

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

E. P. ELLYSON ▶

1869-1954
General Superintendent
1908-11

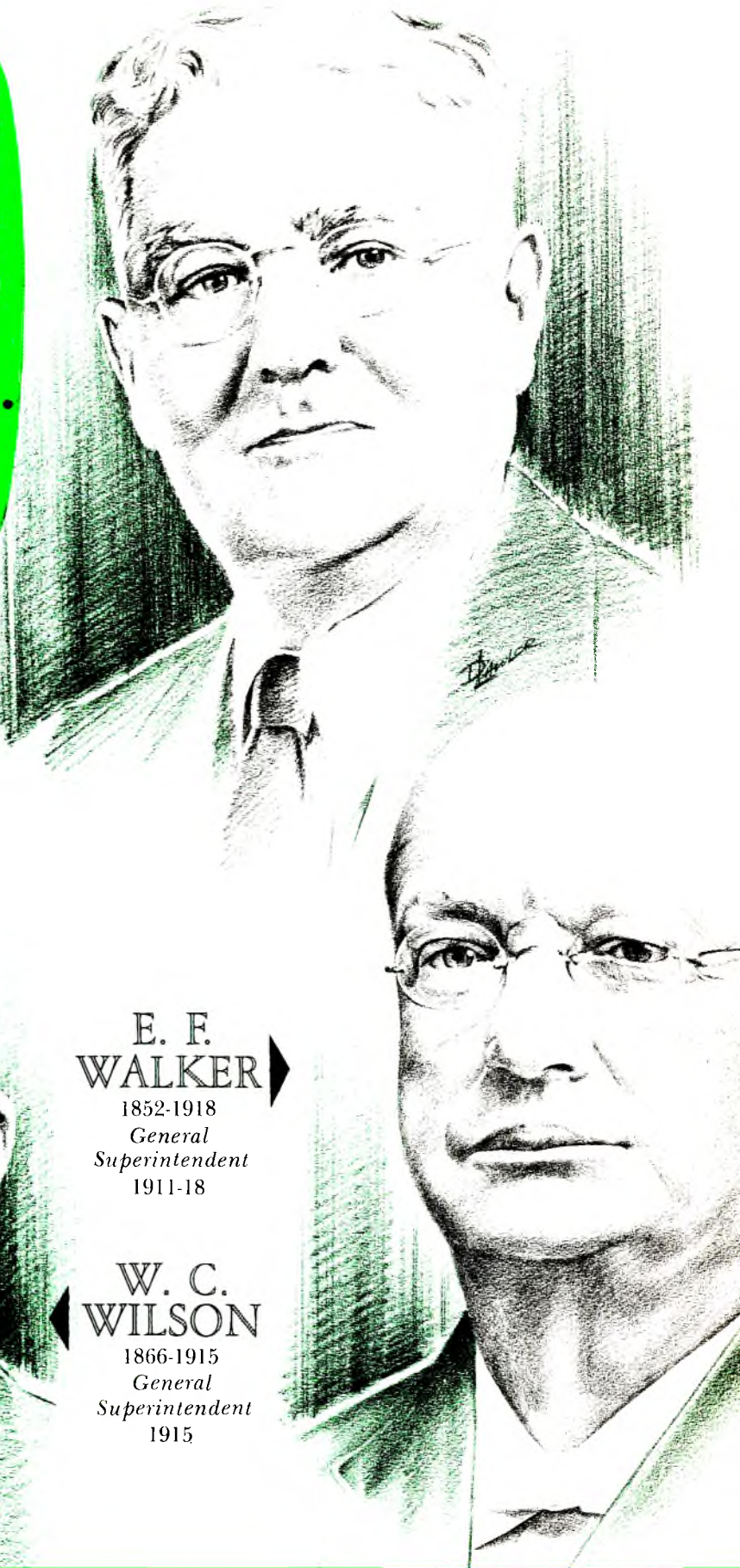


**E. F.
WALKER** ▶

1852-1918
*General
Superintendent*
1911-18

**W. C.
WILSON** ◀

1866-1915
*General
Superintendent*
1915



May 23, 1962

EDITORIALS

By W. T. PURKISER

II. The Church Undeclared by Suffering

The gospel of Christ promises no immunity from suffering. Indeed, the very opposite is true. Jesus promised no easy way. He talked of crosses, and swords, and fire. He spoke of hatred and opposition, of trials and judgments, of death and martyrdom, of sacrifice and self-denial.

This was very real to the Christians at Smyrna, to whom Christ addressed His second letter in Revelation 2 (verses 8 to 11). Trouble was their constant companion. Poverty, slander, and persecution added to their sufferings. Prison and the martyr's stake loomed ahead. It wasn't an easy thing to be a Christian in Smyrna.

Nor is it an easy thing to be a Christian in many parts of our world today. Behind iron and bamboo curtains, believers are again paying with their lives for their faith. In Africa, Greece, Spain, and

Colombia a Christian testimony can still mean imprisonment, beating, destruction of property, and sudden and violent death.

All of this seems very remote to us. We fear no physical violence as a result of our Christian testimony. We suffer no interference from the law of the land in the tasks God has given us to do in His kingdom. Generally speaking, we live comparatively comfortable lives. Most of us can echo the words of the Psalmist, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psalms 16:6).

But there are other kinds of suffering than that which results from physical harm or political oppression. Tribulation takes many forms. Sometimes indifference is harder to meet than opposition. Misunderstanding and thoughtless criticism may cut as deeply and be as painful as the stroke of a lash. The deliberate snub, the obvious aversion, may hurt as much as a blow from a club. "Sticks and stones may break my bones," but names, too, can hurt me.

Then there is the anguish of soul the spiritually sensitive suffer in the presence of stark and naked evil. When the love of God is confronted by the sin of man, the result is always a cross. The supreme example of that cross was Calvary. But in any heart, when divine love comes face to face with human sin, Golgotha finds its echo.

There is also the deliberate agony of a burden for souls, born in intercessory prayer. The Bible uses a startling illustration to picture the suffering of intercession. "As soon as Zion travailed, she brought forth her children" (Isaiah 66:8). "My little children, of whom I travail in birth again until Christ be formed in you" (Galatians 4:19).

Three kinds of suffering we shall always have to endure are spelled out in this letter to the Christians of Smyrna. The first is poverty. Poverty, of course, is a relative term. The poorest of us are incomparably wealthy compared with the conditions of other days and other parts of the world. Yet it is still true of our calling: "that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (I Corinthians 1:26-27).

I certainly would not overlook the fact that sometimes God causes His people to prosper. When this happens, the Kingdom either gains a fortune or loses a family. John R. W. Stott has set forth

(Please turn to page 12)



The Cover . . .

E. P. ELLYSON was born in Damascus, Ohio, August 4, 1869, of Quaker parentage. Elected general superintendent at Pilot Point in 1908, he served until 1911. Most of Dr. Ellyson's work was in education and Sunday school work. He was president of or taught at Peniel, Pasadena, Olivet, Trevecca, and Bresee colleges; and was editor in chief of Sunday school publications from 1923 until his retirement in 1938.

W. C. WILSON was a native of Kentucky, born December 22, 1866. Having been a Methodist pastor and evangelist, he joined the Church of the Nazarene on the West Coast in 1903, serving as pastor and district superintendent until 1915. Dr. Wilson died shortly after his election as general superintendent in 1915.

E. F. WALKER was born in Steubenville, Ohio, January 20, 1852, and pastored both Methodist and Presbyterian churches before joining the Church of the Nazarene in 1908. He pastored Los Angeles First and Pasadena First Nazarene churches, and served as president of Olivet. He was elected general superintendent in 1911, and continued in office until his death in 1918.

The Brook of Elah

A FEW WEEKS ago I stood in a small ravine and looked across country to some ancient ruins a few miles away. They were the ruins of the city of Gath and the brook where I was standing was the spot where David, the shepherd lad, met the giant, Goliath. As I stood there I tried to recall all the details of that encounter long ago.

The amazing thing about it all was that what men said in that far distant day, and now preserved in our Bible, can be understood by people who no longer fight their battles with slingshots and smooth stones, but with nuclear weapons and intercontinental missiles. We have orbited the earth and are now well along with plans to visit the moon, and yet when the sweet singer of Israel speaks in the Psalms, people today can understand him.

For instance, when he cries, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions," we recognize the cry of

a man suffering from the guilt of his sins. And again when he cries, "Create in me a clean heart, O God; and renew a right spirit within me," we know it is the outreach of his spirit for holiness. Unnumbered millions have found consolation in "The Lord is my shepherd; I shall not want."

Thousands of years later, David still speaks to us. What does this fact teach us? Simply that, while men die, man lives on. Human nature does not change with all the change going on about us

*General
Superintendent
Powers*



today. Human nature does not change and God does not change. And through our work for God and the church, we can speak to our own generation, and if the Lord tarries, to generations yet unborn.

Contents . . .

General Articles

- 2-3 Editorials
- 4 The Good Old Days, *Mary Ellen Bowerman*
- 5 Taiwan, *General Superintendent Lewis*
- 6 How Much Is Your Faith Worth? *Wilbur W. Brannon*
- 8 Cause for Concern, *Ernest E. Grosse*
- 9 Evangelism Through Friendship, *Lyle Prescott*
- 10 The Inner Witness, *C. B. McCaull*
- 11 The Dimensions of Holiness, *Harvey J. S. Blaney*

Poetry

- 7 God Bless Our Home, *Kathryn B. Peck*

Departments

- 13 Evangelism
- Foreign Missions
- 14 Servicemen's Commission
- 15 District Activities
- General Interests
- The Local Churches
- 16 The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

Herald of HOLINESS

MAY 23, 1962
Vol. 51, No. 13 Whole No. 2613

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, Box 527, Kansas City 41, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

Telegram . . .

Santa Cruz, California—Northern California District set record attendance of more than 28,000 Easter Sunday, with plan sponsored by church school board and chairman, Rev. J. Wilmer Lambert.—E. E. Zachary, District Superintendent.

Rev. Merle M. Benner, retired elder, died on April 24. He is survived by his wife, Elma, who resides at R.D. 1, Clinton, Pennsylvania.

Word has been received from Mrs. Josie Wiedman, secretary: "Rev. Mrs. L. B. Smith, who organized the Church of the Nazarene in Newport News, Virginia, twenty-one years ago, and has been the pastor since that time, was given a wonderful vote of confidence for the next four years. A good spirit prevails."

Rev. W. P. Jay, retired elder of Northern California District, died April 18. Mrs. Jay, who was ordained just two years after her husband in 1907, died this past January.

First Church in Sikeston, Missouri, has extended to their pastor, Rev. John D. Rhame, a unanimous vote for one year, and a unanimous vote for an extended call. There were seventy-seven votes cast. Dr. E. D. Simpson, district superintendent, conducted the service.

THANKS: Mrs. Kyer writes to express her thanks and appreciation to members and friends for their prayers, cards, and expressions of sympathy in the death of her husband, Rev. H. V. Kyer.

Easter Offering Report

Hopes are high for reaching the goal on the Easter Offering. Last year, at the end of the first week the total received was \$229,821.01. This year, in the first seven days we received \$387,251.45, an increase of \$157,430.44.

JOHN STOCKTON
General Treasurer

*Praise Thee, Lord, for all daily bread—
By Thy Word may our souls be fed!
Give us strength to toil in Thy way—
And lead us to Thy perfect day!*
L. V. Cleveland

The Good Old Days

Many believers decline in their experience and privilege and then cry out, "Oh, that it were with the church as in times past!" We find this is because they do not maintain earnest prayer.

The Church of the Nazarene has had some wonderful days in the past. But let us recall: Do we serve the same God of our forefathers? Certainly we do, and He is the same yesterday, today, and forever!

We can find the reasons that days in the past were wonderful. Those were days of fasting and praying, waiting on God until He answered from heaven. Those were days of sacrifice, God's people sacrificing time and money to see the Kingdom built and made to prosper. Those were days when there was much ridicule, yet members and ministers alike stood and preached the Word of God come what may, even if it meant rotten eggs and tomatoes being thrown.

Are we willing to pay the price the old-timers did? If our answer is in the affirmative, we can see wonderful days ahead. The key to better days is found

in God's Word: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).—MARY ELLEN BOWERMAN, *Nazarene laywoman, Walla Walla, Washington.*

Special Notice

Rev. D. D. Lewis, who for nearly eight years has served as superintendent of the Kentucky District, has tendered his resignation of this district to take effect on June 17, 1962. Brother Lewis has accepted a call to the Church of the Nazarene in Monterey Park, California, on the Los Angeles District, with the conviction that this move is in the will of God. He leaves with many friends in Kentucky and with deep affection for all our people there.

SAMUEL YOUNG
General Superintendent

TAIWAN

(FORMOSA)

General Superintendent Lewis

IN the sixteenth century Portuguese sailors, seeing the island for the first time, exclaimed, "*Ilha Formosa*," meaning "Beautiful Island!" From that the Western world began calling it Formosa. But this island, one hundred miles off the southeastern coast of the Mainland of China, has been known to the Chinese as Taiwan ("Terraced Bay") for longer than anyone can remember. It is nearly two hundred fifty miles long and about eighty-five miles wide. On it live more than ten million people.

My plane touched the runway at Taipei (Tie-bay) at 6:00 p.m., March 13. Rev. R. R. Miller, our district superintendent, was at the foot of the steps to greet me. Two little Chinese children from our kindergarten came and presented me *leis* and flowers. Inside the terminal building was a great crowd made up of our fine missionaries and many of our Chinese Christians. A large banner of greeting was prominently displayed, and a kindergarten choir from our First Church in Shihlin (a suburb of Taipei) sang a greeting to me. It was a royal welcome indeed, which I greatly appreciated.

We drove immediately to our district superintendent's home, where a large reception had been arranged in my honor. Our missionaries were all there—Rev. and Mrs. L. C. Osborn, Rev. and Mrs. John Holstead, Rev. and Mrs. George Rench, Miss Bernadine Dringenberg, and of course Mrs. R. R. Miller and Miss Heather Miller. They are indeed a splendid group of dedicated workers for our church and the Lord. I met many new friends that night and began to know that our work in Taiwan is accepted with open arms by the Chinese people.

Our missionary home is located in the Shihlin section of Taipei. Our school is located in Taipei itself. Here in rented quarters our missionary staff is operating our theological college. I spoke at chapel several times during the week to a serious-minded and splendid student body. These young people will go from the school to become our future national leaders. It is very important.

Our church has purchased a beautiful campus location in the suburbs. It is several acres located on the top of a bluff overlooking the city and the

joining of two rivers. Rev. R. R. Miller is starting the first of several buildings on our new site. The workers hope to be able to move the school to our own campus this next school year. This is a much-needed improvement.

Our work in Taiwan is only five years old, but already it is a good, strong work. It is centered in the city of Taipei and the surrounding area, reaching up into the mountain villages. As time passes, we will spread farther south down the island, and by God's help will go into the cities and towns of the entire island to plant the Church of the Nazarene.

On Friday, March 16, at 8:00 a.m. we were at the Chinese military airfield to go on a special trip to Quemoy. Rev. and Mrs. R. R. Miller and their daughter Heather, Rev. L. C. Osborn, and I were in our group plus two interpreters, Mr. Ho and Mr. Hsieh.

We were the guests of the officials of the Free China Relief Association, a government agency charged with the responsibility of helping the refugees from Communist China. Our mission was to see about the possibilities of a church on the strategic island located so very close to the Communist-held Mainland.

Forty-seven thousand civilians live on this small island, plus a large and well-trained segment of the armed forces of Free China. There are only three small churches on the island. It is spiritually a place of tremendous challenge to our church as we push ever farther on to the needy with the gospel of full salvation.

On March 9, just eight days before our visit, a young Chinese woman was struck by a Communist shell during a shelling of the island. Both of her legs were blown off. Our last activity before leaving Quemoy was to visit the military hospital and this young woman. It was a large room with several other patients; our Chinese escorts of several men and a number of others were along. I asked the Chinese admiral, who was our host at the time, if I could pray for her.

With his kind permission I stepped to her side. The girl's parents were standing by her bed. They are Buddhists, but as Mr. Ho, my interpreter, relayed my offer to pray, the young woman con-

sented and closed her eyes. I prayed for her, an innocent victim of man's strife, asking God to give her courage and strength. I prayed for Christ to come into her heart and make her His child.

It was a dramatic moment. Her parents wept. Those nearby stood with tear-streaked faces. People of several faiths, those with no religion, those of heathen beliefs, all stood silent and humble in the wonderful presence of Christ which filled the room. They met at His feet there beside her bed of pain in common grief for this fellow human being whom God could help. To me she became a symbol of all the helpless, spiritually needy people of this great, friendly nation who wait for our coming to them with the gospel.

A few days later I was honored at a reception in Taipei given by Mr. Khu, president of the Free China Relief Association. A large crowd was present. Some members of the government and the president's cabinet were there.

Mr. Khu expressed appreciation for the work of the Church of the Nazarene in Taiwan. He commended our missionaries. In my reply I endeavored to give them our purposes and aims in coming to Taiwan.

In every service where I spoke at our churches and preaching points, the building was crowded. The people listened attentively.

In a Saturday night Youth Rally there were around thirty seeking Christ at the altar. In another service the altar was lined with those who sincerely prayed for salvation. In one crowded room where there was no space to kneel, a number of them stood and we prayed for their salvation.

Sunday morning, March 18, in the First Church at Shihlin, there were forty-five people baptized, thirty babies and small children christened, and forty-two joined the church by profession of faith.

Yes, the door is open in Taiwan! The challenge is great. The task is tremendous. We need more missionaries, for if we had a hundred churches they could all be full of hungry people. Our nine heroic missionaries are giving their best. Pray for them.

There was a great crowd of people waiting at the airport to see me off on Friday, March 23. Madame Khu, Mr. Khu, and other friends were there. They invited me to return. Our college students were present; also our missionaries. As I entered the plane, I turned to see them all waving at me. I returned their last salute. I left some of my heart in the Philippines and Taiwan.

I am sure that all who read this will pray more for these great fields and our consecrated missionaries. I know that Nazarenes everywhere will recognize that this is a part of our great responsibility to press on in world evangelism in this needy day.

HOW MUCH IS YOUR



FAITH

WORTH?

By WILBUR W. BRANNON

Pastor, Seminole, Oklahoma

WHAT is your religious faith worth? Is it any different from that of the average nominal Christian? What is there in your faith worth holding on to—worth believing—worth dying for?

One of the symptoms of weakness in the Church today is a faith that is not taken seriously. To say that the Church does not have signs of weakness is to admit blindness to the facts or haziness as to the reason for her existence, or both. The fact is that in 1959 Christianity lost over one and one-half million constituents to other religions. There hasn't been any indication of any recovery or a trend in the opposite direction. It is disturbing when we learn that the greatest losses are suffered in the cradle of Western civilization and Protestant Christianity—Europe. Historians are already talking of this as being the beginning of a "post-Christian era!" Christianity on the decline!

But what is more serious than these numerical losses—incurred to some degree by the growth of communism—is the Church's ineffective resistance to the moral confusion of our time. This generation is left with what Walter Lippman calls a "grudging endurance of a series of unsanctified compulsions." Our generation has bogged down in the "Slough of Despond." To use Kierkegaard's phrase, we are suffering from a "vaporized Christianity."

Yet the insistent question still urges us: Why? Why these losses? Why this lack of moral concern? Why this lymphatic response to the Great

Commission? Why this depressive fog of confusion as to the reason we exist as a Church? Why? Why? Why?

We could say that it is the growing dislike of the Western world by our enemies. We could say that it is the emergence of independent nations and the cramping of our missionary style by active, indigenous religions of these self-conscious countries.

But isn't it in part, at least (perhaps a great deal more than we want to admit), that basic assumptions involved in the faith we profess are assumptions that we are not really prepared to accept? Augustine said, "If you believe what you like in the gospel and reject what you like, it is not the gospel you believe, but yourself."

We have taken so many "offensive" articles out of our faith and replaced them with twice as many respectable substitutes that what we have is less than a watered-down gospel. It isn't the gospel at all, but rather the "commandments of men" (Matthew 15:9). Some of the offense comes when the actualities of damnation and the decisiveness of salvation are mentioned. Others take offense at the suggestion of sacrifice (whether it be that of time or material goods), devotional disciplines, and an unconditional commitment to Christ.

These things are disturbing. What we want is a "tranquilizer." So we idealize our doctrine in generalities and vainly parade them in a "nauseous smog of platitudinous piety."

What we need is the challenge of a concrete mission—something that gives us a sense of destiny in these critical times and thereby define the real reason why the Church must remain and be revived to respond to this mission.

Dr. E. Stanley Jones recalls the fight between Joe Louis, the Negro, and Nova, the Hindu. He said these two represented two ideas. Louis represented the upsurge of a suppressed race. Nova, because of his background in Hindu mysticism, believed that by being in tune with the cosmos he could strike a cosmic blow. In other words, the universe would strike as he struck. So a racial punch and a cosmic punch met. The racial punch knocked out the cosmic punch. But why? Because, for one thing, the racial punch of Louis had a concrete cause—the freedom of an oppressed people here and now. Nova represented in his punch a hazy, disembodied ideal—the cosmic would strike with him. That hazy, disembodied ideal went down before the embodied cause.

One of the most serious indictments leveled against "holiness people" is that they are fighting a losing battle. They are trying to knock out their opposition with a hazy, disembodied ideal of sanctity—or holiness. We must not submit to the suggestion that ideals are not important. But we should begin to inquire what the ideal means and

God Bless Our Home

*"God, Bless Our Home"—with patient care,
Under and over, with stitches slow,
Laura Elmina formed the prayer
More than a century ago!*

*Faded the words on the sampler old,
Faded the rosebuds twining through;
Yet they grip my heart with power untold,
As I pray Grandmother's prayer anew.*

*God, bless our home! May it ever be
Lighted by love, through Thy boundless grace;
Warmed by true kindness and sympathy,
Meet for Thy gracious dwelling place.*

*Over the world the powers of death
Spread forth their tinselled nets of sin;
Help us to build our walls of faith
Stalwart to house our children in!*

*Deep understanding we sorely need,
Truth every day from the Sacred Page;
Grant us the wisdom to rightly lead
These—our most precious heritage!*

By KATHRYN B. PECK

how it can be related to our responsibility to contemporary society.

We have been slow to do this for fear of finding our ideal inadequate to modern existence, or for fear that we might find something in this ideal we don't even believe any more. In this period of theological inquiry, Wesley's voice should not be drowned out in the cacophony of Calvinism. We who believe in the Wesleyan tradition as a true theological position must speak out with enough command that it will be respected and listened to. This is not only the burden of the theologian; it is also the task of the evangelist.

We must not only proclaim the message of "holiness of heart and life," but we must enhance this ideal of sanctity by relating it to our present evangelistic mission—an embodied cause! But this plunges us headlong right back to the core of our faith again. We cannot hope to win the world without squaring ourselves around to the real meaning of what we believe as holiness people who have boasted of spreading "full salvation" around the world.

A prayer: *O God, help us, as a people set apart for a holy purpose, to see our distinctive doctrine of sanctification in the light of new significance and meaning, and as a result experience a general revival of holy living and faithful witnessing. Amen.*

Cause for Concern

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

HE was a first-generation Nazarene—active in church, camp meeting, and all other functions of the local and district program. He professed a high state of grace. Outwardly, with the exception of an ultracritical spirit beamed against almost everything and nearly everybody in the church, his life was flawless.

He had a large family. He lived to be very old. Finally he ended his earthly pilgrimage and passed on to meet his Maker. The final chapter of his earthly life as a churchman and father was concluded. His children, all grown, all filling their chosen places in life, are all unsaved. They are thoroughgoing worldlings. Not one of them shows concern for the interests of his soul or the church. Why?

Were we to analyze that particular family situation, there are some questions which naturally would be pertinent to the case. Did this family have daily family devotions? Did this father have time to spend with his children? Was the relationship between father and mother ideally Christian? Were there harmony, love, and filial devotion? Is it possible that his critical, cynical spirit, expressed in word and attitude in his home, progressively eroded the confidence which his children once had in all that their father believed, spoke, and practiced? We do not know, but we do know that these questions are pertinent to the case. The man is dead—the family, lost. The atmosphere during the funeral service was as cold as the corpse. Not a tear. Alas!

Another Nazarene. He, too, had a large family. He still lives, a mighty preacher of the Word. He has passed his allotted threescore and ten years. His children also are grown, scattered over wide areas. They are all saved, sanctified, and all are members of the Church of the Nazarene. Three sons are ministers, all serving large churches. One daughter is a pastor's wife, and the other daughter, wife of a Nazarene educator. This family is making a generous contribution to the total interests of the church.

This case is in direct opposition to the one cited above. Why? An analysis of this success story would require some questioning also. Did this family have daily devotions? Yes. Did this father have time to spend with his children? Yes, very much. He shared in every area of the lives of

his children. Was the relationship between father and mother ideally Christian? Emphatically and beautifully so! Were there harmony, love, and filial devotion in the home? Indeed. A shining example! His devotion to Christ, his unselfish dedication to his calling, his love toward and confidence in his brethren, and his church—all have served to prepare the hearts of his children to receive Jesus Christ as naturally as the seed responds to the warm sunshine and moisture of the springtime.

I have cited two true cases. There are scores of others. No doubt many of my readers could cite parallel cases. But of this we may be absolutely sure: in neither of these cases was the outcome accidental or by mere happenstance. In each case there were underlying causes which became the determining factors. In each case someone or ones were responsible for these factors. They will answer at the judgment.

All biography begins with genealogy. Explore the background of outstanding saints in the Church of Jesus Christ, and one is impressed with the vital factors which have determined the direction pursued, the course chosen, and the ends achieved. Back of Samuel's life there was a Hannah, a woman of fervent and persistent prayer and faith. Back of Moses was his "nurse" by divine direction, his own mother, Jochebed, whose life was marked by an intense devotion to Israel's Jehovah-God. Back of John the Baptist were parents concerning whom Luke tells us, "There was . . . a certain priest named Zacharias, . . . and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God" (Luke 1:5-6). Here was not domestic lopsidedness, but a perfect balance of parental piety and devotion.

Behind St. Augustine was Monica, one of the most holy and devoted women of the Christian Church, who by her fervent prayers fashioned a lifeline by which her derelict son was rescued and brought into the fold. She had every reason to conclude that her son, Aurelius Augustine, was hopeless. She might well have despaired; but this noble Christian mother stubbornly refused to abandon her son to the devil.

Back of the Wesley brothers was that noble soul, Susanna Wesley, mother of nineteen children,

who spent an hour in prayer daily, and dealt with each child separately at a given time each week. What an investment! What returns!

Can we parents escape the startling implications? Even at our best, it is a struggle to save our children to Christ and the Church. How then can we hope to save them in an age when the pressures and allurements of worldliness and materialism are served in most spectacular forms and settings if the religious influence in the home is weak and inert?

In many (if not most) cases, responsibility for the loss of our own children from Christ and the church may be laid in the lap of thoughtless parents who have little time for family religious exercises, and whose devotion to God and His Church is irregular and spotty. Parents who frequently absent themselves from the regular church services, take little responsibility, fail to pay their

tithe, and attend revival services irregularly and/or without their children, will doubtless witness the heartbreaking sight of their children going out of the home and the church unblushing rebels against God.

When parents do not take their religion seriously, our modern, observing, impressionable teenagers will conclude that the spiritual concerns of life are not too important. They will, on the basis of parental indifference and religious irregularity, decide that the matter of their souls' salvation is not too imperative after all.

The loss of children from homes which are deeply spiritual and consistently Christian, and marked by family love, are in the vast minority. Is the salvation of our children worth the great and continuous sacrifice required to bring them to God, and see them settled in a life of holiness and service? *You* supply the answer!



EVANGELISM through FRIENDSHIP

By **LYLE PRESCOTT**

Nazarene Missionary, Christiansted, St. Croix, V.I.

IT IS NOT NECESSARY to be the envoy of a king or the ambassador of a president in order to be useful in this world. You may, as Christians, simply reach out with friendship and be a real blessing to many hearts.

In my personal devotions I have been including a daily reading from *The Amplified New Testament*. The other day I came across an interesting reading in the fourth chapter of Philippians. The King James Version of verse 8 reads: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Now *The Amplified New Testament* reading of this same verse reads like this: "For the rest, brethren, whatever is true, whatever is worthy of

reverence and is honorable and seemly, whatever is just, whatever is pure, whatever is lovely and lovable, whatever is kind and winsome and gracious, if there is any virtue and excellence, if there is anything worthy of praise, think on and weigh and take account of these things—fix your minds on them."*

"Whatever is kind and winsome and gracious" is the phrase that catches my attention. When we stop to consider these three words, *kind*, *winsome*, *gracious*, they look like three similar portraits of friendship. Nobody needs to be told what the gentle word *kind* means, but what about the second word, *winsome*? It sounds just a little odd to us, and we are not quite so sure of its meaning. Mr. Webster says it comes to us from the old Anglo-Saxon word *wynn* or joy, and means something that brings us joy or pleasure, something pleasant or winning. Gracious means attractive and full of charm; kindly and courteous.

But how does all this word study fit into our discussion? Put the word *winsome* back beside the word *kind* again. It suggests that if you want to be a person able to win friends, you must be a kind person. In my college days there was a certain young lady on the college campus who had very many friends. I asked one of her friends what was her secret.

"She is not good-looking," I said, "but everybody is her friend. Everybody likes her. Why is this so?"

The answer was simple and brief. "Oh, she's so good and kind to everybody!" her friend answered.

There it is. To be winning, to gain friends we must be kind to people. The quick, sharp word will drive people away and ruin friendships. The

*Quotations from "The Amplified New Testament," copyright 1958 by the Lockman Foundation, are used by permission of the Zondervan Publishing House.

gracious, gentle, complimentary word will make somebody feel good, feel good toward us, and will gain a friend.

In one of my pastorates I learned that two ladies who were members of the church would not speak to each other. They were neighbors who lived next door to each other. They had been fussing at each other over the back fence, so would not speak to each other at church. When I called at their homes I learned that one had a garden; the other had chickens. The chickens had been getting into the garden. According to the owner of the garden, the neighbor had not, upon request, penned up her chickens. What happened? The two women fussed, became vexed, and would not speak to one another; and their enmity grieved the whole church.

Now think what would have happened if those two ladies had applied the teachings and spirit of the Bible. What a lovely surprise if Mrs. Gardener had walked into Mrs. Poultry-raiser's kitchen one morning with a gift of fresh, crisp vegetables! It would have been going the second mile indeed. And I grant you that hardly any carnal-hearted person does a thing like that.

But what would likely have happened? Why, Mrs. Poultry-raiser would have walked into Mrs. Gardener's kitchen some morning soon after that with a gift of a fat chicken. Furthermore, by then she likely would have penned up her chickens; and friendship would not only have been saved—it would have been greatly strengthened. Dr. J. B. Chapman said, "The Christian way to rid oneself of his enemy is to love his enemy; and, despite what men may say, this plan works."

What is worth more in your life, your garden or your friends? Here's the test: Are you a crass materialist after all? Love can find better ways to solve your problems than by going to the police station or to the courtroom. For when what you call "justice" has been enforced by outside authority, you afterwards find yourself with less friends.

Why don't you make a sincere effort to win new friends—and keep old ones too—by doing something kind for them? And if you are a real Christian, why don't you reach out with kindness to win friends to Christ? Have you been wondering how you could gain somebody for Him? I believe that kindness will do it. Why don't you prove the power of kindness today?

So you see, by kindness we turn out to be ambassadors and *very important persons* after all, as St. Paul expressed it in II Corinthians 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." It really isn't important at all whether we become VIP, but *it is essential* to win souls to God.

John Wesley's Quest for



THE INNER WITNESS

By C. B. McCAULL

IN John Wesley we see a saint of indisputable genuineness and transparency. Without his sincere introspection there would not have been a person worth writing about; there would not have been a great religious revolution in the eighteenth century; there would not be, as many have said, an England today.

For many long, lean, cold years—days and nights of physical suffering and mental anguish—the man sought fervently for the smile of God upon his soul. No monk, no hermit, ever surpassed his intensity.

"I am persuaded," he wrote to his mother, "that we may know that we are now in a state of salvation."

His dying father's last words to him had been, "The inner witness! The inner witness!"

Later, on a voyage to Georgia as a missionary, he encountered a band of Moravians who sang hymns in the face of shipwreck, and the cry within his heart became an insistent longing. "The inner witness!" He dropped the formulas of the Church of England, the early theological lessons of Susanna Wesley, and followed hungrily, doggedly, the sturdy Moravian elders.

Yet he was not satisfied.

Fitchett, in *Wesley and His Century*, sums up in one sentence Wesley's spiritual state at this period. "He believed that a changed life was not the fruit of forgiveness, but its cause."

Wesley later confessed, "I sought to establish my own righteousness."

Blinded by the weighty rituals of the Church of England and driven back almost to fanaticism by the corruption and hypocrisy of his educational environment, he sought to earn salvation from a despot instead of accepting it as a gift from a loving Father in heaven.

The steel of Wesley's character no doubt had much to do with his dilemma. A strong mind was his naturally. Both father and mother had had the courage (fortunately) to break with their parents over some of the religious questions of that

time. The mother frequently and openly differed with her husband, and, in turn, the father seems to have had a "continual issue with all mankind." The son, John, was a natural-born leader—even of himself.

To put it simply, Wesley had a hard time finding the Saviour because of the cloud of controversial dust he raised trying to find Him.

From Wesley's own writings we see him passing through the pains of sacerdotalism, asceticism, mysticism, and legalism:

"I communicated every week . . ."

"So that now doing so much and living so good a life, I doubted not but I was a good Christian . . ."

"To this end I deprived myself of all superfluities and many that are called the necessaries of life . . ."

"He recommended mental prayer and the like

exercises as a most effectual means of purifying the soul . . ."

"And by my continual endeavor to keep His whole law, inward and outward, to the utmost of my power, I was persuaded that I should be accepted of Him, and thought I was even then in a state of salvation . . ."

"I was still 'under the law'; not under grace . . ."

There is no doubt that these pitiful misadventures in his own spiritual quest gave his heart the great sympathy for the lost which Wesley later manifested. Held in the pit of doubt and uncertainty until the age of thirty-four, he erupted like a volcano with a temperament and glow which was felt around the world.

Following his famous Aldersgate experience, Wesley summed up his own case thus: "I was convinced of unbelief, of the want of that faith whereby alone we are saved."

The Dimensions of Holiness

By HARVEY J. S. BLANEY

Professor of Religion, Eastern Nazarene College, Woburn, Massachusetts

THE TEMPLE EXPERIENCE of Isaiah (chapter 6) should be seen in three dimensions to be understood: its Old Testament setting, its New Testament interpretation, and its personal application.

Old Testament Setting

Isaiah found himself in the Temple, contemplating the moral and spiritual condition of the nation, realizing that, as an Israelite, he could not escape sharing both the guilt and the punishment of his people. He was one with them. His cry, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," (v. 5) was a cry of conviction for both himself and the nation.

Whatever else is significant in the seraphim's touching the prophet's lips with a hot coal, one thing is sure: the confirming words—"Thine iniquity is taken away, and thy sin purged" (v. 7)—became the theme of his prophetic message. It became a promise for the nation, a promise of what God would do.

On the basis of this, Isaiah became the great prophet of hope, and it is not inappropriate to speak of the Gospel of Isaiah. His message was, "Though your sins be as scarlet, they shall be as white as snow" (1:18); "An highway shall be there, and a way, and it shall be called The way of holiness" (35:8). He saw the redemption of Israel through the saving of a remnant and crowned his message with the Messianic hope and the portrayal of the suffering Servant.

New Testament Interpretation

The experience of Isaiah was prophetic of God's plan for the salvation of all men, and this finds its highest exemplification in Jesus Christ and the New Testament Church.

Herein lies the genius not only of Isaiah, but also of all the Hebrew prophets. They were men with their "ears to the ground," men who understood the ways of God and man, men called and trained of God to understand His will and tell of His ceaseless endeavors in behalf of fallen man. They spoke of the great principles of redemptive truth, such as justice (Amos), mercy (Hosea), vicarious suffering (Isaiah), a new covenant (Jeremiah), individual responsibility (Ezekiel), and also that salvation is contingent upon man's obedience to God, and that both revenge and reward belong to God.

There are great overtones in the message of the prophets which sound the truth whenever and wherever there are ears to hear and eyes to see that God is sovereign and the nations of the earth are as a drop of a bucket to Him; yet He willeth not the death of any man.

These overtones become clearest in New Testament revelation. Isaiah's restored remnant, Jeremiah's people of the new covenant, and Ezekiel's great army resurrected from the valley of dry bones become the new Israel, the Church, the inheritor of God's promises. What the prophets saw in embryonic form came to completion in the Church of Jesus Christ.

Personal Application

The third dimension is a dimension in depth, the personal application of Isaiah's experience. In the mirror of his vision of God he saw himself as he was. If he had run true to the form of his day he would have called for "full steam ahead" in the Temple ritual to alleviate the guilt of his conscience. And, doubtless, his relief would have been meaningful.

But Isaiah's experience with God was on a higher level than that. It was in the realm of the spirit, of vision, of mystery, of faith, and of a mingling with heavenly beings. He was transported into a sphere where others could not follow, oblivious to his surroundings, and isolated from all things familiar. He needed no one to exhort him to repent and believe. The mystery of God's plan of salvation was unfolded before him. He could describe what he saw and heard best by analogy and symbolism.

The voice of God was strong on the ether waves: "Whom shall I send, and who will go for us?" (v. 8) In joyous spontaneity Isaiah volunteered his services, yea, his life: "Here am I; send me."

When one is caught up in a great vision, when he is gripped by a divine compulsion, or when he gives himself to a noble cause, the thought of resisting or debating, or the price involved, is irrelevant. It is somewhat like the boy who looked long at the mountain and finally left his work to climb it. Later he said, "The mountain called and I had to go." In recalling the incident his mother said, "Son, you became a man the day you went to the mountain."

Could it be that ours is too often a patterned experience of holiness? Salvation comes at the end of a proposition, and we know beforehand what we are going to experience. Even our faith is conditioned for certain results. Perhaps that is why faith comes so hard to some seekers—it is not so much faith in God as it is the endeavor to experience what they have been made to expect. Genuine saving faith carries with it a goodly element of the unexpected.

God seeks to lift us above the seen and the known into the realm of the mystery of His love, where we find something that others have not been able to tell us; where we experience that which is between God and us alone—in the darkness of a lonely vigil and in the hush of sacred communion. God "calls our souls from the flesh to feed on the subtle substance of a glory few men see." And we push beyond routine and reputation, records and reports, to "dabble in beauty and stretch our minds for truth." Water has broken out in the wilderness, the desert has blossomed as the rose, for the glory of the Lord has been revealed.

EDITORIALS

Continued from page 2

the other side of the picture: "Make no mistake: it does not always pay to be a Christian. Nor is honesty by any means always the best policy, if material gain is your ambition. Poverty has often been part of the cost of Christian discipleship."

A second kind of suffering we may experience is that which comes from slander and gossip, and the cynical twisting of facts to mean and vicious ends. "Satan" is a word which in its original Hebrew form meant "adversary, opponent." "Devil," the word Christ uses here to describe the supreme evil personality, comes from a Greek term which meant "slanderer," "false accuser." What an utter tragedy it is when people who call themselves Christians take up the work of the devil and go to peddling unfounded rumors or outright lies!

There is far too much of this sort of thing going on. Sometimes the most sincere seem to fall for the slanderer's line most readily. It is hard for them to imagine that anyone who professes to be a Christian would twist and misinterpret facts or use half-truths to tear down the influence and reputation of any individual or church. But the sad reality is that "one dog barks a lie, and a thousand bark it for the truth." So brother is set against brother and the church suffers.

A third kind of suffering falls into the class of religious persecution. The church at Smyrna was under attack from those who alleged that they alone were the true people of God. This pretense, Christ says, is untrue: "Which say they are Jews, and are not, but are the synagogue of Satan" (v. 9).

Here is an example of what had been foretold: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). Opposition to the true work of God in the name of God is as old as faith itself. Those who killed the prophets did it in the name of religion. Those who persecuted the Early Church most bitterly did so under the cloak of super piety. There is no opposition so bitter as that clothed with the pretense to exclusive possession of the truth.

But there is encouragement here for the Church in times of suffering, whatever its sort or source. It will be short. It will not last. "This, too, will pass." Christ, the Head of the Church, is the Lord of history and the Conqueror of death (v. 10). To those who are faithful, He will give "a crown of life."

"Fear none of those things . . . be thou faithful unto death" (v. 10). "If we suffer, we shall also reign with him" (II Timothy 2:12). "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

Moving Nazarenes

Here is another reason why the "Moving Nazarenes" service is up-to-date and serving a much-needed area of the church.

A pastor wrote us that, in the course of his visitation work, he found a man who at one time attended the Church of the Nazarene. This man moved to this city nineteen years ago. After nineteen years the Church of the Nazarene found him! The pastor wrote: "He was deeply touched that we found him after these many years and he promised to give his heart to God. He said also that he and his wife have never found another church home, and assured me that there would be no other church but the Church of the Nazarene, as they now plan to return. It looks like this 'Moving Nazarene' contact is a bit late, but it will still get the job done if we will start now."

The "Moving Nazarenes" service is fast becoming an outstanding service to our churches and people. By all means use this service which is so important to the welfare of those who move. Send us their names and new addresses. We will forward the information to the pastor in their new community. Let us keep them in the church and guard their spiritual welfare.

Write to:

DEPARTMENT OF EVANGELISM
6401 The Paseo
Kansas City 31, Missouri

Evangelism First "Is the Answer"

A pastor wrote that the family altar emphasis and commitment Sunday were a vital factor in the salvation of a young mother.

The family altar is for every member of the family. One pastor wrote us that the "Family Altar Commitment" was a wonderful thing for his church. He told how "a widow rearing two boys said, 'I have always prayed with the boys before going to bed, but after your sermon on family altar and Bible reading I have been reading the Bible with the boys as well as having prayer, and they have become thrilled by the Bible truths. It has revolutionized our family altar.'"

God manifested His presence in such a way at a midweek prayer meeting

that the pastor wrote us as follows: "Last Wednesday evening was marked by the presence of God as His Holy Spirit moved in upon us in a wonderful way. Our service had hardly begun when He moved upon us in a way that words cannot describe. There were shouts of glory as folks prayed through right in their seats. There were ringing testimonies by folks who rarely or never spoke out in church before. The entire congregation was 'bubbling over,' and shouts of praise and victory could not be suppressed. The Holy Spirit took charge as the entire congregation came forward to the altar in a grand prayer meeting about the throne. Sinners were saved, some were healed, others definitely helped, backsliders reclaimed, and saints sanctified. We all went home to tell what great things God had done. He has given us a revival in a routine, regularly scheduled, midweek prayer meeting. Truly He lives today! My description is less than adequate, but I pray that you know what took place.

Yes, evangelism first "is the answer."

**CHRIST IS THE ANSWER
FOR YOUR
FAMILY**



EVANGELISM FIRST—1962 EMPHASIS

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Request

Mrs. John Pattee, missionary in the Philippines, had surgery early in April. She is recovering satisfactorily, and we know will appreciate the prayers of God's people that God will grant a speedy return to health and strength so that she can carry the responsibility of the Bible school presidency, to which she has been assigned by the council.

Good Days in Corozal

By EDWARD WYMAN
British Honduras

These are very encouraging days in Corozal. January second a house was donated to us for a rural chapel. The giver is a very poor man. The house

has been fixed up with doors, benches, altar, pulpit, walls plastered, and so on. It is already too small for the congregation, even before it has been dedicated. Sacrificial gifts from the Bible College financed our part of it. This chapel is in Louisville.

Enough was left from the Bible College gift to start on a second chapel. Brother Henry Ford came in just last Saturday night from that neighborhood. He is a new Nazarene. He told us that God had laid it on his heart to help finish the second chapel. He had borrowed the money to secure medical attention that he badly needed, but he felt that God wanted him to give the money to the church for this village chapel. As he told me this he handed me fifty dollars. We were overwhelmed with such a sacrificial gift. Now work is going ahead on the construction of a second chapel.

Word has just this morning reached us of a lot for sale in the village of Sarteneja, across the bay from Corozal. My colaborer here, Brother Juan Guerra, has just returned from a visit there. He had an open-air service with 120 present and 40 hands raised for prayer. This lot is offered to us at much less than what it is worth, as a special favor to the church. Not only this, but a group of believers not yet members of the Church of the Nazarene, but wanting to become members, have offered to provide materials and labor for a chapel there if we will provide the lot and zinc for roofing. We don't know how we will get it, but if we didn't have faith for that much, we just wouldn't have any faith, period.

On the basis of the sacrificial giving of the people themselves, the work at Sarteneja is going forward. Twenty-two people, mostly heads of families, have given their names as wanting to become members of the Church of the Nazarene. The fire is spreading. There are other villages where we feel we must get work started and see chapels built, depending very largely on the people themselves to contribute materials, labor, and funds, with a little help from us. We want them to feel it is truly their own church.

Dr. V. H. Lewis Visits Taiwan

Dr. V. H. Lewis, general superintendent, spent ten wonderful days with us in Taiwan this spring. His coming was a real blessing to all of the missionaries and nationals. In spite of a bout with the flu while he was here, Dr. Lewis

preached more than twenty times, visited the offshore island of Quemoy, and our Nazarene churches on Taiwan; met with government officials; held a workers' conference, and organized the first Taiwan Nazarene Mission Council. He was also privileged to meet Madame Chiang Kai-shek.


During Dr. Lewis' visit we held our first N.Y.P.S. rally. Dr. Lewis brought a wonderful message under the anointing of the Holy Spirit. At the close of the service there were about thirty young people praying for God's help and salvation.

The next day the headquarters church in Shihlin was filled at both morning and evening services. Again the Lord crowned the services with His presence. Many people came forward for prayer.

A workers' conference was held in an oceanside hotel. Here all the national workers and the missionaries enjoyed the rich ministry and close fellowship of Dr. Lewis. During the closing service Dr. Lewis presented the first district minister's license to Mr. Pan Ming Ting.

All of us are looking forward to Dr. Lewis' return to our country in 1961.

KNOW Your Seminary



A Tower of
Spiritual
Strength

Christianity is a vital force in history. Every good citizen of the country should desire to know

about the place of the Church in the history of his own country. Especially those called of God to special Christian service should be acquainted with the background and development of the divine society on the tableland of history. God's redemptive acts in behalf of mankind, as expressed through Jesus Christ and the community of faith which confesses Him as Lord, are a dramatic story. It proves that God is speaking to persons through the events and movement of each generation. This unfolding program is intimately associated with the history of the Church.

The curriculum of Nazarene Theological Seminary is designed so that each student can employ the lessons drawn from the past, then encompass the present, and explore the future. Each student is required to take a year's course in surveying the twenty centuries that Christianity has been vitally shaping man's experiences. This class is taught by Dr. Mendell Taylor.

In addition, each Nazarene student becomes acquainted with the history of his denomination through a course in the history and polity of the Church of the Nazarene, and another in the history of Nazarene missions.

Vital Christianity has always been characterized by a spirit of aggressive evangelism. This is emphasized in several ways. Four courses are offered in the area of evangelism. The Biblical basis of evangelism is taught by Dr. Ralph Earle, the historical phase by Dr. Mendell Taylor, the preaching viewpoint by Professor James McGraw, and the local church aspect by Dr. Richard Taylor.

Of the ninety-three hours required for graduation, sixteen of these are in the area of history, missions, and evangelism. This study in the historical development of the church, the outreach of the church, and the church engaged in the task of winning others, gives a sense of urgency and intensity for Christian service.

LEWIS T. CORLETT
President

SERVICEMEN'S COMMISSION

PAUL SKILES, Secretary

Learning to Walk

Not long after we arrived in Germany with the 16th Signal Battalion, our son learned to walk. It was a high moment for us, just as it had been when our daughter first caught the thrill of walking.

Germany was the place where my wife and I learned to walk with God. Chaplain H. J. Van Vorce and his wife were the ones who introduced us to our Saviour. Just as our son wobbled, there were the tottering moments when we came precariously close to the stairsteps which led back to the old life. But as we pick up our children when they stumble, so the wise counsel and encouragement of our spiritual parents lifted us up.

Little did we realize then that almost ten years later God would bring us back to the country where we were taught to walk with Him. The chapel where we are pastoring is situated in

the foothills of the Taunus Mountains. The background of the people we serve varies greatly, but among them all are those who have not yet mastered the fine art of walking with God. The Berlin crises in Germany have brought their problems, but none so critical that a close walk with God cannot bring about the solution. Many men have come limping into the chaplain's office with issues too big to master. Some limp out. But, thank God, some walk back out with a steady and consistent gait. These men comprise our chapel group.

After a recent Thursday night Bible study, a man who had been kneeling with us for prayer confessed Christ as Saviour. He had to kneel in order to learn to walk. Some few, at a later date, raised their hands in an overheated tent during sub-zero weather stating their desire to travel with God.

Yes, many stumble during the heat of the day and amid the fierce opposition of our enemy, but they arise with a new determination to plod ahead. There is a thrill, a deep feeling of joy in serving God when one can come back to where he learned to walk with God and lead others to do the same.—CHAPLAIN CURTIS BOWERS.

OUR CONGRATULATIONS TO BOTH OF THESE CHAPLAINS

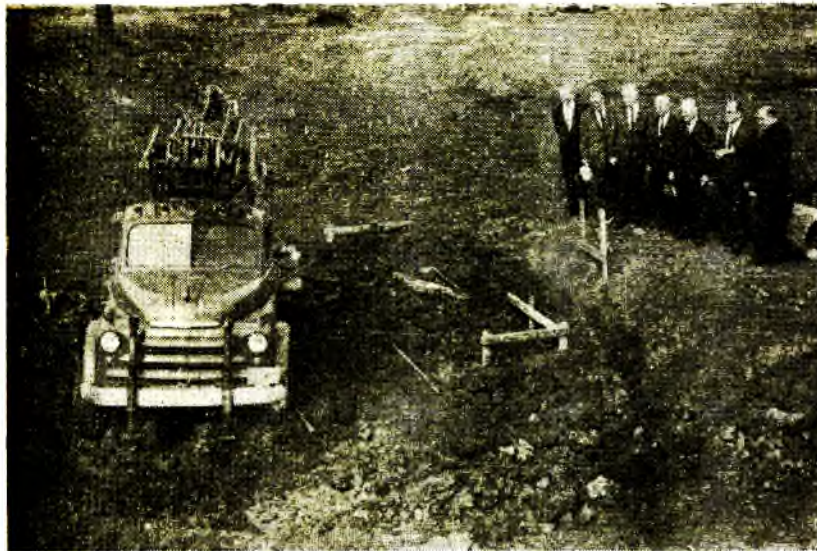


Chaplain John T. Donnelly, serving at Amarillo Air Force Base, Texas, has recently been promoted to the rank of lieutenant colonel.



Chaplain Everett D. Penrod, serving at Norton Air Force Base, California, was also promoted to the rank of lieutenant colonel, as of March 1, 1962.

GENERAL INTERESTS



MORE THAN MEETS THE EYE—The Board of General Superintendents and Publishing House manager watch as one of the drilling rigs works in sinking an eighty-foot hole for one of two elevator shafts in the new General Board building. Over one hundred concrete piers have been sunk to bed-rock, some as deep as twenty feet. Inclement weather until several weeks ago hampered progress on the new building. But work is well under way now, and should be completed in time for occupancy December 1.

.....

DISTRICT ACTIVITIES

Idaho-Oregon District N.Y.P.S. Convention

The young people of the Idaho-Oregon District are still rejoicing over the spiritual, statistical, and financial progress as revealed in the reports given in the thirty-second annual N.Y.P.S. convention, held April 2 and 3 in First Church, Nampa, Idaho.

The business of the convention was carried on efficiently under the able leadership of President Omar Barnhouse. The confidence of the district was expressed by a nearly unanimous vote for re-election, and a love offering as a tangible means of expression. Other officers re-elected are: Rev. Ray James, vice-president; Mrs. Eunice Bullock, secretary; and Mr. Clarence Chittenden, treasurer.

We were especially privileged to have as our special speaker the general N.Y.P.S. secretary, Mr. Paul Skiles. His ministry in word and music was a blessing to all present.

The convention climaxed with a banquet, with more than two hundred present, in the new and commodious Student Union Building of Northwest Nazarene College. The high point of the evening was the announcement of the winners to the International Institute: Kenneth Harmoning, Eddie Howard, Ken Bozarth, Lyle Pointer, Sue Hoffman, Shirley Seward, Karen Kirkman, and Karen Santo.

Our young people have a definite spirit of optimism and enthusiasm, and under the leadership of the Holy Spirit, we go forward.—EUNICE BULLOCK, Secretary.

ATTENTION

To meet post office regulations our official address of the Church of the Nazarene has been changed to

**6401 The Paseo
Kansas City 31, Missouri**
No box number is needed. Please change your records to conform to the new address.

JOHN STOCKTON
Treasurer

THE LOCAL CHURCHES

Pastor Paul Darulla reports from Wellsburg, West Virginia: "Recently we had a fine revival with Evangelist and Mrs. C. H. Harley; the crowds were excellent. Brother Harley is a dynamic preacher of the old-time gospel in the power and demonstration of the Spirit of God. Mrs. Harley does excellent work with the Scene-of-felt pictures. We had over thirty seekers at the altar, won several friends to the church, and give God praise for His blessings. We are in our third year with this wonderful people, and I am now serving as treasurer of the Wellsburg Ministerial Association. We count it a privilege to serve the Lord and the Church of the Nazarene."

The Spoon River Zone of the Northwestern Illinois District closed a great holiness convention on Sunday night, April 8, in a blaze of glory and victory. Fifty-two people sought the Lord in the last service, with seventy-five souls

Your Publishing House Outreach!

It has been the habit for many years for the Publishing House to recognize the missionaries on their birthdays with a simple note of greeting. The thank-you note below is indicative of their appreciation.

Many thanks for your letter of September 29, conveying the birthday greetings and the assurance of the prayers of our friends at the Publishing House. . . . We appreciate the good work you are all doing for God and the church through your work in the Publishing House. There is an increasingly literate population coming into being in Africa, and the Publishing House will have a correspondingly increasing ministry in Africa through the printed page. Other ideologies are claiming the allegiance of the new Africa through their literature; we must not be behind them in our zeal and planning. God bless you all.

Yours in His service,
David Hynd

bowing at the altar during the four-day holiness convention held in Canton First Church. The nine churches sponsoring the convention were all revived and helped. Truly it was a time of divine visitation from the Lord. Dr. Lyle E. Eckley, our district superintendent, presided at all the services and said it was the best convention ever held in this area, and the best Canton First Church had seen in twenty years. Rev. Dean Baldwin, superintendent of the Joplin District, preached twice daily under the anointing of the Holy Spirit; he won a place in the hearts of the people. Brother Jack Bierce was a great blessing in song and poems. The combined choir of the zone sang each night, with Mrs. Alma Ferguson directing. The afternoon speakers were Rev. Marcus Turbyfill of Peoria First Church, Rev. Riley Laymon of Streator, and Rev. D. F. Hicke of Astoria. These men were also used of the Lord to inspire our hearts anew. We thank God for hearing the prayers of the zone folk who had been praying together for five weeks preceding the convention, and we give God all the glory.—EDWARD R. FERGUSON, Reporter.

Powell, Wyoming—Recently our church had a very worthwhile and successful crusade with Rev. A. L. Cargill as evangelist. His Bible ministry was honored by God, as we saw people bowing at the altar and praying through to victory from the first night. Most of the seekers were in their early teens and sub-teens. Several were

sanctified, and gave definite testimony to the sanctifying power of the Holy Spirit. The church is encouraged and we give God praise. We have a wonderful people and, at their suggestion, we followed the plan of sponsoring the crusade through the Sunday school, as outlined in the *Church School Builder*. We have an outstanding group of teenagers who took first place in the attendance contest by their faithfulness night after night. We are now in our fifth month as pastor here and thank God for this fine people.—BRAD SAFELL, *Pastor*.

Placentia, California—Our church enjoyed a successful home-coming day on Sunday, April 1, with former members, friends, and ministers returning to fellowship with us. Dr. O. J. Finch, a former pastor, now president of Pasadena College, was the special speaker. Services were held as follows: Sunday school, morning worship, and after dinner the ground breaking for an additional educational unit, then singspiration and evening worship. All previous records were surpassed with 244 in Sunday school. It was really a record-breaking day. The Spirit of the Lord is felt in our services, and God is blessing. We are pastoring a wonderful group of people.—BLAINE L. STRAUSSER, *Pastor*.

Homestead, Florida—Recently this church was blessed of God under the preaching and work of Evangelist Charles Ide. He has a passion for winning the lost, and is a great help to the church and pastor. God has given Brother Ide what we feel is a new approach to evangelism which challenged our own hearts and touched the largest revival crowds in the history of our church, resulting in more than sixty seekers at the altar. Brother Ide's messages are Biblical, Spirit-fresh, and inspired.—W. L. CHAMBERS, JR., *Pastor*.

Albemarle, North Carolina—In March our church had a great, Spirit-filled revival with Evangelists Connie and Ralph Swisher. Sister Swisher preached, and her husband was the chalk artist, organist, and singer. God met with us in a special way, we had good attendance, and in almost every service there were seekers at the altar, with souls praying through for conversion, reclamation, and sanctification. We felt it was God's time for revival, and that we had God's workers with us for this time. We are still seeing results from the meeting. Those who attended will not soon forget the deep convicting power of the Holy Ghost which came upon the people during the messages and the invitations. We greatly appreciated the ministry of Brother and Sister Swisher, their co-operation, and their Spirit-filled messages and love for souls.—W. B. KING, *Pastor*.

Dr. and Mrs. A. S. London report: "Recently we spent a Sunday with Pastor James Stark and his people at Yukon, Oklahoma. He is doing a good work with limited facilities, and their hope for progress depends on more

room. A Sunday with Pastor Eugene Twining of Edmond, Oklahoma, was a time of inspiration and Christian fellowship. Their beautiful church edifice is a credit to this college town. We will not soon forget the five good days with Pastor Rohlmeier and the people of Hobart, Oklahoma. They are housed in a new church building and parsonage, and the people were kind and appreciative. The King's Men Quartet from Bethany College was with us over Sunday. Pastors Bob Williams of Carnegie, Driscoll of Cordell, and Parsons of Altus, were welcome visitors in our services."

Ononta, Alabama—The Union Hill Church recently enjoyed an old-fashioned, Holy Ghost revival with Evangelist Thomas Hayes. We deeply appreciated the wonderful, Spirit-filled ministry of this man. He carries a heavy burden for souls. This was the best revival we have had in several years, with a good number praying through at the altar to definite victory in God. We are grateful to God for His blessings upon us.—RAYMON MOORE, *Pastor*.

Somerset, Pennsylvania—Recently our church enjoyed a season of rich spiritual blessing from the Lord. The Fowler Evangelistic Party were much appreciated for their Spirit-anointed singing night after night, and Brother Fowler's preaching was a help and blessing to many. The interest and attendance were the best. The church gave the Fowlers a unanimous call for a return meeting in '64. During Family Altar Commitment Sunday, seventeen families were signed up to have family worship in their homes. We are encouraged and love these fine people who love the Lord and are faithful to the church.—GEORGE EMMITT, *Pastor*.

The thirty-seventh annual Lakeland, Florida, camp meeting closed Sunday, February 25, with a great tide of spiritual power. The engaged workers were Dr. Roy S. Nicholson, formerly president of the Wesleyan Methodist church and at present professor at Central College in South Carolina; Dr. C. I. Armstrong, formerly president of the National Holiness Association; and Dr. T. M. Anderson, one of America's great pulpites and writers. Professor and Mrs. J. Byron Crouse had charge of the music. The planning and directing of the camp were under the efficient leadership of Dr. H. H. McFee, who has served since the beginning of the camp in 1925. Without doubt, the Lakeland Camp is one of America's great interdenominational holiness camps. If the Lord carries, the thirty-eighth camp will be held February 14 to 24, 1963, with a strong corps of representative workers. Keep Lakeland Camp on your prayer list.—RUSSELL V. DRLONG, *Reporter*.

Bainbridge, Georgia—Recently we enjoyed the best revival we have had in several years with Evangelists Ralph and Connie Swisher as the special workers. God blessed and gave good attendance at every service fifty seekers at the

altar, and a class of eleven uniting with the church. Brother and Sister Swisher are consecrated, Spirit-filled workers and we appreciated their ministry with us. On the Sunday prior to the revival we had a mortgage-burning service, with District Superintendent Mack Anderson as special speaker. It's wonderful to be out of debt, and we give God thanks. We greatly appreciate our fine pastors, Rev. and Mrs. Gerald Parmar.—MRS. W. C. BAGGERLY, *Reporter*.

Pelion, South Carolina—Members and friends said that our revival, April 2 to 8, was the greatest in the history of the church. The all-time high Sunday school record of 87 was broken on April 8 with 128 present. Rev. M. D. Cline served as evangelist, and was mightily used of God. His old-fashioned, Bible preaching stirred the hearts of all night after night and the altar was lined with seekers—seventy-nine in all. Six testified to being sanctified wholly, thirty-two regenerated, fifteen reclaimed, and twenty-six strengthened to do more for the Kingdom. On Sunday night seven new members were added to the church on profession of faith. The Strickland Trio and the Singing Taylors, as special singers, were a great blessing to all. We appreciate the spiritual leadership of Pastor Ray Condry and wife. All budgets are paid or overpaid for the year, our sanctuary has been completely renovated, new Sunday school rooms added, and now a building program is being launched for additional facilities. We give God praise for His blessings.—MRS. RICHMOND KNEECE, *Reporter*.

Oxford, Indiana—In our recent revival, Evangelist Thomas Hayes enlisted the entire church in the battle for souls, and the Lord honored his methods of prayer and fasting, which proved to be effective. There were seekers at nearly every altar call, and souls prayed through to God for pardon and heart purity. The children and young people, as well as the adults, were helped through the ministry of Brother Hayes. In a special healing service several people received a definite touch from God. We appreciate the godly life and ministry of Brother Hayes, and our faith is increased by his ministry with us.—E. J. NEUFELD, *Pastor*.

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for May 27:

Proofs of Our Faith

SCRIPTURE: I John 1:1—2:17 (Printed: I John 1:5-10; 2:1-6)

GOLDEN TEXT: *Prove all things; hold fast that which is good* (I Thessalonians 5:21).

Are these standards of measurement against which claims to Christian faith and experience may be proved valid or invalid? There are means of measuring intelligence or physical health. How shall we measure the Christian validity of mystical experience, emotional ecstasy,

pious sentiments, or intellectual creed-alism?

St. John is very positive about the existence of proof. We may "know that we know" (2:3). On the other hand he stresses the possibility of pretense. The words "If we say" and "he that saith," coupled with lying and deception, are repeated in this short passage five times. It is possible to "say that we know" and yet be deceived and "walk in darkness."

In the first verses of chapter one real Christianity is presented in terms of genuine fellowship with the Father and the Son. The proofs of this true Christian faith are moral and ethical. In this passage they are given a twofold expression.

The first proof is that we walk in the light" (1:7). And this proof is based on the fact that "God is light." Because of God's nature. He makes all things, including ourselves, appear as they really are. He is the antithesis of darkness, uncertainty, falseness. Thus, to "walk in the light" is to act morally upon the realities which God reveals—especially in connection with our own hearts. It is to keep pace in conduct and decision with our unfolding spiritual understanding.

Those therefore who "walk in the light" will not deny, as did the Gnostics, the reality of sin (1:8, 10). Rather, seeing sin in true light, they will abhor it, confess it, repent of it, and be both forgiven and cleansed (1:7, 9). Furthermore, living in the realization of the solemn and glorious provisions of the atonement (2:2), they will also be living without habitual sinning (2:1).

The second proof of real faith is in the practical Christlikeness of conduct—"keeping his commandments" (2:3). And this proof is based on the fact that this is the way in which Christ himself walked (2:6).

How blessedly positive are the proofs of Christian faith! This experience is no mere esoteric, hidden knowledge reserved for an elite, initiated few, but a glorious and practical deliverance for "the whole world" (2:2).

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. H. C. LITTLE

Rev. H. C. Little died February 22, 1962, at the home of his son, Paul, in Dayton, Ohio, after an illness of a little more than two months. He was eighty years old. He had been a minister of the gospel for fifty-eight years, forty-nine of them in the ministry of the Church of the Nazarene. For twenty-six years he served as pastor of Ironton First Church. For several years he was a member of the district advisory board, of the district camp meeting board, and several other boards of the district. As prayer director of the camp meeting in recent years, and in evangelistic work, as well as in the many years of his pastoral ministry, he made a real contribution to the work of the Kingdom. He was ordained in 1913 on the old Ohio District. He is survived by his wife, Mrs. Verlie Little; five sons, Vaughn, Donald, Paul, Robert, and Jack; and one daughter, Mrs. Pauline Keiser. Funeral service was conducted in Ironton First Church by the district superintendent, Dr. H. S. Galloway, assisted by his pastor, Rev. Miles A. Simmons, of Columbus First, and by Rev. J. Donald Carrico, pastor of Ironton First.

MRS. IDA E. DUNN was born September 28, 1876, and died March 19, 1962, in La Junta, Colorado. At the time of her death she was a member of First Church of the Nazarene in Pueblo, formerly being a member of the La Junta church for thirty-eight years. She was the widow of Rev.

Thos. D. Dunn, who died in 1943. She is survived by a son, Evangelist T. P. Dunn, of Hastings, Nebraska; a daughter, Mrs. Beulah Hudgens, of Pueblo, with whom she had lived the last six years; and a sister, Mrs. Doshia Dunn, of Denver. She was a blessing to all who came in contact with her. Funeral service was held in La Junta, with Rev. Albert Neuschwanger, pastor of Pueblo First Church, in charge, assisted by Rev. Glen Terry of La Junta. Burial was in Fairview Cemetery, La Junta.

MRS. MARY SULLIVAN, widow of Glen Sullivan, died at Mcker, Oklahoma, March 12, 1962 at the age of eighty-eight. She had been a member of the Church of the Nazarene since 1916. Funeral service was conducted in the Church of the Nazarene in Holdenville, Oklahoma, with interment in that city.

TILDEN H. DAVIS was born on January 6, 1877, at Ramsey, Indiana, and died March 14, 1962, in Georgetown, Illinois. He was converted in 1914, became a member of the Olivet Church of the Nazarene in 1915, and served faithfully there until the time of his death. He served as supply pastor for

"SHOWERS of BLESSING" Program Schedule

May 27—"Sanctify Them—Who?" by R. V. DeLong

June 3—"Sanctify Them—Why?" by R. V. DeLong

June 10—"Sanctify Them—How?" by R. V. DeLong

June 17—"Sanctify Them—When?" by R. V. DeLong

the churches at Paris and Ogden, Illinois, and helped them to get on their feet until they were able to support a pastor. He is survived by his wife, Agnes Gabelhart Davis, of Georgetown; and one son, Walter H., of Detroit, Michigan. Funeral service was held in the Olivet church with the pastor, Rev. Keith Kelly, officiating.

MRS. FRANCES GRACE CRISTY was born January 6, 1893, and died March 2, 1962. She had been a member of the Church of the Nazarene in Leavenworth, Kansas, for the past twelve years, and had served on the various church boards and committees. She is survived by her husband and twelve children. One son, Jim, is pastor of the Church of the Nazarene in Drexel, Missouri. Funeral service was conducted in the Leavenworth church by the pastor, Rev. James Wallick, with interment at Sunset Memory Gardens, Leavenworth.

MRS. JOHN GENTRY (nee Clara McCleese) was born at Peoria, Illinois, July 21, 1878, and died in Norfolk, Nebraska, March 31, 1962, at the age of eighty-three years. She was married to John Gentry in 1898, and to this union was born one daughter, Hazel. Mrs. Gentry was a charter member of the Church of the Nazarene in Norfolk, and a constant blessing to all who came in contact with her. She left a victorious testimony. Funeral service was conducted in the church by her pastor, Rev. Leo I. Best. She is survived by her daughter, Hazel Warnock; a brother, John McCleese; and a sister, Mrs. Phoebe McWherter. Mr. Gentry died in 1948.

Announcements

BORN

—to Rev. and Mrs. (Gladys Bartram) Virgil Borden of Idaho Falls, Idaho, a son, Daniel Roy, on April 20.

—to Richard and Marge (Gentz) Mountford of Kansas City, Kansas, a daughter, Roxanne Denise, on April 13.

—to Wendell and Una (Powell) Snowberger of Kinsley, Kansas, a son, Mark Eudell, on April 17.

—to Dorrance and Esther (Linn) Nichols of Bloomsburg, Pennsylvania, a daughter, Estelene Mary, on April 17.

—to A/ric Jerry L. and Donna L. (Hays) Hathaway of Enkenbach, Germany, a daughter, Vaughn de Lee, on April 12.

—to Rev. Walter L. (Buddy) and Barbara (Gaddy) Little of Atlanta, Texas, a daughter, Beth Gayle, on April 2.

SPECIAL PRAYER IS REQUESTED

—by a reader in Indiana that "I may be reconciled with my wife";

—by a "concerned father" in Georgia that "my eight children and thirteen grandchildren may be converted, also for a great revival here";

—by a Christian brother in Ohio for an aged couple to be reconciled to God, and that he may have a closer walk with the Lord;

—by Christian friends in Iowa for aged parents, both almost blind, but deeply spiritual, that God may have His way and restore their sight if it be His best will.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules

HARDY C. POWERS:

British Isles North	June 2 to 5
British Isles South	June 9 to 12
Northeast Oklahoma	June 20 and 21
Albany	June 27 and 28
Eastern Michigan	July 11 and 12
Central Ohio	July 18 to 20
East Tennessee	July 26 and 27
Akron	August 1 and 2
Dallas	August 8 and 9
Kansas City	August 29 and 30
South Arkansas	September 19 and 20

G. B. WILLIAMSON:

Alaska	May 31 and June 1
Canada Atlantic	June 21 and 22
Canada Central	June 28 and 29
Canada West	July 5 and 6
Northeastern Indiana	July 11 to 13
Chicago Central	July 18 and 19
Kentucky	August 8 and 9
Houston	August 22 and 23
South Carolina	September 12 and 13
Southwest Oklahoma	September 19 and 20
New York	September 28 and 29

SAMUEL YOUNG:

New England	June 20 and 21
Maine	June 27 and 28
Southwestern Ohio	July 4 and 5
Oregon Pacific	July 18 to 20
Northwest Oklahoma	July 25 and 26
Iowa	August 8 and 9
Indianapolis	August 22 and 23
Louisiana	August 29 and 30
North Carolina	September 19 and 20

D. I. VANDERPOOL:

South Dakota	June 20 and 21
North Dakota	June 28 and 29
West Virginia	July 5 to 7
Northwestern Ohio	July 11 and 12
Gulf Central	July 13 and 14
Virginia	August 9 and 10
Missouri	August 15 and 16
Northwest Indiana	August 23 and 24

HUGH C. BENNER:

New Mexico	May 30 and 31
Rocky Mountain	June 7 and 8
Minnesota	July 13 and 14
Colorado	July 19 and 20
Eastern Kentucky	July 25 and 26
Wisconsin	August 9 and 10
Northwestern Illinois	August 16 and 17
Tennessee	August 22 and 23
Southeast Oklahoma	September 5 and 6
North Arkansas	September 26 and 27

V. H. LEWIS:

Nevada-Utah	June 13 and 14
Nebraska	June 28 and 29
Michigan	July 11 and 12
Pittsburgh	July 18 to 20
Illinois	July 25 to 27
Kansas	August 1 to 3
Southwest Indiana	August 9 and 10
Georgia	September 12 and 13
Joplin	September 20 and 21

District Assembly Information

NEW MEXICO, May 29 to 31, at the District Center, Capitan, New Mexico. Rev. Harlan Cannon, Capitan, pastor. General Superintendent Benner. (N.F.M.S. convention, May 28.) To reach the Center, bus to Capitan, or Ruidosa; Carlizzo, New Mexico, is the closest railroad station (Southern Pacific).

ALASKA, May 31 and June 1, at First Church, 1006 Noble St., Fairbanks, Alaska. Rev. Edward Hurn, pastor. General Superintendent Williamson. (S.S. convention, May 29; N.F.M.S. convention, May 30; N.Y.P.S. convention, June 2.)

BRITISH ISLES NORTH, June 2 to 5, at Sharpe Memorial Church, Burcher St., Glasgow, E. 1, Scotland. Rev. Sidney Martin, pastor. General Superintendent Powers. (N.F.M.S. convention, June 2; N.Y.P.S. convention, June 2.)

ROCKY MOUNTAIN, June 7 and 8, at First Church, 8th and Alderson, Billings, Montana. Rev. George Ronnekamp, pastor. General Superintendent Benner. (N.F.M.S. convention, June 6; N.Y.P.S. convention, June 5; S.S. convention, June 7.)

Dr. Poling Resigns as C.E. Head

COLUMBUS, OHIO (EP)—Dr. Daniel A. Poling will conclude thirty-five years of service as president of the World's Christian Endeavor Union in August, 1962. The new leader will be selected in Sydney, Australia, during the World's Christian Endeavor Convention, August 16-21.

In a message to members of the group around the world Dr. Poling stated: "After thirty-five years in this high office, to which I succeeded our beloved founder, Francis E. Clark, immediately following his death in 1927, it is now my reasoned and prayerful conclusion that my successor should be named."

"Since 1908, when I became general and field secretary of the Ohio Christian Endeavor Union," he continued, "I have been in unbroken, continuous Christian Endeavor executive and administrative service. Beyond any abilities of mine, I have been privileged, loved, and honored. Now, while I continue in apparent full strength of vigor and of mind and body, I must relinquish the active leadership to another and younger man whom I may hope to install as my successor at Sydney, Australia, in August of 1962."

Dr. Poling, editor of *Christian Herald* magazine, is active in many phases of religious activity.

Senate in Prayer for the Enslaved

WASHINGTON, D.C. (EP)—Following its regular practice of offering special prayers for liberation of enslaved people held under Communist domination, the United States Senate marked the observance of White Russia's independence day by inviting a leader of the Orthodox Church of the United States to open its session as guest chaplain.

Archbishop Vasali prayed that the Lord would strengthen the President in his leadership of the struggle for freedom throughout the world. He asked that the people of Byelorussia might be strengthened "with hope of freedom from the godless tyranny of the Kremlin."

Nearly Four Million Copies Sold in Twelve Months of New English Bible

LONDON (EPS)—In the twelve months since it was first published the New Testament, which is to form part of *The New English Bible*, has sold nearly four million copies throughout the world, the publishers announce.

Sales have been four times greater than had been expected. In the U.S. alone about 1,250,000 copies have been bought.

New Christian Radio for Formosa

The Free Chinese Government recently granted permission for an in-

 the **Answer corner**

Conducted by W. T. PURKISER, Editor

Can a Christian possess carnality?

He not only can but does, until cleansed by the sanctifying power of the Holy Spirit. Paul makes this crystal-clear in his statement to the believers at Corinth, of whom he says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Corinthians 3:1).

Practically every orthodox branch of Christendom concedes this fact. What many deny is the possibility of a pure heart. However that God purposes to cleanse the hearts of His people in this life is seen in such Biblical references as Matthew 5:8; John 15:2; Acts 15:8-9; II Corinthians 7:1; Ephesians 5:26; Titus 2:14; James 4:8, and I John 1:7.

Can you tell us in what way the Lord spoke to Moses? Was it an audible voice, or an impression, or how? We read so many times in Exodus that God spoke to Moses.

That God spoke is certain. How He spoke is not explained. Exodus 33:11 says, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend," yet this apparently does not mean a visual experience, for verse 20

says, "Thou canst not see my face: for there shall no man see me, and live." This much is sure: Moses knew that God was speaking, and he knew what God said.

Is *The Amplified New Testament* put out with a Calvinistic slant? I notice in my reading that holiness is usually interpreted to mean consecration, while the phrase "standing with God" occurs frequently.

Actually, I suppose one would have to say it is. The major work on *The Amplified New Testament* was done by Miss Frances E. Siewert, who served for some years in the First Baptist Church of Redlands, California. Generally speaking, however, I would say the slant is not pronounced—not nearly so strong, for example, as in the Scofield Bible, which has been in vogue with many holiness people for years. Miss Siewert quotes standard reference sources of all theological persuasions.

Testing any translation at the point of its holiness emphasis, I have about five texts to which I turn. Here is the way the *Amplified* comes out on these:

John 17:17, 19—"Sanctify them—purify, consecrate, separate them for Yourself, make them holy—by the Truth. Your Word is Truth . . . And so for their sake and on their behalf I sanctify [dedicate, consecrate] Myself, that they also may be sanctified [dedicated, consecrated, made holy] in the Truth." (Evaluation: Nothing wrong with this.)

Romans 8:2-3—"For the law of the Spirit of life [which is] in Christ Jesus [the law of our new being], has freed me from the law of sin and of death. For God has done what the Law could not do, [its power] being weakened by

the flesh [that is, the entire nature of man without the Holy Spirit]. Sending His own Son in the guise of sinful flesh and as an offering for sin, [God] condemned sin in the flesh—subdued, overcame, deprived it of its power [over all who accept that sacrifice]." (Evaluation: Could be stronger. To condemn means to doom to destruction.)

I Thessalonians 4:7-8—"For God has not called us to impurity, but to consecration [to dedicate ourselves to the most thorough purity]. Therefore whoever disregards—sets aside and rejects this—disregards not man but God, Whose [very] Spirit [Whom] He gives to you [is] holy—chaste, pure." (Evaluation: Not too good.)

I Thessalonians 5:23—"And may the God of peace Himself sanctify you through and through—that is, separate you from profane things, make you pure and wholly consecrated to God—and may your spirit and soul and body be preserved sound and complete [and found] blameless at the coming of our Lord Jesus Christ, the Messiah." (Evaluation: Good.)

Hebrews 12:14—"Strive to live in peace with everybody, and pursue that consecration and holiness without which no one will [ever] see the Lord." (Evaluation: Satisfactory.)

indigenous Christian radio corporation to lease a full-time transmitter. When the station goes on the air this fall, Chinese Christian Radio, Incorporated, will

have eighteen hours a day of Christian broadcasts plus six hours of short-wave time beamed to the Communist mainland. (WRN)



who leaves the 'upper room' and goes forth to preach the gospel without." To him, salvation is not only a precious heritage from a loving God; it is also a sacred stewardship for lost men.

The true spirit of evangelism was never more finely expressed than through the flaming heart of William Bramwell, the noted Methodist preacher. He cried: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of those things, and when

THE SPIRIT OF

Evangelism

By MAYNARD JAMES, *Evangelist, British Isles South District*

GOD'S GREAT PURPOSE in sending the Holy Spirit on the Day of Pentecost has not yet been realized. That purpose was, and still is, world evangelism. Until that glorious objective is reached, the Lord Jesus will not return to reign on earth. Until the Church of the living God enters fully into the passion and power of the Spirit himself, a sad and stricken world will go on bleeding to death. The Master plainly declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

The chief task of the Church of Christ should be evangelism. Until she can recapture her old-time art of soul winning, she will utterly fail in her mission to the twentieth century. Worse still, she will stand condemned before the bar of God for hindering the long-awaited advent of the Messiah.

Evangelism is more than a method of spreading the news of salvation. It is a sacred passion. It is a flaming, loving, believing spirit that burns its way into seemingly inaccessible strongholds of Satan. Evangelism has been defined as "the search for the lost sheep." It is the dynamic presentation of the gospel of Christ to the whole world; for the evangel embraces the heathen at home and abroad. The evangelist is "the man

I awakened the first thing I thought of was this great work. All my desire was for the conversion of the heathen (the unsaved at home or abroad) and all my hope was in God."

When William Booth, the founder of the Salvation Army, walked down the streets of Whitechapel, London, in 1865, he looked upon the godless multitudes through the eyes of a true evangelist. He hurried back to his West End home and said to his noble wife, "Oh, Kate, I have found my destiny. These are the people for whose salvation I have been longing all these years. I have offered myself, and you, and the children up to this great work. These people shall be our people and they shall have our God for their God."

Such is the fiber of all God-honored evangelism, and without it the world must perish. The outstanding leaders of Christianity down the centuries were passionately devoted to the cause of evangelism. Their first obligation was expressed in Count Zinzendorf's words:

*Urged by love, to every nation
Of the fallen human race,
We will publish Christ's salvation
And declare His blood-bought grace;
To display Him, and portray Him,
In his dying form and beauty,
Be our aim and joyful duty.*

MEET Interesting People SEE Fascinating Sights

STUDY BOOK

A copy for every member!

No Respector of Persons

by GRACE RAMQUIST. Taiwan . . . Samoa . . . New Guinea . . . India . . . the Philippine Islands . . . Korea—these are world areas Nazarenes will be visiting between the pages of this intriguing book during the next twelve months.

In her well-known storytelling style, Grace Ramquist devotes two chapters to each country; one acquainting readers with the land itself, the other telling of the specific work of the Church of the Nazarene. Its wealth of material both factual and inspirational—all carefully organized—makes this book particularly suitable for study. 142 pages.

\$1.50, 6 for \$7.50

ADULT BOOKS

A set for every society and chapter!

Missionary Safari

by G. B. WILLIAMSON. From his recent ten-week trip to South Africa, Dr. Williamson gives us a unique insight into responsibilities of a general superintendent during foreign visitation. In contrast to a hunting trip for big game, this was a hunting trip for greater opportunities for the church. 96 pages.

\$1.00

The Darkest Side of the Road

by RUTH A. MILLER. Taiwan (better known as Formosa) is a land of paganism, agnosticism, despair, and Communistic fear. But Mrs. Miller shows how our tireless missionary efforts are shining into the darkness and reaching men and women with the light of the gospel. An example of miraculous answers to prayer. 94 pages.

\$1.00

Exploration—Denmark

by JERRY JOHNSON. Why a Church of the Nazarene in Denmark? Follow the steps of two hearty pioneers, Orville and Kathryn Kleven, who are taking the message of holiness to this country. Learn about the life of these wonderful Danish people but especially their deep heart need. 66 pages.

\$1.00

Life in a Nazarene Bible College

by ROY COPELIN. A somewhat different but vital aspect of missionary work—the story of education on our Nazarene college campus in the Philippines. Registration day . . . classes . . . homework . . . dating . . . graduation . . . marriage . . . heavenly blessings are included in this day-by-day account. 87 pages.

\$1.00

Oh Doctor!

by EVELYN WITTHOFF. Here is a fitting tribute to Dr. Orpha Speicher, who pioneered medical work in India, making it the important ministry it is today of physical healing to the bodies and spiritual redemption to the souls. Told by Dr. Witthoff, herself a medical missionary on the same field. 88 pages.

\$1.00

These My Brethren

by HELEN TEMPLE. This year's stories come from five different parts of the East. Each is a blessed example of God's power to reach and win men wher-

1962-63 MISSIONARY READING COURSE



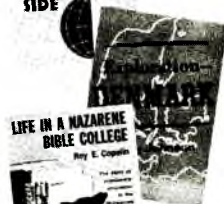
NO RESPECTOR OF PERSONS



MISSIONARY SAFARI



DARKEST SIDE



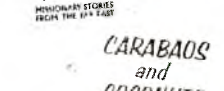
LIFE IN A NAZARENE BIBLE COLLEGE



OH DOCTOR!



MY BRETHREN



CARABAOS and COCONUTS



PIONEER TO NEW GUINEA



THESE MY BRETHREN



OH DOCTOR!



THESE MY BRETHREN



MISSIONARY PICTURE SET

ever they might be. As with all of Miss Temple's books, once you start reading, you'll not want to stop! 88 pages.

\$1.00

ADULT READING SET

(including 6 books) No. U-632 \$6.00

CHILDREN'S BOOKS

Credit may also be received for reading (or hearing read) the "Children's Page" in the "Other Sheep" for one year and any of the adult reading books listed above. "These My Brethren" is especially recommended.

Carabaos and Coconuts

by HELEN TEMPLE. Meet Pedro from the Philippine Islands, who has trouble and fun taking care of the water buffalo and selling coconuts. When he finds someone who tells him about Jesus, he is very happy. 40 pages.

50c

Pioneer to New Guinea

by WANDA KNOX. Who was Sidney Knox? How did God call him to the mission field? Boys and girls will enjoy reading this book written especially for them about a devoted missionary who started the Church of the Nazarene in New Guinea. 31 pages.

50c

All the above in attractively designed and colorfully printed "Luster-coated" paper bindings.

Into All the World

An attractive, easel-type PRAYER CALENDAR—an important help in knowing and praying for our missionaries. Contains over 125 pictures, maps, "Prayer Needs." Spiral binding. Indexed for study use. 5¼ x 8½".

\$1.00

Reading Course Record Book

An attractively bound book with detailed instructions, useful suggestions, and twenty-one charted pages for keeping a record on each member over a four-year period.

R-185 25c

Missionary Picture Set

Personalize your study with this complete set of missionary pictures. Booklet form, printed on one side of a page only, so may be cut out. Arranged and indexed by fields.

P-62 50c

"Other Sheep" Binder

Keep your "Other Sheep" where you can refer to them quickly. Stiff board, leatherette. Backbone imprinted in gold. Steel rods hold year's supply. 8¼ x 11½".

S-204 \$2.00

Secure an Ample Supply at Your District Assembly Bookstand or Write . . .

NAZARENE Publishing House

Post Office Box 527, Kansas City 41, Missouri
Washington at Bresee, Pasadena 7, California
IN CANADA: 1592 Bloor St., West, Toronto 9, Ontario