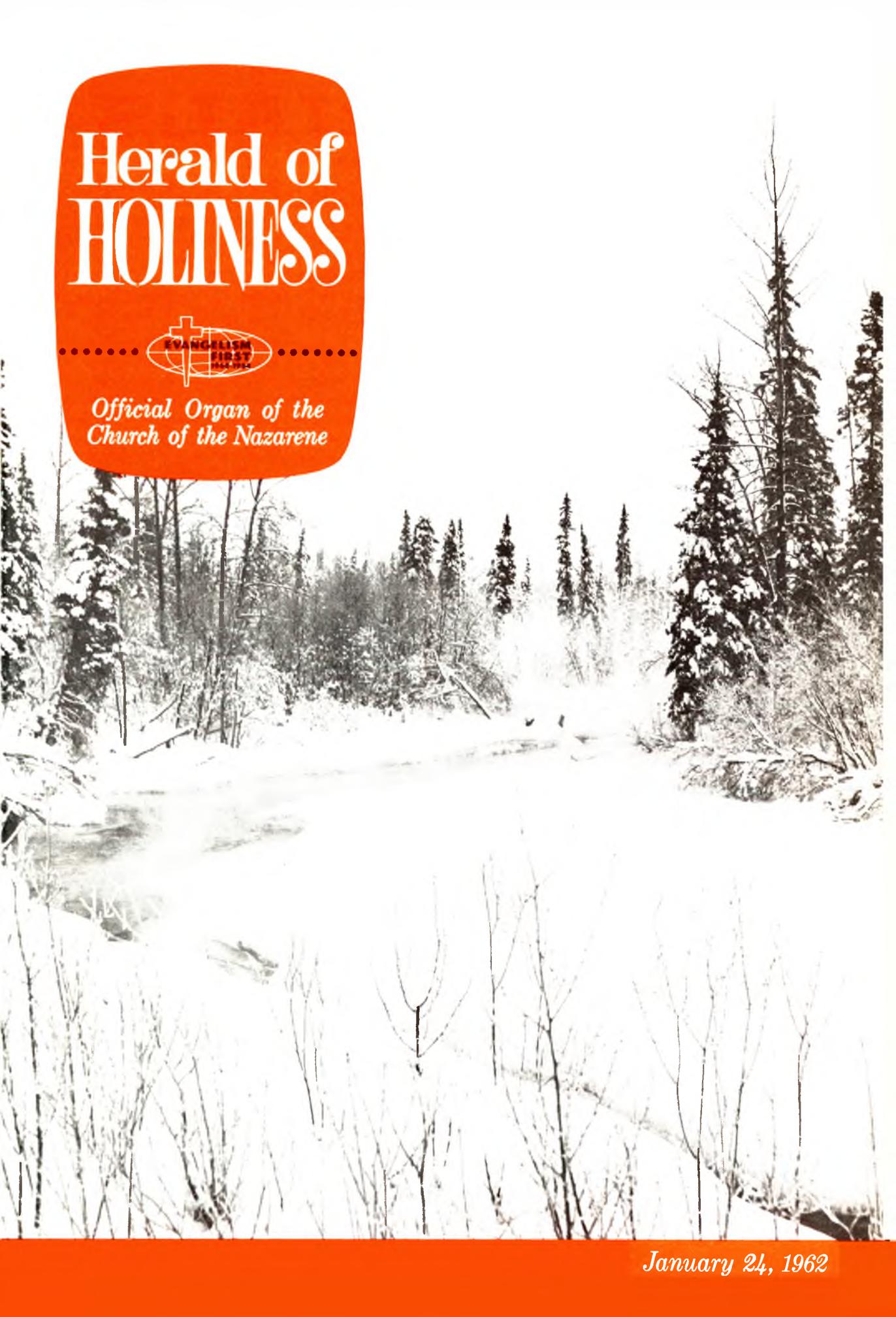


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



January 24, 1962

EDITORIALS

By W. T. PURKISER

"What Do Ye More than Others?"

This question of Jesus in Matthew 5:47 troubles me. It is one of the most searching queries in the Bible. It comes right to the heart of Christian distinctives.

If our Lord had asked, "What *don't* you do that others do?" I would have been ready with a quick answer. "I don't lie, steal, or live in immorality. I don't desecrate the Sabbath, drink, smoke, chew, play cards, or go to shows."

Or if Christ had said, "What *say* ye more than others?" I wouldn't be so bad off either. I have no special difficulty with saying the right things. I know the language of Canaan, and love to use it. In fact, it comes so easily to me that once in a while I am jarred by the fact that those who have not grown up in the same favored environment look at me with blank eyes when I speak "Canaanese."

Jesus *did* have some prohibitions in His new law. But mostly He dealt with the problems of sin and worldliness by excluding them with such statements as, Except you love Me more, ye "cannot be my disciple." Jesus *did* talk about right speech, and not being ashamed of Him and His words. But mostly He was concerned with the deep springs of motivation from which the words and accents spring.



The Cover . . .

Ship Creek flows from the Chugach Mountains in the background through the heart of the city of Anchorage, Alaska. This picture was taken after the first snows and freeze-up. The creek will later freeze solid. This scene is the kind of country Alaskans refer to as "bush," and is what their roads, farms, and cities are built upon. Nazarene work began in Alaska when Dr. and Mrs. R. G. Fitz, returned missionaries from China, took up a homestead near Fairbanks and began services in their cabin in 1936. The first church was organized in 1938. There are now 10 organized churches in Alaska, and 1 in the Yukon Territory. Membership totals 395, and Sunday school attendance averages 804. Rev. Bert Daniels is the district superintendent.

His Word reminds me that when I love my neighbor, and the man who likes me, I'm still living on the level of the publican (vv. 43, 46). When I greet with cordiality the one who greets me, I am still reacting as the gentiles did (v. 47).

The real test comes when I become aware of the needs of one who is not my neighbor, or am thrown into the company of the person who doesn't like me. What I do about the person who snubs me cold, intentionally or otherwise, is the real clue to the extent to which the Spirit of Christ has taken possession of me.

"Love your enemies," Jesus said, "bless [speak well of] them that curse [speak evil of] you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (v. 44). This is strong medicine, but it is the way Christ lived, and it is the way I must live if I would fulfill His royal law.

What a different place this world would be if any substantial number of people would resolutely determine to live like this! It isn't even too hard to imagine some drastic changes in the Church should this become the principle of action among those who name the blessed Name.

But the really startling thing is, This is a law I can't keep in and of myself. Here is a program of life which is beyond possibility for unaided human nature. This whole paragraph is summed up in a command man by himself cannot touch: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (v. 48).

Is this to be taken to mean that Christ commands the unattainable and expects the impossible? By no means. His requirements are reasonable and right. The perfection He expects He provides. The performance He commands He also makes possible. He brings us to a recognition of our bankruptcy in order that He may give unto us "gold tried in the fire" (Revelation 3:18). We must see our human inability before we can appropriate His divine enablings.

There is a sense in which "every command is a promise, and every promise is a command." With the command of Jesus, "Be ye therefore perfect," we must put the exhortation of Hebrews 6:1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Careful students of the Bible point out that the original here is passive and would be better translated,

(Please turn to page 10)

ELIJAH was on Mount Carmel, facing the test of his life. He had challenged the prophets of Baal, 450 of them, together with an additional 400 "prophets of the groves." "The God that answereth by fire" was to settle the issue.

Meanwhile, the people of Israel were undecided as to their allegiance and Elijah asked of them, "How long halt ye between two opinions?" Another translation is, "How long go ye limping between the two sides?"

In the light of typical human nature, this translation probably is warranted. Wavering, vacillating, uncertain, "limping" back and forth, they just could not make up their minds. Faced by two dra-



Make Up Your Mind

matic, mutually exclusive alternatives, they evidently were attempting to avoid a final decision; they were temporizing in the vague hope that they could "dodge the issue" and take easy refuge in a comfortable middle ground.

But Elijah broke into their plan roughly and effectively with a challenge they could not ignore. There was no misty middle ground. The issue was clear and pointed. "Limping between the two sides" put them on Baal's territory.

At the consummation of this contest on Mount Carmel, as "the fire of the Lord fell," it is recorded in glorious terms of final decision and commitment, "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

There can be no eventual "limping between the two sides" today either. The challenge is not as dramatic as that on Mount Carmel. Often it is presented and answered in a very quiet way and in an unobtrusive circumstance. But it must be met just the same. And people still try to settle for a compromising middle ground.

When the call comes for a complete

surrender to Jesus Christ, they are willing to "live a better life," but not to be saved from their sins. When the call to holiness of heart is heard, with its challenge to complete consecration, they try to answer with a more energetic service. When the call comes to accept a spiritual, rather than a worldly, basis of life, they hesitate and attempt to find a third alternative.

But as in that ancient time, God is saying, "Make up your mind." Always just the two alternatives are before us, and we must make our choice. "The God that answereth by fire" still lives. So "make up your mind" to believe Him, serve Him, and love Him, regardless of the pressures and appeals of "the world, the flesh, and the devil." In such a determined choice is assurance for us here and in eternity.

*General
Superintendent
Benner*





FLASH: With 72 districts reporting, the average Sunday night attendance in our churches during the "Fourteen Sunday Nights of Evangelism" reached a total of 253,807. The number of new members received into the church as of December 31 was 12,376. These totals will be greatly augmented when reports are received from overseas, home mission districts, and foreign mission districts.

A full, detailed report by districts will appear in the January 31 issue of the *Herald*.—EDWARD LAWLOR, *Executive Secretary, Department of Evangelism.*

After pastoring the Shields Boulevard Church in Oklahoma City, Oklahoma, for four years, Rev. J. L. Woolman is re-entering the field of evangelism as of February 1.

Pastor Clyde A. Rhone sends word from San Bernardino, California: "Professor Ronald J. Lush rejoins staff of First Church as minister of music and associate to pastor."

Superintendent W. Shelburne Brown sends word from the Los Angeles District: "The Newhill Church of the Nazarene was organized on December 31 at watch-night service. Rev. Danford Alger is the pastor of a fine group of twenty-one charter members. Rev. Walter Lanman and Rev. Leroy Baum along with the congregations of the San Fernando and Forrest Park churches helped in the formation of this new church."

Rev. and Mrs. Charles J. Washburn of 168 Cedar St., Fitchburg, Massachusetts, will celebrate their golden wedding anniversary on February 8 with open house at their home, 2:00 to 4:00 and 7:00 to 9:00 p.m. Mr. Washburn has served as pastor on the New England District during all of his ministry, and at the 1961 assembly he and Mrs. Washburn were presented with a Bible

NOTICE
After careful and prayerful consultation with the District Advisory Board, I am appointing Rev. Fletcher Spruce district superintendent of the New England District, Church of the Nazarene, effective immediately.
December 25, 1961
HARDY C. POWERS
for the Board of
General Superintendents

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"in recognition and appreciation of the fifty years of devoted service they have rendered in the Church of the Nazarene." They are at present serving as pastors of the Fitchburg church. The Washburns have five children, four of whom will be present for the anniversary celebration.

Remember the Meltons in Prayer

Rev. and Mrs. Charles Melton are new missionaries, just recently arrived in Japan. Mr. Melton's father was instantly killed in an auto accident on January 3, 1962. Pray that God will give sustaining grace to these young missionaries as they are separated from their loved ones in this time of sorrow.

THY WAYS

*Roadways, freeways, and highways,
Railways, trailways, and byways,
Riverways, bridge ways, and seaways,
Rocket ways, jet ways, and airways,
Right ways, wrong ways, obscure ways:
Guide us, dear Saviour, in pathways
That lead ever, only to Thy ways!*

By JACK M. SCHARN

.....
Unless it can be communicated, what is meant to be Good News for all men everywhere becomes a frozen spiritual asset.—J. B. Phillips.
.....

As I have been meditating on the parables, it has seemed to me that the burden of the ministry of Christ was to try to get the Church to help Him save a lost world. That is still our burden today. The man with the one talent just didn't use it. The rich man just didn't feed the beggar. The priest and the Levite didn't minister to the man who was half dead. Frank Boreham said that after thirty-five years of pastoral work and watching men die, without a single exception he found it always easier for men to believe when they were dying that God could forgive their sins and forgive them for what they had done wrong than it was to get them to believe that some way the good they had neglected to do could in any way ever be taken care of. What a tremendous thought! Only once will we pass this way, and may God help us to do all the good we can today!—B. V. Seals, Superintendent of Washington Pacific District.

Meditation based on I John 3:1-11

THE PURIFYING Hope

By OSCAR J. FINCH
President of Pasadena College, Pasadena, California

Hope is a priceless companion. Hope is never found in bad company, for the one object of hope is "good." It is impossible to *hope* for that which is evil. Hope is always *looking forward*, for it does not exercise itself as related to the past. Hope has the strength of certainty and of assurance. No *wish* can match *hope* in either significance or consequence. Hope's object is *some attainable future good*.

The presence of hope does not forbid difficulty, sorrow, trials, or exertion. But where hope abides there is comforting assurance as related to the final outcome. So amid the most severe of tests in the painful suffering of the darkest night, the hopeful heart breaks forth and sings:

*My hope is built on nothing less
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.*

INFLUENCE

*The love of God within a heart
Is like a bubbling fountain,
Flowing out in words and deeds
That, rushing down the mountain
Of time, becomes a surging stream,
Cleansing as it goes:
Making all it touches ever
Richer where it flows,
Until a mighty torrent
Cuts its channel wide and free
And is lost within the ocean
Of vast eternity.*

By AILEEN JOHNSON

It is the hope of Christ's return—"when he shall appear" (v. 2). Many do not believe that He will return, but this "hope" of His sons and daughters gives reality to His return. It brings such certainty as to cause one to feel that he is even now witnessing His glorious appearance.

It is the hope of seeing Him in His glory—"see him as he is" (v. 2). This world has participated in His humiliation. We must, and shall, see Him in His glory. Many may "sight-see" from one end of the earth to the other but will envision nothing which can compare with the vision of the splendor of His triumphant return.

It is the hope of being made into His glorious image—"shall be like him" (v. 2). Herein is the hope of all true believers. It is the final objective of all Christian endeavor and discipline. It is the end of salvation. This transformation is not that which gives us the likeness of angels, nor of the first Adam, nor even of the Christ of the Mount of Transfiguration. It is that which brings us into His likeness as of the moment of His appearing.

THE EFFECT OF THIS HOPE

St. Peter (II Peter 3:10-14) describes the scene of judgment, the dissolution in which "the heavens . . . shall be dissolved," and the transformation in which "new heavens and a new earth" put in their appearance. He portrays a new people who are "found of him in peace." There is the elimination of the inner problem. Theirs is operation without friction. They are "without spot." Dr. J. H. Jowett described theirs as a "life distressed by no infirmity and corrupted by no disease." In the midst of this vision the Apostle Peter asks a soul-convicting question, "What manner of persons ought ye to be?"

St. Paul presents a pleading exhortation: "Having therefore these promises, . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

But St. John plants both feet solidly, looks the world of men in the eye, and presents as a simple statement of fact: "Every man that hath this hope in him purifieth himself, even as he is pure" (v. 3). To this apostle, the asking of no question was sufficient and no exhortation was ample. He simply stated the unvarying effect of "hope's" rulership in one's life. Matthew Henry in commenting thereon said, "It is the hope of hypocrites and not of sons that makes an allowance for the gratification of impure desires."

In all life, death follows the withholding of normal requisites. Holiness is the basic requirement of normal Christian living. Failure to co-operate with the Master in the purifying of the heart and life leads to the loss of hope and of sonship.

her friends, she planned more "service projects," singsongs around the piano, orchestra performances with the teens and their favorite instruments, recording sessions, services in old folks' homes, children's hospitals, and jails, and on and on down an unlimited list. Thus by holding her own teenager with her group of friends close to home on Sunday afternoon and filling their lives with the unparalleled joy of living for Christ and practicing

His golden rule, she contributed to the growth of strong Christian character.

If your life is too busy, your home too fair for the youth and laughter of your teen-ager and his friends, they will find a place somewhere else. Too many times, it is amid the glitter of vice and the glamour of sin. Sunday afternoon can be a key time for helping your teen-ager if you will make it so. It's up to you!

UNWANTED!

By Evangelist C. B. McCAULL

OUR CARE for the aged has become one of the top ten problems facing America. What are we going to do with Grandma and Grandpa?

Many old people in today's social setup find themselves suffering the pangs of the "unwanted." As retirement and the so-called *golden years* approach, almost all are prone to be fearful, concerned about fitting into new relationships.

Financial security and health benefits are not enough. A "wanted" feeling is necessary to personal happiness.

Laws are being enacted to compel the young to care for the aged; but unless the care is given voluntarily, it will not fill the need. The aged can tell whether it is a case of charity or they are really *wanted*.

Recently an elderly lady was heard to say: "The doctor told me that my husband needed me . . . It's so wonderful to be *needed* by someone." What a wise doctor!

To feel "unwanted" is a lonely march down the last mile of the road. For there simply must be a purpose in life if one is to live. Herein lies the solution to the problem. By the grace of God, our aged can be *wanted*, in their own right—as individuals. With divine help our aged can be, or become, such a type of people that others will seek out their companionship.

It is so easy to fall into a purposeless way of life, self-satisfied or self-pitying. Too many of our aged are slipping into this category.

The church stands as a bulwark against the dreaded feeling. There is always some service to be done for the Master. In the words of the song writer, there surely must be "somewhere a lowly place" in all of the harvest fields of earth where one may labor during life's little day for the crucified Saviour.

It is not difficult in this lonely, sin-sick world to find a place where one is needed. Too many are

like the old country-store lounge who was bemoaning his lack of prospects. When a would-be comforter interrupted with, "But the Lord might have a job for you to do," he quickly replied, "Well, I ain't agonna' do it."

Our miracle-working God can put the most hopeless case on the "wanted" list.

There are thousands of ways the aged, the infirm, can improve themselves as workers in God's kingdom. The only way to escape being among the "unwanted" is by making yourself (with God's help) *wanted*.

Almost everyone has heard of Crippled Tom, the tenement-confined youngster who wrote scriptures on scraps of paper and tossed them out the window to passers-by on the street below.

When a great revival broke out in England, the famous evangelist, Dwight Moody, insisted that someone had been spending much time in prayer, and he was led to the bedside of a long-time victim of paralysis.

Not long ago an aide in a nursing home in New Albany, Indiana, wrote to a friend: "We have an old man here that's eighty-three years old. He goes to the Eighteenth Street Mission. He's a wonderful person, knows the Lord, reads the Bible all the time, and is just like a minister to these people. He says God called and sent him here to work with the patients. He's a wonderful person and an inspiration to everyone here. He always comes out and prays when one is sick or dying. Several have been saved through his prayers here in the home. His name is Brother Packard and we think he's wonderful."

Let us pray as David did in Psalms 71:17-18:

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.



Our Need of THE CHURCH

By WALLACE A. ELY

WE ARE keenly aware of our desires and needs. Some things are essential to our existence and some to our well-being. Some things bring us pleasure and prosperity and some things bring injury or ruin. Where does the Church stand among the desires and needs of people?

A fair investigation will prove that there is a definite need for the Church in the world today. Let us list some of the reasons why the Church is needed.

We need the Church because sin is always present everywhere that man is found. Sin brings upon people unhappiness, sorrow, and ruin. This is true financially, socially, and spiritually.

I told a friend that we need the Church because of the presence of sin. He quickly replied, "Our law enforcement forces can put down wrong much more effectively than can churches." Was he right?

Law enforcement officers range from the constables in local communities and marshals of small towns to all of the armed forces of the nation. These persons and their equipment cost us billions of dollars. Do our law enforcement officers re-

move sin from the lives of people, however? If all people would live strictly according to the precepts and examples of our Lord, there would be no need of law enforcement officers. The great mission of the Church is to lead people to our Lord and Saviour, Jesus Christ, where they will be made new creations spiritually. Their hearts are changed as they repent of their sins, and their wills are conformed to do God's will.

The thousands of people who are employed in law enforcement and the millions of dollars spent to finance this effort do not prevent many law violations and frequent major crimes. The best they can do is to make the law violators afraid of the strong arm of the law. When transgressors of the law think they dare to do so, they will break the law again; their wicked hearts are unchanged.

Sometimes prison terms increase crime. A man who had served eighteen months in prison boasted: "That supplied me with the most profitable eighteen months of my life. I learned more about how to make moonshine whisky than I could have learned any other way. Too, the inmates of the prison taught me ways to avoid being caught by the law. They also taught me the best ways to steal, rob, and other acts that are against the law, but which will add a profitable side line to my moonshining. Any amateur law violator who goes to prison for one year or more can come out as a professional at his trade," he assured me.

Multitudes of wrecked homes lie along the way-side of our lives. These are terrible examples of what sin will do. Sin wrecks the high and low. The mission of the Church is to lead individuals, families, and finally, larger social groups from sin, and consequently from ruin. This gives the Church a most needed place in society.

The Church stands for honest work by employees, honest pay and good treatment by employers, merchandise as good as it is advertised to be, fair prices for goods, and many other principles that will create satisfaction when people deal with one another.

Churches go all out to help people to a spiritual relationship to God. In it they can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which

"There Was Given to Me a Thorn"

(II Corinthians 12:7)

A thorn—how very strange a gift is this!

*How can it be He means it for my good,
This thing of torment that will not depart
Though prayers are many, and my tears a flood?*

*Through suffering that sorely tries the soul
'Tis hard to read the kindness in God's face;
But still I think I hear Him say, "My child,
Accept the thorn—'twill be a means of grace."*

*I take the gift as from His loving hand
And pray to bear it bravely, and to grow
Into the fullness of His will.
This, too, must work for good; it will, I know.*

By KATHRYN BLACKBURN PECK

I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). Then such people can say at the end of life's journey, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (II Timothy 4:7-8). If there were no churches there would be no institutions to supply us with such relationships in life and such assurances of the life to come.

The Church gives us a place to pool our money and our efforts to the glory of our Lord. If each person in our armed forces operated alone, we would immediately become the weakest nation on earth. Organized as they are, our armed forces

make one of the greatest defensive or combat units on earth. So it is in the army of our Lord. If each tried to fight alone, his effort would be most ineffective; but organized into churches, the redemption story can be told to every nation.

Some say that organized churches are unnecessary or even wrong. These hold that their names are written in the Lamb's book of life—therefore they will not have their names upon some church roll in this world. These have done little indeed to take the gospel to the lost at home and nothing at all to take the good news of redemption to other nations. They do not establish churches to carry on the work of the Lord in their local communities. All of the great advancements made in establishing the kingdom of Christ on earth have come through members of churches.



the God-Man, the "Lamb slain from the foundation of the world" (Revelation 13:8). In Him could be an expression of love all men could understand. In Him, men could hope that every need could be met. In Him, such as Zacchaeus, Matthew, the woman at the well, and Nicodemus could understand and experience love.

God "so loved the world" because He made us,

.. portrait of love

By DELMAR STALTER

Pastor, New Haven, Indiana

THIS GOSPEL PORTRAIT clearly expresses love in action. It is one of the peaks in Scripture from which we can see the panorama of redemption most clearly. We might never have heard this great verse had it failed its intended purpose, the redemption of Nicodemus. Nicodemus that night found an experience with Jesus Christ—how could he help but tell it to the beloved John!

God considered the human race, fallen by birth and choice. What means could He use to make this rebellious people know that He loved them? To communicate to them that there was love that forgives was the task. Those He sought to reach included all men ("whosoever"): the learned and the ignorant, the wicked and the good, the wise and the foolish, the rich and the poor, the unnumbered tribes and races of the world.

The solution must be found in demonstrating what man knew was not found in the human heart. Yet this was not so simple, for redemption must reach within the race. How could it be done? By incarnating the Son in man. He must become

desiring as an end product a willing relationship and fellowship with Him; endowing us, as He did, with potential to rise above the things of time and space and through faith touch an eternal Reality. Yes, such as we are, we were the object of His love.

Yet the most effective plan God could find was wrongly interpreted by some—they nailed Jesus upon the Cross. All was not lost, for was it not the very sin of man which so cruelly perpetrated the death of the Son which became the very means of providing the sacrifice, the redemption sinful man so sorely needed? Man was not about to subject himself to God, but that did not prevent God from loving.

The world Jesus became part of was a needy world, so needy it could not nor would not be helped of itself. It was necessary to bring a powerful arresting expression of love before men if they were to repent. Such was the love of God.

This love must show to every man the folly, the vanity, the emptiness of this world—a world that is powerless to satisfy! Man needed to know

for certain that some things would last, especially such love as John 3:16 declares.

If God's love was to have an effect on each generation, it must do something for man that no other religion or philosophy could do. He had to experience it. Paul, breathing out bitterness and vengeance, was struck down on the Damascus road with the brilliant light of God's forgiving love. This light blinded him; yes, blinded him to the things of this world, a most precious experience every Christian rejoices to know.

When divine love accomplishes redemption in man, it changes him so much that Paul used this apt description, "Old things are passed away; behold, all things are become new" (II Corinthians 5:17). But divine love did not stop there. God went another step. He wants to redeem all of man. He wants to redeem the soul, but beyond this He seeks to redeem the heart, the mind, and the strength of man! This too was accomplished at Calvary. He opened a fountain for sin and uncleanness.

This amazing experience of God amazes man himself, for he now finds he is enjoying God's favor. He finds himself wanting to do God's will—and joyfully! He experiences God's wonderful fellowship, and a bonus—the fellowship of God's people.

John 3:16—a little capsule of love—a capsule loaded with spiritual dynamic—the redemption of sinners. Glory be to Jesus! No other way can offer such as this, but all can enjoy this way of love, unmistakably divine. Believe John 3:16 today, and know the love of God in redeeming grace!

EDITORIALS

Continued from page 2

"Let us be borne or carried on" to perfection. The word suggests a ship under full sail before the wind. One speaks of it as "a personal surrender to an active power" (Westcott).

It should go without saying that this is not the resurrection perfection which Paul disclaims in Philippians 3:12. It is the perfection of the entirely committed (Philippians 3:15). It is not perfection of judgment, of knowledge, of memory, or of temperament and personality. It is perfection of love and purpose (I John 4:17). It is not the perfection of a statue which cannot be changed without being marred. It is the perfection of a baby, a rosebud, or better still, the perfection of love which *demand*s growth, development, and maturity.

Only when God has shed His love abroad in my heart by the Holy Spirit given to me (Romans 5:5) can I face with hope of success the challenge of the question, "What do ye more than others?"

The challenge is still there, for it is *doing* and not *being* only which is the radical requirement of my Lord. But it is not a counsel of despair or a hopeless ideal when His Spirit abides within.

My whole pattern of life must be dominated by the truth that not less but more is expected of me as a Christian. The distinctive element in my life cannot be alone what I do not do, or what I say. It must come in the area of what I *do*.

A student in college prayer meeting testified one night, "I used to be concerned about the things I could not do as a Christian. I have come to see how much more important are the things I can do that only a Christian can do." Let me ponder well these words. What can I do today that only a Christian can do?

Want to try a list?

I can pray with the assurance of being heard in heaven.

I can read God's Word with understanding.

I can manifest compassion in the face of human need.

I can show love and Christian concern for the hateful, the unlovely, and the antagonistic.

I can tell others what God can do on the basis of what He has done for me.

I can contribute in some way, large or small, to the ongoing of His work in this world.

The list could go on; but this is enough. Here is the area of my severest test. On these points I shall give account at the judgment seat of Christ (II Corinthians 5:10).

"What *do* ye more than others?"

Editorial Notes . . .

Work is now proceeding on the publication of the first full-scale history of the Church of the Nazarene. The writing of the book has been the brilliant and exacting labor of Dr. Timothy L. Smith, whose earlier volume on *Revivalism and Social Reform* laid so fine a foundation for this newer work. The history will be entitled *Called unto Holiness: The Story of the Nazarenes, The Formative Years*. It will run about 400 pages, and is scheduled for a May 1 release date.

* * *

Chaplain (Col.) Alfred P. Klausler, former executive secretary of the Associated Church Press and reservist recently recalled to active duty, states in a recent press release: "One of the best things any editor could do in coming issues is to add some editorial comments for readers to the effect that the reserves who have been called up want and appreciate letters from home, from the pastor, from church groups and from the church itself. Sunday bulletins and any other kind of evidence from the home station not only makes the reservist feel missed but creates in him a feeling of regard for the family and church back home."

Home Missions Supplement

☆ New Churches

☆ Overseas Areas

☆ U.S. Chinese and Negro

☆ Church Building Helps

☆ Church Building Loans

NEW FEATURE

This four-page supplement brings news and pictures of the various facets of the work of Home Missions and Church Extension around the world. May the inspiration and example of others help us all to do more in advancing the cause of Christ.

Roy F. Smee
General/Home Missions Secretary

Training School Opens in Germany

After two years of alternating hope and frustration, *Die Kirche des Nazareners* in Frankfurt, Germany, moved from the little chapel in the garage of the parsonage to the ground floor of our new church building at Hugelstrasse 143 in mid-November, 1961. An attractive and far more adequate chapel has been completed in this building. Dr. Hardy C. Powers was present for the opening service.

The previous month a Bible training school opened its doors. Dormitory and classrooms are included in the new building, also an apartment for Rev. and Mrs. Richard F. Zanner, who are

assisting Brother Johnson in the Frankfurt church and the Bible school. A curriculum has been set up for the school, to provide for the ministerial course of study. Young converts who have been called to preach must have training if our future churches in Germany are to have pastors.

The remainder of our headquarters church building in Frankfurt will not be completed until larger space is needed and funds are available. The shell of the superstructure is now up, as required by the city building regulations.

Many have helped to make this advance possible in a short time. The extra giving in the Easter and Thanksgiving offerings in 1958 brought in the funds for purchasing the land and getting the Johnsons started in Germany. The N.Y.P.S. raised the money for the parsonage. Several have given specials on the building, and \$10,000 special Alabaster grant was of great assistance. The students of Northwest Nazarene College raised \$2,000 for Bible school furnishings. A lady in New York recently gave a special of \$1,000 for Bible school equipment.

Please pray for Rev. and Mrs. Jerald Johnson and the heavy responsibilities they carry. The people of Germany need the message of the Church of the Nazarene, and God is opening their hearts to our church.

Students and faculty of the Nazarene Bible School in Frankfurt. Third from the right in the back row is Rev. Jerald D. Johnson, with Mrs. Johnson next to him. On the left in the back row are Rev. and Mrs. Richard F. Zanner and Dr. and Mrs. Harold Reed. Dr. Reed, president of Olivet Nazarene College, spoke at the school's first chapel.



New Church Development

"Fervor and zeal to reach others for Christ in the spiritual frontiers of the 1960's are absolutely necessary for the very survival of the church. Home Missions is evangelism first." With this bold affirmation and the challenge of the Board of General Superintendents to start 200 new churches a year, we marched forth into this quadrennium. The stories on this page are only a few of the many we have received of today's pioneers—the pastors and laymen of home mission churches.

Churches for the Population Explosion

About five years ago some Nazarenes in the Glendora, California, church felt a burden to establish a church in neighboring San Dimas, a town that was beginning to boom in population. They banded together in prayer and formed the nucleus for a new church, organized at the altar of the Glendora church on December 30, 1956. Rev. Jack Messer was called as pastor.

The congregation of the new Valley Center Church of the Nazarene met first in the living room and garage of one of the members. Then a lodge hall was rented to give larger quarters. With faith and a vision of what God could help them to do, they purchased five acres of land for \$25,000 and built a church building for \$35,000. Since that time they have bought a parsonage and added a Sunday school unit to the church. Now the church is entirely self-supporting, the membership has grown to 97, and the average Sunday school attendance to 134. Their vision has grown with their success, and God has blessed their efforts.

Co-operation Builds a Church

The first new church reported as organized this quadrennium was the Southgate Church in Colorado Springs, Colorado. All Colorado Springs churches co-operated in providing the forty-six members who formed the nucleus for this new congregation. Services were begun in a local school.

The Colorado District, through its Pioneers of Colorado, purchased a 4½-acre site with a parsonage, and a small church building was constructed. At the 1961 District Assembly, the pastor reported a gain of 70 members, 30 of these by profession of

faith, bringing the membership to 116 in one year. The Sunday school averaged 179 in weekly attendance, and the church raised \$20,000 for all purposes.

The church has grown so rapidly that it has been necessary to build a new sanctuary. When the structure is completed, this young church will have property valued at \$134,000. Co-operation, vision, and enthusiasm have helped to build this church.

Another Parent Church

About four years ago Pastor A. Leslie Baxter and the Sunday school teachers of the Watford church (a few miles north of London, England) started a branch Sunday school in the Woodside Housing Estate. The Hertfordshire Education authorities gave permission to use a school building.

A site was later purchased at a greatly reduced price from the Borough Council. The first unit of the church building was dedicated by District Superintendent J. B. MacLagan on April 22, 1961. It was built at a cost of £5,750 with the assistance of a grant from the Department of Home Missions.

Pastor W. S. Tranter and the congregation are enthusiastic and eager to see the work grow. As the only church on the estate, the opportunity is great. Some airmen from the United States who are stationed in the area have added their support.



Valley Center Church
of the Nazarene,
San Dimas, California.



Woodside Church,
Watford, England.

Church Extension Helps Churches Build Better

Hand in hand with the home missionary outreach into new communities is the work of Church Extension with building helps, home mission church plans, and the revolving church building loan funds. Every week, letters from pastors and building committees are given careful attention, and helps for building planning are sent to them.

The Savings Bank of the Church

On November 1, 1961, the total loan funds of the Division of Church Extension amounted to approximately \$1,650,000. Nazarene savings accounted for \$910,000 of this amount. The idea of working together, putting our savings dollars where we *know* how they will be used, has caught the imagination of our people everywhere. They have received a good interest return, and their money is building churches and spreading the gospel.

Loan funds are carefully administered under safeguards set up by the General Board. A Reserve Trust Fund of nearly \$45,000 protects depositors against loss. In fifteen years not a dollar has been lost on a Church Extension loan.

More deposits are needed now to keep up with the great need for church building loans. Write to the Division of Church Extension, Box 6076, Kansas City 10, Missouri, for complete information about deposits. All correspondence is confidential.

Church Extension Plans Aid a Church

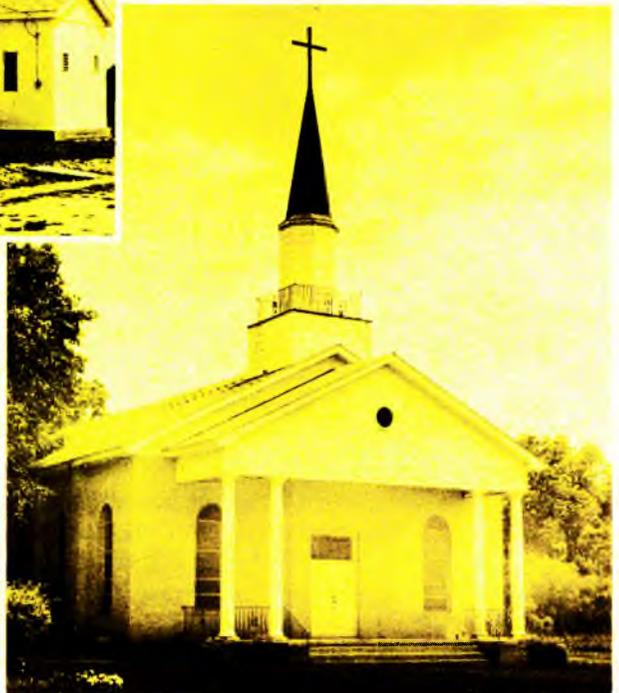
Several Nazarene families in and around Aurora, a thriving town of 5,000 population in southwestern Missouri, asked District Superintendent Dean Baldwin for a church there. Rev. and Mrs. Jimmie Heasley were sent for a home mission revival. A store building was rented and services started with Rev. W. H. Barnett as pastor.

The work in Aurora grew and a church was organized on August 10, 1958. Lots were bought in a new section of the town and, with plans for a home mission church building from the Church Extension office, a masonry building was erected. Neighboring pastors helped with the construction. Like Paul's figure of the various members and organs of the body working together, so laymen, district superintendent, evangelists, pastors, and the Church Extension office have participated in the development of this new church on the Joplin District.



**Church of the Nazarene,
Aurora, Missouri.**

**Church of the Nazarene,
Tifton, Georgia,
built with the help
of a \$15,000
Church Extension loan.**



Building Loans Assist Churches

The revolving loan funds, beginning with only a small capital in 1947, have been a lifesaver for scores of churches. Some have needed to build but could not secure a loan from a local bank. Home mission churches with little credit have borrowed necessary construction money from Church Extension. Some churches have been saved from excessive interest rates and unnecessary charges.

The record of Church Extension loans is one of which all Nazarenes may be justly proud. In 15 years, over 500 church loans have been made, totaling nearly \$3.5 million. These churches have been located on 73 districts and in 7 countries.

Home Missions News Briefs

The Chicago Central District has purchased a church and parsonage for our Negro congregation in Chicago. These are good buildings and provide our first major breakthrough in Chicago, where the Negro population is 900,000. Rev. Rufus Sanders is pastor of the Ingleside Church, and a graduate of Olivet Nazarene College . . .

Rev. Paul Martin, pastor of the Chinese Church in San Francisco, has resigned to enter the evangelistic field full time. During the three years of his pastorate, the church membership grew from 16 to 36. The Sunday school averaged 164 in attendance last October. Sunday evening and Friday evening services have been initiated. The church has made strides towards full self-support. A week-day language school (a wonderful contact for the Sunday school) has 165 enrolled . . .

San Diego First Church, Rev. Joseph F. Morgan, pastor, is sponsoring a church in a Negro section of the city. Rev. Roger Bowman, brother of Rev. Clarence Bowman, of Nazarene Bible Institute in West Virginia, has been called as pastor . . .

Rev. J. T. Davis has returned to New Zealand and the pastorate of one of our churches there, after a visit to his former home in Georgia. It was the first time his wife and children had been in the United States . . .

Two 1961 graduates of Nazarene Bible Institute are pastoring our churches in Nashville, Tennessee, and Meridian, Mississippi, on the Gulf Central District. They are enthusiastic for Christ and devoted to the church. These congregations are growing under their leadership. More pastors are greatly needed in the work of this district . . .



Rev. Floyd Perkins, principal of Nazarene Bible College in Potchefstroom, South Africa, hands certificate to Mrs. Nell, the first lay graduate (apart from pastors' wives) of the school. Last November one graduating student received the degree of B.S.L. (bachelor of sacred literature) through association of the school with Canadian Nazarene College. The Bible College has now moved to the greater Johannesburg area, and increased enrollment is expected.



The congregation of the new church organized last July in Fitzroy, Melbourne, Australia. The pastor, Rev. Takis Manetas, is on the right, wearing glasses. This is a Greek-speaking church among the 70,000 Greek people in Melbourne. They are enthusiastic Nazarenes, although having to worship in a hall available only Saturday night and Sunday morning. They are hoping to purchase a house, and remodel for chapel and parsonage.

District Superintendent A. A. E. Berg organized another church at Newtown, Sydney, on October 10, among the 40,000 Greek people in Sydney. Rev. Dimitrios Moschides is the pastor.

One Out of Two Churches

More than half of our churches have less than fifty members. Many of these are new churches, organized within the last few years, but others are churches that have reached a plateau and fail to make progress year after year.

With a firm conviction that churches are born to grow, the Department of Home Missions has challenged nearly 2,500 churches with the Small Church Achievement Program. Every pastor has received the Achievement Program folder and other helps. At district assemblies this year the outstanding small church of each district will be chosen. With "Evangelism First" as the slogan for this quadrennium, there are hundreds of these small churches that, under God, should move out of the "under fifty" classification forever.

Will your church be one of these outstanding small churches this year?

REVIVAL

through personal evangelism



by
C. S. COWLES
Pastor Lake Street Church
Glendale, California

IT WAS just one of those weeks when the Holy Spirit moved in mighty conviction, with seven people finding Christ in their homes or in the pastor's car.

It started on Tuesday. My heart became especially burdened for a young couple who had been coming to the church for quite a long while, yet had not made an out-and-out stand for Christ. So I invited them out to eat that evening.

On the way home from the restaurant I began to deal with them about their spiritual condition. I discovered that God had preceded me with intense conviction that had been building up for months. My car flooded full with the glory of God as they prayed for salvation. They both must have said 150 times at least, "Jesus, I love You."

Then Thursday the wife called up and said that two of her friends wanted to be Christians. This second young couple had met as teenagers in our church, but had wandered far from God and the church since they had married. I hurried over to their house. Without any preliminaries I asked them, "Do you really want to be Christians?"

.....

All men seek for peace, but they do not seek it where alone it is to be found. The peace which the world gives is as unlike that which God gives, as He himself is unlike the world; or, rather, the world promises peace only, and never gives it. It offers some passing joys, but even these generally cost more than they are worth. Jesus Christ alone can give peace to man. He alone reconciles him, subjects his passions, restrains his desires; He comforts him with the prospect of eternal joys; He gives him the consolations of the Spirit, that inward peace even amidst trial and pain; and as the source is endless, and the soul obtaining it invulnerable to the weapons of the flesh, it becomes to him who possesses it a treasure which no one can take away. There is no true peace save in the possession of God; and that is to be found only in faithful submission and obedience—Fenelon.

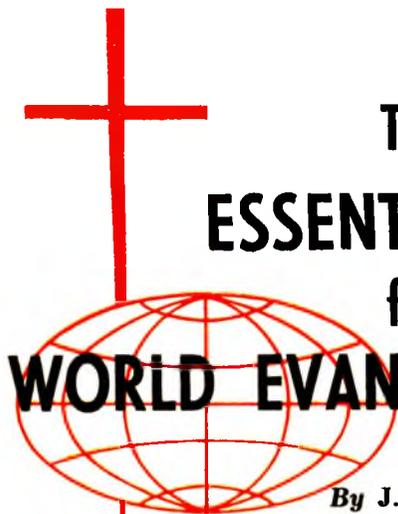
Their tear-filled eyes gave the answer. On our knees we went. Salvation came to that home that day.

Riding high on the momentum of the glory of God's presence, I visited a middle-aged woman who had just recently started to come to church through the efforts of her children who had been attending our Sunday school. Almost as soon as I entered the house, she began weeping under the impact of conviction that had been working in her heart. She had once been a real Christian, but had been away from Christ for fifteen years. She was so full of the joy of sins forgiven that I don't believe she was even aware that I had slipped out of her house.

Then Saturday, I just happened to drop in on a family whose daughter had been coming to our Sunday school. The husband opened the door. The room reeked with alcohol. He was just coming out of a drunk. I had witnessed before to him in his service station. So I didn't waste any time talking about the weather. He needed God, and told me so. Soon we were on our knees. God stooped out of heaven to hear another penitent's prayer. Later that afternoon his wife, who had been so hungry for the gospel, came to the Lord. Actually, God had gotten through to her the previous night, and she felt peace in her heart. But I nailed the experience on scripture.

The glory of God settled over that congregation the next day as seven radiant adults stood to their feet to testify of what Christ had worked in their hearts. To seal their public confession of Christ, they all came to the altar at the close of the service, along with others. Three weeks later, six of them joined the church. Praise God!

Again was demonstrated the fact that the Holy Spirit is not confined to the walls of the sanctuary. He is out convicting the world of sin, righteousness, and judgment twenty-four hours a day. And He will meet people anywhere, just as soon as they seek the face of God.



The ESSENTIAL for WORLD EVANGELISM

By **J. V. WILBANKS**
Nazarene Layman, Colorado Springs, Colorado

Sanctify them . . . that they all may be one; . . . that the world may believe (John 17:17-21).

AROUND the suburban area of any city one may find the use of the definite article "the" amply demonstrated. For instance, we may notice a name, "The Murdocks," at the driveway of a fine home. Now of course the Murdocks do not wish to appear to be snobbish, but the shingle does smack of an element of distinction. Literally speaking, though, the title is incorrect, for it really suggests that there is only one set of Murdocks around, whereas just over the hill you may find another. A more correct appellation would be, "Another Murdock!"

The Bible does not so inappropriately cast around its definite articles. When it signifies something as outstanding and of prime importance by that pointed little word, it means what it says, and such a word or promise has no peer. Thus it is with the method of world evangelism. There is

"THE" most effective means of accomplishing the salvation of sinners, and the Word of God distinguishes that way.

Supplementary helps and means, of course, are always in order and are necessary. There must be church machinery, but let us always remember that it takes power to run machinery; and the more machinery, the more power required. Abraham Lincoln spoke of a steamboat on the Mississippi which took so much steam to blow the whistle that insufficient power was left for the propelling of the boat. Church departments, organizations, and auxiliaries are all necessary and fine. They should be worked out to the minutest detail and should have the most efficient and competent administration; but mere machinery is not enough. The empowerment that can come only from the "sanctified oneness" of a church is required.

Jesus was not speaking of theories here. The doctrines that He taught He always demonstrated in practical and tangible terms. The prayer He prayed in John 17:21 was amply answered in Acts 4:1, where five thousand sinners believed on the Lord Jesus Christ. They believed unto salvation because the Church had experienced the unifying grace of Pentecost. A unity of purpose and "oneness" of spirit dominated all, and God was enabled to show to a poor, depraved world what His grace could do—and He was doing it through the co-operative endeavors of hearts made pure.

The issue really devolves upon us as individual members of the household of faith. Have I been sanctified; do I *now* have God's Spirit within? Am I daily keeping up with my private devotions? Do I love the brethren "with a pure heart fervently" (I Peter 1:22)? Once I was in the hospital, and a Christian friend came to see me. We had an enjoyable period of Christian fellowship together. After he left, another patient in the same ward came to me and said, "I am a fool for not becoming a Christian so I could enjoy the Christian fellowship I have just witnessed."

The Church of the Nazarene is committed to world evangelism, and well it should be. Our cardinal doctrine is entire sanctification, and this too is well, for it is the prime requisite in the effective evangelization of a lost and condemned world.

On the closing day of our last Colorado District Assembly, I heard the splendid testimony of a young minister who had just recently transferred to the Church of the Nazarene from another denomination. He left a prospering church of between two and three hundred members to pastor a little flock of thirty-three Nazarenes! He did this because he became hungry for the experience of holiness and had been sanctified wholly. This is the holy dedication that we all must experience if the work of God's kingdom is to prosper and succeed.

.....

We Pray for Guidance

*Grant awareness of Thy nearness,
Now, Jehovah, as we pray;
If the path seems dim, grant clearness;
God of life, Thy will convey.*

*If Thy presence went not with us,
Life would be a dreary thing.
Angels praise Thee for Thy goodness:
Christians, here, rejoice and sing.*

*How we love Thee, Saviour-Shepherd!
We can trace Thy constant care.
Help us live as in Thy presence—
Every moment—everywhere!*

By **FLORA E. BRECK**

Not Half a Love!

*Not half a love my Saviour wants:
Just half will never do.
'Tis all my heart my Lord expects,
With love that's deep and true:
For half a love could never tell
Of God's concern for man,
And how He planned redemption's price
Since first the world began.*

By **EDITH ROBERTS**

*Not half a love my Saviour gave,
To bear the Cross alone.
It took His all to drink the cup,
And for my sins atone.
No, half a love would not have been
Enough to set me free,
And I can do no less for Christ
Than He has done for me.
Just half a love will never win
A hungry soul to God.
I'll have to give the best I have,
As life's short road I trod.
I'll need a love that's pure and whole,
No matter what the cost;
For half a love can never bring
A passion for the lost.*

By **GORDON TORSTENBO**

Home Mission Pastor
Amarillo, Texas

The King
is coming ++

And as he sat upon the mount of olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (Matthew 24:3)

HERE Jesus speaks of His second coming directly. The New Testament does not ever use the phrase "the second coming." The word which describes the second advent of Christ is an interesting word. It is the Greek word *parousia*, translated "presence" or "coming."

The interesting thing about this word is that it is the regular word for the arrival of a royal visitor or governor in his province, or for the coming of a king to his subjects. This word emphasizes a coming in authority and power,

The word that describes this great event certainly stresses two great facts:

(1) It stresses the fact of the ultimate triumph of Christ. He who was crucified on a cruel cross will one day come again to be the Lord of all men. We should never forget that. Judas betrayed Him, Peter denied Him, Pilate condemned Him, and the world at large rejected Him. But on that day there will come a reversal of all such actions, for He shall return triumphant. For Jesus Christ the end is sure—and the end is His ultimate triumph over the world.

(2) It stresses the fact that history is going somewhere. Some men feel that history is plunging into chaos. Hope is gone, for history is nothing more than "the record of the sins and follies of men."

Some historians have said that history is cyclic and the same weary events happen over and over again. The ancient Greeks taught this. They believed there were certain fixed periods, that at the end of such a period the world would begin again to reproduce to the smallest detail the previous series of events. As Chrysippus had it: "Then again the world is restored anew in precisely similar arrangement as before . . . And this restoration of the universe takes place, not once, but over and over again—indeed to all eternity, without end." This is a horrible thought—to believe that men are eternally bound to a treadmill in which there is no progress and from which there is no escape!

Contrary to the teaching of ancient Greeks or modern-day skeptics, the second coming of Christ expresses an essential truth: There is "one divine far-off event, to which the whole creation moves." And when the end comes in shattering suddenness, whether it be at morning, at midday, or at evening, it must find us ready. For history is going somewhere—toward the universal and eternal rule of God!

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Thanks from British Honduras

A telegram just received from Rev. Prescott Beals reads: "CLOTHING RESPONSE WONDERFUL. THANKS. INFORM PEOPLE NO MORE NEEDED AT PRESENT. BEALS."

We appreciate the splendid way our Nazarenes have rallied to meet this great need in British Honduras. Now they are amply supplied, thanks to your thoughtfulness.

If any have used clothing and blankets that have not been mailed as yet, may we suggest that you send them to Rev. R. R. Miller, P.O. Box 383, Taipei, Taiwan, Free China. The constant influx of refugees into Taiwan makes used clothing and blankets a constant and urgent need in this land. Thank you again for your wonderful response.—Dr. GEORGE COULTER, *Department of Foreign Missions.*

Moving Missionaries

Miss Edna Lochner has moved to Box 51, Pigg's Peak, Swaziland, South Africa. Miss Della Boggs is home on furlough from Swaziland. She is at 101 Crafton Road, Bel Air, Maryland.

Rev. and Mrs. Robert Brown have returned to England for the last six months of their furlough. Their address is 10 Gregory Avenue, Linton Blvd., Nottingham, England.

Rev. and Mrs. J. C. B. Coetzer have recently been added to our missionary staff in the Republic of South Africa. Their address is: P.O. Box 27, Trichardsdal, Transvaal, Republic of South Africa.

Rev. and Mrs. Melvin Wilkinson are home on furlough from Uruguay. Their address is c/o Rev. Lloyd Wilkinson, 1104 Pennsylvania, Columbus, Indiana.

Rev. and Mrs. Ira Taylor are home on furlough from Bolivia. We do not have a permanent address for them yet.

Rev. and Mrs. William Moon are home on furlough from Swaziland. Address: 1722 Carson, La Junta, Colorado.

Miss Hilda Moen is home on furlough from India. Her address is 505 Second St. E., Saskatoon, Sask., Canada.

Rev. and Mrs. Carl Mischke are home on furlough from the Republic of South Africa. Their address is 1 Arizona Place, Victorville, California.

Christmas in Okinawa

By MERRIL BENNETT, *Okinawa*

We cut a pine from Hacksaw Ridge for our Christmas tree, and Mrs. Miyagi and her daughter came over and arranged a Christmas *ikebana* (flower arrangement) and a wreath for us and for the Shepherds, so we were

well decorated for Christmas. The *ikebana* was beautiful.

Then to make our Christmas more meaningful, we went to Amesoko for our first Christmas program ever given there. Amesoko has been our evangelistic outpost for many months, as we were able to go there only once a week, on Thursday night. With the Shepherds back, it has become our regular assignment and we are holding Sunday services too. The children did wonderfully well with their Christmas pageant. The shepherds, the wise men, and the angels appeared in dark Amesoko for the first time and bowed before an illuminated manger, which was finally provided after several innkeepers had turned Mary and Joseph away. The program closed by singing "Kiyoshi kono yoru" ("Silent Night").

There were about three hundred fifty people present—too many for us to supply with Christmas treats, so we gave them to the sixty or so who had a part in the program.

Satan was busy too. At the same time as our program was on, the village young people were meeting at the village hall to practice modern dancing. We should have been here with the gospel years ago, before Satan got such a good head start; but we are here now, and looking unto Jesus for victory in this town.

HOME MISSIONS

ROY F. SMEE, *Secretary*

Traveling Overseas?

If you are planning a trip abroad, be sure to attend the services of the Church of the Nazarene in the British Isles and our overseas home mission areas—Australia, New Zealand, West Germany, Denmark, South Africa (European), the Panama Canal Zone, American Samoa, and the two new American states Alaska and Hawaii. Your presence and interest will be an encouragement to our overseas Nazarenes and you will be richly rewarded in the fellowship and worship with Nazarenes around the world.

If you vacation or travel abroad, please remember:

1. Write the Department of Home Missions for the location of our churches in the countries you plan to visit.
2. You are a representative of the Church of the Nazarene. Your home church will be judged by your spirit and actions abroad.
3. Our pastors overseas are busy men in the pastoral duties of their congregations. Do not ask or expect them to spend time conducting a sight-seeing tour for you. Courtesy and thoughtfulness on your part will leave pleasant memories of your visit.
4. Pay your own way. Our pastors

overseas want to maintain a normal family life. Their income may be meager. They will be courteous, but they are not operating a hotel and restaurant for tourists. Do not stay overnight with them unless you have been asked to do so before arriving and are there to render a specific service in their church. Put a good offering in the collection when you visit the churches.

5. Pastors and evangelists should not expect to preach in churches they visit, except when invited to do so before they begin their trip. They should expect reimbursement only for officially planned revival campaigns or other services of a specific nature.

These suggestions will help to guide you as you plan to travel abroad and they are presented at the request of the General Board. We hope your trip will be relaxing physically, broadening intellectually, and deepening spiritually. By careful planning, you may travel inexpensively, but do not presume to pay for your trip at the expense of our overseas churches, nor impair the name of the Church of the Nazarene abroad by staying in questionable places to save hotel expense. Every Nazarene is a missionary wherever he goes.

THINGS WORTH KNOWING

Among the many bright reports concerning our recent Thanksgiving Offering was the one that \$105 had been received from our new work in Copenhagen, Denmark.

* * * * *

The Sunday school started last summer by some service personnel stationed in Bermuda—enthusiastic and devoted lay Nazarenes—is bearing fruit. Sunday and Wednesday evening services are now being held. The third Wednesday in every month is designated a combined missionary and prayer meeting. With some financial help from the Department of Home Missions a hall has been rented in Hamilton, the capital city of Bermuda. It is situated on Court Street (look for the overhead sign), and the schedule of services is:

Sundays:
 Sunday Schools 10:00 a.m.
 Evening Service 7:30 p.m.
Midweek Service:

Wednesday 7:30 p.m.
 Pass the news of these services along to anyone you know who lives in Bermuda or any who may be on the island at any time in the future. Also, let us pray for these faithful lay people as they labor together with the Lord for the extension of His kingdom by proclaiming the full gospel of Jesus Christ.

.....
Refusal to tithe indicates either a lack of information as to God's promises or a lack of faith in His truthfulness.

GENERAL INTERESTS

Conference of General and District Superintendents

The annual conference of general and district superintendents of the Church of the Nazarene convened January 3 in First Church of the Nazarene, Kansas City, Missouri. A one-half day meeting was held, due to the opening of the Evangelism Conference.

The theme was "Mr. District Superintendent—Let's Talk It Over." The conference was a time of inspiration and blessing along with a fresh, new insight into the work of our world church. Five district superintendents presented papers: Dr. W. Shelburne Brown, Rev. Raymond Hurn, Rev. Bert Daniels, Rev. D. J. Gibson, and Dr. Otto Stucki.

Dr. Samuel Young, general superintendent, brought the concluding address. His wit and wisdom combined with a great passion for soul winning brought into sharp focus our obligations to world evangelism, and helped us all to renew our determination to battle against sin and Satan.

The dominant note of the conference was soul burden for a lost world. This was revealed in each of the papers, in our devotional exercises, and was manifested in our prayer meetings. Several times during the morning our presiding officer called us to prayer and we poured out our hearts to God for the great cause of evangelism.

The members of the Board of General Superintendents led the way in burdened prayer for spiritual insight and Holy Ghost leadership in these crucial days in our world.

The importance of the meeting and the spiritual impact of its atmosphere will remain with us for many months to come. The Church of the Nazarene is indeed fortunate to have the leadership of great men of God such as Dr. G. B. Williamson, Dr. V. H. Lewis, Dr. Hardy C. Powers, Dr. Samuel Young, Dr. D. I. Vanderpool, and Dr. Hugh C. Benner proclaiming holiness to the ends of the earth.—RAYMOND HURN, *Secretary of the Conference.*

THE LOCAL CHURCHES

Evangelist Loy A. Gawthorp writes: "I am now making up my slate for the year and will be glad to go wherever the Lord may lead. I have open dates now through April 11, and then some later in the year, as I am just beginning the work of evangelism. Write me, P.O. Box 37, Mansfield, Illinois."

Highland, Indiana—We are glad to report a good revival at First Church, with Rev. Fred Wright, evangelist, and his wife a wonderful helper in personal work and around the altar. Brother Wright's good Biblical messages on repentance, restitution, and holiness resulted in souls being reclaimed, saved, and sanctified. The attendance was good, and finances came easily. Some new people attended the services. We

have a wonderful group of young people who stood by loyally and they, in turn, were definitely helped. Our song director did good work in providing the music for the meeting.—L. D. LOCKWOOD, *Pastor.*

The Saxonburg (Pennsylvania) church was organized on October 12, 1958, with five charter members. Almost from the beginning the church became self-supporting. Located on Knox Chapel Road, the attractive new church was formerly the Jefferson Township No. 2 school. The building was auctioned on June 23, 1958, and purchased by the church. Pastor Earl Huston, Jr., felt the Lord had given him a vision to choose this as a place of worship, and District Superintendent R. B. Acheson felt it was the leading of God. The people labored and sacrificed and the money came in for necessary repairs, with dedication of the building taking place on Sunday, November 26. We give God praise for His rich blessings.—*Reporter.*

Sebring, Florida—Our church began the Christmas season with the love of God radiating among the congregation, as the result of a Spirit-filled revival with Rev. Ellis Blythe, evangelist, and Rev. Carl Hanks as the song evangelist. God blessed Brother Blythe's challenging and soul-stirring messages with many committing their lives to Him, and prayers answered in different ways. His ministry was a blessing to the children as well. God has truly blessed our church with Rev. Joe Benson, pastor, and a group of people who love the Lord. We give God praise for His blessings.—PEGGY RAMER, *Reporter.*

Los Angeles, California—The Lord is blessing the First Chinese Church here. During the fall months our people sponsored a project to redecorate the sanctuary; also an organ was purchased. In December we had a five-day revival meeting with Rev. Martin Leih, evangelist, and Laura Godfrey, singer. The presence of the Holy Spirit was manifested in a wonderful way, and many of our people found help at the altar of prayer. We praise the Lord for His faithfulness, and extend a warm welcome to visitors who worship with us. Please pray that God may continue to bless these first efforts of our church among the American-Chinese people.—DELBERT T. MORSE, *Pastor.*

Brawley, California—In December our church had a very helpful revival and Sunday school crusade with Rev. and Mrs. Lyle Potter as the special workers. The attendance was the best of any revival in this church, and the Lord used the Potters to reach deep into the lives of the entire church constituency. God is blessing our church with interest, attendance, and financial gains. During the past three months our Sunday school has had a better than 50 per cent gain in attendance. Best of all, there is a greater sense of God's Spirit in all of the services. Already we have received six new members as a result of the special fall evangelism emphasis. We thank

God for His blessings.—JOHN A. PAYTON, *Pastor.*

Evangelist L. W. Williams writes: "In December we had a good revival with Rev. O. O. Mills and his fine people of the church in Mineral City, Ohio. Our daughter and son-in-law, Jim and Janet Crider, were our co-workers, and God blessed and gave us a good meeting. We have some dates open early in this year and will be glad to go as the Lord may lead. Write us, 1026 South 17th Street, New Castle, Indiana."

Evangelist Joe Bishop reports: "The past year was a very busy one, as I held meetings in nine states, preached in three foreign countries, and made a trip to the British Isles in August and September. I preached in eight of our churches in and around London, was most graciously treated by Superintendent J. B. MacLagan, and had a wonderful time. Brother MacLagan was indeed most kind and considerate in every way. I spent one night in Scotland, and preached in our Twechar church; then went on to Ireland, where I preached for one week in our Belfast First Church, with Pastor Jack Sanders. He is a man of God and doing a very fine work. We have a wonderful group of pastors in the British Isles. I traveled about thirty thousand miles during 1961, and God blessed and gave several hundred seekers at the altar. I have some open dates early in the year, and will be glad to go as the Lord may lead. Write me, 1515 S. Jensen, El Reno, Oklahoma."

I PLEDGE ANEW!

*I pledge anew my life to Thee,
Whatever, Lord, my lot may be,
Till life is done.*

*I pledge anew my heart, my hands,
My footsteps here—or foreign lands—
Till victory's won.*

*I pledge anew my thoughts, my hours,
And all within my finite powers,
Till Thou dost come.*

*I pledge anew my love to Thee
For time and all eternity.
Thy will be done!*

By ALICE HANSCH MORTENSON

Memphis, Tennessee—On Sunday night, December 3, First Church closed one of the most glorious revivals of its history. The church fasted and prayed, and the Holy Spirit blessed and anointed the ministry of Evangelist Forrest McCullough. There were more than one hundred seekers at the altar, and seven new members were added to the church. We thank God for His blessings, as the church moves forward for Him.—*Church Secretary.*

Attica, Indiana—Our church recently enjoyed a very successful revival with Rev. Dorothy L. Reed, evangelist, and

Miss Barbara Chezem, singer. Forty-eight were present for the first night, and by Saturday night the attendance reached 118. Our people prayed and fasted, God anointed the preacher and singer, and souls prayed through to victory. We are now preparing a class for church membership. We thank God for His blessings.—ROBERT KUHN, *Pastor*.

Tuttle, Oklahoma—God blessed and our recent revival closed with victory. Evangelist Daniel Stafford preached straightforward messages with love, and God gave a number of seekers. The messages were a source of help and blessing to the Christians as well as bringing conviction to the unsaved. We thank God for the Spirit-anointed ministry of Brother Stafford.—CHARLES W. SMITH, *Pastor*.

Sunday School Evangelists Lyle and Lois Potter report: "Our fall schedule took us to the Northwest, where we served as speaker and workshop leaders in regional Sunday school conventions at Nampa, Idaho; Eugene, Oregon; and Tacoma and Spokane, Washington. We value this association with the other members of the staff of the Department of Church Schools. We toured the Canada West and Canada Pacific districts. We thank God for such church school board chairmen as W. Howard Griffin and J. P. Dyck; also for Herman L. G. Smith and Bert Daniels, two aggressive and wide-awake district superintendents. We greatly enjoyed the pastors and people of Boise First, Idaho; in Oregon, Portland Brentwood, Salem First, and Medford First; and in California, at Sacramento North, Bakersfield Brentwood, and Brawley, where we were privileged to hold Sunday school revival crusades. This is a most challenging and wonderful day to work for the Lord. We are thrilled and humbled to report that 1961 was the best of our entire ministry."

Evangelists Bob and Ida Mae Mickey report: "In December we closed our twenty-fifth revival meeting for the year of 1961, having labored on seven districts during the year. We carry the full program for revival—preaching, singing, chalk art, and children's work. We also travel with trailer-house, which makes it easy for the church in planning for our entertainment. Our slate for 1962 is full, except for one date, and we are now slating for 1963 and '64. Write us, 309 Cimarron Avenue, La Junta, Colorado."

The church at Fort Walton Beach (Florida) recently experienced one of the greatest revivals of its history. God blessed the ministry of Evangelist Stuart McWhirter, and forty-five victories were won. We thank God for Brother McWhirter's Spirit-anointed ministry, and for those who received help during this ten-day meeting.—WALLACE BELL, JR., *Pastor*.

Pastor Raymond E. Westmark reports from Enterprise, Oregon: "I am glad to report that God is raising me up the second time after a recent flare-up with

Hodgkin's disease. Wife and I feel definitely that prayer has prevailed to stop the disease, as I did not need the treatments this time. We give God praise, and thank His people for their faithfulness in prayer. In December we had an eight-day meeting with Evangelist R. W. Jackson. In spite of severe weather, when we closed the meeting on Sunday, December 17, nineteen had sought the Lord for saving or sanctifying grace. We so much appreciated the ministry and faithfulness of Brother Jackson."

Port Neches, Texas—Coming here only a few months ago, we had only two families present for the first Sunday school service. God has greatly blessed, and we have received thirteen members, eleven on profession of faith, and the Sunday school has increased from an

"SHOWERS of BLESSING" Program Schedule

January 28—"What Will He Do with Me?" by Russell V. DeLong

February 4—"The Highways of the Soul," by Mendell Taylor

February 11—"Man Is Dangerously but Wonderfully Made," by Mendell Taylor

February 18—"Your Priceless Intangibles," by Wilson R. Lanpher

average of twenty-eight in November to thirty-five for the first three weeks of December, with forty-five present on December 17. In our December revival with Evangelist W. Dan Perryman, God blessed his heart-searching, Biblical messages in a special way, giving forty-eight seekers at the altar, eighteen of whom were young folks. We greatly appreciated the holiness preaching of Brother Perryman. Our people have prayed, worked, and given generously, including a Christmas love offering for the pastor.—RAY FAULK, *Pastor*.

Oklahoma City, Oklahoma—In December the Portland Avenue Church had a wonderful revival with Rev. R. S. Rushing as the evangelist, and Brother John Whisler as singer. The people prayed and fasted, and God blessed with many seekers, and five adult members added to the church. The Sunday school is enjoying a steady increase, so that we are in the "top ten" on the Southwest Oklahoma District, ranking second in November with an average of thirty-three increase over last November. God is blessing in our services, with people being converted and sanctified, and definite miracles of healing. On the closing Sunday morning of the revival, Brother Whisler gave his life's story, which God honored by filling the altar with seekers, and our own fourteen-year-old son testified to a call from God for missionary work.—JACK B. LOWE, *Pastor*.

THE BALM OF PEACE

*When days are filled with anxious care,
And heavy burdens hard to bear,
Seek thy closet, steal away
To meditate at close of day.*

*Your cross is grievous, that is true,
But lighter than He bore for you.
You want to lead, not to be led,
And clearly view the path ahead.*

*Child of God, His eye can see
Ways out of all perplexity;
The road is steep but as you climb
He'll guide one short step at a time.*

*Pray for patience, learn to live
One hour, one day, and strength He'll give;*

His wounded hand will soothe each smart

With balm of peace that heals the heart.

By CHRISTINE WHITE

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for January 28:

Reverence for God's Name

SCRIPTURE: Exodus 20:7; Leviticus 19:12; Matthew 5:33-37; 6:5-9; Luke 6:46 (Printed; Exodus 20:7; Matthew 5:33-37; 6:5-9).

GOLDEN TEXT: *Our Father which art in heaven. Hallowed be thy name* (Matthew 6:9).

Names, in our society, have some meaning but not much. Apart from sentimental or honored association and pleasing sound they serve us largely as convenient tags by which we speed up communication. Augustus may be weak and cowardly, and Celestine something less than heavenly.

In Biblical usage, however, names indicated character or at least the pious hope for it. God in His mercy revealed His character and attributes through the various names by which He became known to His people. The name of God stands for His nature. Since God is revealed supremely and finally in Jesus Christ, the New Testament expression, "for Jesus' sake," becomes the equivalent of "for His name's sake."

The hallowing or sanctifying of God's name is a very rich scriptural concept. God saves men and guides men because He is what He is, and in order that He may be known to be what He is He guards His name.

How may we hallow the name?

We hallow His name *in our thoughts*. Irreverence may well flow from thoughtlessness but it is difficult for anyone (adult, youth, or child) to be really irreverent in the presence of God, if he has begun to understand God's holiness, justice, mercy, and love.

We hallow His name *in our speech*.

Taking His name in vain, the false speaking of the name, is expressly forbidden as being an affront to His person. Our Lord teaches us that in the mutual intercourse of Christians the swearing of oaths is forbidden since the simple "yes" and "no" are sufficient for truthful people. The use of formal oaths "comes of evil"; that is, it recognizes the prevalence of lying and is a weak attempt to control it.

The name is taken in vain when insincere men make hollow profession of doing Him honor while their hearts are far from Him. The name is taken in vain when holy phrases and sacred language are used in a merely formal, theoretical sense, as did the seven sons of Sceva, who used the name without understanding its meaning (Acts 19: 13-16). The name may be taken in vain by those who, despite their personal unworthiness, may even seem to succeed. Our Lord prophesied that "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matthew 7:22-23).

Only let our concept of God be high, our attitude toward Him humble, and our contact with Him real. Then we may speak of Him frankly, frequently, and even familiarly (in a way which merely formal religionists may disallow) while we from our hearts hallow His name.

We hallow His name also in our conduct. How does God hallow His own name? By condemning sin, extending love and grace, providing righteous commandments to men. Thus do we hallow the name by our separation from sin, attestation of grace, and obedience to truth. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31).

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Deaths

REV. JOSEPH CAUSEY

Rev. Joseph Causey died October 21, 1961, at Truth or Consequences, New Mexico. He pastored Nazarene churches at Miamisburg, and London, Ohio, building a new church at London. In 1948 he suffered a heart attack, following which the doctors forbade him to preach. But he assisted his wife, Mrs. Frances Causey, as she pastored churches in Dayton, Ohio; Charleston, South Carolina; Atlantic City and Northfield, New Jersey; Mason, Texas; and at present in Truth or Consequences, New Mexico. He had last preached on October 11. He left a good testimony and was happy in the thought of leaving this world because of his suffering. No Nazarene minister was available; so funeral service was conducted by Rev. W. L. Saunders, pastor of the Baptist church, with members of the Ministerial Alliance serving as pallbearers, and ladies of the Church of the Nazarene singing. Interment was in Truth or Consequences. He is survived by his wife, Rev. Mrs. Frances Causey, pastor of the local Church of the Nazarene.

REV. MRS. GARNETTE COOK

Mrs. Garnette (Ash) Cook was born in Rome, Ohio, July 21, 1892, and died December 10, 1961, in a hospital in Moultrie, Georgia, after a lengthy illness. Five years after conversion, she surrendered to the call to preach; and ten years later, in 1925, she was ordained by Dr. J. W. Goodwin. She had been very active in the ministry in Florida, Georgia, Indiana, North Carolina, New York, and West Virginia. She was faithful to her church and the work of the Kingdom, leading many into holiness. She is survived by her husband, Rev. Maurice S. Cook;

two daughters, Mrs. Stanley F. Carey and Mrs. Walker N. Keller; a sister, Mrs. J. H. Stunberger; and a brother, W. H. Ash. Funeral service was held in Moultrie First Church of the Nazarene with Dr. Mack Anderson and Rev. A. Wayne Mills officiating.

MRS. VIOLA B. SIMMS, wife of Rev. C. E. Simms, died September 28, 1961, at her home in Glencoe, Ohio, at the age of ninety-one. She was born July 15, 1870, at Mt. Solon, Virginia. She had dedicated her life to bringing the gospel to those in need, and traveled for many years with her husband and daughter, Rev. Vera Simms, in evangelistic services. In later years she ministered by giving Bibles and writing letters of comfort to the sick and bereaved. She is survived by her husband, Rev. C. E. Simms; a daughter, Rev. Vera Simms; and a son, Ellsworth W. Funeral service was in charge of Rev. Floyd Wycoff and Rev. Charles Taylor, with burial in the Glencoe cemetery.

MRS. MOLLIE KNIPPERS, age eighty-nine, died November 22, 1961. She was a member of the Church of the Nazarene in Many, Louisiana. She is survived by two sons: Amos W., of Many; and Rev. C. C. Knippers, of Lawrenceburg, Tennessee; and one daughter, Mrs. Allen Lewing, of Florien, Louisiana. Funeral service was conducted at the Mt. Carmel Baptist Church, with Rev. A. D. Ashby of Blanchard, and Rev. G. M. Akin of Many, officiating. Interment was in the church cemetery.

MRS. ADDIE MYRTLE ASHBY, prominent laywoman on the Washington District, died October 10, 1961. She and her husband, Stanley Ashby, of Crelling, Maryland, would have observed their golden wedding anniversary on December 24. Mrs. Ashby was saved at the age of nineteen, and lived a beautiful and consistent Christian life. She contributed much to the building of the Kingdom with her tract work and faithfulness to her local church. She and her husband made a vital contribution to the building of the Church of the Nazarene in Oakland, Maryland, where they both were charter members. Her tracts had been translated into at least three foreign languages. She is survived by her husband, Stanley, who is vice-president of the Mountain Lake Park Holiness Association; two daughters: Mrs. Eva Nail, a licensed minister on the Akron District; and Mrs. Loretta Hoopgardner (both are married to Nazarene ministers); also two brothers, Emory L. Adams and Creed L. Adams. Funeral service was held in the Oakland Church of the Nazarene with the pastor, Rev. Marshall L. Brown, officiating.

GUYON B. DURBIN was born January 7, 1922, at Kingswood, Kentucky, and died December 2, 1961, at a hospital in Oklahoma City, Oklahoma. In 1929, Guyon came to Bethany with her parents, Mr. and Mrs. J. F. Yarbrough, and resided there until her death. In 1945 she was united in marriage to Darrell Dale Durbin. She had been a member of Bethany First Church of the Nazarene for many years, and a regular attendant at Sunday school and church. She was loved and appreciated by all who knew her. She is survived by her husband, Darrell Dale; two sons, Darrell Dale, Jr., and Philip Michael; her father, J. F. Yarbrough; six brothers, Rev. F. B., Rev. J. M., Rev. John F., D. A., Dr. J. W., and D. J. Yarbrough; and three sisters, Mrs. H. W. Killian, Mary Davis, and Mrs. Loy Ferry.

Directories

GENERAL SUPERINTENDENTS

Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri
District Assembly Schedules

HARDY C. POWERS:

Idaho-Oregon May 10 and 11
British Isles North
British Isles South
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:

Northwest May 2 and 3
Canada Pacific May 10 and 11
Alaska May 17 and 18
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:

Washington Pacific May 2 and 3

Northern California May 9 to 11
Los Angeles May 16 to 18
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 23 and 24
Louisiana August 29 and 30
North Carolina September 19 and 20

D. I. VANDERPOOL:

San Antonio May 2 and 3
Mississippi May 9 and 10
Southern California May 23 and 24
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 18 and 19
Southwest Indiana August 1 and 2
Virginia August 9 and 10
Missouri August 15 and 16
Northwest Indiana August 23 and 24

HUGH C. BENNER:

Washington May 2 and 3
Philadelphia May 9 and 10
Arizona May 23 and 24
New Mexico May 30 and 31
Rocky Mountain June 7 and 8
Minnesota July 12 and 13
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 27 and 28

V. H. LEWIS:

Hawaii March 1 and 2
Abilene May 9 to 11
Florida May 14 and 15
Alabama May 23 and 24
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
Georgia September 12 and 13
Joplin September 20 and 21

Announcements

NOTICES

The Miami Zone Holiness Convention will be held in Central Church of the Nazarene, 4000 N.W. Fifth Avenue, Miami, Florida, January 31 through February 2. Workers will be Dr. G. B. Williamson and Dr. John L. Knight. For further information, write Rev. Loren E. Schaffer, president, Miami Nazarene Ministerial Alliance, 3330 S.W. 25th St., Miami 33, Florida.

Second Annual West Coast Indoor Camp Meeting, Bradenton, Florida, February 1 to 11, at First Church of the Nazarene, 17th Avenue and 13th Street, West. Services, mornings at ten-thirty and evenings at seven-thirty. Workers: Evangelists J. A. McNatt and Charles H. Lipker, with Dwight and Norma Jean Meredith, singers and musicians. —J. Donald Freese, Chairman.

BORN

—to Harold and Nancy (Durbin) Maples of Chicago, Illinois, a son, Michael Eugene, on December 21.

—to Paul and Violet Wells of Eastern Nazarene College, Wollaston, Massachusetts, a daughter, Joy Marie, on December 18.

—to Elwood R. and Karol (Wilson) Gale of Sidney, Montana, a daughter, Melodi Joy, on November 27.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend from Indiana for a son who is backslidden and away from God, also that two other boys may get established in holiness, and that God may work out to His glory a problem about a financial need in their business;

—by a friend in Illinois for a "wife and mother who is under extreme emotional strain, that the Lord will touch her and take away all anxiety";

—by a Christian brother in Ohio that he may be healed of a chronic condition, and be fully dedicated to Christ;

—by a friend in Indiana for "a young man who needs work desperately, has three small children, and they have no income at all at the present time," and also for a young mother who is having serious eye trouble;

—by a friend in Oklahoma for an unspoken request—urgent;

—by a friend in Illinois "for us to be relieved immediately of financial pressure; especially pray for Mother to get immediate financial relief and relieve her anxiety."

United Bible Societies Announce All-time Record Distribution

NEW YORK (EP)—Member groups of the United Bible Societies distributed more than 34,695,000 copies of the Scriptures throughout the world in 1960—an all-time record. Figures were announced at the forty-third annual meeting here of the American Bible Society's Advisory Council. They represent an increase of some 5,000,000 copies over 1959.

The United Bible Societies, a co-operative "fellowship" of 23 national Bible groups, will mark its fifteenth anniversary later this year. Its work has been extended into more than 100 countries on 6 continents.

The report on world-wide Scripture distribution emphasized "an astonishing increase in circulation in areas of political tension and revolution" such as Cuba, Korea, and the Congo, where the demand for Scriptures so far exceeded expectation that repeatedly additional supplies had to be rushed in, often even by air.

The secretaries asserted that in some countries, Cuba for instance, "men were turning to the Scriptures for a new understanding of the perplexities of our time."

Church Membership Seen Leveling Off

With the publication this month of the annual *Yearbook of American Churches for 1962*, several interesting comparisons show a general leveling off, "at least for the time being." It lists total church membership for all faiths of 114,449,217. This is an increase of 1.9 in 1960 over 1959, but a smaller percentage increase over the population increase than in former years.

A total of 259 religious bodies of all faiths reported in 1960, 4 more than in 1959. Of them, 227 are Protestant, counting 63,668,835 members. The bulk of Protestant churches are in 22 denominational groupings or "families," accounting for about 90 per cent of Protestant church members. In general, only those above age thirteen are counted as members. The Roman Catholic church, which counts 42,104,900 and a 3.2 per cent increase, includes baptized infants as members. In addition, it includes "all families of defense forces both at home and abroad, and diplomatic and other services abroad." All Jewish congregations totaled 5,367,000 in 1960.

This year for the first time, member communions of the National Council of Churches passed the forty-million mark. They total 40,185,813 compared to 39,701,079, the previous *Yearbook* figure. It is published annually by the De-

Conducted by W. T. PURKISER, Editor

Some people say regenerated folks do not have the Holy Spirit—that He is just *with* regenerated people, and not actually *within* until we are sanctified wholly. If this is true, what is the meaning of Romans 8:9? If it is not true, what of Acts 8:15-17; 9:17; 10:44; and 19:2-6?

The reference in the first part of the question is to the statement of Jesus concerning the coming of the Comforter: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

Part of the problem lies in the area of attempting to think in spatial terms of relationships which are purely spiritual. Every child of God is *born* of the Spirit (John 3:5). He therefore *has* the Spirit of Christ (Romans 8:9),

and is led by the Spirit (Romans 8:14). The Spirit is with Him. But those *born* of the Spirit have yet to be *baptized with* the Spirit (Acts 1:5). This was true of the Samaritan converts (Acts 8:15-17), Paul (Acts 9:17), Cornelius (Acts 10:44), and the Ephesian believers (Acts 19:2-6). "To receive" the Spirit is always used in this larger sense of being filled or baptized with the Spirit.

The verb "to receive" is used thirteen times in the New Testament in connection with the Holy Spirit. In harmony with the word of Jesus "whom the world cannot receive," each one of these instances is in relation to those who are "not of this world."

Would like an explanation of Malachi 4:1. Does that take place in the tribulation period or before, that the wicked shall become stubble, leaving neither root nor branch?

There are three schools of thought on the subject. The older commentators, such as Adam Clarke, believed it represented the holocaust which fell upon the city of Jerusalem in its destruction by the Romans. Others refer it to the

tribulation, as you mention. Still others relate it to Revelation 20:8-13, in the events just preceding the last "white throne" judgment. My own preference is for the third interpretation.

A store in our city asked for a license to sell intoxicating beverages. Petitions were signed in several churches asking them not to do so, our church among them. Do you think a Christian could sign this petition and conscientiously patronize the store after they obtain the license and begin to sell liquor?

If I had signed a petition addressed to the management of a food store requesting that they do not proceed with

plans for the sale of intoxicating liquor, I certainly would not patronize them after they commenced its sale.

Why does the Church of the Nazarene believe in the Trinity? I had always based my belief on I John 5:7, but now have found out it probably was not in the original manuscript.

Belief in the Triune God is shared by all evangelical Christians since New Testament times, regardless of denomination or theological persuasion. It is not based on any single text, but on

hundreds of verses which testify to the deity of the Lord Jesus Christ, the personality and deity of the Holy Spirit, and the unity of the Godhead.

partment of Research and Survey of the National Council of Churches. (RN).

No Fall-out Shelters for Church of the Brethren

ELGIN, ILLINOIS (EP)—Members of the Church of the Brethren have been urged not to build family fall-out shelters.

In a statement issued by the denomination's General Brotherhood Board meeting here, "serious reservations" were expressed about the whole Civil Defense program. The board also fa-

vored increased support of the United Nations and universal membership in that body, and opposed nuclear weapons testing by any nation.

The statement said that the denomination, known as one of the "peace churches," cannot accept any part of the Civil Defense program which has to do with preparing for war. There is "no effective civil or military defense against all out war today," the board declared. "The best defense is peace."



Bethany Nazarene College chose Home-coming Day as the time for the dedication of two beautiful new buildings. At the top is pictured the R. T. Williams Library, named in honor of the late Dr. R. T. Williams, general superintendent of the Church of the Nazarene, 1916-46. Dr. Williams served Peniel College as president and professor, having also been the first graduate of the school in 1904. Peniel merged with Bethany in 1920.



Bracken Hall, dormitory on the campus of Bethany Nazarene College, is named in honor of Dr. A. K. Bracken, now of Pasadena, California, and Mrs. Mattie Bracken, deceased. Dr. and Mrs. Bracken served the college 1920-28 and 1930-42. Dr. Bracken as president and Mrs. Bracken as a member of the faculty made a lasting impression upon the college and the students it serves.

Discussing terms of the contract for the use of the Memorial Coliseum at Portland, Oregon, for the General Assembly of 1964 are (left to right): Dr. S. T. Ludwig, general secretary of the Church of the Nazarene; Dr. W. D. McGraw, superintendent of the Oregon Pacific District and chairman of the Arrangements Committee; and Mr. Don Jewell, manager of the Coliseum. The contract was signed for the dates

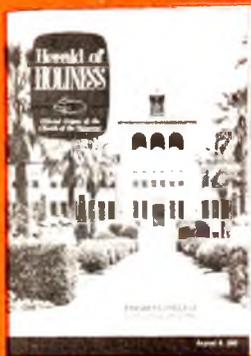


June 18-26, 1964, and will include the 13,500 seated auditorium and the full use of the exhibit hall.

The large stone, Gothic-styled Warren Avenue Church of the Nazarene, Columbus, Ohio, of which Rev. Harris B. Anthony has been pastor for twenty-five years, recently held a mortgage-burning ceremony. Dr. Hugh C. Benner, general superintendent, gave the message. District Superintendent Harvey S. Galloway assisted. Mayor W. Ralston Westlake of Columbus was a guest. The church, whose replacement value is estimated at \$375,000, is one of the most beautiful in the denomination. It was built in 1950 (NIS).



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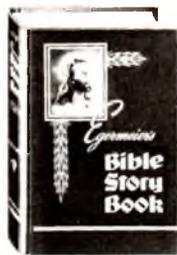
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