

AUGUST 18, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



**The Soul
Winner's Prayer**
See Page 6

Pioneer Mother
Kansas City, Missouri
Kansas City District
Church of the Nazarene

The Greatest of These Is LOVE

PAUL'S LETTER to the Corinthian church was desperately urgent and definitely practical.

In this young church he found many conditions inconsistent with true religion. With utmost frankness he deals with their divisions, their factions, their immorality, their carnality, and their pride.

So the thirteenth chapter of First Corinthians, often called Paul's "Hymn of Love," was not an impractical, poetic expression of nebulous ideas clothed in pious phrases. It was an exceedingly practical statement of pure and undefiled religion for a young church facing desperate problems in a wicked and sensual city.



*General
Superintendent
Coulter*

Paul drew some very fine distinctions as he portrayed this "way of love." He listed some of the popular but unsatisfactory substitutes for vital religion. Dr. James S. Stewart labels these as follows:

Religion as Ecstatic Emotionalism—

"Though I speak with the tongues of men and of angels" (v. 1).

Religion as Intellectualism, Speculation—"Though I have the gift of prophecy, and understand all mysteries, and all knowledge" (v. 2).

Religion as Working Energy—"Though I have all faith, so that I could remove mountains" (v. 2).

Religion as Humanitarianism—"Though I bestow all my goods to feed the poor" (v. 3).

Religion as Asceticism—"Though I give my body to be burned" (v. 3).

Every failing and inconsistency in the Corinthian church for which Paul rebuked them was because of their lack of love.

Words can never define love. Yet love is a vital, living thing which can be demonstrated in the attitudes and actions of God's people. Notice the practical terms in which Paul describes this "greatest gift of all."

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient" (I Corinthians 13: 4-7, Moffatt).

The desperate need of Paul's day, and of ours, is divine love. Here is true Christianity in action!



IT TOOK A MIRACLE!

By ROGER M. WILLIAMS, Pastor, Peoria, Arizona

CHRISTIANITY IS UNIQUE among all the religions of the world because it is based upon the miraculous. It is a religion of miracles. Three miracles in particular are basic to our salvation.

One of the greatest miracles of Christianity is the *Incarnation*—God taking on himself the form of man, clothing himself in sinful flesh. The Creator came down to the level of the created. The Infinite lowered himself to the finite.

Another of the miracles of Christianity is the *atonement*—the sinless Son of God taking upon himself all the sins of all the ages of all mankind. The eternal Christ yielding up—yes, laying down—His life that we, worthless, sinful, time-bound creatures, might taste immortality.

The third miracle, sequel to Bethlehem and Calvary, is *Pentecost*. For those who have received His Son it is *another* incarnation. "The promise of the Father" is to place His Holy Spirit within the heart of the consecrated believer. Once again, as in the time of creation, God deigns to dwell within the heart of man.

It happened first on the Day of Pentecost when "suddenly . . . they were all filled with the Holy Ghost." After this "divine invasion" they went forth to "turn the world upside down." Nineteen hundred years have passed—the rushing mighty wind is no longer heard—the fiery tongues no longer flicker over the heads of His disciples—but the miracle of the indwelling Spirit is still being experienced in the lives of consecrated men and women.

The sacred writer explains to us on one occasion that Jesus "spoke of the temple of his body." He promised His followers that the Spirit would not only be *with* them but *in* them (John 14:17). Paul later asked the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16)

The miracle of Pentecost is that every Christian is a dwelling place of God. In Old Testament times God dwelt in a Temple made with hands. Now He dwells in temples made with divine hands, in men and women. This is no metaphor. The outward Temple was the metaphor. The Temple of the Old Testament was symbolical of the life made possible through Christ. It was only a shadow and type of the Spirit-filled life.

Man was created to hold and be filled with the

Spirit of God. Without the Spirit of God man is a "spiritual zombie." The purpose of the plan of redemption was that man might once again possess God. This is the experience to which Paul was testifying when he said, "I live; yet not I, but Christ liveth in me" (Galatians 2:20). He spoke to others about "Christ in you, the hope of glory" (Colossians 1:27). Only when man has been filled with the Spirit of God is life complete.

The divine invasion of a personal Pentecost also means that we are to be "manifesters of God." The Old Testament Temple was where God revealed himself to the people. If we are temples of God, then He should reveal or manifest himself through us.

Jesus told His disciples, "We [the Father and I] will come . . . and make our abode with him" (John 14:23). For this reason Paul spoke of the Christians as living epistles, "known and read of all men."

God dwells *in* us that *out* of our lives He may be revealed. Men will believe in a *God of love* when they see the *love of God* in our lives. It's not sound theology or eloquent sermons that draw men and women to God. It's the lives of men and women filled with His Spirit and manifesting His glory. When the world sees the likeness of Christ in our lives, then it will believe that God dwells in us.

Pentecost also means that as a temple of God the Christian's life should be a place of sacrifice. There should be an altar in our spiritual architecture, and on it should be a "living sacrifice"—our "selves."

There are two kinds of sacrifice in the Old Testament: (1) the sacrifice of atonement; (2) the sacrifice of acknowledgment. The former was fulfilled in the Lamb of Calvary, and is to be offered no more. The latter is to be perpetual in the Church.

Paul says that God calls us now to give our bodies a "living sacrifice." He doesn't want oxen, sheep, or doves. Calvary did away with the need for them. The sacrifice required now is not *blood*, but *service*; not *death*, but *life*. The Jews' offerings were consumed with fire on the altar. Our "living sacrifice" is to be consumed in a life of self-denial and devotion to God. Whether we eat or drink, or whatever we do, we are to do all to the glory of God.

This truth was typified in the ceremony of consecration of Aaron and his sons to the priest's office. The blood of a ram was sprinkled on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot. Matthew Henry explains: "The boundaries of the man were thus claimed for God." The ear was marked first as if to show that before using hand or foot we must listen for the divine voice, and use them only as God commands.

It's a solemn day in our lives when we recognize to the full the claims of God, and bring to Him not only our souls for salvation but our bodies for sanctification and service. Some of those standing by said of Jesus as He hung on the Cross, "He saved others; himself he cannot save." It was a truth unconsciously uttered. Nor can we save our lives except by sacrificing them unto God.

Jesus said, "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). On the gravestone of Adam Clarke is a burning candle with the inscription, "I give light by being myself consumed." We give light by giving up our lives to Him as a living sacrifice, to be consumed in doing His will and His alone. This kind of life has its beginnings in a *personal Pentecost*.

"How is it that thou wilt manifest thyself?"—We will come . . . and make our abode with him."—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

RETIREMENT AS A NEW BEGINNING



By **ROSS R. CRIBBIS**

Pastor, First Church, Providence, Rhode Island

SHE WAS MENTALLY ALERT, deeply concerned about the spiritual life of the church, and an all-around, excellent board member. Just one problem was hers: she was getting older and her energies were limited. Retirement was approaching, but she still had this one year to complete.

Board meetings that extended beyond ten o'clock followed by refreshments and fellowship for those upon whom she depended for transportation, made it necessary for our friend to resign her position on the church board. She would have to conserve her energies for her duties as instructor of nurses and faithful attendance at the regular services of the church.

Finally retirement came. Now there were no more classes to teach at the institution, no long walks from one building to another to get meals or meet students. Our friend had moved to her new home. She had "retired."

As her pastor, I began to notice a change. Not only was our friend present at the regular services of the church, but she began to take in all the extras. There was the missionary convention seventy miles away, to which she requested transportation and which she attended. The same week there was the class gathering which she attended. On Saturday evening she was in the congregation enjoying the music and message geared to teens and their friends.

I talked with her about her "retirement." She spoke of the "boundless" energy she now had. This she explained as due to the fact that the secular duties of her life had been lifted from her shoulders.

One thing disturbed her: "Folk have a wrong idea about retirement." And when her name was nominated for a position on the church school board, I saw what she meant. Someone, in a gesture of kindness, objected to the nomination because it would be "unkind" to give her responsibilities now. Quick to her defense, I explained her feelings—and she was elected.

"Retirement" can mean a new beginning for some in the work of the church. I am glad we are not losing the potential of our friend's wisdom, spirit, and concern in our church.

The Cover . . .

The statue of "Pioneer Mother" was erected as a tribute to a Kansas pioneer who was the mother of a late Kansas City philanthropist, Howard Vanderlice. It was erected at a cost of \$100,000 in 1927. The statue is located near the Liberty Memorial Mall in Kansas City, which is also the hub of the Church of the Nazarene's Kansas City District. The district includes an eastern portion of Kansas and a western portion of Missouri, and has a total of 61 churches. The district has a membership of 4,687, and an average Sunday school attendance of 5,574, with 7,571 enrolled in Sunday school. The district raised for all purposes \$880,297 in 1964, including \$112,613 for general interests.

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COURAGE: A CARDINAL VIRTUE

By DOROTHY S. HAMPTON

Jackson, Tennessee

A CHARMING YOUNG WOMAN named Ellin was asked, "Why don't you drink?"

Ellin said, "I don't drink because I've been taught that it's wrong, and that it harms the body. And I'd be punished terribly if I did."

Ellin's answer implies a measure of courage, for it involves both purpose and the knowledge of danger. But there's a deeper meaning of courage.

In *Profiles in Courage*, by John F. Kennedy, I read the story of a little-known senator, Edmund G. Ross. President Andrew Johnson had been impeached. Only Ross's vote was needed to secure the thirty-six votes necessary to convict the President. Ross dared to vote "not guilty." He disliked Johnson. But he didn't want to see the President step down, a disgraced man and a political outcast, upon insufficient proof. Ross ruined his career; but he saved the prestige of the presidency.

There is no courage without fear. Mark Twain wrote, "Courage is resistance to fear, mastery of fear. . . not absence of fear."

Indeed, courage is suffering all fear imposes, but unflinchingly facing hardship or danger for a worthy cause. Real courage is fortitude. It's risking one's life for a noble cause.

An example of unflinching courage is that of the jungle doctor, Albert Schweitzer, who early in life dedicated himself to serving his fellowman and went to French Equatorial Africa to help sick and dying and leprosy black men.

Foolhardiness and contempt of life are often confused with courage. Whoever does a dangerous thing because of a dare is foolhardy. A simple illustration of foolhardiness is that person who drives at a reckless speed because he's dared, or to prove he's unafraid.

A few years ago an idolized young actor (who was called courageous) roared across the country at reckless speeds. He boasted of breaking speed laws. But he died a victim of his own carelessness. Contempt of danger! Contempt is born of hate; courage, of love.

Bravery is much akin to courage, but more common. It appears only at the moment of need. Courage is, in some measure, always present.

God needs people who aren't foolhardy, or merely brave (which is a matter of instinct), but who have the courage of a noble purpose. He needs men and women like Dr. and Mrs. Howard Hamlin, who forsook a thriving medical practice in Chicago to go

to Africa as medical missionaries.

God needs more men and women like a young southern couple who gave 50 percent of their income (knowing well it would mean hardship) to help build a new church.

Whether these accomplishments were of inborn courage or learned courage, or possibly both, who can determine? But such courage should challenge all.

A few weeks ago I saw a young father teaching his small son courage—and I came home and began to do likewise. Whereas I'd been yelling, "Don't, don't, don't. I'm afraid you're going to get hurt," to my children; I said, "So you fell out of the swing and got a nasty scratch? Well, hold on tightly, and let's try it again."

And again, "Okay, the slide is steep for a two-year-old. But I'm going to stand right here near you and watch you. And you're going to slide down it like a big girl." Now instead of saying, "Don't you dare touch Bozo; he'll bite you," I say, "Pat Bozo's head. He wants to love you."

A dog scratch (or even a bite) isn't as dangerous as promoting *unwholesome fear* in a child. Scratches and bites, if treated properly, heal. But unwholesome fears, once rooted, can cause neuroses.

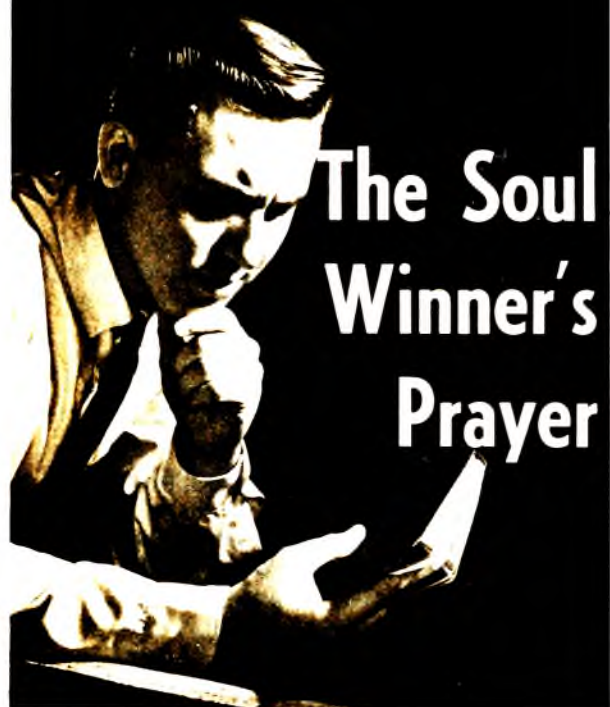
If we teach our children simple courage while they're small, when they are older they will be able to stand up and be counted for something important.

I admire that teen-ager who stands up and says, "I don't do so and so because I'm a Christian, and I feel it would be displeasing to God."

Courage is that gleaming gem of character that becomes more lustrous with each surmounted fear. And it can be polished until it glows—in Africa, in America, and closer still, our own homes.

If we are to accomplish much for God, we must be courageous. As Theodore Roosevelt said, "It is only through labor and prayerful effort, by grim energy and resolute courage, that we move on to better things."

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).



The Soul Winner's Prayer

By **CLAYTON BONAR**
Pastor, First Church, Pocatello, Idaho

AN INFLUENTIAL BUSINESSMAN in Chicago left his office one cold, blustery evening. On his way he ran across a little street urchin all huddled in the shadowy solace of a doorway. He looked a fright, and half frozen.

The businessman asked the lad, "My boy, what are you doing out in this cold night air with barely a sweater on?"

With an almost feverish stutter the child related his story to the man. It seemed that he had been sent to the store by his father to purchase a loaf of bread. Along the way, somewhere, he had lost the money given him for the purchase. Trembling, half from fear and half frozen, the child told the big man, "If I go home without the bread, my father will beat me."

The businessman took the urchin to a nearby store and bought a loaf of bread for the boy. When they had once again returned to the street, the child turned and thrust his small arms around the legs of the big man, and said, "O Mister, thank you. I wish you were my daddy."

Much later in the evening the man finally made his way home. When asked what had kept him, he related the story, then added: "You know, after the two of us embraced each other, then went our separate ways, I went down every street for a three-block radius looking for another boy I could help."

This little lesson is really more scriptural than

one might think. The stately standard of Christian faith is the Lord's Prayer. It has become the prayer of the parish for the needs of the day. But in Luke's account of this prayer (Luke 11:1-4), the writer leaves off the ending, and swings directly into the soul winner's prayer: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves?" (v. 5)

Every Christian is caught up sometime in his life crying out to God, "Lend me three loaves." What makes this prayer significant? First, he realized he had another friend, who was needy, coming his way. Second, the Christian knew that he did not have the substance to give his friend. "I have nothing to set before him." Third, he knew he could not give up asking for the bread or he would have nothing substantial to offer.

Friends have come our way from time to time to seek some kind of spiritual nourishment, but we did not have the acute awareness of their needs like the soul winner must have, so we let them go their wayward way. Oh, what a thrill it is to find someone for whom we can cry to God for three loaves of bread!

No Christian has the bread to offer naturally. Just as in the Lord's Prayer the disciple prays, "Give us this day our daily bread" (Luke 11:3), even so must he ask, "Lend me three loaves."

One thought that must not be omitted in the great advance of evangelism is that the illustration makes use of the term "friend." The petitioner said, "Friend, lend me three loaves." The soul winner must be on a very intimate relationship with God to be in the position to ask for bread in that very awkward hour of the night.

Another thought is that not only do we have a heavenly Friend, but it is our earthly friends with whom we will most probably have our best contact for the Lord. "For a friend of mine in his journey is come to me" (v. 6).

The most clearly focused faces within the lens of the soul are those closest to us. It may be our own loved ones or our best friends. A dear saint of God once said, "I can pray for the lost in every land only after I have prayed over the heap of names I know." There is nothing to stir the heart like a friend's name.

There is nothing quite like a nuisance in prayer, either. The successful soul winner never gives up praying for bread. One may see it in the fruitful ministry of St. Paul. He had so much to offer the world! The writings of Paul recorded in the New Testament are full of prayers for the people. He constantly was asking for more grace to be poured upon a local church. He was always asking for God's will in leading him to a needy congregation or person. He was so full of the presence of God! How he could get up the day after the mob beat him and left him for dead, then go preaching his way down the road again, is beyond the under-

standing of most contemporary Christians.

But this is really the deep secret of successful soul winning. Christ said, "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth" (Luke 11:8). This is a very clear lesson for the child of God to be found constantly asking for bread for a friend. May each of us be faithful in doing it!

"HE WON'T LISTEN!"



By **MARY LOU GALLUP**
Roseburg, Oregon

"I hope you can do something with my child. I just can't do a thing with him at home; he won't listen," the parent says as she introduces the new child to his new teacher. Some of our Christian parents are saying with broken hearts, "I have nourished and brought up children and they have rebelled against me." Why should this be the case?

My fourteen years of teaching have been primarily with kindergarten through sixth-grade children. It seems that some five-year-old kindergarten children have their parents as much bewildered as the ten-year-old sixth-grader. What is the Christian parents' role in relationship to the ethical behavior of their children?

Yes, child psychology surely does have its proper place. Our children do need to feel security and love, a sense of belonging, and the need to be successful in some of their undertakings. However, we modern parents are neglecting lessons from God's biblical psychology on *how* to make our children feel secure and successful so that we may expect proper behavioral patterns from them. Consider the following:

A. "Foolishness is bound in the heart of a child; but the rod of correction *shall* drive it far from him" (Proverbs 22:15).

B. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18).

C. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Proverbs 13:24).

D. God said of Abraham, "For I know him, that

he will command his children and his household after him, and they *shall* keep the way of the Lord, to do justice and judgment" (Genesis 18:19).

As Christian parents, let us not excuse our children's actions by saying, "This is just a phase my child is going through; she'll *grow out* of it"; or, "Teen-agers just have to explode once in a while, you know"; or, "He has these moody spells; I think he inherits it from his father." It is very unfair to a child for a parent to expect his teacher to do "discipline work" around other students which should have been done at home in the back bedroom, whether it be verbal or otherwise.

God promises rewards for us and our children if we follow His teachings:

(1) *Reverence*—"Furthermore we have had fathers of our flesh which corrected us, and we gave them *reverence*" (Hebrews 12:9).

(2) *Love*—"Her children arise up, and call her blessed" (Proverbs 31:28).

(3) *Wisdom*—"The rod and reproof give *wisdom*: but a child left to himself bringeth his mother to shame" (Proverbs 29:15).

(4) *Long life*—"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).

(5) *Favor with God*—"Children, obey your parents in all things: for this is well pleasing unto the Lord" (Colossians 3:20).

Children need discipline, but discipline without love means overseverity. Love without discipline means overindulgence.

He Comes with Healing

*He comes with healing in His wings,
With balm for ev'ry sore;
He comes to set aright all things
And mend us at the core.*

*He comes with music for the ear,
With harmony divine;
With heart sounds fit to bring a tear
As we to Him incline.*

*He comes with oil for us who mourn,
For us who suffer loss,
When we are utterly forlorn,
Unable for our cross.*

*He comes with word that we are His,
Whatever we must face;
So that we know the promise is,
"Sufficient, Child, My grace."*

By **J. KENNETH GRIDER**

A Herald
Personal-Experience Feature

"The Roast Never Burns Now"



The Frank Sellers family

By **FRANK SELLERS**
Nazarene Layman

As we sang choruses from our song sheets last Sunday night I recalled that ten years ago I did not know any of them, that I was a sinner, ignorant of the plan of salvation God had provided for us through His coming into this world to die on the Cross to save us *from* our sins, not *in* our sins.

I was born in 1925. My father was a Christian Scientist and my mother is Roman Catholic. I was raised in the Catholic church and remained with the church until my marriage in 1951 to my wife, Helen. Fortunately, she was reared in a holiness denomination in southern Illinois, although she was not a professing Christian at the time of our

marriage. We have two sons: Mike, twelve; and Gary, eleven.

While my moral life improved somewhat with marriage, sin still ran rampant. Our home was without God, although my wife and I started attending Sunday school in the local Church of the Nazarene almost from its beginning. It is a standard joke now, but we had to leave after Sunday school every Sunday; otherwise the roast in the oven would burn. That was our excuse for not staying for the morning worship service. How amazing that the roast never burns now!

When Rev. Fred MacMillan and his wife, Jeanette, came to Mundelein seven years ago, Helen and I were still unconverted and usually just attended Sunday school. Through his effective preaching, their wonderful ministry, the faithfulness of the church people praying for us, and the never-ending grace of God we were saved, first my wife in 1958, and then I in January of 1959.

After my wife was saved she attended all the services faithfully with the children, even though at first I would not take them. Many times the pastor or his wife would pick them up, which involved a little trip since we live in the next town.

Eventually I started attending most of the services with them. While under such conviction that I could not sing the glorious songs of salvation during the congregational singing, although I love to sing, I refused to yield to the Holy Spirit. Eventually God led Brother MacMillan, in an evening service, to come to the pew I was occupying during the altar call and literally lead me by the arm to Christ.

My wife's mother has been a faithful Christian for years. She was not in church that night for a reason I do not remember, but was a passenger in a car that passed us as we were waiting at a traffic signal. She remarked, upon seeing me, "Frank was saved tonight." She could tell by looking at my face.

After six wonderful years as a Christian I can



Bible College Offering

ACTING UPON REPRESENTATIONS made relative to the desirability of developing a training institution designed to serve those who, for one reason or another, had not completed high school, the General Assembly voted to establish a Bible college.

This is now a projected part of the program of the church and our people are being given the opportunity to participate in the Bible college offering to be received on Sunday, September 12.

Such an offering can and must be raised without diminishing the necessary support for our colleges and seminary, which will continue to be the broad and essential basis for training our ministers and missionaries.

—HUGH C. BENNER, *General Superintendent*

still testify to the saving grace of Jesus Christ, the staying power He gives through the complexities and uncertainties of today's world. He saved me immediately from smoking, drinking, swearing, and gambling—all of which I did heavily—and I know that without Christ I probably would be back doing these things again, although certainly I have no desire for them.

We now have family devotions, observe the Lord's day carefully, not reading or listening to secular matter or attending secular functions, although I am a great sports enthusiast, and are trying to bring up our children as the Lord admonishes. But most of all we are trying to do God's will for our lives, serving Him, carrying burdens for lost souls, attempting to win souls to His kingdom, not being critical but shedding light through our personal living and witnessing. Jesus Christ is sufficient for all our needs. Praise be to Him!

Ever Try a Visitation Revival Campaign?

By GEORGE L. SMITH
Pastor, Stanton Church, Anaheim, California

I GUESS it really isn't new—but believe me, it works!

When you are a home mission church, barely one year old, and you rent a Lions' Hall to hold Sunday services, and you can just never point to it and say to a person in your community, "That's the Stanton Church of the Nazarene," because you know it is really only a dance hall on Saturday night where you hold church services on Sunday morning—well, then, it is not likely you've had a good, old-fashioned revival meeting series since you first hung a Nazarene sign on the front fence. You cannot get the building seven or ten nights in a row, and there is no other available facility in the community. So what do you do?

First of all, you don't quit! And you don't say, "Just wait until we get a building and hold a revival."

Next, you remember how you used to ask your-

"With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers did. We're no longer fishers of men, but keepers of the aquarium, and we spend most of our time swiping fish from each other's bowl."—Dr. Kermit Long.

self when you pastored churches with good buildings, "How come we spend so much for a revival series, and get so few people to attend? Is it money down the drain?" Obviously, not always. Happily, many of our evangelists leave our churches blessed, inspired and they have preached to new faces. There has been some outreach, sometimes a great outreach. Sometimes, well—a lot of money is spent and little accomplished.

So, what do you do when you have no place for a revival meeting—when you can't invite one of our dedicated evangelists to come—when you can't open your doors each night and look hopefully for new faces to appear?

I don't know. I just know what the Stanton Church of the Nazarene, the Southern California District's newest home mission church, did. We had a nightly "Visitation Revival" in which we went to the people instead of hoping the people would come to us. If our members would support a nightly preaching service, then their dedication would be challenged to support a nightly visitation revival—for a whole week. They did it: Five hundred calls house to house, they took the message, night after night, some days, some Saturdays—but they did it.

The result? From the previous month's average of 81, the next Sunday's attendance figure catapulted to 160! Many had never been in even one of our services before—many others had been absent for weeks, even months.

In the interest of candor, it *was* Easter Sunday, but when you're a new, struggling, home mission church, barely one year old, new in your community, and "Where in the world is the Lions' Hall?"—then this just is not the place these once-a-year churchgoers ferret out for their annual Easter visit. Granted this made some difference, the real answer was the one-week "Visitation Revival" in which many of our eager people admitted they were experiencing house-to-house visitation in fear and trembling for the first time in their lives.

We're going to build a church one of these days in Stanton, California, and when we do, one of the first plans to be executed will be to have a good, old-fashioned revival meeting with one of our faithful evangelists—but we have certainly not had our last nightly "Visitation Revival Week" campaign. It costs less—and *maybe* it pays more!

EDITORIALS

By W. T. PURKISER

"Nick-o'-Time Grace"

It was Dr. H. Orton Wiley who used to remark that the words "grace to help in time of need" (Hebrews 4:16) could be translated "nick-o'-time grace." God's help to His own is never early, and it is never late. It always comes just at the right time.

One of the great examples of this truth is found in the experience of Moses and the Israelites at the Red Sea. The people were hemmed in on every side. To the north were the hostile and warlike Philistines. To the south were the rugged mountains and bleak sands of the Arabian desert. In front stretched the waters of the sea. Behind came the army of Egypt bent on vengeance and death.

It isn't hard to understand the frantic fear of the fugitives. "Did you take us away to die in the desert because there are no graves in Egypt?" they asked. "Did we not tell you in Egypt, 'Leave us alone; let us serve the Egyptians!' Better for us to work for the Egyptians than to die in the desert" (Exodus 14:11-12, *Berkeley Version*).*

Moses' answer was a classic of faith: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever" (v. 13).

We should probably have said, "Swim for it!" Moses said, "The Lord shall fight for you, and ye shall hold your peace" (v. 14).

In quick succession the events unfolded. The angel of the Lord moved in between the Israelites and the pursuing Egyptians with a pillar of cloud that was light to the people of God and darkness to their enemies.

Moses stretched out his hand over the sea, "and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (v. 21).

The Israelites crossed through the bed of the sea on dry ground, but the Egyptians who followed were destroyed by the returning waters.

THIS PICTURES SO WELL the deliverance the Lord brings to His threatened people. At one moment, all is dark and fearsome. There is no prospect of relief. But when the outlook is bleak, the uplook is blessed. God is not dead, and His grace to help comes in the "nick-o'-time."

Grace, of course, means two things in the Bible.

*"Berkeley Version"; copyright, Zondervan Publishing Co.

It means the "unmerited favor of God" toward those unworthy of His mercy and love. It also means His practical and timely help—the undergirding of His strong right arm.

The "works of grace" are tremendously important. Conversion and entire sanctification are gracious acts of redemption wrought in us by the divine Spirit. But the "workings of grace" are no less important. We need to have both "works of grace" and to keep them both working day by day for the rest of life.

And we should never forget that God gives these "workings of grace" not as a store to have on hand for all the future. He gives grace, rather, as Dr. Paul Tournier, the Swiss physician and psychiatrist, has said, "drop by drop." It is "daily manna," given fresh at the time of need.

And this grace is sufficient for any and every pressure or circumstance of life. G. Ernest Thomas recalls the story of Charles Lamb, one of England's great writers. Mr. Lamb was an accountant with a business firm in Britain. One day he returned home to learn that his twin sister, Mary, mentally unbalanced, had killed both their parents.

As Dr. Thomas tells the story, "Friends urged Charles to put Mary in an institution, but he chose to give up his position in order to care for her. The sacrifice had its reward, for he began to write, and achieved fame as one of England's outstanding authors. Through twenty-seven years Charles Lamb cared for his sister Mary. Usually she was a gay companion, but frequently she lapsed into periods of black despair. Charles never left her alone."

When Mary died, his friends inquired of Charles how he had been able to bear the continuous strain. He replied: "I could not have kept on for a year, or even a month, if I had thought of it as a year, or a month. I was able to endure it because I took the days one at a time, happy when Mary was happy, and seeking God's help when she was disturbed."

TO "TAKE THE DAYS ONE AT A TIME" is the secret of endurance in the hard places. There are for all of us those times Rufus Jones used to call "days of high visibility." Skies are blue, the air is clear, and we can see afar.

There are also the dark days, the times of trouble, the emergencies which break without warning. The measure of our religion is not our performance

under smiling skies, but the strength we can command in the hard places.

When the wife of Arthur John Gossip died, life collapsed on him. He scarcely knew where to turn. The first sermon he preached after his bereavement he entitled "When Life Tumbles In, What Then?" Its closing words are a tonic for faith whatever the circumstances we face:

"I don't think you need be afraid of life. Our hearts are very frail; and there are places where the road is very steep and very lonely. *But we have a wonderful God.* And as Paul puts it, what can separate us from His love? Not death, he says immediately, pushing that aside at once as the most obvious of all impossibilities. No, not death.

"For, standing in the roaring of the Jordan, cold to the heart with its dreadful chill, and very conscious of the terror of its rushing, I too, like Hopeful, can call back to you who one day in your turn will have to cross it, 'Be of good cheer, my brother, for I feel the bottom, and it is sound.'"

It isn't easy to thank God for the hard places and the testing times. But we can thank Him that He has provided for us a "throne of grace, that we may obtain mercy, and find grace to help" in the "nick-o'-time."

Spiritual Deadness

There is a touch of grim humor in the slip of the tongue made by the pastor who said at a funeral: "This corpse has been a member of my church for more than twenty years." For there is a spiritual deadness which may overtake a person who is very much alive physically.

Jesus said of the church at Sardis: "I know thy works, that thou hast a name that thou livest, and art dead" (Revelation 3:1). People with a reputation for spiritual life were actually paralyzed by a sort of *rigor mortis* even while walking around and

carrying the work of the church.

Spiritual deadness does not ordinarily come by sudden stroke. It is much more apt to be gradual—a sort of creeping paralysis. While death itself is always instantaneous, a person may, as John Wesley observed in another context, "be long a-dying."

The condition is easily recognized. There is a marked loss of spiritual appetite. It becomes easier to stay away from church. The Bible becomes tasteless, and Christian literature loses its appeal.

Breathing is labored and short. Prayer, "the Christian's vital breath," as the hymn writer described it, is difficult and unnatural. The "secret closet" becomes the most neglected room in the mansion of the soul.

Exercise is reduced to a very minimum. Work that once was delight becomes drudgery. There is a marked decline in power. "The joy of the Lord is your strength," we read (Nehemiah 8:10), and the wonder is that some are able to crawl, so little is their stock of this kind of strength.

The cause of spiritual deadness is usually neglected. The requirements for robust health are forgotten. Carelessness in many little things takes its toll. Indifference to the promptings and checks of the Spirit has a deadening effect.

The cure is also clearly stated by Jesus. "Be watchful, and strengthen the things which remain, that are ready to die . . . Remember therefore how thou hast received and heard, and hold fast, and repent" (Revelation 3:2-3).

This is the prescription for revival. It never fails to bring a renewal of spiritual health and vigor. It will make of the church, not a valley of dry bones, but a living army on the march for God and holiness.

I don't want my pastor to think, though he be too polite to say it, "This corpse has been a member of my church for over twenty years." Do you?

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

EVANGELISTIC HONOR ROLL

Evangelistic Honor Roll Certificates were presented during recent 1965 district assemblies to the following pastors, whose churches received the required number of new Nazarenes.

ALBANY

Doyle Calhoun, Alfred—Kenneth Babcock, Albany—Chris Christopher, Bath—D. Buonogiorno, Brocton—Elwood O'Dell, Buffalo—Stanley McLain, Canastota—Thomas Hall, Clifton Springs—E. E. Angel, Cortland—Frank LaLone, Elmira Calvary—Everett Kaufman, Elmira First—Charles Wheeler, Penn Yan—Roy Carnahan, Roch-

ester Calvary—Morris E. Wilson, Rochester Trinity—Edward Melder, Seneca Falls—Kenneth Huffman, Wilmington

BRITISH ISLES SOUTH

R. McCracken, Blackpool—F. Webster, Cardiff—W. Stevenson, Chesterfield—F. Grassmith, Grimsby—C. G. Saunders, Rotherham—D. Potts, Sale

CANADA ATLANTIC

Joseph Bright, Elmsdale—R. T. Sellick, Summerside

CANADA CENTRAL

Harley E. Bye, Franklin Center—Emery E. Cook, Galt—Jan Molcjan, Kitchener—Ray J. Lewis, Oakville—Wm. G. Williams, Peterborough—A. H. Armstrong, Caledonia

MAINE

James Kelley, Bath—Keith E. Smith, Bingham—Verbal E. Williams, Dixfield—Delbert Wise, East Millinocket—H. Leroy Sturtevant, Lincoln—Karl W. Retter, Livermore Falls—John S. Nofite, Millinocket

—Donald Green, Milo—W. Clayton Haley, Norway—C. Eugene Lain, Oakland—Edward J. Hastie, West Point—Donald I. Arey, Yarmouth

NEBRASKA

E. L. Norwood, Ewing—R. T. Bolerjack, Falls City—Roy Nickels, Grand Island—Lyle Spicer, Lincoln North—Melvin C. Esser, McCook—W. E. Swanson, Omaha Fay Blvd.—Herbert Lilly, Omaha First—Eugene A. Ratz, Wood River

NEVADA-UTAH

Carl J. Friesen, Las Vegas—Roy Partain, Salt Lake City Central—W. E. Stukas, Salt Lake City First—G. Wilson, Yerington

NEW ENGLAND

Manuel Chavier, New Bedford Second—C. A. Matthews, N. Attleboro—John S. Cramer, Uxbridge—Dale Wanner, Wallingford

NORTH DAKOTA

Marion M. French, Carrington

NORTHEAST OKLAHOMA

Robert Griffin, Bartlesville First—John Harrison, Chandler—Leonard Davis, Drumright—S. Moody Campbell, Grove—A. H. Coston, Okmulgee—Virgil Milburn, Stroud—Willie O. Thomas, Tahlequah—Larry Henderson, Tulsa Dawson—W. M. Durham, Tulsa Trinity—R. F. Lindley, Tulsa University

NORTHEASTERN INDIANA

Dee Henderson, Alexandria—L. T. Mann, Anderson East 38—E. E. Vickery, Anderson Fairfax—John Wine, Anderson First—Alba B. Kelly, Angola—Theron H. Hanes, Bristol—Ray Tucker, Ft. Wayne Lake Avenue—Jerald A. Hueber, Ft. Wayne North Highlands—Roger H. Ward, Goshen—Loran Irby, Luray—Donald Ault, Marion First—Richard Call, Markle—Raymond L. Cain, Modoc—James D. Holstein, Muncie Wheeling—Carl Russell, Peru Oakdale—Donald J. Cunningham, Red Key—Ronald D. Moore, Selma—Carlton Gollhofer, Swayzee—Robert L. Scott, Waterloo

NORTHWESTERN OHIO

Clifford H. Sando, Archbold—R. A. Kincaid, Bryan—Paul M. Pusey, Findlay Summit—Everett Baker, London—Donald W. Hough, Marysville—Floyd Suman, Paulding—W. O. Hull, Risingsun—John DeCamp, Spencerville—Larry Stevely, Springfield Erie Avenue—J. G. Wells, Toledo Oregon First—Mark E. Moore, Van Wert—Olive Harrison, Wauseon

OREGON PACIFIC

Johnnie Elliott, Albany—E. E. Crawford, Ashland—Howard E. Mosely, Brookings—George M. Wilson, Canby—Roy A. Green, Coos Bay—Carl H. Marble, Coquille—W. Donald Wellman, Eugene First—Mark Jensen, Gladstone—J. L. Van Arsdel, McMinnville—Harold M. Sanner, Medford First—Jan K. Robertson, Milwaukie First—G. W. Henriksen, Newport—G. Franklin Allee, Portland Central—Leslie Parrott, Portland First—Charles W. Ogden, Portland Highland—Paul R. Nesmith, Portland Mt. Scott—Milton Harrington, Portland Mt. View—Robert C. Emrick, Salem Keizer

SAN ANTONIO

C. L. Reneau, Killeen—Pearl Keeton, Odessa First—J. B. Rose, San Angelo First—Lawrence C. Aspen, San Angelo Trinity—Richard Thompson, San Antonio Hatfield—B. J. Garber, Waco Trinity Heights—David Chandler, Monahans

SOUTH DAKOTA

David A. Belzer, Aberdeen—A. Ward Hands, Rapid City

SOUTHWESTERN OHIO

Robert Allen, Aberdeen—L. C. Harbold, Amelia—Vernon E. Hurlles, Batavia—Jack Sexton, Cincinnati East Side—Martin Curtis, Cincinnati Montgomery—Luther Watson, Cincinnati Springdale—Mary S. Wickline, Dayton Daytonview—William Fightmaster, Dayton Drexel—Donald Snow, Dayton First—N. C. McNelly, Dayton Maryland Avenue—Gail Moorman, Dayton Northridge—Max Snider, Dayton Radcliff—Roy J. Nash, Fairborn Wrightview—Clyde O. Waites, Hamilton Fifth—Kenneth D. Clay, Hamilton Millville—Ray W. Beegle, South Lebanon—Franklin D. Stephens, Washington C.H.—Bruce Modessitt, Williamsburg

WEST VIRGINIA

Earl Travis, Cairo—R. Ostendorf, Campbells Creek—Earl Hissom, Charleston Capital View—Elton House, Clendenin—William Dawson, Craigsville—John Hadlock, Elkins—Bernard Boyers, Follansbee—Lloyd Massey, Hinton—J. O. McCaskel, Logan—J. C. Bybee, Oak Hill—T. J. Boshell.



COLLEGIANS EVANGELIZE NEBRASKA TOWN—Betty Benson, left, Clara Flowers, and Janet Kee, Bethany Nazarene College students, review the map of the city of Fairbury, Nebraska, where they made approximately twenty-two hundred calls inviting people to church. They also served as an evangelistic team, Miss Benson preaching, Miss Flowers singing, and Miss Kee playing the piano.

Paden City—Donald Peters, Philippi—Ray Peal, Seth—C. P. Taylor, Vienna—A. B. Kay, Wheeling Elm Grove—R. D. Fetty, Wheeling First

GENERAL INTERESTS

Collegians Survey Nebraska Town

A crew of three college students introduced an entire town to the Church of the Nazarene when they called on twenty-two hundred homes, leaving invitations to attend Sunday school, according to Don A. Martin, pastor of the Fairbury (Nebraska) church.

Betty Benson, Kansas City, Missouri; Janet Kee, Troup, Texas; and Clara Flowers, Shattuck, Oklahoma, after calling during the day, formed an evangelistic team at night, holding services at the Fairbury church for one week.

The result was that 120 attended Sunday school, twice the number the church had been averaging. The church also reaped a prospect list of several hundred names.

The three girls were all students at Bethany Nazarene College. Betty Benson and Clara Flowers graduated from B.N.C. this spring. Miss Benson, who served as the evangelist, will attend the Nazarene Theological Seminary this fall, and Miss Flowers will teach elementary

school in Stillwell, Kansas. Both have hopes of someday serving as missionaries.

Betty Benson is the daughter of Dr. and Mrs. E. G. Benson. Dr. Benson is assistant to the executive secretary of the Department of Church Schools.

Janet Kee will be a senior at B.N.C. this fall, majoring in religious journalism.

Gift Towards New Addition Sparks, Louisiana, Church Into Action

A \$3,500 gift toward the construction of a needed educational unit, with the stipulation that in sixty days an equal amount in cash must be in hand, sparked a new sense of dedication in the members of the Pearl River (La.) church, with a result that they not only over-subscribed to their financial share of the new addition, but also doubled their total annual giving, and tripled missionary giving.

For these, and other reasons, the Pearl River church was awarded the Louisiana District "Small Church Achievement" award for 1964.

Realizing that recent gains in Sunday school had made the current facilities inadequate, Rev. Jerry Tull, pastor, called the congregation together to discuss the problem, and pray for a solution. The church, only five years old, was carrying a large financial burden, and an additional indebtedness did not seem advisable.

During the 1964 "Stand by Christ" Sunday school emphasis, the average attendance jumped from 60 a year before to 102. With only four classrooms, the church had to build, or lose the gains they had made.

A few weeks after the meeting in which the needs were outlined, a layman gave \$3,500 toward the educational unit. He stipulated, however, that the church match this amount in sixty days, paid in full.

The Sunday earmarked for the offer-

REMEMBER 50 HOLY WATCHNIGHTS OF PRAYER

Wednesday, September 1, 1965 6:00 p.m. to midnight, local time

PRAY FOR AND ATTEND

MID-QUADRENNIAL CONFERENCE ON EVANGELISM

Music Hall, Kansas City, Missouri

Tuesday, Wednesday, Thursday, January 11-13, 1966

ing dawned rainy and misty. Yet, when District Superintendent T. T. McCord rose to present the need, the largest attendance in the history of the church was on hand to listen to him.

Though not done without sacrifice, an offering was received which went over the \$3,500 goal. Some people borrowed money to pay on the new building. As a result, the educational unit was underwritten, and money was raised to remodel the old building.

Church members also called twice in each home in the city, distributing copies of the special edition of the *Herald of Holiness* and the Gospel of John. New church road markers were also part of the advertising program. As a result, the Sunday school attendance nearly doubled, and nine new members (seven by profession of faith) were added to the church roll. Total giving jumped to \$13,419, twice as much as in the previous year, with a per capita giving of \$319. Property valuation is now \$54,000.



Pearl River (La.) church as it neared completion

DISTRICT ACTIVITIES

West Virginia District Assembly

The Silver Anniversary assembly met July 1 to 3 at Summersville, West Virginia, with the spirit of unity characterizing the work throughout. Dr. Hugh C. Benner, general superintendent, challenged our hearts with his Spirit-anointed preaching and presided with dignity and efficiency.

The high point of the assembly was the wonderful report of District Superintendent H. Harvey Hendershot. We appreciate the progress made under his capable leadership. He received a near-unanimous, four-year extended call.

Some highlights of reports presented were: 540 members received this year by profession of faith; membership total, 9,243; amount raised for all purposes, \$1,169,441; giving to general interests, \$103,013; making West Virginia a 9.5 percent district; and church property valued at \$5,147,557, with parsonages at \$963,400.

In the Church Schools Convention, Dr. Benner challenged us to continue our "March to a Million." Sunday school enrollment reached 20,311, with an average attendance of 11,385.

In the conventions, Mrs. O. C. Rushing was reelected N.W.M.S. president with a near-unanimous vote, and Rev. John Hay was reelected N.Y.P.S. president with a unanimous vote.—MORTON ESTEP, Reporter.

Two New Churches Started On New England District

Rev. Fletcher Spruce, New England District superintendent, in reporting to the fifty-eighth assembly, noted that two new churches were in the process of being started at Lakeville and Pittsfield, Massachusetts.

He also reported that General Budget giving was up to 9.66 percent, an increase of about 1 percent over last year.

Dr. Hugh C. Benner, general superin-

tendent, presided during the assembly, held June 22-24 in the College Church at Wollaston, Massachusetts.

Giving for all purposes was up more than \$135,000, and forty-six of the sixty churches paid budgets in full, an increase of twenty-one churches over a year ago.

Richard Hover, Adelard Everton, and Francis Crandall were ordained, according to Mrs. Scott Newell, reporter.

Clendenen to Dedicate Church Built in Haiti

Northwestern Ohio churches gave 13 percent of their income to world missions, gained enough new Sunday school enrollees to become a "millionaire" district, and underwrote District Superintendent Carl Clendenen's trip to Haiti to dedicate a new church built by the district, according to Rev. Paul G. Bassett, district secretary.

Dr. G. B. Williamson, general superintendent, presided over the assembly July 14-15, held at Nazarene Center, St. Marys, Ohio.

Rev. Carl Clendenen reported that the N.W.M.S. was a "Star" society, and that district membership went over 5,000, a

gain of 203 over last year. Forty churches gave at least 10 percent of their income to world missions.

Joseph Gillespie was ordained.

Hawk Elected to Four-Year Term

Rev. Fred J. Hawk was reelected as Michigan District superintendent, to a four-year term at the fifty-second annual assembly, July 14-16, after he reported that the district had given nearly \$1.5 million for all purposes, and of this more than 10 percent to world evangelism, according to Rev. Fletcher Galloway, reporter.

Dr. Hardy C. Powers, general superintendent, presided during the assembly held at the district campgrounds on Indian Lake near Vicksburg, Michigan.

Mrs. Fred Hawk was also reelected as N.W.M.S. president. Dr. L. D. Mitchell, Arthur Starr, William Damon, Rev. Harry Stanley, Rev. Roy Mumau, and Rev. Paul Moore were elected to the district advisory board; Rev. James Estelle, as secretary; and Rev. Stanley as treasurer.

Eight were ordained into the ministry: Robert Bentley, Ralph Fisher, Earl



CALIFORNIA CHURCH DEDICATED—Dr. Orian G. Burlison (right), pastor of the Ridgecrest (Calif.) church, reads the dedicatory response as (left to right) Dr. L. Guy Nees, Los Angeles District superintendent, Dr. D. I. Vanderpool, general superintendent emeritus, and Rev. Leroy Storey, former pastor, follow. The sanctuary seats 400 persons, and the campus-like plant includes 17 classrooms and other facilities.

Hardyman, Jack Holcomb, William Mack, James Monck, George Otto, and Donald Nelson. The credentials of Rev. C. H. Symons and Rev. R. J. Beuthin were recognized by the district. They transferred from other denominations.

Oregon Pacific Nearly

14 Percent for Missions

Oregon Pacific District churches gave 13.4 percent of their income to world missions during the assembly year just past, and also welcomed 491 new Nazarenes into the faith, Dr. W. D. McGraw, district superintendent, reported to the annual assembly, July 7, in Clackamas, Oregon.

Churches also gave a love offering to Dr. and Mrs. McGraw of \$1,555. Mrs. McGraw is still recuperating from an automobile accident which occurred last November. However, she was able to give her testimony to the assembly, according to Dr. Leslie Parrott, reporter.

General Superintendent George Coulter presided, and called attention to the more than twelve hundred increase in Sunday school enrollment, which made an 8.5 percent increase. Fifty-one churches gave 10 percent or more for missions, and \$1.17 million was raised for all purposes, an increase of almost \$57,000.00. Dr. John Riley, president of Northwest Nazarene College, reported on the progress of the college.

813 New Members Added To Central Ohio Rolls

Churches on the Central Ohio District added 813 members by profession of faith, and gave 10.8 percent of all funds raised to further world evangelism, Dr. Harvey S. Galloway, district superintendent, said.

His report came on the occasion of the twenty-second Central Ohio District assembly, July 14-16, at Columbus, in which Dr. Samuel Young was the presiding general superintendent.

District membership reached 12,332, and churches raised \$1.93 million for all

BIBLE COLLEGE OFFERING September 12, 1965

Bible colleges and liberal arts colleges are not options for a growing church. Each has a fundamental place. God has helped us to make remarkable advance in our college and seminary program. I believe that He will help us to turn our attention to the need of a Bible college without slacking one bit our interest and attention in the present program. I confess I get excited and blessed at the prospects of adding to our very fine educational program this center of training in the Word of God.

T. E. Martin

Member, Board of Control



CARDINGTON, OHIO, CHURCH DEDICATED—General Superintendent **Hugh C. Benner** and Dr. **Harvey S. Galloway**, Central Ohio District superintendent, dedicated a \$250,000, contemporarily designed church plant at Cardington, Ohio, June 27. The fully carpeted sanctuary will seat 350 persons. An educational unit, built around an open court or "prayer garden," is adequate for a Sunday school attendance of 500. Rev. **Ellis L. Teasdale** is pastor.

purposes. Almost a quarter of a million dollars was given to general interests.

Dr. Galloway was voted a four-year call as superintendent, according to Reporter Paul K. Hayman. Robert J. Ritter, Thomas M. Stayner, and Richard L. Strickland were ordained into the Christian ministry by Dr. Young.

39 Ohio Churches Give 10 Percent to Missions

With thirty-nine of seventy-nine churches giving at least 10 percent of funds they raised, the Southwestern Ohio District reached its goal of 10 percent giving to world evangelism. Rev. M. E. Clay, superintendent, reported to the annual assembly held, July 7-8, at Xenia.

General Superintendent G. B. Williamson presided.

With 528 members joining Southwestern Ohio churches by profession of faith during the last assembly year, the district showed a net gain of 263, making a total of more than 8,000 members. Three home mission efforts are now in the process of being organized.

The district raised for all purposes \$1.28 million. Church properties are now valued at \$5.63 million, with an indebtedness of only \$1.68 million, according to Reporter Kenneth J. Grandy. Sunday school average attendance is 9,532, and the enrollment increased to 18,446.

Charles Preston, Jack A. Sexton, and Joseph Smith were ordained by Dr. Williamson, and the elder's orders of Kenneth J. Martin, Sr., were accepted by the district from another denomination.

Richard Taylor Speaks At European Camp

Dr. Richard Taylor, associate professor of theology at the Nazarene Theological Seminary, served as evangelist, June 28 to July 4, for the annual camp meeting of the American congregations of the Middle European District, held at Kaiserslautern, Germany.

Attendance of U.S. servicemen, their families, and Americans in domestic jobs

ranged up to eighty-four. Captain Bob Miranda directed the music. Miss Jeanine Van Beck, recently appointed Wuppertal pastor, spoke during a Sunday afternoon missionary service. Many responded to the altar call.

District Superintendent Jerald D. Johnson presented the need for a new church building on the campgrounds and \$3,153 was pledged, according to Ella Finkbeiner, reporter.

THE LOCAL CHURCHES

Revival Victories Noted; Mathis into Evangelism

Evangelists, pastors, and laymen report victories, both spiritually and numerically, among congregations throughout the nation.

Dr. I. C. Mathis, for fourteen years superintendent of the Northeast Oklahoma District, recently resigned to give full time to evangelism. "I declined consideration for another vote," Dr. Mathis said, "although the advisory board and department heads had voted to recommend me for an extended call. We will plan to give our full time to our 'first love'—evangelism. Those that think I could assist you in revivals may write me, c/o the Publishing House [Nazarene Publishing House, Box 527, Kansas City, Missouri 64141]."

Rev. Emmett E. Taylor reports five good revivals on the Houston District . . . More than six hundred persons were in the final service of the Hamilton Zone tent revival held in Middletown, Ohio, on the Southwestern Ohio District. Rev. Morris Chalfant served as evangelist, and Ron Lush, director of music. . . . Rev. Harold L. Rains (Box 299, Caddo, Oklahoma) has held twenty-four revivals in the ten months he has been a full-time evangelist, but has three open dates this fall. . . .

Rev. R. E. Hodgson (6709 N.W. 34th, Bethany, Oklahoma) reports he has en-

joyed good revivals recently, and is looking toward his fall slate, which has only one open date. . . . Rev. Thomas Hayes (Box 527, Kansas City, Missouri 64141) also has some open dates after September 26. . . .

Rev. and Mrs. George Dixon reported three noteworthy revivals. Five new members joined at Milwaukee, Wisconsin. . . .

More than twenty seekers prayed in a revival recently with Rev. Harold Hampton at the Sault Ste. Marie, Ontario, church. . . . Rev. and Mrs. Billy Smith (816 McKinley Avenue, Cambridge, Ohio) have an open date in the fall. . . .

Rev. Carl Prentice, Sr., Bethany, Oklahoma, recently preached during a revival meeting at Peabody, Kansas, in which eleven new members joined the church, and two more were added by transfer, according to Mrs. E. P. Morris, Sunday school superintendent. There were seekers in all but one of the services.

Winter Park, Florida Church Dedicated

A new \$88,000 church in Winter Park, Florida, was recently dedicated by Dr. John L. Knight, Florida District superintendent. The Lawndale Church, whose pastor is Rev. David V. Warren, has a sanctuary which seats 200 persons, eight Sunday school classrooms, and auxiliary rooms.

Smiths' Anniversary Feted

Rev. and Mrs. L. D. Smith recently celebrated their golden wedding anniversary in Tucson, Arizona. Mr. Smith, a retired elder on the Arizona District, has been a minister in the church since 1923. The Smiths were married July 6, 1915.

Holiness Group Formed

The North Louisiana Holiness Association, made up of churches of Wesleyan persuasion in the Jonesboro,

Louisiana, area, recently held a revival in which Rev. Marvin Sheffield was the speaker. Rev. H. M. Smith, pastor of the Church of the Nazarene in Jonesboro, where the meeting was held, is the chairman.

PASADENA, TEXAS—In June we had one of the greatest revivals in the history of First Church, with Rev. Paul McGrady from our Bethany Nazarene College as the evangelist. His great messages moved the hearts of the people, and the Lord blessed in giving 100 seekers praying through to victory. Not a service without someone seeking God, and not a day without someone being led to pray in the homes of new families, where souls prayed through to Christ! Personal witness and soul winning are now the program of our church.—R. G. WOMACK, *Pastor*.

MIAMI, FLORIDA—South Miami Heights Church had a nightly average in the seventies in the vacation Bible school, June 7 through 20. Each night I presented an evangelistic object lesson, resulting in fifty-three different young people and children seeking God at the altar of prayer. Friday night was a glorious service, and on membership Sunday (June 20) fifteen united with the church. Mrs. Bertie Fox was the school director, and under her leadership ten dollars was given for missions.—A. W. WILLIAMS, *Pastor*.

LONDON, ONTARIO—A unique service was held Sunday morning, June 20, in First Church to celebrate Pastor Maurice Westmacott's twenty-fifth year in the ministry. Mr. Herbert Rogers, chairman of the board, gave a short resumé of Brother Westmacott's life, and a book containing pictures and events of those years was presented to him. For the offertory Miss Merla and Mr. Clair, daughter and son of the pastor, played an organ and piano duet. A love offering was presented to Rev. and Mrs. Westmacott in recognition of their years of faithful ministry.—Mrs. H. PARKER, *Reporter*.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for August 22: Inner Hindrances to Christian Growth

SCRIPTURE: I Corinthians 3:1-3; Galatians 5:16-26 (Printed: same)

GOLDEN TEXT: *If we live in the Spirit, let us also walk in the Spirit* (Galatians 5:25).

In latter twentieth-century America and Britain the phrase *passions of the flesh* means only one thing: unbridled sex. It also meant this in New Testament times, but it meant other things as well.

Paul puts sex sins at the top of the list of the sins of the flesh, but he also mentions "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders,

IT'S NO TRICK TO SAVE MONEY

When you deposit your savings with the
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drunkenness, revellings, and such like." In contrast, he lists "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The flesh, he says, stating the obvious for emphasis, is contrary to the Spirit, and the Spirit is contrary to the flesh.

If in a Christian's heart the flesh is allowed to be in the ascendancy it will certainly stifle spiritual growth. There is a way, however, to ensure that this shall not be so.

The sin tendency in the flesh can be destroyed in the experience of entire sanctification (see Romans 6:6; Galatians 2:20). Furthermore, as today's scripture suggests, living in the Spirit we may also walk in the Spirit during our earthly life. Emotionally, our affections may be set on things above. Intellectually, we may think on whatsoever things are true, honest, just, pure, lovely, and of good report. Physically, our bodies with their appetites may be kept in subjection so as to be the servants and not the masters of our spirituality.

The flesh, innocent in itself, uncleaned and uncontrolled, is an intolerable hindrance to spiritual growth.

Some time ago a very great philanthropist fled Britain after being found guilty of a very serious sin of the flesh. His friends who had admired him so long simply could not understand how he should so fall. They found their explanation in a drawer of his desk where



FIRST OF THREE-STEP PLAN—The first of a three-step building program at Ashland (Kentucky) First Church was initiated recently when ground was broken for a \$200,000 educational unit. James Moore, architect (second from right); Dr. D. S. Somerville, Eastern Kentucky District superintendent (second from left); and Dr. Lawrence B. Hicks, pastor, watch Brother Childers, a pioneer, turn over the first spade of earth. The next two steps are a re-vamping of the sanctuary, and the construction of a chapel to seat 200.

they uncovered certain lewd magazines of the baser sort. The flesh uncontrolled in thought eventually became uncontrolled in action.

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.



"SHOWERS of BLESSING" Program Schedule

August 22—"Little Things Add Up to Big Things," by Russell V. DeLong

August 29—"Moral Insanity," by Russell V. DeLong

September 5—"Sports and the Game of Life," by Russell V. DeLong



Deaths

MRS. PAUL UPDIKE



Mary Elizabeth Updike was born February 16, 1898, in Lancaster Township, Huntington County, Indiana, and died June 1, 1965, at their district parsonage home, Marion, Indiana, following an illness of two years. Her condition had been serious for the last three months. On December 24, 1917, she was united in marriage to Paul C. Updike. To this union were born two children: Wallace W., of Huntington County; and Eloise, wife of Rev. Russell Shalley, Fort Wayne, Indiana. Other survivors are two sisters, Mrs. Raymond Yates and Mrs. Carl Zook; one brother, Orville Heiney; five grandsons; and one great-granddaughter.

In early childhood her life was directed to the church through the interest of a faithful Sunday school teacher. This influence was reflected in Mrs. Updike's life as she faithfully served others through her efforts for Christ and the church. Following their marriage she shared with her husband in his responsibilities as school administrator. In 1931 they moved from the school scene to pastor the Ossian Church of the Nazarene; they also served Fort Wayne Southside and Huntington churches. For the last twenty-one years she has labored with her husband as he served as superintendent of the Northeastern Indiana District. For twenty-three years she was active in the missionary society, three years as secretary and for the past twenty years as district president. To her this was a calling to fulfill, and the continuous growth and outreach of the district missionary program is a living testimony to this fulfillment.

In 1956 she was elected to the General Missionary Council, and she assumed her new duties with the same zeal and devotion that has characterized all her labors. In fact, this responsibility rested so heavily upon her that in spite of intense suffering she endured the pain and hazards of the trip to Kansas City to attend her last council meeting. During the closing months of her illness she developed a poster that has been officially adopted as the "Standard Star" poster for the missionary society of her beloved church. Her works do follow her.

Funeral service was held in First Church of the Nazarene, Huntington, Indiana. Dr. V. H. Lewis, general superintendent, brought the message, assisted in the service by Rev. C. L. Rodda and her pastor, Rev. Donald K. Ault. Interment was in Lancaster cemetery.

Announcements RECOMMENDATION

—I take pleasure in recommending to our people everywhere Rev. Allen Killen, a registered evangelist on our district. He has recently united with our church, coming from a sister holiness denomination, and brings both vocal and preaching talents to the work of evangelism. He has already held a number of revivals in our area and has endeared himself to our people where he has gone. He is especially effective in working with young people and in the field of music. He will serve either as song evangelist or will carry the entire program. Write him,

401 Campbells Creek Drive, Charleston, West Virginia.—H. Harvey Hendershot, Superintendent of West Virginia District.

MARRIAGES

—Elaine Tozolina and Dwayne Bounds on June 30 in Oxnard, California.

—Gwendolyn Halford and John Ahlemann on July 23 in Blytheville, Arkansas.

BORN

—to Richard and Pat (Allison) Unger of Bourbonnais, Illinois, a son, Rodney William, on July 7.

—to Rev. and Mrs. Paul Stroud of Walters, Oklahoma, a son, Nathan Brownlee, on May 30.

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HARDY C. POWERS:

District Assembly Schedule
Northwest Indiana August 26 and 27
Southwest Oklahoma September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule
North Arkansas August 25 and 26
South Arkansas September 8 and 9
Joplin September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule
Louisiana August 25 and 26
Georgia September 9 and 10

HUGH C. BENNER:

District Assembly Schedule
Kansas City August 25 and 26

V. H. LEWIS:

District Assembly Schedule
Southeast Oklahoma September 8 and 9

GEORGE COULTER:

District Assembly Schedule
North Carolina September 15 and 16
New York September 24 and 25

District Assembly Information

KANSAS CITY, August 25 and 26, at First Church, 6401 Rockhill Road, Kansas City, Missouri. Pastor C. Wm. Ellwanger. General Superintendent Benner. (N.Y.P.S. convention, August 23; N.W.M.S. convention, August 24.)

LOUISIANA, August 25 and 26, at the campgrounds, Pineville, Louisiana (on Highway 71). Pastor Donald V. Peal, 1705 Henry St., Pineville. General Superintendent Young. (S.S. convention, August 23; N.W.M.S. convention, August 24.)

NORTH ARKANSAS, August 25 and 26, at the church, 1511 Scott Street, Conway, Arkansas. Pastor Jack Dell. General Superintendent Williamson. (N.Y.P.S. convention, August 23, N.W.M.S. convention, August 24.)

NORTHWEST INDIANA, August 26 and 27, at the Forty-third Avenue Presbyterian Church, 110 W. 43rd Ave., Gary, Indiana. Host, Rev. Harold Latham, 130 E. 49th Ave., Gary. General Superintendent Powers. (N.Y.P.S. convention, August 23; S.S. convention, August 24; N.W.M.S. convention, August 25.)

SOUTH ARKANSAS, September 8 and 9, at First Church, 14th and Maple, North Little Rock, Arkansas. Pastor L. Eugene Plemons. General Superintendent Williamson. (N.Y.P.S. convention, September 6; S.S. convention, September 6; N.W.M.S. convention, September 7.)

SOUTHEAST OKLAHOMA, September 8 and 9, at First Church, 8th and Trudgen, Henryetta, Oklahoma. Pastor David Krick. General Superintendent Lewis. (N.Y.P.S. convention, September 6; N.W.M.S. convention, September 7.)

GEORGIA, September 9 and 10, at First Church, 735 Fayetteville Road, S.E., Atlanta, Georgia. Pastor W. E. McCumber. General Superintendent Young. (N.Y.P.S. convention, September 6; S.S. convention, September 7; N.W.M.S. convention, September 8.)

SOUTHWEST OKLAHOMA, September 9 to 11, at First Church, 14th and Arlington, Lawton, Oklahoma. Pastor Carl B. Summer. General Superintendent Powers. (N.W.M.S. convention, September 8-9.)

JOPLIN, September 15 and 16, at First Church, Fairview and Grand, Carthage, Missouri. Pastor Wendell Paris. General Superintendent Williamson. (N.W.M.S. convention, September 13-14.)

NORTH CAROLINA, September 15 and 16, at Plaza Church of the Nazarene, 4600 The Plaza, Charlotte, North Carolina. Pastor B. E. LeJeune. General Superintendent Coulter. (N.W.M.S. convention, September 14.)

NEW YORK, September 24 and 25, at the church, 215 Hillside Avenue, Valley Stream, L.I., New York. Pastor George W. Whetstone. General Superintendent Coulter. (N.W.M.S. convention, September 17; N.Y.P.S. convention, September 17-18.)

Nazarene Camp Meetings

August 27 to September 5, New York District Camp, at district campground, 135 Wilson Street, Beacon, New York. Workers: Rev. D. K. Wachtel, Dr. O. J. Finch, Rev. Robert Helfrich, James and Rosemary Green, Mrs. Jay Patton, and Mrs. Clifton Matthews. Rev. J. H. White, district superintendent.

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A Story-Note from.....



Hi,

Do you know how to play the "Daisy Game?" Here it is. If you want to know if someone likes you or not, you go pick a . Pull the petals off one at a time and say:

 "He loves me;
He loves me not;
He loves me,"

—until all the petals are gone.

It's lots of fun to play, but we never have to wonder about Jesus' love. Jesus loves everyone.

Love, *Gloria*

"God is love" (I John 4:8).





Dr. R. C. Gunstream

Gunstream Killed in Campground Mishap

Dr. R. C. Gunstream, sixty-six, New Mexico District superintendent for twenty-six years, and an elder in the Church of the Nazarene since 1926, was killed instantly August 2 when a building on the district campground which had been temporarily suspended slipped and pinned him under it.

Funeral services were scheduled for Albuquerque.

He had been superintendent of the New Mexico District since 1939, the longest continuous service in the church as a district superintendent.

Dr. Samuel Young, who had been with Dr. Gunstream at the recent New Mexico District assembly, said, "Dr. Gunstream had intimated to his district leaders and to me at the recent district assembly that this would be his last year of service. God called him ahead of our schedule, but we believe he finished the course with joy."

Dr. Gunstream spent much time in the development of the district center in Capitan, New Mexico. "He liked to work with his hands," Dr. Young said. "He was close to the things he loved at the time of his death."

Survivors include his wife, Gracie Alberta, of the home; two sons: Jarrell, Sunday school superintendent of Denver (Colo.) First Church; and Nelman, pastor of the Temple City (Calif.) church; two daughters: Mrs. Bert Rhodes, wife of the pastor at Bakersfield (Calif.) Oildale Church; and Mrs. Ronald Rodes,

wife of the pastor at Albuquerque, (N.M.) Los Altos Church.

Rev. Robert Chung Dies

Rev. Robert Chung, founder and first superintendent of our Nazarene mission in Korea, passed away July 8, 1965. He was retired and lived in California at the time of his death.

Hulls Return from Africa

A new twist in district rallies was held Monday night on the event of Dr. and Mrs. Nicholas Hull's return from Africa. The Southern California District advisory board rented La Palma Park, a football stadium, which will seat 3,500, in Anaheim, California, for the rally in which Dr. Hull told of their trip to Africa to dedicate the Mary Wise Memorial Church in Swaziland. The Southern California District paid for the building of the church. Dr. Hull is superintendent of the Southern California District.

Of People and Places . . .

Rev. Buford Burgner, Rev. Robert Wilson, and Rev. R. J. Nikkel have accepted new pastoral assignments in Tyler (Texas) First Church; Picayune, Mississippi; and Fremont (California) First Church, respectively.

Trevecca Retirement Apartment Planned

Construction is to start soon on a 200-unit, 14-story apartment for retired persons, according to Rev. T. E. Jones, pastor of the Nashville (Tennessee) College Hill Church, and president of a nonprofit corporation called Trevecca Towers, Inc.

Financing for the \$2 million structure will be made through a federal agency. To the renter, the utilities and other charges will be included in a basic monthly cost ranging from \$65 to \$90 monthly. Air conditioning and heating will have individual controls in each apartment. All apartments will be carpeted.

Trustees for Trevecca Towers include Jones; Neil Richardson, Trevecca business manager; Dr. William M. Great-house, Trevecca president; Dr. Homer J. Adams; Dr. Lewis Pennington; Levoy Wallace; and Dr. Victor E. Scherer.

Veteran Minister Dies

Funeral services for Rev. J. W. Henry, Nazarene minister since 1909, were conducted August 4 in Redlands, California, by Rev. Andrew Young. Mr. Henry died August 1 in the Oakview Christian Home in Glendora, California.

Lawlor Invited to Berlin Conference

Dr. Edward Lawlor, evangelism secretary, recently received an invitation to the World Congress on Evangelism, October 26 to November 4, 1966, as a delegate from the Church of the Nazarene.

Honorary chairman is Dr. Billy Graham, and chairman is Dr. Carl F. H.

Henry, editor of *Christianity Today*. The delegates are being chosen on the basis of evangelistic commitment and involvement.

Bus Ride Introduces Man to Herald

A recent bus ride served to introduce a man to the Church of the Nazarene through a copy of the *Herald of Holiness* which he found in an unoccupied seat.

"I took it home and read every article. I would like to have more understanding about your church," he said.



Pilgrim Holiness Paper Goes Biweekly

Following the lead taken by the *Free Methodist* and the *Wesleyan Methodist*, the *Pilgrim Holiness Advocate* has gone to a biweekly publication schedule. The *Advocate* was increased in size from the current 16 pages to 20 pages, and one color was added.

The new frequency schedule began August 14.

"We have struggled with the rising costs of paper, labor, and postage," said Editor Armor D. Peisker. "How to meet these costs without an increase in subscription rates and without a sacrifice in quality of our production has greatly troubled us. . . . The wisest move seems to be to produce the paper biweekly."

Court Upholds Ban On Prayer at Schools

NEW YORK (EP)—The U.S. Circuit Court of Appeals upheld a State Education Department ban against the saying of prayers or the singing of religious songs by public school students before meals.

Saying of grace during regular school hours was halted by the New York City Board of Education and the State Board of Regents in 1962 following the U.S. Supreme Court ruling against recitation of the regents' prayer.

In sustaining the ban, the Court of Appeals reversed an order by a Brooklyn Federal Court judge who in 1963 issued an injunction against the prohibition to a group of fifteen parents from Queens, N.Y. The lower court's order had been stayed pending the appeal by the city education board and the regents.

The particular prayer involved in the case was:

*God is great, Good is good,
And we thank Him for our food.
Amen.*

The other citation, sometimes sung was:

*Thank You for the world so sweet;
Thank You for the food we eat;
Thank You for the birds that sing;
Thank You, God, for everything.*

"Out Comes Church!"

"MOTHER, every time you open your mouth, out comes church!" This outburst came from my seven-year-old after I started singing a hymn, riding home from shopping.

We had a good laugh, remembering a game we often play. I try to fit an appropriate song to his everyday remarks, and 99 percent of them are "church" songs. For instance, if he says, "I walk . . ." I immediately sing

*"When we walk with the Lord
In the light of His word, . . ."*

Seldom can he beat me in our little contests, and seldom can I talk long on any subject without referring to some event pertaining to our church activities and interests.

After our laughter, I began some inner questioning. If his remark is true (and it probably is!) I ruefully asked myself, How did I get this way? Surely it didn't happen overnight—it had to have a beginning, a foundation. The answer was, not long in coming—there was a reason, a beginning, a foundation.

Swiftly my mind flew back over the years to a dedicated young pastor, full of energy and love and fun, who "nurtured" his teen-agers in the Lord. He slowly, subtly, by his own life and excellent tastes, taught us to reverence and love the deep, rich things of God, to appreciate the old hymns of the Church, to expand our hearts under the ministry of the great men in our denomination, to sift and select the best in life and disdain any other as unworthy of our best efforts.

Only in retrospect have I been able to realize the great debt I owe: to give to every young person under my influence the same measure of devotion, patience, understanding (always with a keen sense of humor!) as I have received.

Is this the way I should conduct myself as a mother? was my next query. Well, the answer to that was a great, big "yes" echoing inside me. For do I not read in God's Word that His people are to teach the truths of His Word "diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:7)? No greater heritage can I leave my two boys than the memory of a mother from whom, every time she opens her mouth, "out comes church!"
—Dorothy Jones Haynes, Nazarene Lay Member, Decatur, Georgia.

Because Paul "lived Christ," he was a good example. This was his real merit, and it is ours. How does my life measure up to the life and teachings of Jesus Christ? When I honestly answer, I also answer this question. What kind of example am I? It makes a difference!—Margaret Bloom.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

Is there any place in the Bible where it says or implies that there were many priests and rulers saved on the Day of Pentecost and afterwards?

Probably what you have in mind is Acts 6:7, which says that "a great company of the priests were obedient to the faith." That some of these were men of authority (rulers) may be implied from John 12:42, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Acts 15:5 also mentions "certain of the sect of the Pharisees which believed."

I am confused. Our church believes that after death the Christian's soul immediately goes to heaven, yet at the resurrection the dead in Christ will rise first. Please explain.

Both points are made in scripture. Jesus said to the dying thief, "To day shalt thou be with me in paradise" (Luke 23:43). Paul stated, "Whilst we are at home in the body, we are absent from the Lord . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Corinthians 5:6-8); and, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Philippians 1:23-24).

Yet this is not the final and eternal state of the redeemed. The Christian belief in immortality involves the resurrection of the body, and it is this which shall take place when Christ comes again. with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." The resurrection is not the revival of an earthly and physical body. The glorified body of the resurrection is related to our present bodies as the plant is to the seed. ". . . It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (I Corinthians 15:35-44).

The best example we have of the glorified state is found in the person of the risen Lord, both on earth before His ascension and in heaven as seen in Revelation 1. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

You will find both ideas put together in I Thessalonians 4:14-16: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven

with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

If this isn't good enough, I'll just have to invite you to wait and see.

How would you reply to one who asserts that the Bible contradicts itself when it declares that Moses was "very meek" (Numbers 12:3) but that he manifested anger (Numbers 20:10-11) when he smote the rock to obtain water? Why did the translators of the King James Version insert the word "easily" in I Corinthians 13:5, "is not easily provoked," when this is not in the original?

I would point out that there is really no discrepancy. Jesus was "meek and lowly in heart" (Matthew 11:29), yet He "looked round about on them with anger, being grieved for the hardness of their hearts" (Mark 3:5), and He "went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" (Matthew 21:12).

Meekness is not weakness. It is more like the resilience of tempered steel. It is unassuming moral sturdiness.

However, Moses was not without blame in striking the rock. In this he displeased the Lord, and as a result was not permitted to enter the Promised Land (Numbers 20:12). This was an

isolated action not typical of the man, but it cost him the privilege of leading the Israelites into Canaan.

As to the "easily" in I Corinthians 13:5, Adam Clarke says, "How the word easily got into our translation is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it." Since it appears first and only in the 1611 King James Version, Clarke suggests that the insertion "might have been his majesty's own." It is said that the king was a rather irascible and hot-tempered individual. He may therefore have "toned down" the scripture to fit his own experience—a practice which, unfortunately, is not at all uncommon.

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