Herald of HOLINESS

Official Organ of the Church of the Nazarene

E. P. ELLYSON
1869-1954
General Superintendent
1908-11

E. F. WALKER
1852-1918
General Superintendent
1911-18

W. C. WILSON
1866-1915
General Superintendent
1915

May 23, 1962
II. The Church
Undefeated by Suffering

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

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

Nor is it an easy thing to be a Christian in many parts of our world today. Behind iron and bamboo curtains, believers are again paying with their lives for their faith. In Africa, Greece, Spain, and Colombia a Christian testimony can still mean imprisonment, beating, destruction of property, and sudden and violent death.

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

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

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

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

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

I certainly would not overlook the fact that sometimes God causes His people to prosper. When this happens, the Kingdom either gains a fortune or loses a family. John R. W. Stott has set forth (Please turn to page 12)
A FEW WEEKS ago I stood in a small ravine and looked across country to some ancient ruins a few miles away. They were the ruins of the city of Gath and the brook where I was standing was the spot where David, the shepherd lad, met the giant, Goliath. As I stood there I tried to recall all the details of that encounter long ago.

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

For instance, when he cries, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions," we recognize the cry of a man suffering from the guilt of his sins. And again when he cries, "Create in me a clean heart, O God; and renew a right spirit within me," we know it is the outreach of his spirit for holiness. Unnumbered millions have found consolation in "The Lord is my shepherd; I shall not want."

Thousands of years later, David still speaks to us. What does this fact teach us? Simply that, while men die, man lives on. Human nature does not change with all the change going on about us today. Human nature does not change and God does not change. And through our work for God and the church, we can speak to our own generation, and if the Lord tarries, to generations yet unborn.
Telegram . . .
Santa Cruz, California—Northern California District set record attendance of more than 28,000 Easter Sunday, with plan sponsored by church school board and chairman, Rev. J. Wilmer Lambert, District Superintendent.—E. E. Zachary, District Superintendent.

Rev. Merle M. Benner, retired elder, died on April 21. He is survived by his wife, Elmo, who resides at R.D. 1, Clinton, Pennsylvania.

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

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

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

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

Easter Offering Report

Hopes are high for reaching the goal on the Easter Offering. Last year, at the end of the first week the total received was $229,821.01. This year, in the first seven days we received $397,251.45, an increase of $157,430.44.

JOHN STOCKTON
General Treasurer

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

The Good Old Days

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

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

We can find the reasons that days in the past were wonderful. Those were days of fasting and praying, waiting on God until He answered from heaven. Those were days of sacrifice, God’s people sacrificing time and money to see the Kingdom built and made prosperous.

Are we willing to pay the price the old-timers did? If our answer is in the affirmative, we can see wonderful days ahead. The key to better days is found in God’s Word: “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land” (II Chronicles 7:14).—MARY ELLEN BOWERMAN, Nazarene laywoman, Walla Walla, Washington.

Special Notice

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

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

My plane touched the runway at Taipei (T'ie-bay) at 6:00 p.m., March 13. Rev. R. R. Miller, our district superintendent, was at the foot of the steps to greet me. Two little Chinese children from our kindergarten came and presented me leis and flowers. Inside the terminal building was a great crowd made up of our fine missionaries and many of our Chinese Christians. A large banner of greeting was prominently displayed, and a kindergarten choir from our First Church in Shihlin (a suburb of Taipei) sang a greeting to me. It was a royal welcome indeed, which I greatly appreciated.

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

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

Our church has purchased a beautiful campus location in the suburbs. It is several acres located on the top of a bluff overlooking the city and the joining of two rivers. Rev. R. R. Miller is starting the first of several buildings on our new site. The workers hope to be able to move the school to our own campus this next school year. This is a much-needed improvement.

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

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

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

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

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

With his kind permission I stepped to her side. The girl's parents were standing by her bed. They are Buddhists, but as Mr. Ho, my interpreter, relayed my offer to pray, the young woman con-
presented and closed her eyes. I prayed for her, an innocent victim of man's strife, asking God to give her courage and strength. I prayed for Christ to come into her heart and make her His child.

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

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

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

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

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

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

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

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

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

**HOW MUCH IS YOUR FAITH WORTH?**

By WILBUR W. BRANNON
Pastor, Seminole, Oklahoma

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

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

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

Yet the insistent question still urges us: Why? Why these losses? Why this lack of moral concern? Why this lymphatic response to the Great
Commission? Why this depressive fog of confusion as to the reason we exist as a Church? Why? Why? Why?

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

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

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

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

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

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

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

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

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

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

God Bless Our Home

“God, Bless Our Home”—with patient care,
Under and over, with stitches slow,
Laura Elmina formed the prayer
More than a century ago!
Faded the words on the sampler old,
Faded the rosebuds twining through;
Yet they grip my heart with power untold,
As I pray Grandmother’s prayer anew.
God, bless our home! May it ever be
Lighted by love, through Thy boundless grace;
Warmed by true kindness and sympathy,
Meet for Thy gracious dwelling place.
Over the world the powers of death
Spread forth their tinsel nets of sin;
Help us to build our walls of faith
Stalwart to house our children in!
Deep understanding we sorely need,
Truth every day from the Sacred Page;
Grant us the wisdom to rightly lead
These—our most precious heritage!

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

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

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

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

This case is in direct opposition to the one cited above. Why? An analysis of this success story would require some questioning also. Did this family have daily devotions? Yes. Did this father have time to spend with his children? Yes, very much. He shared in every area of the lives of his children. Was the relationship between father and mother ideally Christian? Emphatically and beautifully so! Were there harmony, love, and filial devotion in the home? Indeed. A shining example! His devotion to Christ, his unselfish dedication to his calling, his love toward and confidence in his brethren, and his church—all have served to prepare the hearts of his children to receive Jesus Christ as naturally as the seed responds to the warm sunshine and moisture of the springtime.

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

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

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

Back of the Wesley brothers was that noble soul, Susanna Wesley, mother of nineteen children,
who spent an hour in prayer daily, and dealt with each child separately at a given time each week. What an investment! What returns!

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

In many (if not most) cases, responsibility for the loss of our own children from Christ and the Church may be laid in the lap of thoughtless parents who have little time for family religious exercises, and whose devotion to God and His Church is irregular and spotty. Parents who frequently absent themselves from the regular church services, take little responsibility, fail to pay their tithe, and attend revival services irregularly and or without their children, will doubtless witness the heartbreaking sight of their children going out of the home and the church unblushing rebels against God.

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

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

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**EVANGELISM through FRIENDSHIP**

By LYLE PRESCOTT

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

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

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

Now The Amplified New Testament reading of this same verse reads like this: "For the rest, brethren, whatever is true, whatever is worthy of reverence and is honorable and seemly, whatever is just, whatever is pure, whatever is lovely and lovable, whatever is kind and winsome and gracious, if there is any virtue and excellence, if there is anything worthy of praise, think on and weigh and take account of these things—fix your minds on them."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

John Wesley’s Quest for

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

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

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

His dying father’s last words to him had been, “The inner witness! The inner witness!”

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

Yet he was not satisfied.

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

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

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

The steel of Wesley’s character no doubt had much to do with his dilemma. A strong mind was his naturally. Both father and mother had had the courage (fortunately) to break with their parents over some of the religious questions of that
The mother frequently and openly differed with her husband, and, in turn, the father seems to have had a "continual issue with all mankind." The son, John, was a natural-born leader—even of himself.

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

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

"I communicated every week . . ."

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

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

"He recommended mental prayer and the like exercises as a most effectual means of purifying the soul . . ."

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

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

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

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

The Dimensions of Holiness

By HARVEY J. S. BLANEY
Professor of Religion, Eastern Nazarene College, Wollaston, Massachusetts

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

Old Testament Setting

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

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

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

New Testament Interpretation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVANGELISM

EDWARD LAWLOR, Secretary

Moving Nazarenes

Here is another reason why the “Moving Nazarenes” service is up-to-date and serving a much-needed area of life. The pastor wrote us that, in the course of his visitation work, he found a man who at one time attended the Church of the Nazarene. This man moved to this city nineteen years ago. After nineteen years the Church of the Nazarene found him! The pastor wrote: “He was deeply touched that we found him! The pastor wrote: “He was deeply touched that wc found him! The pastor wrote: “He was deeply touched that we found him!”

The “Moving Nazarenes” service is fast becoming an outstanding service to the welfare of those who move. Send us their names and new addresses. We will forward the information to the pastor in their new community. Let us keep them in the church and guard their spiritual welfare.

Write to:
DEPARTMENT OF EVANGELISM
6401 The Paseo
Kansas City 31, Missouri

Evangelism First

“Is the Answer”

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

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

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

Yes, evangelism first “Is the answer.”

CHRIST IS THE ANSWER FOR YOUR FAMILY

FOREIGN MISSIONS

GEORGE COLTIER, Secretary

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

Good Days in Corozal

By EDWARD WYMAN, British Honduras

These are very encouraging days in Corozal. January second a house was dedicated as the entire congregation came forward to the altar in a grand prayer meeting. Truly He lives today! My description is less than adequate, but I pray that you know what took place.

Yes, evangelism first “Is the answer.”

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

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

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

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

Dr. V. H. Lewis Visits Taiwan

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

Amarillo Air Force Base, Texas, has our Nazarene churches offshore island of Quenioy, and Chaplain John T. Donnelly, serving at the first Taiwan Nazarene Mission Council. He was also privileged to meet Madame Chiang Kai-shek.

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

Learning to Walk

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

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

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

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

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

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

Our Congratulations to Both of These Chaplains

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

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

SERVICEMEN'S COMMISSION

PAUL SKILLES, Secretary

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

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

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

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

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

LEWIS T. CORLETT

President
GENERAL INTERESTS

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

DISTRICT ACTIVITIES

Idaho-Oregon District

N.Y.P.S Convention

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

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

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

The convention climaxed with a banquet, with more than two hundred present, in the new and commodious Student Union Building of Northwest Nazarene College. The high point of the evening was the announcement of the winners of the scholarship essay contest.

The Spoon River Zone of the Northwestern Illinois District closed a great holiness convention on Sunday night, April 8, in a blaze of glory and victory. Fifty-two people sought the Lord in the last service, with seventy-five souls bowing at the altar during the four-day holiness convention held in Canton First Church. The nine churches sponsoring the convention were all revived and helped. Truly it was a time of divine visitation from the Lord. Dr. Lyle E. Eckley, our district superintendent, presided at all the services and said it was the best convention ever held in this area, and the best Canton First Church had seen in twenty years.

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

ATTENTION

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

6401 The Paseo
Kansas City 31, Missouri

No box number is needed. Please change your records to conform to the new address.

JOHN STOCKTON
Treasurer

THE LOCAL CHURCHES

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

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Your Publishing House Outreach!

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

May 23, 1962 • (255) 15

P.O. Box 167
Hesston, Kansas

Sir:

Thank you for your birthday note. We are deeply honored to have you and God working through us to the great end. We feel that we are not behind them in our zeal and planning. God bless you all.

Yours in His service,
David Hynd

Publishing House

MAY 23, 1962 • (255) 15

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

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PHOTOGRAPHY to the sanctifying power of the Holy Spirit. The church is encouraged and we give God praise. We have a wonderful group of people.—241 in Sunday school. It was really a s屏spiration and evening worship. All and the people were kind and appreciative. The King's Men Quartet from Bethany College was with us over Sunday. Pastors Bob Williams of Carnegie, Driscoll of Cordell, and Parsons of Altus, were welcome visitors in our services.

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

Sœumset, Pennsylvania—Recently our church enjoyed a season of rich spiritual blessing from the Lord. The Fowler Evangelistic Party were much appreciated for their Spirit-anointed singing night after night, and Brother Fowler’s preaching was a help and blessing to many. The interest and attendance were the best. The church gave the Fowlers a unanimous call for a return meeting in ’61. During Family Altar Commitment Sunday, seventeen families were signed up to have family worship in their homes. We are encouraged and love these fine people who love the Lord and are faithful to the church.—George Emmitt, Pastor.

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

Dr. and Mrs. A. S. London report: “Recently we spent a Sunday with Pastor James Stark and his people at Homestead, Florida—Recently this church enjoyed a successful home-coming day on Sunday, April 1, with former members, friends, and ministers returning to town in almost every service there. For a former pastor, now president of Pasadena College, was the special speaker. Services were held as follows: Sunday school, morning worship, and afternoon service, with an additional educational unit, after which the young people were dismissed for the evening service. The church was blessed of God under the presence of inspiration and Christian fellowship. Their beautiful church edifice was refurnished, new Sunday school rooms were open, and the invitations. We greatly appreciate the godly life and ministry of Brother Hayes, and our faith is increased by his ministry with us.—E. J. Neff, Pastor.

THE BIBLE LESSON

Topic for May 27:
Proofs of Our Faith

Scripture: 1 John 1:3—2:17 (Printed: 1 John 1:5—10; 2:1-6)

Goal: Test: Prove all things; hold fast that which is good (I Thessalonians 5:21-22). Are these standards of measurement against which claims to Christian faith and experience may be proved valid or invalid? There are means of measuring intelligence or physical health. How shall we measure the Christian validity of mystical experience, emotional ecstasy,
pious sentiments, or intellectual creed—
saith, coupled with lying and deception,
lie stresses the possibility of pretense.
istence of proof. Wc may "know that

glorious and practical deliverance for
are. lie is the antithesis of darkness,
cluding ourselves, appear as they really
are. lie is the antithesis of darkness,
real faith is in
How blessedly positive are the proofs
of real faith is in

THIRD PROOF OF REAL FAITH IS IN

SHOWERS OF BLESSING
Program Schedule

May 27—Sanctify Them—Who? by R. V. DeLong
June 3—Sanctify Them—Why? by R. V. DeLong
June 10—Sanctify Them—How? by R. V. DeLong
June 17—Sanctify Them—When? by R. V. DeLong

DIRECTIONS

NEW MEXICO, May 29 to 31, at First Church
South Dakota, June 6 to 8
Minnesota, June 13 to 14
Wisconsin, June 19 to 20
Kentucky, June 19 to 20
Indiana, June 9 to 10
Michigan, June 24 to 26
Ohio, June 17 to 18
Illinois, June 27 to 28
Iowa, June 27 to 28
North Carolina, June 27 to 28
South Carolina, June 27 to 28

MRS. JOHN GENTRY (nee Clara McCleese) was
herself, from the facts that they were able to
the churches at Paris and Ogden, Illinois, and helped
them to get on their feet until they were able to

FURTHERMAN mentioned, International Sunday
Lessons, the International Bible Lessons for
Children, copyright by the International
Council of Religious Education, and is used by
permission.

Deaths

REV. H. C. LITTLE
Rev. H. C. Little died February 22, 1962, at
the home of his son, Paul, in Dayton, Ohio, after
an illness of a little more than two months. He
was eighty years old. He had been a minister of
the church for fifty-eight years, forty-nine of them
in the ministry of the Church of the Nazarene.
For

announced in the weekly prayer services of the
district advisory board, of the district camp
meeting board, and of several other boards of the
district. As prayer director of the camp meeting in
recent years, and in evangelistic work, as well as
in the many years of his pastoral ministry, he made
a real contribution to the work of the Kingdom.
He had a positive attitude, a deep love for life and
his family. He is survived by his wife, Mrs. Verlie Little; six
sons, Virgil, Don, Paul, Robert, F. Lee, and Richard; one
daughter, Mrs. Pauline Keaton; Funeral services were
conducted in Inrion First Church by the
district superintendent, assisted by his pastor,
Rev. Rodes A. Simmons, of Columbia
First, and by Rev. Donald Carrico, pastor of
Inrion First.

MRS. IDA E. DUNN was born September 28,
1876, and died March 19, 1962, in La Junta,
Colorado. She was the widow of Rev. Thos. Dunn,
who died in 1943. She is survived by her
children, Dr. P. Dunn of Hastings, Nebraska; a
daughter, Mrs. Beulah Huguen, of Pueblo,
with whom she had lived the last six years; and
a sister, Mrs. Mary DeGuerin of Denver. She
was a blessing to all who came in contact with her.
Funeral services were conducted with Rev.
Albert Neuschafer, pastor of First Church, in
charge, assisted by Rev. Glen Terry of La Junta.

MRS. SYLVIA MULLIN, widow of Gile Sullison,
died at Mecker, Oklahoma, March 12, 1962 at the
age of eighty-eight. She had been a member of the
Church of the Nazarene for sixty years. Funeral ser-
vice was conducted in the Church of the Nazarene
in Holdenville, Oklahoma, with interment in that city.

TILDEN H. DAVIS was born on January 6, 1877,
at Newton, Illinois. He was converted in 1914,
became a member of the Church of the Nazarene
in 1915, and served faithfully there until the

Funeral service was held in La Junta, with Rev.
Keith Kelly officiating.

MRS. FRANCES GRAICE CHRISTY was born Janu-
ary 1890, in New York City. She was a member of
the Church of the Nazarene in Drexel, Missouri.
Funeral service was conducted in the Drexel church
by the pastor, Rev. James Wallick, with interment at
Sunset Memory Gardens, Leavenworth.

MRS. JOHN GENTRY (nee Clara McCleese) was
born January 1892, in New York City. She
was a member of the Church of the Nazarene
in Leavenworth, Kansas, for the past twelve years,
and had served on the various church boards and com-
mittees. She is survived by her husband and twelve
two children. One son, Jim, is pastor of the Church
of the Nazarene in Drexel, Missouri. Funeral ser-
vice was conducted in the Olivet church with the pastor,
Rev. Keith Kelly, officiating.

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Dr. Poling Resigns as C.E. Head

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

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

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

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

Senate in Prayer for the Enslaved

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

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

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

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

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

New Christian Radio for Formosa

The Free Chinese Government recently granted permission for an indigenous Christian radio corporation to lease a full-time transmitter. When the station goes on the air this fall, Chinese Christian Radio, Incorporated, will have eighteen hours a day of Christian broadcasts plus six hours of short-wave time beamed to the Communist mainland. (WRN)
who leaves the ‘upper room’ and goes forth to preach the gospel without.” To him, salvation is not only a precious heritage from a loving God; it is also a sacred stewardship for lost men.

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

THE SPIRIT OF Evangelism

By MAYNARD JAMES, Evangelist, British Isles South District

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

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

Evangelism is more than a method of spreading the news of salvation. It is a sacred passion. It is a flaming, loving, believing spirit that burns its way into seemingly inaccessible strongholds of Satan. Evangelism has been defined as “the search for the lost sheep.” It is the dynamic presentation of the gospel of Christ to the whole world; for the evangel embraces the heathen at home and abroad. The evangelist is “the man I awakened the first thing I thought of was this great work. All my desire was for the conversion of the heathen (the unsaved at home or abroad) and all my hope was in God.”

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

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

Urged by love, to every nation
Of the fallen human race,
We will publish Christ's salvation
And declare His blood-bought grace;
To display Him, and portray Him,
In his dying form and beauty,
Be our aim and joyful duty.
QUIST devotes two chapters to each country: one ac­
ing the message of holiness to this country. Learn­
deed a medical missionary on the same field.­
STA. In contrast to a hunting trip for big game, this was a hunting­
knowing and praying for our mis­
als in gold. Steel rods hold year’s supply. 8½ x 11¾.­
ns, useful suggestions, and twenty-one charted­
very we might be. As with all of Miss Temple’s books, once you start reading,­

ADULT BOOKS
A set for every society and chapter!

Missionary Safari
by G. B. WILLIAMSON. From his recent ten-week trip to South Africa, Dr. Williamson gives us a unique insight into responsibilities of a general su­

The Darkest Side of the Road
by RUTH A MILLER. Taiwan (better known as Formosa) is a land of paganism, agnosticism, despair, and Communistic fear. But Mrs. Miller shows how­

Exploration—Denmark
by JERRY JOHNSON. Why a Church of the Nazare­

Life in a Nazarene Bible College
by ROY COPELIN. A somewhat different but vital aspect of missionar­

Oh Doctor!
by EVELYN WITTHOFF. Here is a fitting tribute to Dr. Orpha Speicher, who pioneered medical work in India, making it the important ministry it is to­

These My Brethren
by HELEN TEMPLE. This year’s stories come from­