

APRIL 7, 1965

# Herald of Holiness

'IN THE POWER OF THE SPIRIT'

Official Organ  
of the Church of  
the Nazarene

The Necessary Cross  
See Page 3



*Except ye be converted,  
and become  
as little children,  
ye shall not enter  
into the  
kingdom of heaven.  
Matthew 18:3*

FOR THE WHOLE FAMILY  
Four extra pages

# Called to Be SAINTS

IN WRITING to the Corinthian church, Paul indicated they were “called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours” (I Corinthians 1:2).

They were and we are “called to be saints.” It is God’s single standard for all men. It is God’s requirement for the sinner, the converted, and the sanctified. All must measure up to this common standard. All the provisions of divine grace are designed to make this possible. His promises reassure every needy soul.

His will for our lives may become our will for our lives through the power and grace of our Lord and Saviour, Jesus Christ. “Called to be saints” is commanded of us all, and God’s full and free salvation makes it possible.

Dr. Chapman tells of an invitation to dinner extended to him by a wealthy businessman. He accepted and the man took him to a very exclusive restaurant and without consulting him ordered a very expensive meal. Dr. Chapman told the man he was unaccustomed to such elaborate surroundings and expensive meals and felt they should go elsewhere. His reply was that he was paying the

*General  
Superintendent  
Powers*



total expense and hence had a right to choose the food and the place.

Likewise Jesus paid it all and has the right to call all to His standard of sainthood.



# THE NECESSARY CROSS

By E. E. WORDSWORTH, Redmond, Washington

*He saved others; himself he cannot save* (Matthew 27:12).

THE WORDS of the above text were spoken in derision, prompted by wicked hatred, scorn, and ridicule. Christ was mocked and reviled. He was numbered among transgressors.

The chief priests and elders, with bitter taunts, spurred the rabble crying for His blood. "Crucify him," they cried.

Yet the text embodies a divine philosophy, albeit unwittingly. The jeering haters spoke a divine truth.

Let us first note the glorious fact that "he saved others." His total ministry, death, resurrection, ascension, and coming kingdom is a confirmation of this truth.

From all eternity to all eternity Christ is our glorious Saviour. John the Revelator says He is "the Lamb slain from the foundation of the world" (Revelation 13:8). The Hebrew writer says, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12). "With his stripes we are healed" (Isaiah 53:5).

Adown the centuries of time Christ has been saving wicked men from their sins, and He pledges to continue His saving ministry throughout all eternity.

*The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away.*

Another truth of this verse is, "Himself he cannot save." In its most literal sense it is false. Christ was not destitute of physical power. He escaped at Nazareth when the people sought to cast Him over the brow of the hill to His death. But in a theological sense these words are profoundly true. There were plan, purpose, and foreordination in Christ's cross. "Without shedding of blood is no remission" of sins. "For he hath made him to be sin [a sin offering] for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).

Christ was innocent—He "knew no sin." He was not the greatest sinner of history, as some blasphemously affirm. Our sins were not imputed to Christ. Christ suffered as a vicarious Saviour so that "with his stripes we are healed." But He was

not the object of divine wrath and justice. He was not blackened and cursed with imputed sin. He was not punished as an arch-criminal. He was our glorious Substitute.

The principles underlying Christ's sacrifice are self-forgetfulness, self-renunciation, and infinite love. It was a voluntary sacrifice, for Christ said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. . . . I have power to lay it down, and I have power to take it again" (John 10:17-18).

Christ was scourged that we might be healed by His stripes; condemned, though innocent, that we might be acquitted; crowned with thorns that we might have a crown of glory and honor; stripped of His clothing that we might wear the robe of righteousness; reckoned a malefactor, and numbered among transgressors, that we might be justified from all sin; crucified and put to death that we might live forevermore.

As a ship was nearing its harbor it was discovered to be in flames. Three hundred passengers were aboard. The captain asked for a volunteer to take the wheel. John Maynard accepted the responsibility. The brave captain commanded the ship and rendered all possible service to the distressed passengers.

But the flames with terrific heat came nearer to John Maynard. The captain called, "Can you hold out five minutes longer, John?" The brave volunteer answered back, "I'll try, Sir."

Soon the curling flame and smoke threatened the total loss of ship and passengers. John's life was in imminent danger, but unless he held out, all would be lost. Again the captain called out, "Can you hold out five minutes longer, John?" He replied, "By God's help I'll try, Sir."

Finally the ship entered the port and the 300 passengers were landed safely. But the enveloping flames now surrounded the courageous hero, and John Maynard perished in the awful fiery blaze. "He saved others" but "himself he could not save."

Christ gave His life sacrificially and vicariously that we might be landed safely on the shores of eternity, saved by His wondrous grace.

*When I survey the wondrous Cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.*

*See, from His head, His hands, His feet,  
Sorrow and love flow mingled down.  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?*

The cross of Christ was necessary that our sins might be pardoned, that we might be acquitted and justified. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7). "Be it known unto you . . . that through this man [Christ] is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39).

The Cross was also essential to our sanctification. "Shall we continue in sin, that grace may abound?" asks Paul; then answers, "God forbid" (Romans 6:1-2). "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Basically, entire sanctification means complete cleansing from sin, or inherited depravity. To ignore this fact of purification from our carnal nature is to do injustice to clearly revealed truth. Jesus said, "Blessed are the pure in heart."

Furthermore, the redemptive meaning of the Cross includes our eternal salvation. Christ is "the captain of our salvation." He is also our High Priest forevermore. His priestly work did not cease when we were sanctified by His blood. Throughout the eternal ages the efficacy of His atoning blood will be revealed more and more, and His priestly function will continue to make our uttermost salvation meaningful and glorious evermore.

## The Cover . . .

**Jesus pointed to little children as examples of the true nature of Christian greatness. As Dr. Ralph Earle has written, "The main characteristic of Christian greatness is humility. Not ability, but humility. Not achievement, but humility. Not impressive performance, but humility . . ."**

**"The humility of a child consists mainly of a mood of trust and dependence. That is the attitude which God desires His children to take toward Him. The prevalent modern mood of self-sufficient, worldly-wise sophistication is inimical to genuine spirituality" (Beacon Bible Commentary, VI, 168).**

"He ever liveth to make intercession for them" (Hebrews 7:25).

Then let us devotedly love our Saviour and live sacrificially for Him. Let us remember always to have the principle of love activating us. Thus shall we fulfill the law of Christ.

# WAIT on the Lord

By DAVID L. FLETCHER

PATIENCE is not easy. Indeed, it is one of the greatest lessons the Christian must learn.

To sit quietly when it seems that one should be out walking the streets; to pray earnestly, "Thy will be done," when friends encourage us to work out the solution for ourselves; to live by faith when we feel like wringing our hands and when common sense would remind us scornfully that we know not the source of our next meal—these are difficult battles. But the Word tells us that we must "wait on the Lord."

Sometimes God answers our prayers almost immediately (as we usually expect Him to do). We have been thrilled and inspired from time to time upon hearing of such incidents. This morning I read about a family who prayed for needed food and, within an hour, they received a phone call from the local grocer, a friend, asking if they could use some slightly damaged canned goods. The father gratefully exclaimed, "Thank God! My prayer is answered!"

But sometimes God tries our faith to see if it is real, and to see how much we really love Him and are willing to trust Him. A saintly lady who witnessed a great revival in England was heard to say quietly but with triumph, "I have been praying for this for forty years!" Those years must have seen her burdened through many hours. But think of the blessing that surely flooded her heart when she realized the fruit of her prayers.

Silence is agonizing. And yet, if God does not answer at once in the way that we desire Him to answer, this does not necessarily mean that He does not hear our prayer, or that the answer is a final and definite "No." He may simply be saying, "Wait awhile."

Patience is not learned overnight. It is a spiritual quality that may require years of steady discipline, self-control, soul searching, and prayer. But if this is God's command, we know it must be possible to accomplish.

Wait on the Lord, but be careful that you do not yield to the temptation to give up while waiting for an answer. And always expect great things from Him.

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*Behold, thy King cometh unto thee (Matthew 21:5).*

# The Uncrowned King's Parade

*By Evangelist MORRIS CHALFANT*

A FEW YEARS AGO there was a popular song which could well have been sung on that first Palm Sunday, a song which proclaimed gleefully, "I love a parade." We all love a parade. But what happens when the parade ends and the crowd has disappeared? What happens when public opinion swings like a pendulum and leaves you standing alone in defense of truth?

How interesting to have been on the sidelines watching the motley parade which moved toward the holy city of Jerusalem on the first Palm Sunday! It was easy to be religious that day: everyone shouting, everyone joyful, everyone gay—that is, all but the Pharisees and their kind. For men have always desired a king, someone to rule their unstable dispositions, to control their unstable tempers, and to put a guard over their uncontrolled appetites.

Palm Sunday with its triumphal entry into the city of Jerusalem carried with it the greatest display of popular favor Christ had ever witnessed. Throngs had gathered about Him on many occasions. Multitudes had followed Him from town to town, filled with curiosity and eager to witness some miracles or be fed at His hand. But never before had a crowd burst into such loud acclamation and demonstrated such wild enthusiasm.

The people cut palm branches and waved them—the palm branches which for centuries had been used in celebration of the Feast of Tabernacles and were commonly associated with triumphant religious processions. They shouted, "Hosanna to the son of David." That word "Hosanna" means, "Save, we pray." It was a phrase which came out of Psalms 118:24, "Save now, I beseech thee, O Lord," and was followed by these familiar words, "Blessed be he that cometh in the name of the Lord" (v. 26).

From a thousand throats came the shout, "Hosanna in the highest." If this was indeed royalty, Israel's new King, He should be greeted as royalty. Off came their outer garments to be laid upon the dust and cobblestones as a fit pavement for the new King. And again from a thousand throats came the triumphant shout, "Blessed is he that cometh in the name of the Lord."

Five days later they put this Man to death. But the centuries still echo their searching question, "Who is this?" Who is this, indeed? Beware how you join the Palm Sunday crowd. Think well what you do, for to follow this strange Man of Galilee can lead to many things. How easy to make protes-

tations of affection and loyalty on Palm Sunday, then recant on Maundy Thursday when tensions are rising and danger crackles in the air like static electricity!

The going is easy when all shout, "Hosanna." But watch your step when the mood changes and this same crowd gone ugly and menacing shouts savagely, "Crucify Him. Let Him be crucified." The central message of Palm Sunday is to look well to heart and soul, the quality of your religious faith. Don't take Christ's approval for granted. Penetrate with the X ray of the Spirit into the depths of your soul, there to discover the measure of your love for the Son of God. For it is pagan, traitorous treachery to lift your voice in praise and Hosannas with the Palm Sunday throng and then later crucify the Son of God afresh with careless, sinful living.

Palm Sunday challenges to new loyalty all those "called to be saints." Good Friday searches still for disciples with courage enough to press through the muttering crowd, to take a staunch stand by the side of the crucified Christ.

This is not a time for wavering. This is not a time for a halfway loyalty. As the forces of evil rally for their greatest siege of the city of God, let those who are the Lord's confess it. "Let the redeemed of the Lord say so." And let those who remain undecided come down from the fence and commit themselves today and forever to unreserved service in the kingdom of God. "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Sing the song, but serve the Saviour also.

To crown Him King of my life and give Him all glory is the witness of His many subjects scattered the world over. He is not "a king"; He is "the King." Scripture records "King of Israel," "the King of the Jews," but I thrill to Jesus as "KING OF KINGS, AND LORD OF LORDS" (Revelation 19:16). Though a King, He was plain in revealing by every humble means that His "kingdom is not of this world." We can realize that His triumphant entry led not to an earthly throne, but to death at the hands of those whom He came to save. To all those earthbound religionists, a king without a lavish kingdom was double talk. Isn't it tragic that even in our day so many fail to see the real, true spirit of the kingdom of God!

Who is this uncrowned King of the first Palm Sunday? What does He mean to you? Have you

ever heard of Him? Is He new to you? Is He your King? He came into the world that He might be your King. For that purpose He now sits at the right hand of the throne of God praying for you. *Will you this day crown Him King of your life?*

# NOT ALL ARE EQUAL

A Nazarene minister-educator writes for parents of school-age children



By WILLIAM J. NICHOLS

ONE of the hardest facts of life which we have to accept is that not all men are created equal—in potential and assets. It is true that “God is no respecter of persons,” and that each of us has equal value in His sight. But because sin entered the world, we are not born equal.

Some are endowed with greater physical assets than others, and some are endowed with greater mental capacity than others. It is distressing to see those who are born with physical and mental deficiencies. It would be wonderful if all could be “normal.”

In an earlier article the subject of IQ was discussed. In that article it was noted that the average IQ is 100. Theoretically, of every 100 people on the street, 50 have an IQ of 100 or less and 50 have an IQ of 100 or more. About 68 of every 100 people have an IQ between 85 and 115. Of the remaining 32 of each 100 people, 16 have an IQ of less than 85 and 16 have an IQ of more than 115.

These 16 of every 100 who have an IQ of 85 or less are the ones at which we shall look briefly in this article. It would be well to emphasize that an IQ score does not tell the whole story—it is just one phase of life. But it does give us a guideline for our discussion.

Children who are born with an IQ of 25 or less are usually institutionalized in a state institution or private school. Those with an IQ of 25 to 50 are classed as “trainable.” These children may be and often are kept in the home. They do not attend regular public school classes but may be given a “sheltered program” in a special school or institution. Only about 1 child in 1,000 falls into these two categories combined.

The next group includes those children with 50 to 70 IQ. These children are classed as “educable” and are candidates for the “special education” classes or “retarded rooms” of the public school systems. About 2 or 3 children of every 100 are in this category.

In these special classes the children are given a basic type of instruction which will help prepare them for life—academically and socially. Emphasis is given to learning which will help them adjust to a society which is geared to a higher mental capacity than they have. Much of their activity is used as a means of developing socially. Therefore much attention is given to arts and crafts. Their program is perhaps 60 percent academic and 40 percent arts, crafts, and physical education.

Academically, these children will be taught to do such things as simple arithmetic; to make change and know the value of money; to read sufficiently for the basic necessities; to write grocery lists and letters; etc. Many of these children will never attain over a third- or fourth-grade level of proficiency. Others may attain up to a sixth-grade level of achievement if they remain in school and complete twelve or thirteen years of schooling.

The last group are those in the 70 to 85 IQ classification. About 13 or 14 of each 100 children fall into this category. These children attend the regular public school classrooms and attempt to do the regular classroom work with varying degrees of success.

For the most part these children are usually at the bottom of their classes academically. But with patience and effort they can progress, although at a slower rate. They will probably need to repeat a grade or two while in the elementary grades (preferably the lower primary grades) in order to gain the advantage of added maturity.

A wise teacher will provide for the individual differences of these children by grouping in reading and arithmetic so that they will be given instruction at their level of achievement and rate of learning.

Many of these children resent and dislike school because they are treated as average children and are given instruction at a frustration level that is too hard for them. None of us enjoy working at tasks which are beyond our level of comprehension and accomplishment. One does not treat children equally by treating them the same. They must

be taught differently so that they are given a full opportunity to learn that of which they are capable.

The parental attitude is important in these cases. It is hard for many parents of slow-learning children to accept the fact that their offspring cannot learn as quickly or as much as other children. The sooner the parent can accept this fact and accept the child for what he is, the better it is for the child. The gentle nudge and encouragement of an understanding parent is far more beneficial than the harsh push of an angry and bewildered parent.

In closing we would note again that we are equal in the sight of God whatever our physical and mental limitations and abilities. Most of us would like to be geniuses and would like our children to be also. But what a comfort it is to know that God's plan includes all of us!

It is encouraging to know that our degree of happiness does not depend on an IQ score but upon keeping in the will of God. Whether we are born with pint containers or with gallon containers, we are responsible to use only what we have to the best of our ability for the glory of God. God has a will and a place for each of us in His kingdom.



**IT IS soon time for us again to follow the Christ whose face was "set to go to Jerusalem." We are to live once more the days of Passion Week. How earnestly I pray that we shall not seek escape from Gethsemane and Calvary! He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." An Easter Offering of \$1,700,000 is not out of proportion to our ability if it is not greater than the measure of our love. Let us look at humanity's great need from the viewpoint of Calvary and do our utmost.**



**General Superintendent**



# VICTORY'S SYMBOL

*By T. W. SCHOFIELD, Pastor, Bolton, England*



ON SATURDAY, January 30, a nation's clock was silenced for over fourteen hours. Big Ben in the heart of England's capital ceased striking at 9:45 a.m. when the naval gun-carriage carrying the remains of Sir Winston Spencer Churchill left Westminster Hall for that last, long, emotion-packed journey to St. Paul's Cathedral and then to the little churchyard of Bladon, Oxfordshire.

This unique action—for never before has Big Ben been silenced for a commoner—marks the homage of a nation and all the free peoples of the world.

Though tears were shed and hearts were sad, this was a day not merely of mourning but also of remembrance. This man—the man we mourned and to whom we said good-bye—was the man who in a nation's darkest hours had lighted again the torch of faith. No specious promises from him, no unrealistic consolation for a people in desperate need and on the verge of defeat—but a challenge to face the crisis of the hour. He could offer only

"blood and toil, tears and sweat"; but though the path would be long and arduous, the watchword of his leadership was, "We shall never surrender."

Such loyalty to life's major principles, such dour determination in the face of overwhelming odds, helped lift a nation from the doldrums to the path of victory. In those days no one could anticipate how long the road would be, how dark the days, how costly the sacrifice, but eventually the day of victory and peace dawned and men rejoiced again.

To be realistic is always a basic factor in victory. Faith's battles are not won burying the head in the sand. A considered appreciation of the magnitude of the task always helps preparation for the battle.

This is a dark hour for the Church. The "population explosion" seems to be mocking the efforts of the saints to evangelize the world—for alongside conservative estimates of the increase of the world's population, forty millions a year, we can only place a figure of approximately four million new people being reached with the gospel. The tide of life, ever flowing faster, would almost submerge us in

despair.

Materialism, the gospel of things, seems so successfully to have crowded out the gospel of grace. Men live nowadays for the pleasures of the hour and the prosperity of the day. The call of the preacher to "seek ye first the kingdom of God" is passed off as irrelevant to 1965.

Even the forces of evangelical religion seem immeasurably weaker as adjustments are made doctrinally and ethically—always in a downward trend—to make it possible to please men and satisfy the tendencies of an ecumenically-minded age.

Darkness is our destiny! Or is it?

In this dark hour the memories of history can cheer us. Then a man of courage stood amidst the ruins of his cities to give the V sign, the sign of victory—a commoner—a man of his people (of one nationality—although an honorary citizen of the U.S.A.)—to share with his own folk and with them to succeed.

Amidst the darkness of this day stands One supremely greater—greater than a thousand Churchills—a King, yet the Son of Man; not acknowledging merely one nationality, but shedding His love and faith and inspiration to all men; giving the sign of victory to all His followers—the glorious promise of victory, sure and complete.

We thank God for great men who will live on in history. Churchill takes his place in the Hall of Fame. But we bow in adoration for the greatest Man of all.

This Leader will never leave us. This Captain will never fail us. His is not the sign of a V, but that of a rugged cross. His is victory assured, available, and all-sufficient.

"Of . . . his kingdom, there shall be no end."

Let the Church rally her forces; let her face the impossibilities of this age, for in the reckoning of our Leader all things are possible and victory is sure!

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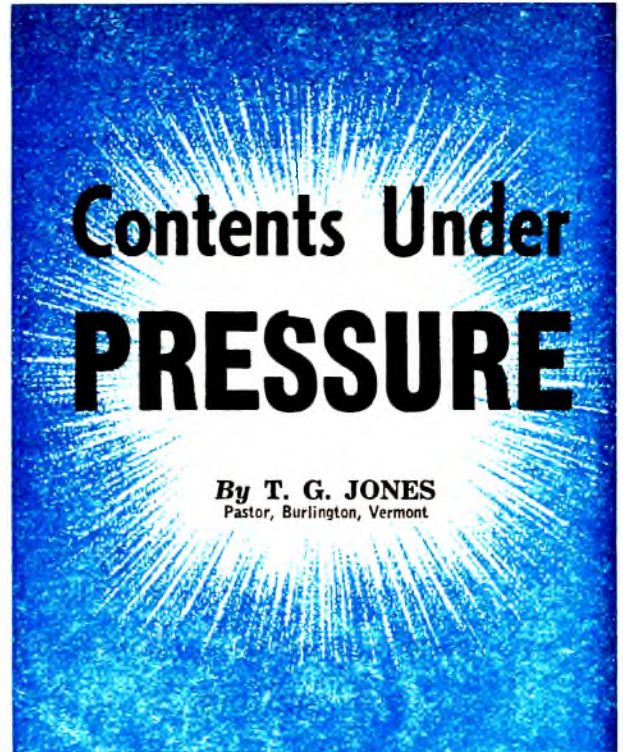
## Easter Again!

*April is here and the gay pussy willows  
Are budding again where the meadowlarks fly.  
Over my head the clouds are like pillows,  
White, fluffy pillows high in the sky.*

*April is here and a warm breeze is blowing,  
Bringing the fragrance each violet spills.  
Blue lupines and green grass are blooming and  
growing,  
Making bright carpets to cover the hills.*

*April is here and we all are rejoicing,  
The boys and the girls, the women and men;  
Daytime and nighttime our joy we are voicing  
Because April is bringing Easter again!*

By ENOLA CHAMBERLIN



WHEN the history of our generation is finally written at some far distant date, men may note with wry amusement that in the midst of technological developments of the most profound nature our daily lives were most affected by small things.

A recent polling of a group of ordinary people in a New England city brought to light the somewhat startling opinion that the greatest invention of the last twenty years might well be the humble aerosol can! Even in our antebellum household there are at least a dozen of these wonders, containing, among other things, paint, furniture polish, hair spray, shaving cream, copper polish, and automobile wax.

I think we have fallen in love with the shiny cans and their unpredictable tops because of all the things we have discovered lately they are the most like ourselves.

For instance, they contain more than you can get out of them. Vance Packard mentions this item in his book, *The Waste Makers*, and so I recently cut the bottom from a can of whipped cream that had breathed its last to find much cream still inside. Many a weary pastor will understand this point without further illustration!

I read on one particularly informative can the following: "Contents under pressure. Prolonged contact may be irritating." How well might these words be written in letters that glow across the foreheads of the multitude of men all around us today!

My boyhood lullabies were the tuneful notes of great quantities of Pennsylvania steel crashing against the Pennsylvania earth, mingled with the



soothing sounds of mile-long ribbons of sheet steel grinding and rattling and shrieking along the various noisy processes. I slept the peaceful sleep of those who know no better.

Last night my alarm clock ticked with all the grace of a pile driver, the electric clock in the next room seemed bent on its own destruction, and I marvelled at how slowly the night passed. Why? "Contents under pressure."

Little children cringe before the pressures of their world: the drudgery of school, the ire of overly ambitious parents who seek to atone for their own shortcomings vicariously by means of their offspring. The mature are plagued with the subtle tyranny of success and all that makes for the awesome responsibility of being in one's finest years. The aged are lonely, unwanted, uncertain, ill. "Contents under pressure."

One only has to be observant to see how the inner pressures of life can, with slight encouragement, come rushing to the surface of our human relationships and be very irritating. We even sing a hymn to this effect:

*The cares of life come thronging fast,  
Upon my soul their shadows cast; . . .  
What need I fear when Thou art near,  
And thinkest, Lord, of me?*

When even those who name the name of Jesus Christ suffer from this deadening malady, is it any wonder that some have asked if there is nothing in

spiritual religion which will help a soul face the pressures of life? Is there nothing in God's Word for this anxious age? Is there no balm in Gilead?

Some will say, and rightly so, that God has prepared a place for those who love Him where cares, frustrations, and even pressures are eternally forgotten. Somehow we know that the earth and clay of our common humanity are mingled with the fire of God, and that we all shall soon be where sorrows flee away.

Yes, with God there is the blessed hope of a brighter tomorrow; but with God there is also the present reality of a glorious *today!*

The God who has laid streets of gold in anticipation of our coming has also ordained that even while our feet are bound to earth's dusty ways our hearts may enjoy the skies. He who hung gates of pearl for our future bliss has given the midnight valleys the radiance of His own presence here and now.

What, then, of the tormenting cares and pressures? Shall we not have them? Yes, we shall have them, but they shall not have us! If our faith in God is strong and vibrant, we shall know His blessed peace in spite of the circumstances of our lives.

This is why the peace of God "passeth understanding."

*Beneath the toils and cares of life  
This hidden stream flows on.*

## DISPENSABLE PARENTS

A GOOD PERSON is one who is good when he is alone and nobody is around to tell on him. A good child is a child who will do the right thing when the parents are away from home or when the parents are at home and the child is away.

The conduct of the person when under the compulsion of others who have authority is no true test of character. Most people are honest when the police are watching and folks are well-behaved while the minister is calling in the home. Most children are quite obedient when overshadowed by the parental rod.

The big problem facing parents is how to train their children to be obedient in their lonely hours or when in the company of persons other than the mother and father. This is much less simple than teaching them merely to mind parental commandments. Most of the living which the child will do,

by  
MILDRED ARNOLD



however, will be done when the parent is not around.

No parent can hope for, nor should parents want to be given, lifetime authority over their offspring. The parent must make himself or herself dispensable as soon as possible. The dispensability of the parent is the proof of prudent rearing of the child.

Several qualities and practices of the parent will lead to this early dispensability. First, the child must learn that wrong things must not be done. This will require firm discipline, well-chosen commands, and unvarying values. The child must not only learn right from wrong but must be forever

*Jesus loves the little children,  
All the children of the world. . . .*



So these children are singing on "White Sunday" in the Nazarene *fale* in Nu'uuli, American Samoa. They are able to sing because we as Nazarenes have been faithful in our giving for missions through the General Budget. Rev. and Mrs. John K. Abney are pastoring the church and directing the work in this overseas home mission field, during the furlough of Rev. and Mrs. Jarrell W. Garsee.

This Easter we vote to continue the giving of the gospel to children and adults in Samoa, Swaziland, Sweden, and every other mission field of the Church of the Nazarene as we give our Easter offering for missions. Our witness for the Lord is extended around the world through our money, bringing joy to those in the shadows.

—By *Alpin Bowes*  
for the  
General Stewardship Committee

impressed with the fact that he does not, he must not, do the wrong.

Many children are frequently told what they should not do but are not required to abstain from it. Many are told what they ought to do, but they are not required to do it. This kind of training will prepare the child for emotional and moral instability throughout life.

Parents must not only teach the child what is right and what is wrong but must habituate the child to obedience to the right and rejection of the wrong. For him to know wrong but not abstain from it is to become a moral weakling. For him to accept as normal a way of life which knows duties are left undone is to be utterly unfitted for wholesomely filling his place in life.

The child who is not given this training from the first year of life will be out of hand by his fifth

year and will be emotionally, morally, and spiritually weakened for life before he ever goes to public school one day. The kindest thing a parent can do to a child is to demand obedience to the right from the very first year of life. This will not be accomplished by scolding, screaming, or nagging but by firm rules, quietly, sensibly, and unemotionally given and enforced.

The second step in preparing the way for parental dispensability is in teaching the child how to know right from wrong. This cannot be done by a constant demand that the children do as they are told, but in deliberate and patient teaching of why this is right or wrong. If a child is forbidden to do a thing, he should be told why it should not be done. If he is commanded to do a thing, make sure that he knows why it should be done.

Some parents seek to be so mandatory in their discipline as to allow no child to ask why. This is utter folly. The child has a right to know why. If he cannot learn why a thing should or should not be done when the parent is making the decision, how will he make the decision when the parent is nowhere around?

No child should be made a blind follower of the parental rule. He must be taught to follow that rule but he must know why. He must have his questions answered all along the way. He must know why things are dishonest. As he grows older he must learn why things are immoral, why they are cheap, vulgar, or tawdry. Merely being told that certain things must not be done is not enough.

The child must have the information regarding what makes things right and wrong so that when he is out with other young people he will be able to weigh the situation and make a wise choice in case new situations arise. Every time the child asks, "Why?" he deserves an answer, for he is trying to become independent. Only as you help him to find the materials for independent moral evaluations will you be safely dispensable to him.

The parent must help the child form a positive attitude toward life. Life must not for him be a mere effort at getting by. He must not come to think that the escaping of a duty is all right if he can get by or the committing of a sin is all right if he does not get caught. He must learn to think of himself as being a person too noble, too worthy, and too important to need or seek for an easy way.

Doing the right is a way of great men, of noble women, and of happiness. The child must learn that a self-disciplined life is a happy life and that it is mature, big, and satisfying to make himself mind when nobody else is watching. He must not be taught to be antisocial, but he must learn that it is manly to stand alone if that is the way to be right and honest.

# Meet Your **PORT PASTORS!**

By **J. M. ANDERSON, Pastor, San Bruno, California**



IT IS MY DESIRE to tell something about a little known part of the work being carried on by the Department of World Missions of our church.

Doubtless very few of our people have ever heard the term "port pastor." Very simply, a port pastor is a pastor in, or near, one of the great port cities of our country from which our missionaries depart for foreign service, and to which they return when coming home on furlough. When the port pastor is notified by the Department of World Missions of the departure or arrival of a missionary, or missionary family, it is his responsibility to assist them in every way possible. It is difficult to imagine what this means to these people unless you have had the experience.

It has been my privilege to serve in this capacity for five years. During this time I have not only had the privilege of meeting some of the finest, most deeply dedicated people one could know; I have also been able to see, at close range, the interest and concern of our church for every missionary and every missionary family, serving under our World Missions Department. Share with me just a few incidents and happenings across these five years.



My first assignment was to meet a family of five on a Sunday morning (of all days). I was at the pier in ample time to care for these folks and to return to my morning service—or so I thought. Imagine my dismay when all of the passengers had disembarked save my missionary family! Finally I spied the husband and father of my group still aboard ship. He called and said something about the baby being sick and that the ship's physician had them in partial quarantine. Needless to say, time was fleeting.

U.S. custom officials forbid any boarding of incoming vessels by non-authorized personnel. Only those having had experience with them know of the security measures taken by them. Breathing a hurried prayer, I approached one of these officers and explained the situation to him and asked permission to board the ship to see what could be done. After due process of interrogation I was permitted to board. This proved to be only the first of many hurdles to be cleared.

Upon boarding I met and talked with our missionary, who explained to me that their baby girl had picked up a germ and that the ship's physician would not grant permission for her to leave until proper papers were signed and assurances given. About that time I would have signed most anything and agreed to whatever might be asked. Needless to say we were soon on our way, or so we thought.

If you have never assisted a missionary through customs, there is no way to explain the process. Because of the baby's illness we were permitted to "clear" necessary baggage and return the next day to complete the process. That is, we were given the "clear" signal, after seeing the baby go into convulsions, calling a pediatrician, and having her admitted to a local hospital. And all of this, remember, on Sunday!

The next day, Monday, I called headquarters and talked with the secretary of the Department of World Missions. He told me I was in charge and authorized me to have the baby cared for and to send the bill to the Department. When I had finished that conversation I was thrilled beyond words. I said, "Thank God for a church that provides for the needs of our missionaries." Before that family left us, one full week had passed. The

Rev. J. M. Anderson, left, San Francisco area port pastor, with Missionary Wallace White, center, New Guinea, and Mr. Kenneth Dodd, builder, Newport, Oregon, who will supervise erection of the new hospital in New Guinea



ABOVE: Rev. H. B. Dean, left, watches with Missionary O. K. Perkinson as workmen unload equipment for crating in preparation for shipment to Montevideo, Uruguay. Rev. and Mrs. O. K. Perkinson went by air to the field. Mr. Dean is port pastor for Houston, Texas. RIGHT: Rev. and Mrs. C. S. Jenkins, left, were met at International Airport, Los Angeles, by Dr. and Mrs. A. E. Sanner when they arrived in southern California to make their home at Casa Robles. Dr. Sanner is the Los Angeles port pastor, and superintendent of the missionary home. BELOW: New York Area Port Pastor Richard Lewis, left, with Missionary Kenneth G. Singleton, at the B.O.A.C. Air Terminal at John F. Kennedy International Airport, New York City, en route to Africa via England.



baby had to be isolated and have special treatment for a tropical disease contracted because her parents were our missionaries, serving in an area where this disease was prevalent.

As that family left us and headed towards home and loved ones, I said, "If only our Nazarene people knew of such things they would not only desire to be '10 percent' in their missionary giving; they would desire to do more." This assignment has enlarged my personal vision, broadened my horizon, and deepened my interest and the interest of my local church in the great cause of world evangelism as pursued by our church.

Many small tokens of appreciation have been received from many missionaries. Some of these now help to decorate our parsonage as mementos of our cherished associations. A recent missionary couple wrote to me and in expressing appreciation for assisting them said, "You have a way of spoiling missionaries." All of them are grateful for the help they receive and each one has his own way of expressing his appreciation, either by word or by some curio from his field.

My most recent experience was the receipt of a letter from the father of one of our missionaries. This father pastors a church in the Midwest. He wrote, "Now that you have our son and his family on the boat again, I feel that I owe you a letter of appreciation for all that you have done for them. My son wrote me and said, 'Dad, you could not have done any more for me.' And now, Brother *Port Pastor*, I want you to know that I appreciate your kindness. We of course were so far away from their departure point that we

couldn't help them at all. But you have done what we couldn't. I'd like to send you a nice hundred-dollar bill, but I can't do that either. So the next best way is to say that it was all appreciated, and we pray that God will bless you for your every act of kindness. We will never forget you. We will pray God to be very near and continue to make your life a blessing to the many missionaries that you'll be helping. Sincerely and thankfully."

It can be seen from this letter that this work is helpful not only to our missionaries but also to their loved ones who do not have the privilege of "seeing them off" for the field.

I am sure that the port pastors on the east and south coasts feel just as grateful as I do for the privilege of serving God and our church in this way. But I believe that our Nazarene people should know that our church does not just "send" missionaries out, let them serve their term, and then come home uncared for. I believe you appreciate knowing of this personal interest and concern our church provides for those called of God to represent Him in the far-off, needy areas of the world.



TOGETHER WE GIVE

*It's a "Family Affair"*

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Annual EASTER OFFERING

FOR WORLD EVANGELISM

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# TOGETHER WE GIVE

## THAT THEY MAY GO

### *"In the Power of the Spirit"*

MISSIONARIES APPOINTED  
JANUARY 1961



Rev. and Mrs. Ronald Calhoun  
Africa Coloured and Indian District



Miss Bente Carlsen  
General Appointment



Miss Reatha A. Demps  
Swazi-Zulu



Miss Phyllis McNeil  
Swazi-Zulu



Mr. and Mrs. Edward Drinkwater  
Swazi-Zulu



Dr. and Mrs. Guilford Fitz  
Republic of South Africa



Miss Virginia Galloway  
New Guinea



Mrs. Carolyn Myatt  
India



Miss Mary Lou Riggle  
British Honduras



Mr. and Mrs. Lauriston Seaman  
Nazarene Training College—Trinidad, one year,  
with permanent field to be designated later



# EASTER OFFERING

APRIL 18, 1965

BY THE GENERAL BOARD  
1965



Rev. and Mrs. Bobby E. Caudill  
Trinidad



Rev. and Mrs. Richard Cornelius  
British Honduras



Miss Doris DeVore  
Republic of South Africa



Rev. and Mrs. James Hudson  
India



Rev. and Mrs. Richard Lindeman  
Japan



Miss Merilyn Manchester  
Nicaragua



Rev. and Mrs. Paul Stubbs  
Korea



Miss Mary Ann Wagner  
Africa Headquarters



Rev. and Mrs. Jerry C. Wilson  
General Appointment



# THEY ALSO GIVE



It is not just "American dollars" that make up the Easter Offering. Fellow Christians in other world areas bring their pesos, escudos, and yen. They too want to share in the glorious challenge of world evangelism.

## THEY ALSO GIVE ~ TOGETHER WE GIVE



(Front cover) This family is typical of Nazarene families the world over who will be giving their Easter Offerings in their "home" churches on April 18. Participating in the Easter Offering for world evangelism is a BIG part of their "family stewardship." JOIN THEM, WON'T YOU?

YOUR OFFERING WILL BRING

**Joy** in the shadows...



# the glory of palm sunday

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

THE MODEST JOY and triumph of Christ's entry into Jerusalem was in decided contrast to the dark events of His suffering that soon followed. Often we fail to see the beauty of this glad occasion of His procession into the famous city because of the dark shadow of His subsequent cross.

I have always felt that the desire on the part of the crowd to do our Lord honor was entirely spontaneous. To give emphasis to their demonstration, they picked palm branches from the trees which lined the road.

The palm, in both religious and secular symbolism, indicates triumph and victory; but it always is a sign of victory not easily come by, awarded only to one who has fought and endured. Used by the crowd in their brief moment of joy and enthusiasm, it indicated the combat and endurance of Christ's whole incarnate life, soon to be sealed by His suffering and death.

Those who composed the procession are a prime example of the fact that joy and triumph do not depend upon material power and possessions. The shabby group of poor and obscure men who scattered palm branches and ragged cloaks on the roadway did not detract from the glory of the occasion.

Jesus chose the humble donkey upon which to ride rather than the "milk-white steed" which would denote the king's charger. His mount was a token of the poverty and humility of His own blessed life on earth.

St. Bernard sees those who take part in the procession as types of the varying degrees of Christian

discipleship throughout the ages. It is the donkey, he says, which worships by giving itself. It bears the Saviour's weight, walks unregarded, is nervous and bewildered by the shouting, the branches and cloaks that flap and wave about its eyes. It is the beast which is nearest our Lord in the procession. "Let no one therefore think it an unworthy or small thing that he should be a riding beast for Christ," says St. Bernard.

We perhaps can see ourselves in this procession. Are we among the group who hurry before along the route to give knowledge of His coming and bid people to welcome Him? Perhaps we are those of the "King's household" of His intimate disciples grouped around Him. Others come after Him, who perhaps have followed Him from place to place—good, simple folk, solidly convinced of His teaching. Many are simply spectators who have been caught up in the excitement of the crowd. They are not only unconvinced, but they are unconverted. Are we in this number?

St. Bernard reminds us that this procession is a prototype of a great day to come when, "in the heavenly procession instead of a people strewing branches and vile garments in the way, the holy living creatures will drop feathers from their wings and the four and twenty elders will cast their crowns before the throne of the Lamb and all the angelic powers will ascribe and attribute to Him wholly, whatsoever they possess of honour and glory."

God grant that we may all be a part of that procession.

To Bring **Joy** in the Shadows . . .

Name .....

Address .....

Clip and mail with your

**EASTER OFFERING**

to JOHN STOCKTON, General Treasurer  
6401 The Paseo, Kansas City, Missouri 64131

—General Stewardship Committee



# PRO & CON



# Letters to the Editor

to take sides either way. The *Herald* should either stay out of controversial political issues or else deal with impartiality toward each side.

Am I correct in assuming that the

*Herald* belongs to all of us? That it is the church paper of Nazarene Republicans as well as Nazarene Democrats? That it belongs to conservative Nazarenes as well as socialistic Nazarenes? That it belongs to Nazarenes on each side of the civil rights issue?

Regarding Mr. Harper's article—I trust that another article is forthcoming presenting the other side. After all, it was a *Herald* "discussion article"—"Things to Think About." There can't be much discussion with only one side doing the talking.

You are not obligated to reply, but any reply you may see fit to give will possibly be published.

HAROLD C. FRODGE  
Illinois

## Pro: Filing for Social Security

A lawyer friend informed me that, at an income tax school he attended, Federal agents said there were still many ministers who were paying Social Security taxes but had not filed the important papers needed to make them eligible to receive Social Security benefits. Would it help some of our group to place a notice of this in the *Herald of Holiness*?

EDDIE D. WEST  
Iowa

Those ministers who have never filed the "Waiver of Exemption" (Form 2031) must do so by April 15 in order to be eligible for benefits under Social Security. See the "Nazarene Preacher," February, 1965, p. 326.—Editor.

## Church Chuckles by Cartwright



"Wait'll I tell Mom and Dad about the Resurrection. They think Easter is just chocolate bunnies and new clothes!"

## Pro: "Civil Rights"

Today when I received my *Herald of Holiness*, I opened to the page containing "letters to the editor." There was a letter concerning civil rights that I've been meaning to write for two years. It expressed my opinion so well that I decided to write this letter now. . . .

I, for one, would like to see our church take a stronger stand with this problem. This kind of prejudice is not compatible with the gospel of holiness. I believe that if love is our motivating factor (and the gospel of holiness says it is) we will do what is right.

MRS. JOHN SCOTT  
Maryland

## Con: "Civil Rights"

In the February 3 issue of the *Herald* there is a letter requesting articles on civil rights. The writer, who is from Canada, mentions the bombing incident in Birmingham. Certainly no Christian condones violence in any form, whether it be in Birmingham, Canada, New York, or Kansas City.

I can only speak for my lovely state. I do not qualify to try to analyze the situation in other areas. Neither does an outsider qualify to speak on the racial issue in Mississippi. Last year Gus Hall, a leading Communist, said that Mississippi would be the prime target for racial agitation. . . .

Love, morals, and initiative cannot be legislated. Every man has rights guaranteed by the Constitution of the United States. Equal before God, every one in need of salvation; equal before the law, likewise every individual needs his freedom to pursue success and happiness according to his talents, knowl-

*How oft would He have called you,  
But you would not heed!  
How oft would He have answered,  
But you would not plead!  
How oft would He have comforted,  
But you turned away!  
How oft would He have used you,  
But you would not obey!*

By MARIAN L. KNORR

edge, and determination plus faith in God.

Free men are not equal. Equal men are not free.

MRS. A. D. ELLISON  
Mississippi

## Pro: "Toward Christian Understanding"

I want to express approval for two items in recent issues of the *Herald of Holiness* which deal with our attitudes and actions toward the Negro. The items are:

1. Dr. A. F. Harper's article, "Toward Christian Understanding," in February 3 issue, page 5.

2. Your answer in the "Answer Corner" in September 30, 1964, issue, page 17. This is the answer in which you pointed out that Genesis 9:25-27 cannot be used to support racial prejudice.

I am gratified that responsible leaders in our church are speaking out in favor of truly Christian attitudes.

CHARLES E. ROBERSON  
California

## Con: Theology

Strange what some of us go for in the *Herald*—I first turn to the inside of back cover, then to the "Answer Corner," also the "Late News" page. I have little time for theological masterpieces—I'm too busy living.

HAROLD V. HUSTON  
California

## Con: "Toward Christian Understanding"

I am writing regarding Mr. Harper's article, "Toward Christian Understanding" (Feb. 3 *Herald*). The article is definitely pro-Negro, pro-civil rights. Mr. Harper opposes as unchristian those who resist Negroes moving into white neighborhoods, etc. The article is definitely political and controversial in nature, which is all right—provided the other side has equal access to the *Herald* to present what they consider to be the "Christian viewpoint."

Our nation is caught up, not only in the conflict of civil rights, but also in the ideological conflict of Fundamentalists-Conservative vs. Modernism, Socialism, and Communism. Unfortunately we have Nazarenes on each side.

I believe you will agree that it is neither good nor fair for our people

# Don't Substitute **FEAR** for Faith!

By **KATHERINE BEVIS**

IT WAS the late Chaplain Peter Marshall who concluded an invocation before the United States Senate with these words: "Help us, O God, to do our very best this day and to be content with today's troubles so that we shall not borrow the troubles of tomorrow. Save us from the sin of worrying, lest *stomach ulcers be the badge of our faith!*"

Today many individuals are asking the question, "Can I be entirely free from fear and will life ever be devoid of anxiety and a measure of worry about the present or the future, or the results of the past?"

The question is not so much, Does fear possess us? but, What have we as an antidote for it when it comes—to neutralize or eliminate its damaging effects?

The fear gripping the land today is not new. At the time of our Lord's resurrection a great portion of the population of the earth lived in fear—fear of persecution, fear of the sudden whims of rulers, and fear of increased tax burdens and diseases.

The resurrected Saviour looks down on this world today, a world beset by many of the same fears that possessed the children of men so many centuries ago. He looks at the chaotic conditions in the world today that cause fear to grip the heart of the individual, and He says as He did to the disciples of old, "It is I; be not afraid" (Matthew 14:27).

Christ reassures us as He did the trembling woman who touched the hem of His garment, "Be of good comfort; thy faith . . ." (Matthew 9:22), or as He spoke those words just before the closing days of His earthly life: "Let not your heart be troubled: ye believe in God, believe also in me"—words which were intended not only to comfort the disciples then, but also to comfort and strengthen all who later would become His followers.

Jesus knew then that there were perilous times ahead for His disciples, and He knows now the effect that the times through which we are passing will have upon the human heart.

As we approach this Easter season, Christ is saying to us again: "Let not your heart be

troubled." These are not empty words. They are as true and hold the same meaning they did when He spoke them, lo, centuries ago.

If somewhere in these days of anxiety and trouble, fear has been substituted for prayer and faith, causing unnecessary anxiety, sit quietly for a few moments and turn to the blessed promises of God. No method of securing peace on earth and in our hearts could be more sure and more effective.

Peace is promised by God to those who believe and trust. It is promised by our risen Saviour, *One* who never fails. Banks may fail, friends may fail, stocks and bonds may lose their value, but God's Word *never fails!*

At this Easter season, with its promise of life after death, let us rejoice in the blessed promises of our risen Saviour.

At this Easter season, may be rededicate our lives to God, knowing that if we do this we can follow in His footsteps and eliminate all fear and anxiety from our lives.

"Lo, I am with you always." The Divine Presence is closer to us than breathing, and "nearer than hands and feet." With the Psalmist of old we can say, "I will fear no evil."

## Beyond the Shadow

*Outside the bustle of the street,  
Outside the city's din,  
He found a lonely, quiet place  
To take my guilt and sin.  
O Master, give me strength today  
To truly follow Thee;  
Beyond the shadow of the wall  
Is my Gethsemane.*

*I see the upward winding path,  
The frowning Cross of shame.  
I hear the angry, grumbling roar,  
Blaspheming Thy dear name.  
O Master, guide my falt'ring steps,  
Give added strength to me;  
Beyond the shadow of the hill  
Lies mine own Calvary.*

*I sense the presence of thyself,  
The wonder of Thy love;  
For Thou dost sit at God's right hand  
And beckon from above.  
O Master, take me higher still  
And set my spirit free.  
Beyond the shadow of the tomb  
Thou hast a home for me.*

By **MILTON L. CAMPBELL**

# EDITORIALS

By W. T. PURKISER

## **The Geese That Did Not Fly**

Halford Luccock once recalled the whimsical parable of Soren Kierkegaard about the geese that did not fly.

It seems there was a flock of geese that lived together in a barnyard. Once a week they would gather in a corner of the yard and one of the more eloquent among them would mount the fence to speak of the wonders of geese.

The preaching goose told of the exploits of their forefathers who explored the trackless wastes of the sky on powerful wings. He spoke of the goodness of the Creator, who had given geese the wings to fly and the urge to migrate.

The geese who listened would nod their heads in solemn approval. When the preaching goose was done, those who listened would compliment him prettily on his learning and eloquence.

Dr. Luccock observed: "All this they did. But one thing they never did; they did not fly. They went back to their waiting dinner, for the corn was good and the barnyard secure."

At one point, at least, one could enlarge on the parable. Because the geese did not fly, the time soon came when they could not fly. For the same Creator who endowed them with the instinct to migrate and the wings with which to soar also decreed that what is not used is lost, and light ignored soon turns to darkness.

The applications are many. We do not fail because we are not informed aright. It is not that we lack information. Our problem is that we like too well the good corn and security of the barnyard. There are effort and risk in the migration, and we are spiritually fat and lazy.

**YET THE CALL OF NEW HORIZONS** is still with us. If we have not flown as often or as far as we should, at least we have not lost the ability to fly. The world and the Church face days of new challenge. We must not be satisfied too easily with what our forefathers have done.

There is the challenge of new heights of prayer. The power to "mount up with wings as eagles" is given to those who "wait upon the Lord" (Isaiah 40:31). Prayer is the lifeblood of the Church as well as of the individual life.

Prevailing prayer must get out beyond the narrow fences of personal concern. A. W. Tozer wrote: "The problem is *self*. Selfishness is never so exquisitely selfish as when it is on its knees. Self is

the serpent in the garden, the golden wedge in the tent of Achan, and it renders every prayer ineffective until it is identified and repudiated."

Then there is the challenge to personal involvement in the work of spreading the gospel. A love for God which is not accompanied by a concern for souls is bogus and a fraud.

It is the law of the spiritual life that the way to the crown is by way of the cross. There are no shortcuts, no easier paths. When we leave the cross out of our lives and put in the cushion—though the corn may be good and the barnyard safe—we miss our destiny.

**IT IS APATHY AND NOT ATTACK** which threatens the Church. It is the love of ease or preoccupation with lesser ends that keeps our wings folded and our lips sealed.

Thomas à Kempis spoke searching words years ago: "Jesus hath many lovers of His heavenly kingdom, but few bearers of His Cross. He hath many seekers of comfort, but few of tribulation. He findeth many companions of His Table, but few of His fasting.

"All desire to rejoice with Him, few are willing to undergo anything for His sake. Many follow Jesus that they may eat of His loaves, but few that they may drink of the cup of His passion. Many are astonished at His miracles, few follow after the shame of His Cross."

And Dr. George Failing wrote in the *Wesleyan Methodist*, "The Calvary thread is missing from the 'Christian' skein of life. We can see no purpose in suffering or poverty or death. Superficially, we believe that God purposes for each of us only health, wealth, honor, first-class citizenship! But the true measure of life's worth is the ability to worthily suffer and die. Good health and good housing are not salvation; they may be only narcotics that help poor souls to exist before they die."

This is strong meat. But it will put spiritual muscle on us. It will help us to remember that the purpose of wings is not to grow beautiful feathers, but to fly high and far at the call of the Lord.

## **The Stewardship Supplement**

The importance of the 1965 Easter Offering is so great that the General Stewardship Committee has provided a supplement to the *Herald* this week to highlight the need.

The material on the four pages in the center of the paper has been prepared by Secretary Dean Wessels and his staff. It is worth a careful and prayerful reading.

## **Carnality and Humanity**

Holiness people have long and rightly been concerned with the difference between humanity and carnality. Theoretically, it is not hard to distinguish between the two. Practically, one man's "humanity" may be another man's "carnality," and what would be condemned as "carnality" in others may be excused as "humanity" by oneself.

It might not seem to matter much. Indeed it doesn't to those who claim that there is no deliverance from the sinful tendencies of an unsanctified heart until "the hour and article of death."

But those who are convinced that salvation is big enough to meet the whole sin problem here and now, who believe that the blood of Jesus Christ "cleanseth us from all sin," cannot take refuge behind the idea that sinful actions and attitudes are unavoidable.

If the Bible means what it says about a pure heart (Acts 15:8-9; James 4:8), about cleansing from all sin (I John 1:7) and perfecting holiness (II Corinthians 7:1), then there is a difference between human nature and carnal nature.

**OBJECTIONS TO THE POSSIBILITY** of holiness usually fall into one of two classes. Either it is claimed that human nature as such is sinful, or it is said that the source of sin is in the physical body.

Neither of these views will stand the test of scripture. Those who claim that human nature as such is sinful have a twofold problem on their hands. They must either hold that God did not create Adam and Eve as human, or else that He created them as sinful beings. And they must either hold that the sinfulness of human beings is eternal or that the redeemed will be transformed into something other than human when they enter heaven.

Neither alternative is very promising. Adam and Eve were created in the image of God in innocence and primitive holiness, untested but true. They were created as human beings. The very name "Adam" means "man."

And the finally redeemed do not become anything other than human beings in heaven. The Saviour, who took upon Him the nature of man, is still "the man Christ Jesus" (I Timothy 2:5). In the new heavens and the new earth, the dwelling of God shall be with men and they shall be His people (Revelation 21:3).

But what about the view that the seat of sin is the physical body? It is true enough that many of the sins common to human life are those which come from bodily appetites and desires. Yet in

the seventeen works of the flesh listed by Paul in Galatians 5:19-21, the majority have no physical basis whatsoever—as, for example, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, and envyings.

The idea that the body is sinful also runs head on into the doctrine of the Incarnation. Every evidence in Scripture points to the fact that Jesus of Nazareth, the sinless, holy Son of God, had a normal human body. He grew hungry and tired; He slept; He ate, He rejoiced; He suffered; He was subject to every kind of temptation we have, "yet without sin" (Hebrews 4:15).

All of this adds up to one inescapable fact. Sin in human nature is an intrusion. It does not belong in man as he was designed to be. It is no necessary part of anything essential to a full and normal human life.

**BUT WHERE IS THE DIVIDING LINE** between the human and the sinful? How can we tell the difference between those tendencies, inclinations, and desires which are part of our necessary human existence and those which come from and together constitute the nature of inbred sin?

Paul gives us one important clue in his statement about "the mind of the flesh" in Romans 8:6-7: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

In the phrase, "it is not subject to the law of God, neither indeed can be," we have the line of distinction drawn. Whatever is human within us can be and is subject to the law of God. Whatever is carnal is not and cannot be subject to God's law.

In fact, the entire purpose of the moral law is to give guidance and direction to human nature and its varied expressions. Every human instinct, need, and desire has a possible legitimate expression within the guidelines laid down by God's law. Each of the Ten Commandments, for example, places limits on human tendencies which are legitimate and right in their proper place.

On the contrary, no carnal impulse, attitude, or tendency can find an expression in Christian life within the law of God. None is subject to His law. All are outlaw propensities and inevitably lead to sin.

Consider the sorry list: envy, malice, animosity, bitterness, retaliation, selfish temper, pride, covetousness, grudge holding, and lovelessness. How can one be envious or malicious in keeping with the law and nature of Christ? How can one manifest animosity and bitterness in harmony with Christian ideals? Even to ask the question is to see the answer.

**GOD'S PURPOSES** for humanity and carnality in

His redemptive plan are vastly different. All human impulses and tendencies, as Paul said of the physical body, are to be "kept under"—disciplined and controlled. All carnal impulses and tendencies, on the other hand, are to be crucified, put to death, and destroyed as expressions of the unclean nature from which they come.

Destruction for the carnal, discipline for the human is the divine direction for Christian life. "Our old man is crucified with him, that the body of sin might be destroyed" (Romans 6:6). "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13).

Let us never be confused as to the need for both destruction and discipline. Discipline can never tame "our old man." He is an outlaw by nature and in fact, and can never be otherwise. Destruction does not apply to humanity. Holiness does not dehumanize.

But when the carnal has been destroyed, the human still needs to be disciplined. The immaturity and failure of some of the sanctified arise from blindness at this point. Although a dweller in Canaan for many years, Joshua was still told "there remaineth yet very much land to be possessed." It is to the cleansing from carnality and the conquest of the heights that we are called.

## THE CHURCH AT WORK

### THE N.Y.P.S.

PAUL SKILES, *Secretary*

#### New England District

The Young Adult Retreat of the New England District was held January 15-17 at Pembroke, New Hampshire, with Rev. Ross R. Cribbis as retreat director. Fifty-two young adults attended.

Mr. Paul E. Wells, business manager at Eastern Nazarene College and former General N.Y.P.S. Council member, was the speaker.

There was an excellent spiritual atmosphere as many expressed their gratitude for the help received.

A snowstorm, upon arrival, made winter sports such as skiing, skating, and sledding available.

Reports from local pastors indicate the spirit of revival and victory is being spread to the local congregations as those who attended the retreat gave enthusiastic reports on their return home. Victories at the altar on the Sunday night of return were the results of the

glowing and zealous testimonies of the retreaters.—ROSS R. CRIBBIS, *Reporter*.

#### Reading, Michigan

The Reading N.Y.P.S. sponsored a revival January 28-31. Miss Twyla Pittinger of Shelby, Ohio, was used of the Lord as she brought inspired messages from God's Word.

Twenty-four received help in the Sunday morning service, with a total of fifty-four seeking the Lord during the meeting. God's presence was in every service.—ALICIA LASER, *N.Y.P.S. President*.

#### Hawaii District

On February 13, 1965, Dr. Mendell Taylor, dean of the Nazarene Theological Seminary, opened the convention by challenging the young people to take up their cross and follow Christ.

The convention was officially opened by the district N.Y.P.S. president, Rev. Glen Van Dyne. The local N.Y.P.S. presidents and the top ten Bible quizzers were then introduced to the convention.

During the special order of the day, District Superintendent W. Lee Gann presiding, Rev. Van Dyne gave his report. He told of work going on for the Lord through the young people on the Hawaii District. Activities included zone rallies, banquets, socials, junior activities, outer island activities, two camps, and Bible quizzes. The Bible quizzes set the stage for a Spirit-filled Youth Camp and each society has been blessed by going "Into the World." Since Rev. Van Dyne is leaving for a new pastorate, he resigned as N.Y.P.S. president. He will be missed by everyone on the district.

The new District N.Y.P.S. Council was elected with Rev. Solomon Kekoa as president. We are looking forward to another wonderful year in the Lord under Mr. Kekoa's guidance.

Perhaps the highlight of the whole

year was the District Bible "Quizoffs." The top scorer was a girl who had to overcome the language barrier to learn the Word of God. Miss Ituanu Mamea, a Samoan girl, inspired many of us by her diligence in studying the Bible. Many of us feel that we should use her example and go deeper into the Scriptures.

We have had a wonderful year serving God in Hawaii. We also look forward during the next year to being in the center of His will. Pray that the Hawaii N.Y.P.S. will grow for God's glory.—ARLENE K. LUI, *Reporter*.

### NOTICE

**TO MINISTERS covered under the PLAN ONE group life insurance program of the general church:**

**Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1965, if your "plan one" insurance coverage is to be continued for another year. If your questionnaire has not reached you, please notify the Board of Pensions at once.**

**DEAN WESSELS**  
*Executive Secretary*  
6401 The Paseo  
Kansas City, Missouri 64131

### DISTRICT ACTIVITIES

#### Eastern Nazarene College

The tenth annual missionary convention, held at E.N.C., Wollaston, Massachusetts, February 10 through 14, was marked by great outpourings of God's blessing on the missionaries involved, the students, and people of the local church. Over two hundred young people came forward indicating their willingness to serve God in any capacity.

### FOR WORLD EVANGELISM...



Dr. Everett S. Phillips, executive secretary of the Department of World Missions, was tremendously impressed with the "spirit of these young people with trained minds who are keeping uppermost in their thinking the spiritual values of life."

Rev. Clyde Gollher, missionary to Peru, expressed his gratification at being able to carry on this kind of program in the college situation. Dr. Kenneth Stark, missionary-surgeon from Africa, and Rev. Wendell Woods, missionary from Japan, both remarked upon the great upsurge of spiritual blessing that had come upon their own lives during the convention.

The services, Wednesday over Sunday, were conducted by the College Missionary Fellowship under the leadership of David Bowen, president. In addition to speaking in the public services, the missionaries visited classrooms and carried on informal contacts with students, faculty members, and people from the church community.

For their annual missionary project, the student group adopted the suggestion of the Department of World Missions that they raise \$2,500 toward the completion of the Church of the Nazarene in Masaya, Nicaragua. In the Friday morning chapel service \$1,800 of this amount was pledged; additional pledges were to be taken on Sunday evening.—*E.N.C. News Service.*

## Illinois District Preachers' Convention

"Entrusted with the Gospel" was the theme of the Illinois District preachers' convention held at the University Center on the Southern Illinois University Campus, March 1 to 3. Dr. Hugh C. Benner, general superintendent, spoke effectively and pointedly throughout the convention. Enthusiasm and a spirit of unity characterize the Illinois District under the alert leadership of Dr. L. S. Oliver, superintendent.—*C. NEIL STRAIT, Reporter.*

## Southwest Indiana District Preachers' Meeting

Another Southwest Indiana District preachers' meeting is history, but the glow and challenge linger on. The convention services, February 15 to 17, were held in Terre Haute First Church, with Pastors Clyde Montgomery, R. A. Ketterman, Waunmitta Adams, and Ralph Wright and their people as gracious hosts.

Dr. Leo C. Davis, district superintendent, and his collaborators are to be highly commended for the arrangement of the program. Dr. and Mrs. Davis are greatly appreciated by ministers and laymen alike.

The messages of Dr. G. B. Williamson, general superintendent, were outstanding and soul-stirring. The first visit here of Dr. Richard S. Taylor, of our Nazarene Theological Seminary, will be long remembered. The anointing of the Spirit was upon both of these men as they ministered to us.

Rev. Dean Wessels, secretary of the Board of Pensions, of Kansas City, spoke concerning this important interest, and Rev. Don Gibson presented the work

and future plans of Olivet Nazarene College.

The work of the various departments was presented by the able district leaders in these fields. We were happy for the presence of a number of ministers from neighboring districts.

We believe in and give wholehearted support to the entire program of our church.—*RALPH A. CARTER, Reporter.*

## Hawaii District Assembly

Superintendent W. Lee Gann opened the thirteenth annual assembly of the Hawaii District on February 10, at First Church in Honolulu. Pastors and delegates from the four major islands in Hawaii were present.

Dr. Hugh C. Benner, presiding general superintendent, won the hearts of the people by his warmhearted manner in conducting the business, and his rich, challenging messages from God's Word. Hawaii Nazarenes sent a love offering to Mrs. Benner, who was unable to accompany him on the trip.

Rev. W. Lee Gann, serving his first year as district superintendent, received a unanimous recall vote on both the one- and the three-year call, and was given a generous love offering of appreciation. Mrs. Gann was elected president of the district N.W.M.S.

In his annual report, covering seven months of the assembly year, Brother Gann reported a district church membership of 543, an increase of 15; a Sunday school enrollment of 1,235, an increase of 194; and \$100,577 raised for all purposes, which was an increase of \$29,000. He also reported new Sunday school rooms built at the Hilo church, a new church sanctuary under construction by Honolulu First Church, and a new educational unit scheduled to begin at Kailua.

It was a privilege to have Dr. Mendell Taylor represent the Nazarene Publishing House, and to speak in both the missionary and N.Y.P.S. conventions. Rev. Solomon W. I. Kekoa was elected the new district N.Y.P.S. president, and Rev. Clair H. Fisher was reelected as Church Schools chairman.—*CLAIR H. FISHER, Reporter.*

## THE LOCAL CHURCHES

GAINESVILLE, FLORIDA—UNIVERSITY Avenue Church recently closed one of the best revivals of its history with Evangelist Charles R. Millhuff. Seventeen people found spiritual victory at the altar of prayer. A special victory for one of our fine Nazarene ladies was the conversion of her husband, for whom she had prayed for nearly twenty years. Three other people found the Lord in salvation for the first time. We appreciated the dynamic, evangelistic preaching of Brother Millhuff, and give God praise for His blessings.—*EARL ROWAN, Pastor.*

Evangelist B. K. Beaty writes: "Last August because of a serious illness, doctors thought I would be out of the field for some time, so I cancelled a good, two-year slate. In answer to prayers of many friends, God has undertaken, and a recent checkup shows I am now O.K. in every way. I am now ready to slate

## FOR MINISTERS ONLY

Time Extended  
Until April 15, 1965  
By Enactment of  
Public Law 88-650

Ministers who have passed other deadlines have one more opportunity to sign Waiver Form 2031 and join Social Security. The new deadline is April 15, 1965.

Filing of Form 2031 is necessary. This form is obtained from the local District Director of Internal Revenue. Besides signing the waiver, Social Security taxes on ministerial earnings for 1962 through 1964 must be paid. Earnings over \$4,800 a year are excluded. For details concerning time extension and benefits contact your District Director of Internal Revenue or write:

Dean Wessels  
BOARD OF PENSIONS  
6401 The Paseo  
Kansas City, Missouri 64131

meetings again and shall be glad to hear from our pastors. I am a member of the Illinois District. Write me, 705 N. Cheney, Taylorville, Illinois."

MARSHALL, ILLINOIS—Our recent revival was said to be one of the best in the history of this church. God wonderfully blessed the preaching of Evangelist John Harrold and the singing of James and Ruth Yates. Sixty-three seekers bowed at the altar seeking the Lord for pardon and/or heart purity. New people attended every service, and seekers responded each time an invitation was given. Brother Harrold was given a call to return.—*R. W. HALE, Pastor.*

Evangelist Sylvia M. Pipkin writes: "I am returning to evangelism after serving as pastor of our church in Warsaw, Ohio. My experience here helps me to realize some of the difficulties encountered by the smaller churches, and I shall be glad to help some of our new and/or smaller churches needing an evangelist. I have open dates and shall be glad to go as the Lord may lead. I have served as youth evangelist in camps and meetings. Write me, Box 322, Killbuck, Ohio."

Evangelist George Brannon writes: "Due to a change of pastors I have a choice date open for the fall—October 20 to 31. I would prefer to slate it in Indiana or nearby, as I will be in that area at that time. Write me at my home address, 4105 N. Wheeler, Bethany, Oklahoma."

Miss Louise Jane Pinnell of Vancouver, Washington, died March 10. She was a retired Nazarene elder, a member of the Northwest District.

**BELLE GLADE, FLORIDA**—January 31 marked the close of one of the best revivals in the history of this church. Eight of the thirty-six seekers joined the church on the closing night of the meeting. Rev. and Mrs. Charles Powell were the special workers—preaching, singing, and serving as musician. The work of the church is going forward wonderfully.—ORA R. SMITH, *Pastor*.

Rev. E. L. Bryant writes: "After several years of pastoral work in Indianapolis, Indiana, six years with our Ritter Avenue Church, Wife and I feel led of the Lord to enter the field of evangelism, full time, at assembly time in August. We are making up our slate for 1965 and '66, and will be glad to go as the Lord may lead, to churches and camps. We travel with travel-trailer. Write us, 9530 Pendleton Pike, Indianapolis, Indiana 46236."

Rev. E. H. Timmer of the Indian Mission, Tucson, Arizona, writes: "One of the highlights of our winter was a revival with Evangelist Thomas Hayes. One of his strong points is prayer and fasting, and our Indian people cooperated gladly. As a result, souls found God in saving and sanctifying power. We thank God for the ministry of Brother Hayes with us."

## THE BIBLE LESSON

By BRIAN L. FARMER

Topic for April 11:

### The Meaning of the Cross

SCRIPTURE: Matthew 27:27-66 (Printed: Matthew 27:33-50)

GOLDEN TEXT: *God commendeth his love toward us, in that, while we were yet sinners, Christ died for us* (Romans 5:8).

The many theories of the atonement make interesting though exacting reading.

The fact is that no theory can be inclusive enough to say all there is to say about what God was doing in Christ when He reconciled the world unto himself on Mount Calvary. As the children's hymn says:

*I sometimes think about the Cross,  
And shut my eyes and try to see  
The cruel nails and crown of thorns,  
And Jesus crucified for me.*

## FOR WORLD EVANGELISM...



## "SHOWERS of BLESSING" Program Schedule

April 11—"If Christ Came Today"  
(Palm Sunday), by Russell V. DeLong

April 18—"What Does Easter Really Mean?" by Russell V. DeLong

April 25—"Does the World Need Religion?" by Russell V. DeLong

*But even could I see Him die,  
I could but see a little part  
Of that great love which like a fire  
Is always burning in His heart.*

Whichever way we look at it, we know that God's love is confronted with our sin. The horrid spectacle of crucifixion, the cruel impaling of the living flesh of Jesus upon a Roman cross, came about because of our sin. The few human beings directly responsible for the Crucifixion were but unfortunate representatives of an iniquitous human race. We (each one of us) too were there when they crucified our Lord. The self-righteous were there, and the impure, and the murderers, and the thieves; there were representatives of all the sinners under heaven. There was a sin in every nail, in every blow of the hammer!

But in a paradoxical way, there never was a better day for humanity. This day showed to us all the worst our sin would do, and the best God's love would do; it left us in no doubt about the inhuman blackness of human sin, and the white heat of God's divine love. The gospel, of which the crucifixion of Jesus is the core, "is the power of God unto salvation to every one that believeth" (Romans 1:16). Since it reveals the wealth of God's love, it is the greatest imaginable incentive to men and women to be cleansed by the shed Blood and to get up from their sin.

If today a reader is conscious of his sin, let him look to the Cross; let him steel himself to gaze upon this spectacle of infinite love until his eyes become a well of tears. He will arise a new man. 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.

## Deaths

REV. CHARLES W. DAVIS

Charles W. Davis was born July 18, 1888, in Harrison County, Indiana, near the town of Ramsey, and died February 6, 1965, in Colorado Springs, Colorado. He was converted at the age of eighteen, and sanctified at nineteen. He attended Bethany Nazarene College and also taught there for some time. He was ordained by Dr. H. F. Reynolds. He served as district superintendent in Colorado for twenty-one years, four years in New Mexico, and several years in evangelistic work—a total of fifty-two years. During these years he organized sixty churches. God honored the labors of C. W. Davis and his wife (Florence) with many souls saved and sanctified. He was a great preacher on holiness. They had one child, little A. J., who died as an infant. He is survived by his wife, Florence; and a sister, Mrs. Pearl Elliott, of Milltown, Indiana. Dr. A. S. London writes of him: "We had known C. W. Davis for more than a half-century. He was in our home many times. A high-type young man, he was sincere, honest, and devout all through the years. He lived well, preached good, and practiced in his daily life the gospel he so beautifully preached. He was a humble man and had the characteristics of Christ."

Memorial service was held at First Church in Colorado Springs with Dr. G. B. Williamson bringing the message. Others assisting in the service were Rev. E. L. Cornelison, Rev. W. N. Vanderpool,

Dr. G. Frederick Owen, and Rev. W. R. Donaldson. Another memorial service was held at Duncan, Oklahoma, with Rev. Marvin E. Powers bringing the message, and Rev. W. T. Johnson assisting in the service. Interment was in the Duncan cemetery.

REV. VERA CLAY

Rev. Mrs. Vera Clay, faithful minister for many years in New England, died November 4, 1964, after a lingering illness. A native of Vermont, she married Rev. John Weightman, who preceded her in death in 1946. She was ordained to the Nazarene ministry in 1937, and following the death of Mr. Weightman pastored churches in New England. In 1954 she was married to Rev. Warren W. Clay of Indian Lake, Michigan, and served with him in pastorates in Michigan and Vermont. Mr. Clay died in 1958. She is survived by a daughter, Mrs. Violet Chatfield, of Middlebury, Vermont; a step-daughter of Arizona; and two sisters. Her influence for holiness and holy living will linger for many years with those who knew her. Funeral services were conducted in Burlington, Vermont, by Rev. T. G. Jones, assisted by Rev. Ray Blachly.

REV. FLOYD HAGLEY

Rev. Floyd Hagley, age fifty-five, died February 8, 1965, in a hospital at Jacksonville, Illinois, after an illness of several months. Death was attributed to a heart attack brought on by bronchial pneumonia. He was born June 27, 1909, in Hedrick, Indiana. At the time of his death he was pastor of the Church of the Nazarene in Jacksonville. He was married to Evelyn Harrington, who preceded him in death. In 1960 he was married to Audrey Wynn, who survives. He is also survived by a daughter, Mrs. Jody Young; his mother, Mrs. Bertha Hagley; and a brother, Hancel. He had been in the ministry for twenty-eight years, serving churches at Lyons, Illinois; State Line, Indiana; Kankakee First, Roseland of Chicago, Ridge Farm, Virden, and Villa Grove, Illinois. He was also instrumental in organizing a number of mission churches in the locality of his pastorates. Funeral service was held in Danville, with Rev. J. T. Meyers officiating, assisted by other ministers. Interment was at the Villa Grove cemetery, with special graveside rites there for his many friends in that community. The people of the Jacksonville church will miss a good pastor and a good friend.

## Announcements

RECOMMENDATION

—Rev. C. B. Clendenen, Sr., for the past twelve years pastor of First Church, Newark, Ohio, is entering the field of evangelism September 1. He has been a successful pastor for many years. I recommend him to the consideration of pastors and church boards for evangelistic work. Address him (after May 1), 272 Jack Oak Point Road, St. Marys, Ohio.—Harvey S. Galloway, Superintendent of Central Ohio District.

MARRIAGES

—Kathy Taylor and D. Louis Beard, at St. Joseph, Missouri, on December 26, 1964.

BORN

—to Mack and Ronnie Jo Dewater of San Jose, California, a son, Daniel Ray, on February 12.

—to Thurman and Zella Knoll of Kaufman, Texas, a daughter, Lorl Nell, on February 12.

—to Rev. and Mrs. Loyd Jenkins of Wickes, Arkansas, a daughter, Loretta Lyn, on February 2.

—to Milton and Gloria (Sprinkle) Carroll of Creve Coeur, Illinois, a son, Todd Allen, on January 27.

—to Airman and Mrs. John Bender of Colton, California, a son, Byron Glenn, on March 8.

—to Robert and Dixie Lee Range of Woodward, Oklahoma, a daughter, Roberta Lee, on March 6.

—to Kenneth J. and Wilma (Stockton) Potter of Upland, California, a son, Joe Donovan, on March 4.

—to Eldon and Joan (Agren) Cowley of Eugene, Oregon, a daughter, Janet Leanne, on February 27.

—to Branson and Joan Roberts of Nazareth, Pennsylvania, a son, Branson Charles, Jr., on February 25.

—to Joel and Lorna Hamilton of Bethany, Oklahoma, a daughter, Susan Renee, on January 31.

—to Rev. Eugene E. and Mrs. (Norma) Vickery of Anderson, Indiana, a daughter, Phyllis Ann, on January 5.

SPECIAL PRAYER IS REQUESTED

by a Christian lady in Michigan that the Lord will open the door for her to be in full-time Christian work, and undertake for her along financial lines;

by a Nazarene lady in Indiana for two families in Tennessee to find and attend faithfully a Church of the Nazarene—that God may undertake for a situation causing trouble in a nursing home—that



she may have steady work—for a special unspoken request;  
 for Rev. Mrs. D. C. Stout of Portland, Oregon, who recently suffered a broken hip;  
 by a Christian brother in Washington state that God may undertake for some very special needs;  
 by some friends in Venezuela who have been listening to the Spanish Nazarene broadcasts—for unsaved sons and daughters, special needs spiritually, and revival!

**Directories**  
**GENERAL SUPERINTENDENTS**  
 Office: 6401 The Paseo  
 Kansas City, Missouri 64131

**HARDY C. POWERS**  
 District Assembly Schedule

Washington Pacific	May 19 and 20
Canada Pacific	May 27 and 28
Alaska	June 3 and 4
South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

**G. B. WILLIAMSON:**  
 District Assembly Schedule

Mississippi	May 5 and 6
San Antonio	May 12 and 13
Central California	May 19 and 20
Southern California	May 26 and 27
Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

**SAMUEL YOUNG:**  
 District Assembly Schedule

Arizona	May 20 and 21
New Mexico	May 26 and 27
Canada West	June 10 and 11
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

**HUGH C. BENNER:**  
 District Assembly Schedule

Northwest	May 5 and 6
Idaho-Oregon	May 13 and 14
Sacramento	May 19 and 20
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

**V. H. LEWIS:**  
 District Assembly Schedule

Washington	May 5 and 6
Philadelphia	May 12 and 13
Northern California	May 19 and 20
Los Angeles	May 26 and 27
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 22 and 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

**GEORGE COULTER:**  
 District Assembly Schedule

Abilene	May 12 and 13
Alabama	May 19 and 20
Florida	May 24 and 25
British Isles North	May 31 and June 1
British Isles South	June 7 and 8
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Gulf Central	July 22 and 23
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

the **A**nswer corner

**W. T. PURKISER, Editor**

**Luke 1:15 says that John "shall be filled with the Holy Ghost, even from his mother's womb." We know that Adam and Eve were created without sin, and that Jesus was born without sin. Does this verse mean that John the Baptist was also born without sin?**

Most commentators take this to be a reference to John's prophetic office more than to his personal spiritual life. Adam Clarke explains the verse as meaning "Divinely designated to this particular office, and qualified for it from the instant of his birth."

Charles L. Childers says: "In this particular John is to be more like an Old Testament prophet than a New Testament minister. Being filled with the Holy Spirit from birth is different from the individual choice which is involved

in personal sanctification. Here it includes the setting apart to, and the fitting for, the prophetic office" (*Beacon Bible Commentary*, VI, 430).

I concur, and believe that this is borne out by Jesus' words, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11:11).

**What is the meaning of Isaiah 45:7, "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things"?**

The evil spoken of here is not moral evil or sin, which is the creation of finite wills in rebellion against the Lord. The word means "woe, affliction, adversity, misery, sorrow, trouble." It is as broad as our English word "bad," which may mean a bad fall as well as a bad deed.

In this case the meaning is clear from the context. The "evil" or woe is war, brought as a divine judgment against a wicked nation. God is in no sense the Author of moral evil. He does create judgments which come as the temporal punishment for moral evil.

**How do we explain how sin remains a part of our nature after we are regenerated?**

The Bible makes it clear that the nature of sin is twofold: it consists of sins, those acts or omissions which are in known violation of the will of God; and it also is described as "the sin," a principle or nature which is a twist or warp in man's being, a tendency to put self before God, a "carnal mind."

Regeneration results in the forgiveness of sins and the implanting of a

new spiritual life within the soul. It imparts grace to live a life free from sinning (I John 3:8-9).

There is, however, still the problem of the carnal mind (I Corinthians 3:1-3; Galatians 5:17), which remains until cleansing and crucifixion by the sanctifying power of the Holy Spirit (II Corinthians 7:1; Galatians 5:24).

**Is it proper to tell the earnest seeker after holiness that the altar sanctifies the gift, and if he puts his all on the altar, the work is done? Are Matthew 23:19 and Hebrews 13:12 a strong enough basis for this type of instruction?**

I believe it is proper so to deal with an earnest seeker after holiness, provided he understands that "the altar" is Christ, the same yesterday, today, and forever (Hebrews 13:8, 10). The Spirit has used this combination of verses from His Word in a multitude of cases to encourage the faith that actually brings the victory.

However, if it doesn't generate faith, I would turn to other faith-building passages from the Word. After all, faith does not come from human logic but "by hearing, and hearing by the word of God" (Romans 10:17). I would never want to push a person to confess a faith which he does not possess.

For that reason, in dealing with the earnest seeker, it is always better to ask,

"Now, can you believe that?" and, "Do you believe that?" rather than to "back him into a corner" and get him to say with his lips what he does not actually grasp with his heart.

And let's not be afraid to leave an honest seeker in the hands of God. If he is honest, the Lord will see him through. If he isn't honest, he won't get much help anyway. I do not mean we should not pray and counsel for immediate faith and immediate victory, but if the rest of faith does not come at once, let the seeker tarry until it does.

Good faith-building verses for seekers for full salvation include Luke 11:9-13; I Thessalonians 4:3 coupled with I John 5:14-15; I Thessalonians 4:7-8, coupled with 5:23-24; and I John 1:7.

## LATE NEWS

### Radio News Flash!!

"LA HORA NAZARENA," the international Spanish language broadcast of the Church of the Nazarene, began on the XEX radio network out of Mexico City, Mexico, on April 3, 1965, and will be aired at 9:30 a.m., every Saturday.

XEX is a powerful 500,000-watt station in Mexico City with relay stations in Leon, Veracruz, Guadalajara, San Luis Potosi, Saltillo, Torreon, Monterrey as well as a shortwave broadcast on the 49-meter band, and FM transmissions on 101.7 megacycles in Mexico City—a total of ten stations.

This is a tremendous forward step for the Church of the Nazarene in Mexico. Program Director S. N. Whitanack requests earnest prayer that God may use these programs to His glory and the salvation of many souls.

### Four Visit from Wesleyan Press

Wesleyan Methodist General Superintendent V. A. Mitchell and Rev. E. L. Kierstead, manager of the Wesleyan Methodist Publishing Association, along with two staff members, recently visited the Nazarene Publishing House to discuss common publishing problems. While here they also toured the International Center. Also in the group were Paul McGraw and Robert Appleman, both of the Wesley Press.

### Home-Going of John N. Nielson

Rev. John N. Nielson, pastor and former district superintendent on two districts, a pioneer in the church in the East, died in his sleep Sunday night, March 14.

Mr. Nielson pastored the Collingdale Church of the Nazarene, near Philadelphia, for seventeen years. He served as superintendent of the Washington-Philadelphia District from 1919 to 1924, and as leader of the New England District from 1940 to 1945.

He is survived by three sons, all Nazarene pastors, and two daughters: John B. Nielson, Lowell, Massachusetts; Robert Nielson, Dallas, Texas; Joseph F. Nielson, Mason, Michigan; Mrs. Leslie MacKay, Ferndale, Michigan; and Mrs. Alvin Kaufman, Quincy, Massachusetts. Mrs. MacKay is the wife of a Nazarene pastor, and Mrs. Kaufman's husband is a member of the faculty at Eastern Nazarene College.—N.I.S.

### A Ministerial Record

On April 27, Rev. and Mrs. C. F. Hunt will celebrate their sixtieth wedding anniversary at their home in Sligo, Pennsylvania. The Hunts had four children, two of whom are deceased. Their daughter is Mrs. William Rockenbauch, and their son is Carl C. Hunt, now of

Elizabeth, Pennsylvania.

Mr. Hunt retired from the active ministry in 1960 after completing forty-three years of service on just one district. The Hunts joined Pittsburgh First Church in 1915, and Mr. Hunt preached on the Pittsburgh District from 1917 to 1960.



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Religious World

### Says "Bus Aid" Unconstitutional

HARRISBURG, PA. (EP)—Bus transportation for school children is a "direct part" of the educational system and if parochial students are transported at public expense a constitutional violation would occur, Rev. George Evans, legislative committee chairman of the "Friends of Public Schools," said here.

Legislation authorizing public funds for transportation of parochial pupils on established public school bus routes is pending in the State Legislature.

The Protestant clergyman said: "I do not adhere to the approach that this is a health and safety measure. I think that bus transportation is, pure and simple, a function to get the child from his home to the school. It is a direct part of the education system. Whether it is public or private, the school does not exist without transportation . . ."

Use of public funds to transport parochial pupils would "be a blow to the public schools," Mr. Evans charged, adding that if a parent "decides of his own free will to reject public education he rejects the services of public education."

### Sunday Sales Ban Proposed in Iowa

DES MOINES (EP)—A bill which would prohibit most Sunday sales by supermarkets and other large stores has been filed in the Iowa Senate.

The measure would ban Sunday sales of a long list of goods, including appliances, groceries, clothing, dry goods, furniture, and other household and building materials.

It would allow sales of drugs and medicines, gasoline and other automotive supplies at service stations, and sporting and recreational goods.

Small retail stores—the so-called "Mom and Pop" stores, with less than 2,400 square feet of sales area and with no more than four employees, including the proprietor—would be exempt.

### 114 Christian Missions Now Serve in India

NEW DELHI (EP)—There are 114 recognized Christian missions in India today, J. L. Hathi, the country's minister for home affairs, told Rajya Sabha, the upper chamber of the national parliament, here.

He said that the number of foreign missionaries registered with the government, excepting those from countries of the British Commonwealth, was 4,320 in January, 1964. He added that the missions received, presumably from abroad, a total of \$23,000,000 in 1963 and \$19,000,000 in the nine months ending September, 1964.

### Kansas Bill Would Permit Parochial Bus Service

TOPEKA, KANS. (EP)—A bill that would authorize bus transportation for private and parochial school pupils was introduced before the Kansas Senate.

It would amend the current state law on public school transportation to include high school students and private and parochial school pupils.

Under its provisions the "pickup" of private and parochial riders would be made along existing routes serving public schools.

### Political Instability of Congo Factor in Mission Planning

LEOPOLDVILLE, CONGO (EP)—Continuing political instability in large portions of the Congo may call for major changes in mission strategy in that country, a Presbyterian in the U.S. (Southern) missionary here suggests.

Concentration of work in urban areas, closer Catholic-Protestant cooperation, increased emphasis on training Congolese medical personnel, and the recruiting of more Negro missionaries for the Congo, "who, by their very presence can witness to the universality of the Gospel," were suggested by Dr. John R. Crawford, professor of Bible and theology at the new Protestant University here.

### Sees United Australian Church by 1970

SYDNEY (EP)—Rev. John Garrett, warden of Camden Congregational Theological College, told the annual meeting of the Australian Council of Churches here that "shortly before or after 1970, I believe the United Church of Australia will come into being.

"I believe the Congregationalists, Methodists, and Presbyterians in this country are going to accept the draft basis for church union as it will be when revised," he said.

### Hawaii Crusade Draws over 65,000 People

HONOLULU, HAWAII (EP)—More than 65,000 people turned out to hear Evangelist Billy Graham in an eight-day Crusade here, where less than 10 percent of the population profess Christianity. Inquirers who came forward to be counseled totalled 2,907.

The Crusade was held February 14-21 in Honolulu's International Center arena. Rev. Walter Smyth, director of Crusades for the Billy Graham Evangelistic Association, said the percentage of ministerial involvement was the greatest witnessed in any Crusade.



# A Story-Note from.....



Hi,



was a mean boy. hit others with . took Sammy's and . called a "Sissy."

One day when was running home from he fell on a big . He tore his and cut his and . No one stopped to help him!

Then came by. He saw . ran home. He got a and . picked up and helped him into the and took him .

Should help the boy who had been so mean to him? Read the Bible story in Luke 10:30-37.

Love, *Gloria*

"Thou shalt love thy neighbour as thyself."  
Matthew 22:39





**Joy** in the  
**shadows . . .**

**. . . thanks to your  
EASTER OFFERING**

for world evangelism . . . Church of the Nazarene

