand no less endowed today! Our call is to tell this generation that from the Cross still rises the power of the Intercessor, "Father, forgive them; . . ."

He Gave Himself

He left His throne in glory

And chose humility.

Endured the shame and suffering

To set the captive free.

He chose the cross of Calvary.

The nail-pierced hands and feet,

And blessed the ones who cursed Him,

Salvation to complete.

He gave himself a Ransom,

The Lamb who knew no sin,

And thus became sin's Sacrifice—

Eternal life to win!

By GENEVA HUNTING

A Layman Speaks to Laymen

By HAROLD F. BELL



Harold F. Bell is owner and president of the Lo Bell Tool Company and the Pacific Tool Grinding Company of Huntington Park, California. He founded his business in Detroit, Michigan, in 1945, and moved it to southern California in 1957, where the company serves the aircraft-missile industry of the area. Mr. Bell and his

wife, Gova, have four children, Gertrude, Jack, Don, and Barbara. The Bells are members of Central Church of the Nazarene, Pasadena, where responsibilities include chairman of the local church trustees, Sunday school teacher, and membership on district boards. For seven years Mr. and Mrs. Bell have taken a major missionary project each year, and have traveled extensively in Central and South America, the Far East, Africa, and Europe.

RECENTLY it was my privilege to visit eleven countries in Europe and to see firsthand the tremendous growth and comeback the various countries of Europe have made since World War II.

We also visited our Nazarene centers in Denmark, Germany, and Italy. I am thrilled and challenged by the opportunity of open doors that the Church of the Nazarene has to bring the message of full salvation to these various areas.

Perhaps the first thought that would come to a layman's mind would be, Why send any workers to Europe to help evangelize these countries? Was not Europe evangelized long before the United States? This was my question before visiting Europe.

The answer would simply be that Europe was evangelized before the United States, but since that time coldness, indifference, and formality have crept in, and the people, for a large part, no longer care about the experience of being born again or the experience of receiving the Holy Spirit in His fullness. The state church has the function of proclaiming the gospel in many areas. These churches are tax-supported and consequently have become mechanical. Hence the need of a vital, clear-cut gospel message.

On our visit to the Klevens in Copenhagen, Denmark, we were impressed with the progress that has been made there in little better than three years.

They have gathered together a fine group of Danish Nazarenes who love the Lord and want to spread out to evangelize Norway.

We visited Oslo, Norway, on this trip and there has been a tremendous population explosion there. There is street after street of solid apartments with very little or no church attendance. The opportunity here for giving out the gospel is tremendous.

There are many people of Norwegian extraction in the Church of the Nazarene. What a chance for them to have a part in the opening of the work in Norway!

Our next visit was with District Superintendent Jerry Johnson in Germany. In a little over five years they have established a fine church in Frankfurt, have built a church in Berlin, and have eight or ten other congregations in that general area.

Again, what an opportunity for the many people in the Church of the Nazarene of German descent to have a part in furthering the gospel of Christ in this area!

We also visited District Superintendent Bob Cerato in Italy. Since our last General Assembly the work there has grown greatly. New churches have been established. Other denominations are desirous of joining with the Church of the Nazarene, and the opportunities almost exceed our imagination.

In view of these tremendous opportunities, why doesn't the work go ahead faster in some of the new areas? The answer can largely be given in one word—*money*.

There is the opportunity for the Church of the Nazarene to open work in Switzerland, France, and other places, which, again, await Nazarene laymen to give of their means to help proclaim Christ.

I have long been convinced that our international missionary effort in the Church of the Nazarene second to none, and generally speaking can make money go as far as any church. However, there is simply not enough money to push the battle where the doors are open.

My personal awakening to the challenge of Nazarene missions happened eight years ago at First Church in Detroit, Michigan. Miss Fairy Christman who was the special speaker, stated that she wondered why the Holy Spirit had led her to stay in the States and speak on missions at various times when the results did not seem too encouraging and particular services were not too fruitful. Why should she not be allowed to go back to Africa to the work she loved so well?

She probably never realized that she was bringing to bear on me, through the Holy Spirit, the challenge of lay participation in our missionary cause.

Soon after this the men of the church organized the Orval J. Nease Men's Missionary Fellowship group. What a fine lot of Nazarene men to

associated with! They are still a very strong, active group of laymen who are dedicated to the cause of missions today.

Since coming to California six years ago, through our business activities, we have taken at least one special missionary project each year. God has blessed, helped, guided, and directed our path. I could testify, too, of the material gains He has given us, but perhaps that would be putting the emphasis in the wrong place. Suffice to say, God will be debtor to no man.

Then there is the great personal joy of knowing that through our giving at home God's kingdom has been advanced in other parts of the world.

The realization that a layman can participate in world evangelism can be a challenge to every layman, if he will accept. Were not the last words of Jesus spoken to laymen as well as to the missionaries? "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); and "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

A ONE AND A CIRCLE

By LAURA FORINASH, *Pastor, Lockhart, Texas*

"SEE," Wanda told me proudly, "I can write a one, and I can make a circle." Wanda was four years old and eager to demonstrate her new skill.

"If you can make a one and a circle," big sister Nancy encouraged her, "you can write ten, or one hundred, or all kinds of numbers."

Such higher mathematics went over Wanda's head. Her little-girl thinking did not take in such things as hundreds and thousands. She was quite content to write ones and make circles.

That bit of conversation set me thinking: I wonder! Could it be that we as Christians are going about serving God in the same way that Wanda was writing her numbers? In the realm of things spiritual do we content ourselves with writing ones and making circles when we could be writing tens, and hundreds, and all kinds of numbers?

Every sanctified Christian has the power to serve God: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Do we, after we have received power, content ourselves with small accomplishments simply because we have

not caught a vision of the greater things that we could be doing?

We pray, of course. We have to pray in order to stay alive in Christ; but are our prayers as big as they could be? Do we see the results God would give if we would ask? Or do we assume that the privilege of asking largely is for someone else, some superhuman being whose spiritual stature we do not have?

Elijah "was a man subject to like passions as we are," but when he prayed God moved heaven and earth to answer. Have we in secret converse with God found the height and depth and potential of Elijah-like prayer? Or do we content ourselves with a more-or-less routine, uninspired, Wednesday-evening petition, "Lord, send us a revival"? Have we really prayed for the man next door, the unsaved child down the street, or the cousin in another town? Have we prayed for our missionaries overseas, the pastor in our home church, and for ourselves?

Have we recognized the possibilities of personal evangelism? Does it ever occur to us that our neighbor's eternal destiny may be decided by whether or not we tell him the way of salvation?

It is true that not everyone to whom we testify will be saved. There were people to whom Christ preached who refused salvation. Our Lord did not give up and quit because some did not believe.

We can ill afford to use the unbelief of some as an excuse for not testifying. Are we, to all practical purposes, putting "Evangelism First," or have we let the enemy trick us into putting "I can'tism" first, to the eternal damaging of our services to God?

I wonder! Are we exploring the glorious opportunities that are ours for the laying up of eternal treasures, or are we content just to "write a one and make a circle"?

IF we do not do more, we will be doing less than before. There are more who have never heard the story of Calvary and Easter. We have more; therefore we must give more. "Now is the day of salvation."



G. B. Williamson
General Superintendent



He Is a KING

By RUTH TEASDALE

Nazarene Elder, Shelby, Ohio

AS JESUS STOOD before Pilate, He was asked, "Art thou the King of the Jews?" (Matthew 27:11) Jesus answered Pilate, "My kingdom is not of this world: . . . I am a king" (John 18:36-37). Yes, this poor, despised Man standing before Pilate was really a King. All Scripture confirms it. He may have been speaking as the Son of Man, but He was also the Son of God, whose Kingdom is not of this world. He becomes our King when He sets up His throne within us. His kingdom is on high, so of course what He puts within our hearts is "not of this world."

He is making His own kingdom little by little. He gathers His subjects one by one, then rules

from the throne which He sets up within the heart. We pray, "Thy kingdom come. Thy will be done . . ." (Matthew 6:10). His will can be done on earth only as we let Him become the ruling and reigning Monarch and do His will.

This King never uses force to gain a subject or promote His kingdom. How vastly different from those of earth! By force Russia is gathering her subjects. The iron curtain and the East German wall are strong and treacherous. By coercion the millions are being herded behind them. But not so with the kingdom of Jesus Christ. He will never employ force. "If any man *will* come after me, *let him . . . take up his cross, and follow me*" (Matthew 16:24).

His kingdom is love. The agency that persuades men to become His subjects is love. God is Love, so when He sets up His throne within the heart, it is a throne of love. No wonder He said His kingdom was of another world.

As we *willingly* let Him set up His kingdom within our hearts, so we must *willingly* submit to His continual rule. This is the hardest part of being a subject of the kingdom of God. The will of man resents subjugation. It resists any ruling force. One of the most difficult commands in Scripture is, "Obey them that have the rule over you" (Hebrews 13:17).

In the natural world, unwilling subjugation is detected everywhere. One political party resents the ruling force of another. It is found in the business world, in the school, in the home. The human will always wants to be the one to exert authority and not the one subjected to it. But this King has



THE PANAMA CANAL ZONE has been in the focus of world attention this year. The Church of the Nazarene has an outpost at both ends of the canal. Servicemen and their families have found a place of worship in these churches. Nazarene boys who have drifted away from the Lord have been reclaimed; others have been converted for the first time. Some have been

called to preach and have returned from their tour of service to enter a Nazarene college and are now filling a pastorate. The churches have also been reaching some of the civilian employees who live permanently in the Canal Zone.

Our church at Ancon on Frangipani Street is just one block from Panama City. There has been heavy rioting nearby. We should pray for the safety of our pastors and laymen in the Canal Zone, and that they will be able to continue to minister to the people. Some have been fearful of attending because the church is located so close to the border.

Through the Easter Offering you may give that others may hear the gospel of Jesus Christ. You have a share in continuing these churches through your offering. This is one of our overseas home mission fields supported by the General Budget.

—By Alpin Bow

for the General Stewardship Committee

no unwilling subjects and every one is serving because of love. He is Love, and the Kingdom He sets up within the heart is love; His ruling force is love, and the motive that drives every servant is love. No wonder the Apostle Paul said, "The love of Christ constraineth us" (I Corinthians 5:14).

We should always recognize that we have subjected ourselves to a reign of *love*, and that the ruling Monarch is our King. When we kneel in prayer, it is before a King. When we speak, it is to a King. When we ask, it is of a King. We stint ourselves by asking for and expecting such small things. His promise is, "Ask, and ye shall receive, that your joy may be full" (John 16:24). When we kneel in prayer we should visualize Him as our Monarch on His throne.

This should cause us to throw away our little measure and ask largely according to His riches in glory by Christ Jesus. He said He would open the windows of heaven and pour out blessings that we could not contain. The windows of heaven are big ones! We approach Him most of the time as tattered beggars at the back door, expecting a "hand out" of discarded scraps from His refrigerator. Instead, it would thrill His kingly heart to have us stand beneath His window, as one of His subjects recognizing Him as King, and act as if we expected Him to pour us out something of His riches that would be worthwhile.

I watched Princess Elizabeth ride down The Mall, dressed in a royal wedding dress, covered with beautiful pearls. On her head rested the crown of the British Empire. As the coach went by, drawn by those beautiful white horses and guarded by almost human statues in the rear, I watched her subjects thrill to tears and shouts for her splendor, as some of them stood in tattered and ragged clothing. The wardrobes and standards of living in the White House are beyond the imagination of multitudes of poor folk in America. But while it is so in kingdoms of earth with reigning monarchs that are human, it is not true of our spiritual state. Our reigning Monarch says, "What is Mine is yours." We are "partakers of his holiness" and thus become partakers with Him.

The gradual subjugation of the universe is now going on and the day is fast approaching when to Him "every knee shall bow . . . and every tongue shall confess." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet" (I Corinthians 15:24-27).

Someday He will gather His subjects from the four corners of the earth and as the King of Kings and Lord of Lords will come to receive His own.

His powerful personality will have such magnetism as to draw heavenward, in the twinkling of an eye, every one of His subjects. It will pull them from things earthly and take them sweeping through the pearly gates to behold Him on His heavenly throne, from which He will reign for ever and ever.

Yes, He first sets up His kingdom within the heart and reigns there. Then someday—we believe in the very near future—He shall extend His kingdom to the whole world and give His subjects a place in His eternal kingdom to reign for ever and ever. Jesus answered, *I am a king!*



The LIBERTY of THE LORD

By **W. B. FRANKLIN**

Pastor, Hillcrest Church, Vallejo, California

THE CHURCH had been conducting an all-night chain of prayer on Wednesdays for two months. In the service that day the congregation sensed the presence of the Lord in an unusual way. After the fourth verse of the song (the third verse, of course, had been omitted!) had been sung, a grandmother said aloud, "I think we ought to sing that third verse." And when the third verse had been sung someone said, "Let's sing that fourth verse again."

A man stood to his feet and testified how God had saved him out of the entertainment world when he was sick of sin and tempted to commit suicide. The song leader arose and praised God for His redeeming power. The grandmother testified to God's wondrous love and sustaining grace.

The pastor waited. Was this just another time when God's people felt free to express their gratitude to God, and must he carefully guide the service back into the established routine? Or was this the special moving of the Spirit of God and he must tread softly lest he quench the Spirit?

A lady crippled by arthritis testified from a wheelchair to God's love for her and to her desire to serve Him more faithfully. She was followed by housewives, a teen-ager, a carpenter, a serviceman, a schoolteacher, a mother separated by the miles from her husband and daughter, and a welder who just ten days earlier had wept his way to God in the pastor's study.

It was too late now for the usual. Today there



Christ has commanded His followers to go into all the world and preach the gospel. I am offering my life to help carry out this divine commission. Through prayer, giving, and service we can carry the news of the love of Christ to a needy world.

Judy Slater
Teacher in Republic
of South Africa
Appointed in 1963

would be no announcements, no offering, nor would the vocalist sing or the pastor preach. The pastor asked the congregation to rise and turn in their hymnals to "Just as I Am."

As the people sang, God's Spirit spoke; but no one moved. The congregation was instructed to stand with heads bowed and eyes closed as they sang the second stanza. At the pastor's invitation, the wife of the welder stepped out and walked down the aisle to a place of prayer. A ten-year-old girl from a Roman Catholic home knelt a few feet away. Only a few minutes slipped by before both seekers had wept their way to God.

Comments on the service were varied, but constructive. Teen-agers marveled at an experience heretofore unknown. Friends and visitors had thoroughly enjoyed the service. "Old-timers" testified that it was like services in days gone by. The pastor reflected in awe that what he had heard other pastors testify to had happened in his congregation.

One is made to wonder. Is the ordinary sinful? Are organization and careful planning and prepa-

ration to be spurned? The Scriptures would seem to say, "No." Through the Apostle Paul we are instructed to "let all things be done decently and in order" (I Corinthians 14:40).

But there is a natural order and there is a supernatural order. Let us all pray and fast and seek God until the natural and the usual are swept aside by the supernatural and the unusual. Let the showers of blessing fall; for "where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17).

CLEAN CLEAR THROUGH!

By MARY HAWKS

TODAY we hear a great deal about cleaning agents—low sudsing, high sudsing—clean clear through! Which is best? Which one removes stubborn spots? Cleanliness is here to stay, but most of that cleanliness seems to be on the outside.

External cleanliness is a must for earthly existence, but internal or heart cleanliness is a *must* for eternity. We must be concerned with internal cleanliness to be able to say with the Psalmist David, "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Psalms 51:2). For sin is the most stubborn spot of all.

We need to make certain we are thoroughly clean, and the best way is to "draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4:8). Our hearts as well as our hands must

A Meditation . . .

Two Women Went to the Church to Pray

*Two women went to the church to pray,
 Yet they were one and the same.
 The first went in pride—for duty's sake,
 No mercy from God to claim.
 "I'm thankful," she said, "for my virtues,
 For good deeds I've shown all around;
 I need nothing at all from Thee, Lord."
 And He answered with not a sound.*

*She went from the church without gladness;
 Without being justified,
 For she claimed no help from the Saviour—
 Her heart was too full of pride.
 But later, despondent and burdened,
 Contrite, she went to pray,
 And the Lord heard her cry for mercy;
 He pardoned her sins that day.*

*Two women will go to church today,
 And they may leave side by side—
 One with a heart just as black as night—
 And one will be justified.*

WHICH WOMAN WILL YOU BE, MY FRIEND?

By RUBY FRANKLIN

be clean and spotless.

It has been said that "cleanliness is next to godliness," and that seems to be true. It is a wonderful thing to be a clean-living person; it is more wonderful to have a clean heart, for who shall stand in the Lord's holy place? "He that hath clean hands, and a pure heart" (Psalms 24:4).

The heart sometimes has secret faults, hidden from the eye by external cleanliness and actions. No amount of external washings can cleanse us from our secret faults. Remember Paul's command, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

Isaiah pleaded with the people to hear the word of God: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the

evil of your doings from before mine eyes; cease to do evil; learn to do well; . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:15-18).

Yes, cleanliness is important! It is wonderful for people to be able to see that we look clean, but to act clean we need to be "clean clear through!" We know that, to be thoroughly clean, we must be cleansed from sin, the stubborn stain. We can receive that cleansing when we realize that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Yes, we can be clean—"clean clear through!"

Man Loses His POVERTY in Christ



By **C. NEIL STRAIT**
Pastor, Carmi, Illinois

THE LINES of Jeremiah 18:3-4 are beautiful ones: "Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, . . ."

This beautiful Old Testament parable portrays what God has done, and is doing, for men through Jesus Christ. Man has been given a life, but he has allowed it to become scarred and wrecked by sin. The Apostle Paul has stated that "all have sinned, and come short of the glory of God" (Romans 3:23).

The marks of sin have defaced many a life led away captive by its subtle attack. Life, which is so precious, can be marred so quickly. The stains of

sin leave scars on the soul of man that only the atonement of Christ can erase.

The story of man's fall into sin need not be a story with a tragic ending. The marred vessel was not discarded and forgotten. Rather, it was made over again. The story of man's fall is incomplete without the telling of the work of God through Jesus Christ. God is the Potter spoken of by the prophet Jeremiah who takes the marred vessel and makes of it another vessel. And this is the story of every man who has become warped and polluted by sin, and then through the atonement has been changed and made new. God, through Christ, buys man from a life of sin and transforms him, making him a vessel fit for the Master's service.

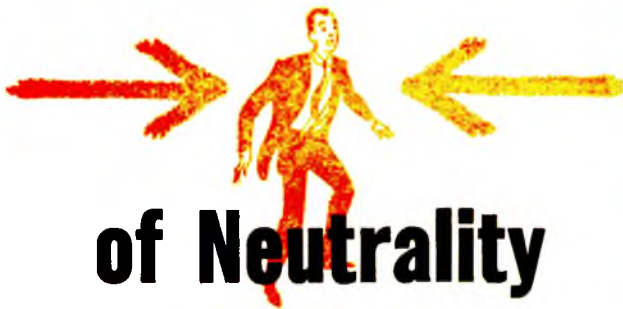
The Apostle Paul was a great example of the work Christ can do in the life of an individual. He stated in one of his letters to Timothy that he was chief among sinners. Before his conversion Paul led a wave of persecution against the Christian community: but that hatred was expelled when he was awakened and made new by the transforming power of God. Life was renewed and objectives were changed; for Saul, the marred vessel, now became Paul—the new man in Christ. Thus he could write, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

Norman Cousins tells of an incident while visiting Albert Schweitzer in Lambarene, Africa. Mr. Cousins, upon entering the dining room one evening, noticed an ancient piano located in one part of the room. He described it as broken and old, warped, and bolted together. He thought nothing more of the piano until he saw Dr. Schweitzer sit down at its keyboard after the evening meal and begin to play. He phrases his amazement in these words: "Here was one of history's greatest inter-

preters of Bach, a man who could fill any concert hall in the world. The best grand piano ever made would be none too good for him. But he was now about to play a dilapidated upright virtually beyond repair." Mr. Cousins said of that moment, "... the old piano seemed to lose its poverty in his hands."

Man has been found something like that old, broken-down piano—warped and crushed. But the Lord Jesus Christ has come to us, and when our lives are open to Him, we lose our poverty and life becomes real and wonderful!

The Impossibility



of Neutrality

By ROSS W. HAYSLIP
Pastor, First Church, Whittier, California

THE CHILD OF GOD has two enemies against which he must constantly be on the alert. One of these is evil, whether it appears in all its naked ugliness or assumes a disguise which lends it temporary attraction.

The other enemy is neutrality, which neither affirms nor denies. This is the attitude to life of the man who stands forever on the bank of the stream and does not plunge in. The reason for this refusal of commitment is fear, concern for oneself and one's security. The person who fails to commit himself, but remains detached, hopes that by so doing he can avoid injury.

A work that requires no sacrifice does not count for much in fulfilling God's plans. That which we commonly call sacrifice is the best and happiest use of oneself and one's resources—the best investment of time, strength, and means. He who makes no such sacrifice should indeed be pitied. It is only when we burn our boats behind us that we are ready to conquer an empire, and we find a rich happiness when we commit ourselves to a task that calls for great renunciation.

The great characters of the Bible are men who detached themselves from all else because of their ultimate attachment to God. That is why Abraham could leave home and kindred in quest of a land which was not to be his but his children's. This is why Moses left Pharaoh's court to identify himself with his people who were in slavery. The

Can It Be True?

By C. L. CHILDERS

*Were Christ who died on Calvary
In loneliness and shame
And Christ who rose in glory
On Easter morn the same?*

*Could one who suffered mocking
And death by cruel men
Have power to burst asunder
Death's bars and rise again?*

*Can it be true that Calvary,
Where such dread fears were born,
Could foretell such deliverance
From fears on Easter morn?*

*Yes, Calvary, with its suffering,
Its darkness, blood, and pain,
Has made the way for Easter,
Where Christ came forth again.*

*Then let me go to Calvary
And there my cross ascend,
And in a life of service
May I my talents spend.*

*For on that blessed morning
When God's last trump shall sound,
In resurrection glory
Like Him I would be found!*

fear of God is indeed the greatest deliverance from the fear of man.

The course of neutrality is the easy one, human speaking. But Christ never recognized the place for neutrality. He said, "He that is not with me is against me" (Matthew 12:30). He divided men into two classifications; wheat and tares, sheep and goats, wise and foolish, and just and unjust were a few of his descriptive terms. It is only when we take our stand for the right that God will give us the strength whereby we can stand. By the same token, Christ makes it impossible for us to be strictly neutral in our attitude toward Him because our very neutrality places us in opposition to Him. The question that Pilate faced is also before us today—"What shall I do . . . with Jesus?"

To overcome any tendency toward the lukewarmness of neutrality, we must boldly throw ourselves into the swift stream of devotion and service to our Lord. By yielding our discipleship fully to His lordship we take our place by His side in obedience motivated by love and service that grows out of a divine relationship. Then it is that our lives reflect the truth of an ancient Christian writing called the *Didache*—"Not everyone that speaketh in the Spirit is a prophet, except he have the manners of the Lord."

EDITORIALS

By W. T. PURKISER

New Depth for New Days

There are new days ahead for our world, filled with both danger and demand. None of us now can hope to measure either. Now, as Paul puts it, "we see through a glass, darkly," or in Norlie's translation of the words, "we seem to see only blurred reflections in a mirror." It is a hardy soul indeed who will predict even what will happen tomorrow.

But change and decay are all about us. We live in a world tottering on the brink of chaos: religious, political, and perhaps atomic. Nothing can halt the accelerating pace of change. Our concern, then, must be to do more than wistfully dream of "good old days." Our concern must be to find new depth for new days.

To this our Board of General Superintendents has called us in an earnest appeal and the solemn proclamation of three days of fasting and prayer climaxing on Good Friday, March 27. It would be vain to hope that we in ourselves could do much about the world in which we live. But the God we serve can do something about it. And He will as we follow His appointed means.

WHY FASTING? Not, certainly, to earn any merit, to become more worthy of receiving those things for which we pray. Not, certainly, to impress the Lord with our serious purpose. We fast because there are some kinds of spiritual battles which cannot otherwise be won. We fast because Jesus included fasting with prayer and giving (Matthew 6:2-18), and like prayer and giving, not to be done for the eye of man but in the sight of God.

We fast because our Lord said that in these days when the heavenly Bridegroom is away those who await His return would fast (Mark 2:18-20). And we fast because we have before us the example of the New Testament Church when on the eve of a great new venture they gave themselves to fasting and prayer, finding both guidance and grace therein (Acts 13:2-3).

This is no plea for meaningless asceticism, for afflicting the body for the sake of afflicting the body. It is a call to use fully all the means God has put at our disposal to forward His work. Millions are hungry because they cannot help it. Let us not shrink from hunger in the service of a higher cause.

AND PRAYER. Prayer for the forthcoming General Assembly, with the great decisions that must

there be made. Prayer for the grace and gumption to meet the challenges of the new quadrennium. Prayer for spiritual renewal, revival in our generation, new and open channels for the power of God into the lives of men. Prayer for new depth for new days.

Like God's ancient people, our strength is in our unity—not necessarily on the shallow level of human opinion—but in the depths of Christian love and holy commitment to a cause bigger than our personal notions. We want no tower of Babel in our midst, to drive us apart. We seek "the unity of the Spirit in the bond of peace" (Ephesians 4:3).

And this unity comes not by intellectual or political coercion. It isn't reached by endless arguments over minors that do not really matter much. It doesn't come by wire-pulling and the marshaling of votes for or against. It comes by fasting and prayer. For it was "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul" (Acts 4:31-32).

There is new depth for new days. And it is ours if we want it badly enough to take God's way to get it. May we search our souls in utter honesty through the weeks and months ahead, thinking long and hard on the truth conveyed in the inscription found in the German Cathedral of Lubeck:

Ye call me Master, and obey me not.

Ye call me Light, and see me not.

Ye call me Way, and walk me not.

Ye call me Life, and desire me not.

Ye call me Wise, and follow me not.

Ye call me Fair, and love me not.

Ye call me Rich, and ask me not.

Ye call me Eternal, and seek me not.

Ye call me Gracious, and trust me not.

Ye call me Noble, and serve me not.

Ye call me Might, and honor me not.

Ye call me Just, and fear me not.

IF I CONDEMN YOU, BLAME ME NOT.

The Real Nature of Freedom

One of the most cruel deceptions the devil perpetrates is the bondage that grows out of man's desire for freedom. Over and over, whole nations have revolted against some of the limitations and restrictions of their past, only to involve themselves in a slavery more bitter and harsh than ever they

would have imagined possible.

Individuals fall victim to the same deception. Liberty is used to forge chains. Freedom unrestrained leads to futility. There are two kinds of disappointment in life: the disappointment of the man who does not get what he wants, and the disappointment of the man who gets it and finds that it does not satisfy. An unknown poet wrote the pathetic lines:

*She set a rose to blossom in her hair,
The day faith died.
"Now glad," she said, "and free to go,
And life is wide."
But through long nights she stared into the dark
And knew she lied.*

WHEN WILL WE ever learn that freedom is real only within the will of God? One may go against the grain of the universe, but as surely as he does he is pierced and torn by the splinters. The ship is not free that forsakes the chart and compass to sail the seas at will. There are always the razor-sharp reef and the rocky shore. The train is not free that jumps the rails and rids itself of these "limitations." There is only shattered and twisted wreckage in the ditch at the end of such "freedom."

There is real freedom for those created in the image of God only when they live in harmony with God's purpose and nature. Freedom "indeed" is the freedom that comes from the truth as it is in Christ Jesus. To "know the truth" is not only to grasp it with the mind but to follow it with will and purpose. This is the truth that makes us free.

Well may we rejoice in "the liberty of the sons of God." It is freedom from the fetters of sinful habit. It is freedom from the futility of an unsatisfied heart. It is freedom from the fear of judgment of the future. It is the glorious, wonderful freedom of which we sing with such delight.

THE FREEDOM of the sons of God is freedom within responsibility. Liberty without law is license, not freedom. Man finds his real fulfillment in wholehearted loyalty to a cause bigger than himself. Such dedication is demanding, but it is also rewarding. The deadliest bondage one can know is bondage to his own whims and passing desires. God frees us from this bondage in giving us a great goal for which to live.

Best of all, the freedom that is real is a freedom that grows. Here is one of the great apparent contradictions of life: we may use our freedom of choice either to commit ourselves to bondage or to enlarge the area wherein we are free. The vagrant soul who freely turns into the corner bar quickly loses his freedom to pass it by. He is bound by chains of his own making. But the one who freely binds himself to God's will for his life finds his freedom enlarged more and more.

Freedom, then, is real as we live within the will of God, which is good, acceptable, and perfect. Rebellion against that will is the path to eternal bondage. Let us rejoice in the liberty wherewith Christ has made us free, and live in the knowledge that "where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17).

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

YOUR VOTE IS NEEDED!

The vote of every Nazarene and Christian friend is urgently needed! *Herald* readers will have read on the front page of the February 19 issue of the *Herald of Holiness* the "Earnest Appeal" of the Board of General Superintendents, calling for a three-day period of fasting and prayer to be held next Wednesday, Thursday, and Friday (March 25, 26, 27).

Your Department of Evangelism calls for the total participation of all our people, and asks for your vote now to participate. A negative vote by you could mean that souls may perish. Never have we needed a positive vote for anything from everyone as much as in this effort!

PLAN NOW IN YOUR OWN WAY TO OBSERVE THESE THREE VERY SOLEMN AND SACRED DAYS OF FASTING AND PRAYER

Read the "Earnest Appeal and Proclamation" from the front page of the *Herald*, or from the poster sent by the Department of Evangelism to your church. *Read it through! Pray it through! Then act, remembering that "hitherto hath the Lord helped us."* Our earnest plea during these days must be, "Wilt thou not revive us again?"

It is our heartfelt concern that someone will be praying in every Nazarene home or at every Nazarene altar during the seventy-two hours of this period; that every Nazarene, young or old, employed men and women as well as those at home, at college and school, if not fully fasting the nine meals, will do without as many as possible and spend the time in prayer and waiting upon

God. Everyone should make this a period of self-denial.

It is hoped that in many of our churches there will be chains of prayer for this seventy-two hours, so that, as our general superintendents said in their Appeal and Proclamation, "the entire church should go to its knees in sincere humility and with earnest petition for God's help and blessing upon our world-encircling task."

Why from the compassionate hearts of our general superintendents and church leaders has this appeal gone forth? It is in order that we might see a deepening of our own individual spiritual lives, in order that we might for three days fast and pray for a new dedication and commitment to our Christian task wherever we are in the world. So that we might plead with the Lord of Harvest to send forth reapers both for the home church and the church

around the world. So that as Christians we might observe the scriptural admonition to pray for those in leadership in our lands. As Paul admonished Timothy so long ago: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (I Timothy 2:1-3).

And finally, as we Nazarenes prepare for our 1964 General Assembly to be held in Portland, Oregon, this coming June, we should during these hours of fasting and prayer pray that it may be a time of holy fellowship, spiritual inspiration, and above all outpoured Pentecostal blessing upon our task. And so your positive vote is urgently needed!

Urgently needed that the special emphasis on the three days of fasting and prayer next week may encourage and spiritually stimulate us all!

Let us pray in these crisis days when the struggle is on for the minds of men, when Communism and cults are flooding the world with false propaganda, and while the fields are white with harvest.

Let us fast and pray in solemn humility—not pray so much that evangelism will break out among us, but rather that revival will break in on us—and bring with it evangelism that will reach the unchurched everywhere.

So the Department of Evangelism joins the appeal of the general superintendents for this period of fasting and prayer. This is not a plea for sentiment, not a plea for demonstration, but a plea for the church to scrutinize her mission, her message, her purpose in these serious days, and purposefully fast and pray for a divine visitation of Almighty God among us.

THE LOCAL CHURCHES

Pastor James D. Smith, Jr., sends word from Santa Maria, California: "Maria Highlands Church just recently closed a revival meeting with Evangelist Leila Dell Miller. God gave a clean sweep of victory; predominantly young adults."

Rev. Merrill M. Morgan writes: "After serving for two years as pastor of our Dawson Church, Tulsa, Oklahoma, I have resigned to enter the field of evangelism. I shall be happy to slate meetings as the Lord may direct. My home address is 3709 East 14th, Amarillo, Texas."

SALTVILLE, VIRGINIA—Recently our church had a good and profitable revival with Evangelists A. E. and Pauline Miller. Brother Miller is a forceful Bible preacher and has a passion for souls. The meeting was a spiritual uplift to our people, and many sought the Lord in saving and sanctifying power. The work here is moving forward.—LEWIS S. GUILLES, *Pastor*.



Easter Offering

In appreciation for what God has done for us.

Name

Address

Clip and mail with your offering to:

John Stockton, General Treasurer
6401 The Paseo, Kansas City, Mo. 64131

BLOOMINGTON, ILLINOIS—The Fairway Knolls Church recently enjoyed an excellent series of youth revival services with Professor F. B. Dunn of Olivet Nazarene College. Over one hundred young people were in attendance on Saturday evening, and about seventy people (mostly families) saw the film "The Family that Changed the World" on Thursday evening. Four of our college-age young people accepted Christ as Saviour, and a young man was welcomed into our home mission church membership. Since the meeting two more young ladies were saved in a recent service.—EDWARD A. ROWLEY, *Pastor*.

Evangelist T. P. Dunn writes, "Because of cancellations, I have the month of April open. Write me, 318 E. Seventh Street, Hastings, Nebraska."

Evangelist J. V. Langford writes: I have completed ten years of evangelism in the church. It has been a rewarding experience to work with our fine pastors and churches; and it is our hope that we may continue to have a part in this very essential work of revival. We ask your prayers as we continue to slate on into the future."

Rev. W. Glen Rodefer writes: "After much prayer we have felt it the Lord's will to resign as pastor of the Auburn Road Church in Rockford, Illinois, to become pastor of our church in Wyoming, Illinois, on the Northwestern Illinois District. We began our pastorate in Wyoming on February 23."

"SHOWERS of BLESSING" Program Schedule

- March 22—"Royalty Entered Jerusalem" (Palm Sunday), by Lloyd B. Byron
- March 29—"Calvary and Easter" (Easter Sunday), by Lloyd B. Byron
- April 5—"The Way to Heaven," by Dallas Baggett
- April 12—"The Presence of God," by L. Guy Nees

Evangelists W. W. Geeding and wife report: "This is our seventeenth year in the field of evangelism. The Lord has blessed our ministry and given us hundreds of souls as we have traveled thousands of miles each year over the nation. We are grateful to God for His protection and blessing. We have a good slate, but have an open date, April 23 to May 3. We travel by trailer. Write us at Fletcher, Missouri."

THE BIBLE LESSON

By NELSON G. MINK

Topic for March 22:

Two Men—Two Destinies

SCRIPTURE: Luke 23:32-47 (Printed: Luke 23:32-43)

GOLDEN TEXT: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (I John 1:9).

The repentant thief showed a surprising amount of faith. He believed that Christ was innocent. He believed that Christ had a Kingdom. He believed that Christ could bring him into that Kingdom. He believed that Christ could answer his prayer. He prayed a simple prayer, and offered a simple faith, and he got through.

The unrepentant thief—the man who was so near, and yet so far—had the same opportunities as his comrade in crime; or did he? Was there some set of circumstances in his past that made him have a different kind of attitude towards the holy, the good, and the pure? His attitude, however, is often reflected in modern religious thought today. A good many people think of prayer and religion as an escape mechanism, some quick way out of difficult situations. "If God answers prayer, why doesn't He get me out of this fix?" It all sounds so different from what the old-timers had in mind when they talked about being on "prayin' an' pleadin' terms with God."

We have before us in the last few earthly moments of these two men a study in contrasts. Here we have two men and two destinies. What each does now he must do quickly. The prayer of the repentant thief is one of the shortest prayers on record. It came out of a feeling of deep need. "I've found the answer; I've learned to pray." The



other fellow in his mockery and uncontrolled display of anger only added to the misery of his last hour, as he cut himself off from the Source of all comfort.

Our Lord shows up all the more wonderful in His readiness to save the one on His right. How eager Christ is always to save to the uttermost those who come to Him! He seems to think not so much about what they are, but about what they may become by receiving Him. We never get over what people have done. He never gets over what they may be by His grace.

A mentally retarded believer once wrote out his simple form of theology in these words:

*It's a Three in One
And a One in Three.
The Middle One,
He died for me.*

What a hope is thrown out in a great spiritual lifeline to all the world, since Jesus saves so completely!

In the last moments of life, "saving so that none may despair, and yet, only one, that none may presume!"

*And there may I,
Though vile as he,
Wash all my sins away.*

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements

WEDDING BELLS

Miss Genevieve Mildred Henderson and Rev. Hugh Ottis Johnson, Nazarene pastor at Clarksburg, West Virginia, were united in marriage on February 6 at

the Oakland, Maryland, Church of the Nazarene with Rev. Robert C. Roberts officiating.

Miss Margaret Upole of Oakland and Richard Lee Landon of Mt. Lake Park, Maryland, were united in marriage on December 14 in the Oakland Church of the Nazarene with Rev. Robert C. Roberts officiating.

BORN

—to Al and Rita Kay (Colby) Remmenga of Bourbonnais, Illinois, a daughter, Kathryn Joy, on February 9.

—to Dr. James R. and Mrs. (Janris McManus) Wells of Greenville, North Carolina, a son, James Wilmott, on December 7, 1963.

ADOPTED

—by David and Virginia (Curl) Benson of Wichita, Kansas, a daughter, Dana Starr; she was born December 24, 1963.

SPECIAL PRAYER IS REQUESTED

by a Mother in Oklahoma—an urgent request that her daughter may turn her life back to God and live for Him;

by a Nazarene brother in Arizona for special help from God;

by a Nazarene preacher in Kansas for his wife, who has dropsy and heart trouble, also that the Lord will touch and heal his own body so he may be able to attend church services again;

by a Christian lady in Oklahoma that God will undertake for her—she is old and now in danger of losing her home—that she may be able to hold steady and wait on God;

by a Christian mother in Kentucky for an only daughter, an active Christian until recently but drifting from God and making wrong choices—that God may undertake in a special way before it is too late;

by a reader in Illinois, suffering much pain from two major spinal operations (afflicted for eighteen years), and feels she is at the "end of her rope," that God may give special help both physically and spiritually;

by a friend in Kansas for an "urgent unspoken request," also for two people to be sanctified wholly, for the salvation of husband and children, and for a much-needed little country church.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS

District Assembly Schedule—Spring, 1964
Washington April 29 and 30
Philadelphia May 6 and 7
Sacramento May 13 and 14
Los Angeles May 20 and 22
Southern California May 27 and 28

G. B. WILLIAMSON

District Assembly Schedule—Spring, 1964
Alabama May 13 and 14
Florida May 18 and 19
Arizona May 28 and 29
New Mexico June 3 and 4

SAMUEL YOUNG

District Assembly Schedule—Spring, 1964
San Antonio April 29 and 30
Abilene May 13 and 14
Canada Pacific May 21 and 22
Alaska May 28 and 29
South Dakota June 3 and 4

D. I. VANDERPOOL

District Assembly Schedule—Spring, 1964
Northwest April 29 and 30
Idaho-Oregon May 7 and 8
Washington Pacific May 13 and 14
Rocky Mountain May 28 and 29

HUGH C. BENNER

District Assembly Schedule—Spring, 1964
Central California May 6 and 7
Northern California May 13 and 14
Nevada-Utah May 20 and 21
Canada West June 4 and 5

V. H. LEWIS

District Assembly Schedule—Spring, 1964
British Isles North April 25 to 28
British Isles South May 2 to 5
Mississippi May 13 and 14
Maine May 27 and 28
New England June 3 and 4

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Kentucky	August 13 and 14
Southwest Indiana	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27

Deaths

REV. CRAIG ALLAN BLANCHARD

Craig Allan Blanchard, pastor of the South Florida Heights Church of the Nazarene in Lakeland, Florida, died December 27, 1963, at Lakeland, of a heart attack. He was born March 4, 1918, at Portland, Ontario, Canada. He was converted at the age of nine, and united with First Church of the Nazarene in Detroit, Michigan. He graduated from Olivet Nazarene College in 1944, and from Nazarene Theological Seminary in 1952. He served pastorates in Grand Blanc and Flint, Michigan; Severance and Denton, Kansas; and Gainesville, Florida, before accepting the Lakeland pastorate in October, 1963. He is survived by his wife, Lois Kendall Blanchard; four children: Kendall, of Kankakee, Illinois; Dale, Stanley, and Elaine, of Lakeland; and by two sisters: Mrs. Dorothy Dawson, of Kingston, Ontario; and Mrs. Ray Lisee, of Detroit, Michigan. Funeral service was held in the South Florida Heights Church with Dr. John L. Knight, district superintendent, officiating, assisted by members of the District Church School Board.

REV. MINA NUTT

Mina Nutt (nee Oesterle), age sixty-five, died in East St. Louis, Illinois, on December 12, 1963. She was born September 7, 1898, near Caro, Michigan; converted at fifteen and joined the Church of the Nazarene, of which she was a member for fifty years. She was ordained in 1923 by Dr. H. F. Reynolds. In 1921 she was married to Rev. Arthur Nutt, and together they pastored in the Church of the Nazarene for forty-two years. For several years she served as N.F.M.S. president of the Chicago Central and later the Northwestern Illinois districts. She and her husband had planned to retire from the pastoral ministry, and she became ill during their final service at the State Street Church in East St. Louis on December 8. Besides her husband (now of Olney, Illinois), she is survived by three

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children: Virgil, of Evanston, Illinois; Rev. Setden, Nazarene pastor in Antioch, California; and Mrs. Gilbert (Naydine) Hughes, whose husband is the Nazarene pastor in Olney, Illinois. Funeral service was held in East St. Louis with Rev. Harold Daniels, Illinois district superintendent, in charge, assisted by Rev. Allen Dace, Rev. George H. D. Reader, Rev. Paul Snellenberger, and Rev. Gilbert Hughes. Graveside services were conducted by Rev. Keith Bottles at Park Hill Cemetery, Bloomington, Illinois.

REV. FLORA N. CHATFIELD

Flora N. Chatfield died at her home in Sarasota, Florida, on December 19, 1963, as a result of a stroke. Mrs. Chatfield was ordained in 1921, on the Pittsburgh District, by Dr. H. F. Reynolds, and at the time of her death she was an elder and commissioned evangelist of the Southwest Indiana District. She, with her husband, Rev. C. C. Chatfield, pastored churches in Winchester, Elkhart First, and Fort Wayne First, Indiana; Omaha, Nebraska; Corpus Christi, Texas; and Columbus, Indiana. Besides this, they conducted revivals over a number of years in many districts throughout the church. Mrs. Chatfield was an anointed minister of the Word. Of the immediate family, survivors are her husband, Rev. C. C. Chatfield of Sarasota, Florida, and a son, Mark, of Salt Lake City. Funeral service was conducted in First Church, Columbus, Indiana, by Dr. Leo C. Davis, district superintendent, assisted by the local pastor, Rev. A. B. Schneider.

REV. JOHN F. ROBERTS

John Floyd Roberts was born September 12, 1874, near Sulphur Springs, and died January 22, 1964, in Denton, Texas, after nine weeks of illness. The Roberts family (parents and fourteen children) moved to Pilot Point in 1894. On September 9, 1906, he was united in marriage to Miss Grace Seal, and they traveled together throughout the United States as evangelists. In 1908 they became charter members of the Church of the Nazarene at Pilot Point. Their Nazarene ministry included pastorates in Oklahoma, New Mexico, Texas, Missouri, as well as the superintendency of New Mexico District. In 1933, Mr. Roberts joined the staff at Rest Cottage, Pilot Point; and, following the death of his brother, he served as superintendent from 1937 to 1955. Even after his retirement in 1955 he continued as assistant superintendent until his death—more than thirty years of service at Rest Cottage! His wife died in September of 1963. He is survived by his two sons: Dr. Geren C. Roberts and Dr. John E. Roberts; a daughter, Mrs. Laura Lunn; one brother, Rev. C. E. Roberts; and a sister, Mrs. Lizzie Brown. John F. Roberts was a faithful, hard-working, lovable husband, father, friend, and brother. Funeral service was held in First Methodist Church of Pilot Point with Dr. J. T. Gassett, superintendent of Northwest Oklahoma District, and Rev. Raymond W. Hurn, superintendent of the Abilene District, officiating.

MRS. EDNA AMANDA YOUNG (nee House)

was born in Williamston Township, February 11, 1885, and died at her home in Williamston, Michigan, November 27, 1963. She was married to Milton Young on October 26, 1910. To this union two daughters were born: Mrs. Lou (Garna) Rohrer, of Okemos; and Mrs. Don (Norma) Bushrey, of Howell. Sister Young was a member of the Williamston Church of the Nazarene, and served as church treasurer. She lived in the Spirit, and her everyday life was a glowing testimony for Christ. Our church has suffered a great loss. Funeral service was conducted by the local pastor, Rev. Francis C. Haff, assisted by a former pastor, Rev. H. L. Woods. Interment was in the family burial plot in Summit Cemetery, Williamston.

MRS. LILLY M. ERDLEY

was born January 2, 1899 and died December 15, 1963. She was a member of the Church of the Nazarene in Ebensburg, Pennsylvania. She is survived by her husband, James W. Erdley; three sons: William, of Eden, N.Y.; Howard, of Cockran, Pennsylvania; and Donald, of Huntingdon, Pennsylvania; and two daughters: Betty Emke, of Meadville; and Margaret Cockron, of Pittsburgh, Pennsylvania. A daughter, Martha, and a son, James, preceded her in death. Funeral service was conducted in the church by her pastor, Rev. Elizabeth M. Dumann, assisted by the Rev. Mr. Williams of Strongstown, Pennsylvania.

MILDRED LUCAS

was born June 27, 1897, in Kansas, and died in her sleep, December 17, 1963, at her home in Woodward, Oklahoma. She was a faithful member of the Woodward Church of the Nazarene, having held many responsible positions in the church across the years. Her life and words were a constant source of encouragement to all who knew her. She is survived by three brothers: Harry, of Siloam Springs, Arkansas; John and Jimmy, of Woodward; and a sister, Mrs. Ione Heskett, of Oxford, Kansas; also by a lifelong companion with whom she made her home, Miss Laura Adams. Funeral service was conducted by her pastor, Rev. J. Reynald Russell.

the Answer corner

Conducted by W. T. PURKISER, Editor

Recently I purchased *The New World Translation of the Bible*. It is so different. Anything wrong with it? If so, why? Can I depend on it? Did not you once say, "All translations have enough truth to get you through life and to heaven if followed"?

In my humble judgment, you wasted the money you spent on this version—really, a perversion. This is the translation published by the Jehovah's Witnesses, and is cleverly and constantly slanted to support their unitarian denial of the deity of Jesus Christ and the personality of the Holy Spirit.

What I said ("Answer Corner," August 15, 1962) was: "There are now many translations of the Bible into English, some good, some indifferent, and one (*The New World Bible of the Jehovah's Witnesses*) positively bad. The differences among the better versions are not such as affect the plan of salvation. All tell us clearly that we must be born again and be cleansed from all sin if we are to serve God here and live with Him hereafter."

I cannot list here all the objectionable features of this "translation." One

is the use of the name Jehovah in the New Testament as a translation of the Greek terms *theos*, God, and *kyrios*, Lord. Christ is made to appear as one of God's creatures in the *New World* rendering of Colossians 1:16, instead of His eternally begotten Son. The doctrine of soul-sleeping is worked into the "translation" of Matthew 27:50; Luke 23:46; and Philippians 1:21-23. The "millennial dawn" idea is inserted in Matthew 24:3, and all other passages related to the return of the Lord. John 1:1 is rewritten to make the preincarnate Word simply "a god."

If you are interested in a much more complete analysis of this "translation," order *Jehovah of the Watchtower*, by Martin from the Publishing House (cloth, \$2.95). It will be an eye-opener to you.

A delegate to the District or General Assembly receives the delegates' expense allowance from the church or district. Perhaps two or three members of the same family are elected. They travel and room together, and actually spend one-half or two-thirds of the expense allowance. Is there a moral obligation to turn back the balance to the church or district?

I never heard of an expense allowance larger than the actual out-of-pocket costs involved in attending a District or General Assembly. But if, when, and as such happens, any unused balance should be returned. This is what an *expense* allowance implies.

While local necessity might dictate

election of two or three members from a family to a District Assembly, I would think the best interests of the church would be served and better representation secured if not more than one member of a family be a delegate to the General Assembly.

What action should a pastor and church take in dealing with a member who definitely teaches the doctrine of unconditional eternal security?

Love him, pray for him, try to help him see the unscriptural nature of this theory, and if this is unavailing make sure that he does not spread his views among the unwary. By all means, I would urge him to read Robert Shank's book *Life in the Son*, which may be ordered from our publishing house, although it is not one of our own publications. The fact that this complete and conclusive biblical study of the doctrine was written by a minister of a denomination which consistently teaches the theory makes its refutation that much more convincing. My own little volume, *Security: The False and the True*, is an approach from another direction.

In the meantime it would help him to study the following biblical references, none of which can properly be recon-

ciled with unconditional eternal security: II Chronicles 15:2; Psalms 51:11; Proverbs 28:9; Isaiah 59:1-2; Ezekiel 13:22; 18:1, 21, 26; 33:12-13, 18; Matthew 5:13; 10:22; 18:21-35; 24:13; Mark 13:13; Luke 8:13; 9:62; 12:42-47; 15:24, 32; John 8:31; 15:2, 6; 17:12; Acts 1:25; 8:13, 21-23; Romans 2:7; 8:14; 11:20-22; 13:11; I Corinthians 3:16-17; 8:11; 9:27; 10:12; 11:29-32; 15:2; II Corinthians 6:1; Galatians 2:17-18; 5:1, 4; Ephesians 5:5-7; Colossians 1:22-23; I Thessalonians 3:5; II Thessalonians 2:3; I Timothy 1:18-19; 4:1; 5:12, 15; 6:12; II Timothy 2:12; Hebrews 3:6, 12-14; 5:9; 6:4-6; 10:26-29, 38-39; 12:16-17; James 1:14-15; 2:1, 9-10, 21-24; 5:19-20; II Peter 1:10; 2:20-22; 3:17; I John 2:4, 19, 24-25; 3:8-10; 3:15; 5:16, 18; II John 8:9; Jude 21; Revelation 2:4-5, 10; 3:5, 11; 22:19.

College, Wollaston, Massachusetts, last month approved plans to proceed with the construction of a new men's dormitory and a campus student center for the college at a total tentative cost of \$1,150,000.

Dr. Edward S. Mann, president, reports that the college will complete its application for \$900,000 in loan funds from the H.H.F.A. of the United States Government. The balance of the costs will be raised by the college.

N.P.H. Represented at Church Publishers Association

Dr. Norman O. Miller, Nazarene Publishing House executive administrator; Elden Rawlings, director of sales and public relations; Edwin Speakes, manager of the Pasadena branch; and Dwight Deeks, manager of the Toronto branch, attended a four-day meeting of the Protestant Church-owned Publishers Association.

Problems common to denominational publishers were considered by representatives of thirty-one Protestant publishers. The conference was addressed by Evangelist Billy Graham, who voiced his disagreement with "those people who say we need a new jargon" to present the claims of the gospel. "The great communicating Agent is the Holy Spirit," Dr. Graham declared. "We must deny our ego and personal ambition," he stated. "These must be subjected to the Lordship of Jesus Christ."

Greater Kansas City C.S.T. School

The 27 churches in the Greater Kansas City area joined together for a week of intensive training February 17 to 21. Twenty-six courses were offered in the C.S.T. school under the supervision of Rev. Milton Parrish, dean. Average attendance in the school was 350, plus 90 children junior age and younger.

The courses included teacher training, Bible study, personal Christian living, youth and personal living, youth and music, and courses for N.Y.P.S. leaders, church ushers, local church treasurers, and Caravan leaders.

Classes were held for teen-agers and a supervised program was provided for children of all ages, thus enabling many parents to attend. The enthusiastic response has laid the groundwork for future schools.

Trevecca Choir to Fly to Portland

Dr. William Greathouse, president of Trevecca Nazarene College, has announced the charter of a 108-passenger Capitol Airlines Super-G Constellation to fly the Trevecca choir to the General Assembly and Conventions in Portland, June 18 to 26. A number of other passengers can be accommodated at reasonable rates, it was stated. The flight will leave Berry Field, Nashville, Tennessee, at midnight, June 17, returning after the close of the General Assembly.



Communist Slogans Painted on Panama's Churches

PANAMA CITY (EP)—Warnings against Communist infiltration in Panama were sounded here after pro-Communist slogans were found painted on the walls of several churches here.

The signs read: "Llege la hora—V el comunismo." (The hour has come. Long live Communism.)

West Germany:

Alcohol Consumption Up

STUTTGART, GERMANY (EP)—Patriarch Erich Freudenstein, chairman of the Evangelical Working Committee to Fight Alcohol Addiction, an agency of the Evangelical Church in Germany (EKID), reports that the continued increase in alcohol consumption in West Germany has become "not only a danger to the individual, but to society as a whole."

"How to Quit Smoking" De Offered Free to Applicant

WASHINGTON, D.C. (EP)—The American Temperance Society has announced here that it will mail, free of charge, a special copy of *Smoke Signals*, to persons who wish help in their efforts to stop smoking.

The February issue features an article "So You Want to Quit," prepared by Rev. Elman J. Folkenberg and Dr. J. Wayne McFarland, a psychologist. They were the developers of the "Five Day Plan to Stop Smoking" clinics supported by a special Seventh-day Adventist agency.

Single copies of the February issue can be obtained free of charge by writing to *Smoke Signals*, 6840 Eastern Avenue, N.W., Washington, D.C. 20012. Bulk quantities, the society said, can be obtained for a small fee.

Graham Says Won't Run for President

HOUSTON, TEXAS (EP)—Evangelist Billy Graham said here that he would not run for president—nor would he accept a presidential draft.

"I have no intention of entering politics or giving the slightest encouragement to my friends who want me to," he told newsmen.

Although "I cannot tell 'way in the future what I will do,'" he said, "I intend to continue my present course of preaching the Gospel, which I think is the only hope for society and the individual."

In rejecting political overtures by his friends, he said he had decided to stick to "preaching the Gospel of Jesus Christ and winning as many as I can to the kingdom of God."

Dr. Ludwig Passes
As the *Herald* was going to press, word was received Dr. S. T. Ludwig, general secretary, died in a Kansas City hospital.

Mrs. O. J. Finch Dies in Auto Mishap

Mrs. O. J. Finch, wife of the Pasadena College president, was one of three persons killed in a head-on auto accident March 2. Dr. Finch was in a Kingman, Arizona, hospital in critical condition.

The accident occurred during a snowstorm on U.S. 66, thirty miles east of Kingman. The Finch couple were returning to their Altadena, California, home after visiting in Colorado.

The Finches have two children: Mrs. Arlene Ingram, Bethany, Oklahoma; and a son, Deward, who lives near Omaha, Nebraska.

The two other victims were ladies, seventy-three and sixty-two years old, passengers in the other car.

Colleges Open Dormitories

Four Nazarene colleges, located in areas through which delegates and visitors to the Portland General Assembly will be driving in June, are offering dormitory and dining hall facilities at extremely reasonable rates. The colleges are: Bethany Nazarene College, Bethany, Oklahoma; Northwest Nazarene College, Nampa, Idaho; Olivet Nazarene College, Kankakee, Illinois; and Trevecca Nazarene College, Nashville, Tennessee.

A form for reservations will be printed in the *Herald* for April 1. Those who desire to take advantage of these facilities must make reservations.

Missionary Tapes for the Blind

A new project enlisting cooperation of the Nazarene Publishing House, the Radio League, and the N.F.M.S. is the transcription of the missionary reading books for 1964-65 on tapes to be made available to sightless persons not later than General Assembly time in June.

The Radio League is furnishing the tapes without charge; the N.F.M.S. provides volunteer readers; and the Publishing House will handle distribution through its regular channels of service to the blind. U.S. mails carry materials for the blind postage-free.

E.N.C. Plans New Buildings

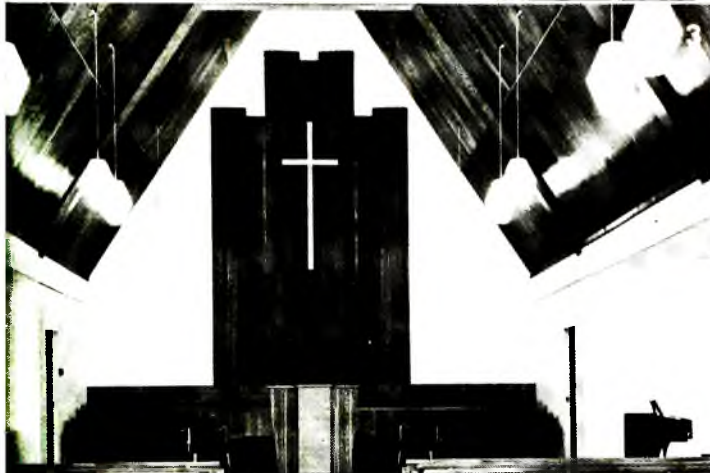
A specially called meeting of the Board of Trustees of Eastern Nazarene



1 Interior of the sanctuary of the Church of the Nazarene in Effingham, Illinois, as recently enlarged, remodeled, and re-furnished at a cost of \$12,000. Dedication services were conducted by District Superintendent Harold Daniels, with an overflow crowd. The church has greatly increased its Sunday school, and has made good increases in membership and finances. Pastor Frank A. Noel, Jr., has recently extended a three-year call.



2 A suggestion of the Department of Ministerial Benevolence was followed by the Valley Center Church of the Nazarene, San Dimas, California, and Rev. and Mrs. T. L. Taylor, a retired minister and his wife, were honored with a "sock and hankie" shower. Mr. and Mrs. Taylor are the parents of Dr. Mendell Taylor, dean of Nazarene Theological Seminary, and are the grandparents of Taiwan Missionaries Rev. and Mrs. Jack Messer.



3 The Whalley, British Columbia, Church of the Nazarene as pictured here was recently dedicated by District Superintendent Roy J. Yeider. The new sanctuary seats 250. The property valuation is set at \$60,000. The congregation had previously worshiped in a lower auditorium. Rev. R. G. Fry has been pastor since 1962.

4 Each year the city of Van Nuys, California, presents a "Bethlehem Star Parade," centering about the birth, boyhood, ministry, and teachings of Jesus. For many years the Van Nuys Church of the Nazarene, under the leadership of Rev. Harold J. Ponsford, has entered a float in this parade as part of the effort to "Keep Christ in Christmas." The 1963 float is pictured here.



5 Pastor Norman J. Brown (left) receives congratulations from the district superintendent, Dr. E. W. Martin, on the successful conclusion of the fiftieth anniversary celebration of the Ellington (Caro, Michigan) Church of the Nazarene. Capacity crowds attended the services honoring former pastors and featuring charter members in a Sunday evening service built around the theme "A Renewed Covenant."

“...what hast **THOU**
given for me?”



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