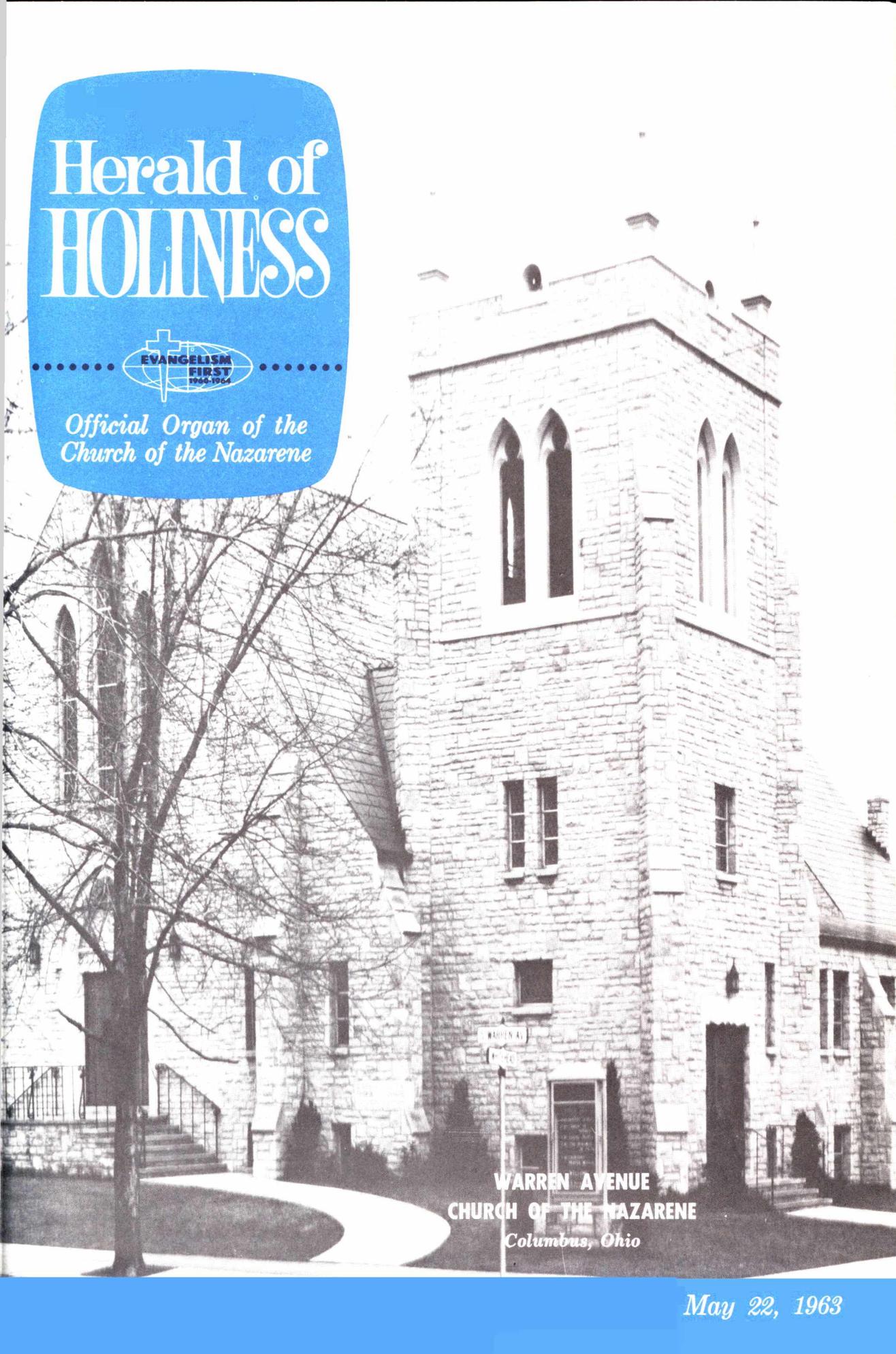


Herald of HOLINESS



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WARREN AVENUE
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GO

tell it to Jesus

“And his disciples came, and took up the body, and buried it, and went and told Jesus” (Matthew 14:12).

MY FRIEND DIED TODAY. It was not wholly unexpected, but as always, it came with a great shock. Death comes to all men. It comes to all families, the rich and the poor, the learned and the unlearned, the good and the bad; and it always brings sorrow and grief.

It came thus to the disciples of John the Baptist that long-ago day. They loved their great leader, for they “took up the body, and buried it.” How sad they must have been as they viewed the broken, mutilated body and recalled the many wonderful and unselfish things he had said and done! But it was all over now. No more would they sit around the campfire and listen while he taught. No more would his cheerful good hu-

mor keep them pressing on, footsore and weary, on some long desert trail. Just one more last look and the ground would hide him from view. He was dead.

His death brought not only sorrow. It brought questions of the most serious nature. His death was a trial to their religious faith. This is but natural. Can it be that there is no God? If so, why has He allowed such a miscarriage of justice? Has He no controlling power over the purposes and doings of men? Is it His desire that the true and the righteous shall triumph over the false and the wrong? No doubt with these questions, and many others, crowding their hearts and minds, they did the right thing. They “went and told Jesus.”

Have you tried that, my friend? Oh, yes, I’m sure He gave them all the logic of the Resurrection, the Second Coming, and heaven (where

*General
Superintendent
Powers*



this type of thing never happens). But more than that, no doubt “the consolation of Israel,” like a mother and her troubled child, poured in the intangible balm that quieted the troubled mind and gave peace. They had done the right thing—they “went and told Jesus”!

prayer:

By VERNON L. WILCOX
Pastor, First Church, Eureka, California

THE DIVINE-HUMAN ENCOUNTER

THE MOST IMPORTANT FACTOR in the Christian life is prayer; without it no spirituality can exist. Think of any Christian virtue or achievement and you will find that it cannot live on prayerless soil. Just as surely as breathing is essential to physical life, communion with the Lord is necessary for His followers.

Prayerlessness is the reason why so many church people are lifeless in devotion, listless in service, easily offended and thrown off the track, prone to wander into sin, and liable to fall from grace. An army lives on its lines of communication and supply; so does the Christian soldier. When those lines are broken we lose contact with the presence of God, the only thing that gives meaning to our religious profession.

Prayer is not a dry subject, any more than breathing or eating is uninteresting. Let us notice what Jesus has to say about it: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8).

The Human Side of Prayer

Jesus said, "Ask." This presupposes relationship to God, as that of a child to his father. It is either foolish or presumptuous to ask favors of those whom we do not know. When an unsaved person claims to be able to pray and get his prayers answered without surrendering to the Lord, he is talking about something other than what Jesus meant.

Asking also presupposes confidence. We do not ask what we do not believe is in the power and purpose of the **one of whom we ask it**. To pray with clenched teeth and tightly shut eyes for something that we know is outside God's will for us is **not praying at all**. But when we know we are **within** the scope of His purpose for our lives we can ask with confidence, knowing that our "Father which is in heaven [will] give good things to them that ask him" (Matthew 7:11). "Ye have not, because ye ask not" (James 4:2).

Jesus also said, "Seek." Here another element enters into prayer—that of effort. Asking may be easygoing, with the thought of receiving sometime; but seeking indicates desire for results. In Jesus' parable of the lost coin, the woman asked

her friends to help her and they sought diligently to find that which was lost. Too often we seem to say, "Well, when the Lord wants to answer my prayer, He will"—when He wants us to seek His face in earnestness.

Seeking also shows that we believe an answer is to be found, that there is a solution for our problem. A seeker after knowledge believes there is an answer; and though it may mean years of research, he continues to seek it. How much more should we evidence our faith in God by our earnest seeking!

One more word our Lord used, "Knock." Urgency here becomes a prime factor in prayer. As in the story of the man wanting three loaves of bread in Luke 11, we must not only believe help is possible, and desire it earnestly, but we must feel that we desperately need entrance into the presence of the Lord. We *ask* for an answer, we *seek* for a solution, we *knock* for admittance.

While we are not heard for our "much speaking," and vociferous praying may not necessarily be the most effective, yet there are times when real praying becomes urgent, and we must knock at heaven's door—not to wake God up but to wake us up!

The Divine Side of Prayer

Jesus taught that God will answer prayer. "Ask, . . . shall be given . . . shall find; . . . shall be opened." Prayer is not a one-way conversation designed to stretch our spiritual muscles and broaden our vision, although it will do that. Prayer is receiving from God. We are thankful for the divine side in prayer, but it means that we must listen to God. He would lead us more often if we would listen to Him. He does not always come in the earthquake of fear, in the fire of great emotional upheaval, or in the storm of overpowering providential leading. More often He comes in "the still small voice," and we must listen to hear.

There is the certainty of an answer. There might well be posted at the portal of our prayer chamber: "No doubt admitted here." For doubt short-circuits prayer and shuts the door to heaven's storehouse.

*Can I doubt His tender mercy
Who thro' life has been my Guide?*

We are also told that the answer will be a

benevolent one. God doesn't mock us with stones when bread is needed, nor torment us with serpents when nourishing fish is asked. Jesus here gives the lie to that false idea that God is our enemy, and He shows Him as our Heavenly Father—with discipline of course, but discipline based on love and with our best interests at heart.

In Prayer the Divine and Human Meet

Too often prayer is thought of as merely human, a one-way conversation; but in the very nature of the case a conversation must be two-way, or it becomes just a lecture or a sermon. Prayer is a co-operative enterprise, as is shown in Matthew

18:19-20: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Here there are two on the human side, and two on the divine side ("My Father" and "I"). Here is the divine-human encounter, brought down from the philosophic plane to the level of everyday living. God does hear and answer prayer—and He directs us in praying so that our prayers can be answered in keeping with His will and for our own good.

CHANGE CONGREGATIONS!



By **CARL N. HALL, Pastor, First Church, Brunswick, Georgia**

... *The congregation of evildoers (Psalms 26:5).*
 ... *The congregation of the righteous (Psalms 1:5).*

ONE of the blights of the church world today, on the part of many confused and bewildered people, is the disconcerting practice of "changing congregations."

A man who had been a Baptist, a Methodist, and a Presbyterian, respectively, told his temporary pastor, "I'm planning to join the Congregationalists." Thoughtfully the old minister replied, "Well, I don't think it does any harm to change labels on an empty bottle!"

It is most unfortunate that so many "congregation changers," "Sunday shoppers," and "sermon tasters" exist, to bring consternation to concerned pastors and havoc to the Church of Christ. A congregation is "an assembly of persons gathered for religious worship and instruction." Ideally, each Christian should select one particular congregation and become a vital part of its program and life. Religious floaters make no effective contribution to the kingdom of God.

Actually, the Word of God divides all men into but two congregations. The great, the noble, the pure, the redeemed of earth constitute the congregation of

Saints

The Psalmist calls it "the congregation of the righteous." "The congregation of Israel" is a familiar Old Testament expression.

While theological commitments and geographical

considerations necessitate many local temporal congregations in the Church of Christ, it is indeed refreshing to realize that every genuine believer in Christ is a member of the congregation of the righteous. The author of the Hebrew Epistle emphasizes this fact: "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, . . ." (12:23). The Greek term *paneguris* means "whole assembly"—the entire collection of all twice-born persons!

All who have not been saved by the blood of Christ are members of the congregation of

Sinners

It is sadly true that there is a congregation of

The Cover . . .

The Warren Avenue Church is built in modified English Gothic style from native Columbus limestone, with Indiana limestone trim. In the sanctuary, open timbers and exposed woodwork in the ceiling and the furniture throughout are of white oak. The glass in the nave, narthex, chancel, and balcony windows is antique stained glass, obtained from Germany, France, England, and the United States. Rev. H. B. Anthony is the pastor.

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evildoers as well as one of the upright; a synagogue of Satan as well as a Church of the Saviour; a seed of the serpent as well as of the woman; an old Babylon as well as a new Jerusalem; a great whore sitting upon many waters, to be judged in wrath, as well as a chaste bride of the Lamb, to be crowned at His coming. And the Psalmist abhorred this congregation of the depraved, the gatherings and assemblies of those who meet only for wicked purposes—to sin themselves, and to draw others into like evil courses. The Latin Vulgate reads, "I have hated the church of the malignant."

The Apostle Paul, in Ephesians 2:12-13, is writing to a group of people who had changed congregations. Reminding them of the original congregation to which they had belonged, he said: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Then, congratulating them upon their new congregational status, he continues, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Are you far off, and do you wish to be brought nigh? If you recognize that you are without the Saviour, will you not happily join the fortunate Ephesians in "changing congregations"?

Keys to the Kingdom

*The keys to the Kingdom God giveth to me,
Each day new wonders of heaven I see;
I delight in its richness and beauty untold
As its glorious splendors before me unfold.*

*I can unlock with these wonderful keys
The portals of heaven while I'm on my knees,
Discover great treasure so precious and rare
As Christ opens the doors in answer to prayer.*

*The keys to the Kingdom I ever shall own,
Receive day by day sweet gifts from His throne.
My needs in grace He will always supply;
His blessings of love He will never deny.*

*The keys to the Kingdom are priceless, you see;
I shall always have riches sufficient for me—
I know the King! I'm His child and His heir;
I have the keys to the Kingdom that opens by prayer.*

By V. C. UPTON

Our Holiness Heritage

. . . and World Evangelism

By Evangelist MORRIS CHALFANT

WE HAVE COME upon a day when every true follower of Christ must live in a wide world. He must consistently look beyond his local church. Christianity is a world religion. "God so loved the world." The man who speaks effectively for Christ in our day and generation must carry the entire race in his heart. As one has said, "A true missionary is one who can never grow accustomed to the thud of Christless feet on the way to a lost eternity."

The church must go to the lost, or go to oblivion. To clothe the naked and feed the hungry and doctor the sick without making mention of Him who came into the world as "the bread of life" leaves such duties only half performed. Anything that is done merely to imitate what others are doing represents nothing more substantial than the figures of a fashion plate. If the forms of our beliefs and conduct do not enable us to acquaint men and women with Jesus Christ, we are doing no more than those who bow before the idols which their own hands have fashioned.

The church needs all—not merely the women—to take the gospel to all the world. The church needs men. In a day when no more than 2 per cent of the world's population is Christian, we need men as well as women to take the gospel around the world. There are thirteen women for every man on the mission field. (The figure for Nazarene missions is 249 women for 178 men.) Are the women more consecrated, more capable of self-denial, than men?

Too many men, instead of saying, "Here am I; send me," to the call of God, are saying, "Here am I; send my sister." When the church is alive— aflame with the presence of God—she is not only keenly aware of her missionary responsibility, but courageously eager to fulfill it. The church that is spiritually alive knows that God alone can answer the problems of a chaotic world. God can answer the problems because God is the Answer.

To be consistent with our holiness heritage, every Spirit-filled Christian must offer himself to live the life of the martyr, and to die the martyr's death if necessary. The Church's commission was predicated on Pentecostal power: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). Spirit-filled Christians, to be consistent with the claims of the Great Commission on their lives, must be witnesses—martyrs—but martyrdom is more than a death to die; it is a life to live. Paul echoes this challenge in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, . . ." Living sacrifices are living martyrs—living witnesses of Christ.

The disciples obeyed Christ's command to tarry (Luke 24:49). "And when the day of Pentecost was fully come, . . . they were all filled with the Holy Ghost" (Acts 2:1-4). From the Upper Room the young Church emerged unafraid, with faith and spiritual power to carry out its missionary obligation. It has been the miracle of the ages that so small a group from the common walks of life could accomplish so much in so short a time. They turned the world upside down and changed the course of history.

To have a duplication of the success of the Early Church there must first be a duplication of that spiritual experience. As each of the early Christians accepted the Master's challenge, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24), so each of us must accept the challenge for ourselves.

As each of them put love for Christ above home, loved ones, and material things, so each of us must put love for our Lord above everything and everyone else. As each of them died out to self and was filled with the Holy Spirit, so each of us must die to self and be filled with the same Spirit. As each of them first gave himself to Christ and His cause, so each of us must do. As they went forth as witnesses of the work of Christ and His Spirit in their lives, so each of us must go forth. As the work of Christ, the fulfillment of their missionary obligation, was their first and primary concern, so it must be ours.

The Early Church was fully aware that without the Spirit of Christ it could do nothing. All of us need this awareness. When the Church again experiences Pentecost and goes forth a flaming

witness to fulfill its missionary obligation, the world will once again take notice, and men will ask, "What must we do to be saved?"

Dare we let Christ completely control us? The things of the earth can never satisfy the man who has seen the beckoning finger of God or heard the insistent call of His Spirit to serve. In every age Christ's followers have broken with home and financial security to risk all in the service of God. *Will we do less?*

The Arrow of DELIVERANCE

By MARY H. AUGSBURY

WHEN Elisha was on his deathbed, Joash, king of Israel, came to see him. The grand old prophet said to the king, "Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, . . ." (II Kings 13:17).

The open window in scripture is associated with prayer, as in the case of Daniel, who, with windows open toward Jerusalem, "kneeled upon his knees three times a day, and prayed, . . . before his God" (Daniel 6:10). And the arrow of the Lord's deliverance is so often shot from the bow of prayer that it is legitimate to consider these two as symbols of prayer.

Life cannot reach its full stature for any of us unless and until we have learned the secret of that opened window and the arrow fitted to the bow. Prayer surely takes us into a realm of discovery and possibilities that give to life its keenest interest and purpose.

It is hard to see how life can ever seem unimportant or commonplace or defeated to the person who believes in and practices prayer. For dignity and value are added to human life just to know that we can speak to the God of the universe and be heard—yes, and answered. Isaiah said, "Then thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am" (58:9). Can we think of anything that lifts life to a higher plane than this?

Numberless deliverances have come by this means. The hope and solace that come through prayer have saved thousands from despair and mental shipwreck. Yet we cannot use prayer as an emergency exit out of our difficulties and extremities. Have you noticed that when Jesus, in His darkest hour, went to Gethsemane to pray He followed a road with which He was familiar? "Judas also, which betrayed him, knew the place: for Jesus

ofttimes resorted thither with his disciples" (John 18:2). Do we when we pray in a time of crisis or pressure follow a well-known, well-worn path to "the place" to which we have often resorted? If so, I believe we may be very sure that, though the agony be sharp for a while, the strengthening angels will surely appear.

Prayer to be effective must be habitual. Therefore there must be a definite time when the habit of true prayer is begun. It begins, of course, when a right relationship is established between the soul and God. The windows that have been tight-closed must be flung open, not toward spiritual exercise or good thoughts, but toward God.

"Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), is still God's formula for the salvation of the human soul. This establishes the father-child relationship of which Jesus speaks in Matthew 7:9-11: "What man is there of you, whom if his son ask bread, will he give him a stone? . . . how much more shall your Father which is in heaven give good things to them that ask him?" Here there is faith, best defined as belief plus expectancy—the expectancy found in a child who has been promised something good by someone *who has never broken a promise*.

Prayer is both simple and profound. This fact

has been given to us in unforgettable lines:

*Prayer is the simplest form of speech
That infant lips can try,
Prayer the sublimest strains that reach
The Majesty on high!*

Doubtless because it releases God's power in the world, there are many hindrances to prayer. The greatest of these is our own coldness of heart, causing slowness to use this great weapon which is, when rightly used, like an arrow fitted to the bow with God's hand upon ours.

If any are tempted to doubt that God answers prayer, the witness of multitudes of trustworthy people who testify that prayers have been definitely answered for them should give confidence. But the most convincing thing, after all, the proof positive, is to put God to the test. Meet God's requirements; be sure of the relationship; then ask, seek, knock. Jesus said we shall receive, we shall find, unto us doors shall be opened.

As someone has said, "Prayer changes things—circumstances, saints, sinners, children, parents, churches, and the future as well as the present." May we open our windows toward the sunrise of hope and faith and power, never submitting to spiritual defeat but claiming deliverance in this crisis in human history.



HOME AND FAMILY LIFE FEATURE

Only Love Matters

By JAMES E. ADAMS

"LOVE is the only thing in life that matters." So said Pablo Picasso, famous millionaire painter, recently on his eightieth birthday. Gone are the days of near-starvation in Paris studios where at the turn of the century the then unknown artist said his creed was, "Art is the child of sorrow and pain." Success has crowned his efforts and supplied not only his needs but also many of his wants. Now Picasso places fame and fortune in their proper perspective and concludes that love alone is paramount.

Poverty and sorrow do not necessarily go hand in hand, nor do riches and joy. Love brings riches into the lives of the poor, and without love the rich are bereft. Man needs love.

But to make life really complete man must love—love patterned after John 3:16, since God so loved the world that He freely gave himself through His beloved Son. Love is lavish. It bestows itself regardless of reciprocation. But love begets love, as proved by the fact that we love God because He

first loved us.

In the fifteenth century two young men decided they would like to become great artists. For a while they worked, studying and practicing in their leisure. Finally the older youth said, "Albrecht, we have enough money saved for one of us to quit. You spend all your time painting, and I will keep working to help you."

After a while the budding painter took this arrangement rather matter-of-factly. But one day he returned home from his studio earlier than usual. When he opened the door, he heard his companion praying for him. The sight of the clasped hands of his friend so impressed him that he quietly closed the door and returned to his studio.

There Albrecht Durer began to paint those hands—hands coarsened by hard manual labor, hands which would never be able to beautify any canvas. He determined to make that painting his best yet. Painstakingly, lovingly, he labored upon it.

People agree that Durer's most famous painting depicts the hands of his devoted friend clasped in prayer. Love touched a responsive chord in the painter's heart and brought out his best.

Child psychologists wrangling over scheduled versus demand feeding, spanking as against sparing the rod, have concluded that the most important consideration is, "Is the child loved?" Love is more important than method.

Grandma accused Grandpa of spoiling twenty-month-old Paul.

"Tell me," he replied, "when has Paul disobeyed me?"

Grandma was at a loss for words. The truth of the matter was that all Grandpa had to do was speak to gain obedience. She knew the old gentleman had time to play with little Paul; they were great pals. Lamely she said, "But you hardly ever spank him."

"Why should I?" Grandpa asked rather testily. "When Paul does something wrong, I say, 'Grandpa doesn't like that.' And he obeys me. Do you accomplish any more through spanking him than I do?"

Grandma was silenced. Grandpa ruled with love.

The judge of our county courts takes love into consideration in dealing with delinquents. Through questioning one teen-age boy and his parents, he learned that the latter were too busy working to spend any time with their child. His Honor made arrangements to place the lad in a nearby religious orphanage. There he was accepted and loved. The change in the former delinquent proves that love benefited him more than a reformatory sentence.

Sociologists and criminologists have found love to be the answer to many problems. Psychiatrists believe that a prime source of mental ills is lovelessness. Doctors find love is all that matters in many a case.

One young husband and father became ill quite frequently, couldn't "keep his food down." His physician gave him pills and prescriptions. Finally, he recommended X rays. After studying them the doctor assured his patient there was nothing organically wrong. "Just take it a bit easier," he advised.

Fortunately, the wife visited the doctor herself. "What is really the matter with Tom?" she asked.

"Well," the doctor said, "he's working hard. He's under a great deal of tension. When he's a bit

.....

Perfect love does not insure perfect practice. It would be a mistake for me to imply that it does. What may be insured is a perfect purpose; and in the perfection of that holy purpose, constantly renewed by the Holy Spirit, the practice will be constantly corrected upward.—Paul Rees.

.....

'grumpy,' have patience. I'm not telling you to pamper him; just show your concern and love by a little extra consideration. If he becomes less tense, he will be all right."

The doctor's diagnosis and assurance helped relax Tom. And that little extra consideration—love—in the home put him on his feet again.

In our times one of man's great needs is peace—peace with one another and with God. The Bible teaches that "great peace have they which love thy law: and nothing shall offend them" (Psalms 119: 165). How can we love God's law and Word without loving the Author? We can't.

"God is love." His love begets love. Picasso is right. "Love is the only thing in life that matters."

MISSIONARY MARTYRS

By **MILO L. ARNOLD**

Pastor, Richland, Washington

THE BLACK HEADLINES shocked us with news of two missionaries sent out by a sister denomination being shot in cold blood by Vietnamese Communist guerrillas, while their horrified families looked helplessly on. The whole Christian world was stunned. These were brave missionaries. The loss to their missionary program will be painful, but all Christians have lost something, for these two men carried the gospel of hope to a world of need.

There were, however, no headlines telling of the loss the church suffered that same day by reason of the thousands who were equally capable but who escaped martyrdom by staying home and doing nothing. The chief loss suffered by the kingdom of God on earth is not in the ones who suffer martyrdom but in those who avoid responsibility. No life is truly lost by martyrdom. Lost lives are those which their possessors try to save by never daring, never sacrificing, and never denying themselves.

The Church has never been seriously hindered by the martyrdom of its missionaries on the field. Its paralyzing loss has always been due to the silent, decaying attrition of worldliness which so involves people that they never expose themselves to duty or danger. We can survive the martyrdom of a few but we cannot compensate for the indifference, the cowardice, or the lethargy of the many.

Now and then in every church a great leader

dies, either by martyrdom or by natural causes hastened by overwork. The whole church weeps for the loss which it feels. Yet how seldom we take serious thought of the thousandfold greater loss we suffer daily by reason of the many equally capable people who live uselessly! Our work is not slowed so much by two hands which are suddenly idle in death as by two thousand hands which are uselessly busy with trifles.

The guns of Vietnamese guerrillas made quick, grisly death shockingly real to every Christian in the world. We all heard the shattering shots that day. What we didn't hear was the droning, monotonous, worldly preoccupation of uncounted thousands of professed Christians whom the Communists do not fear, devils do not dread, and paganism will not resist. They are busy with their own affairs and have no time for God and the Church.

No, the Church has never suffered great delay by reason of the martyrdom of its missionaries, whether that missionary be Paul in Rome or a brave young man in a Vietnamese jungle. The serious blow is that less painful, less spectacular, and less noisy blow struck when in the hour of lonely decision the people who should have carried the gospel decide to walk a path of selfishness and ease.

The reason there is a Communist threat today stems from the fact that in the past too many people died in their personal ease rather than living for God and others. The world could be well Christianized today if our only loss had been our martyrs. It is because of the thousands who lived for themselves that the world today still has those who would murder a Christian missionary.

It is the cause, not the dying, that makes a martyr. Dying is the most usual experience shared by humans. Everybody dies. It is much better to die violently for a cause than to die easily by the slow dissipation of useless days. The swinging sickle eventually reaches to all and shows no favoritism. We do not choose whether we will live or die, but we choose whether we will live *for* something worth dying for or live for self and merely die *of* something.

The two missionaries saved their lives by losing them. Thousands of missionaries, ministers, and Christian laymen have saved their lives by laying them down for Jesus' sake. The Christians wept when Paul died a martyr, but they did not weep when in some unknown place Demas died a quiet death from natural causes. The Church did not suffer its great loss by the death of Demas, but by his deviation from the hard course of Christian commitment. Paul enriched the world by losing his life for God and others. Demas impoverished the world by saving his life for himself.

There are those who point with terror at the rising threat of communism which might eventually call upon Christians to die for their faith. How-

Do I Leave His House with Inward Glow?

*It matters not the church
To which I go,
Or if the tempo of its song
Be quick or slow;
But is my Saviour Christ
Uplifted there
In song and sermon,
Praise and earnest prayer?*

*It matters not the structure
Or the style;
However grand, 'twill perish
Afterwhile.
But do the people there
Hold sweet converse with Him
Who died to save
My wretched soul from sin?*

*It matters not the country
Or the time
Wherein I worship Him,
But may I ever climb
On wings of faith
Above earth's searing care
To heights of purest joy
And meet Him there!*

*It matters not at all
The outward show;
But do I leave His house today
With inward glow,
And have I feasted there
Upon the Living Bread,
That through my life
The hungry may be fed?*

By ALICE HANSCHÉ MORTENSON

ever, I am not afraid of that hour so long as the Church has a faith for which it will willingly die. The thing that frightens me is the growing attachment to worldly cares and riches which induces people to live selfishly and easily. Our greatest peril is that of a lost passion. If *our* church loses the climate of a great commitment, the rising generations will choose a way which has no cross, no martyrdom, and nothing worth dying for. They who live and die for a great cause have neither lived nor died in vain, but those who live for self and die in ease have enriched neither themselves nor the world by either life or death.

EDITORIALS

By W. T. PURKISER

"In the Sleeper"

One candid observer of church life said, "There are many people on the gospel train; but most of them seem to be in the sleeper." There's a bit of a sting in the remark, but it is the clean sting of an astringent truth that may shock us awake.

It is one of the easiest things in the world to fall into the habit of looking on salvation as something to make us comfortable and secure. There is comfort in Christ, to be sure, for the heartsore and sin-sick. Of the loads we have to bear, He takes the heavy end. There is security in the Saviour, of course, from the penalty and power of sin and the pressure of overwhelming temptation. He is our "strong tower" and "sure defence."

But for all of that, we are not saved to the end that we shall live out our days in drowsy comfort and security. The church is not meant to be a dormitory—either literally or figuratively. Christ comes to us to enlist us in His army, and to take us with Him in a holy crusade for souls. We are workers together with God. Of the Early Church it is said, "And they went forth, and preached every where, the Lord working *with* them, and confirming the word with signs following" (Mark 16: 20). We would like to have it read, "The Lord working *for* them" or "*instead of* them." But it doesn't. The Lord can work with us only as we work.

IT IS EASY to be asleep to the *challenges* of our day. They tell with a chuckle of the man who inquired about another, "Is he afraid of hard work?" "Afraid of hard work!" was the reply. "I'll say he's not. He can lie right down alongside it and go to sleep." Remind you of anything you see around the church?

There are signs on every hand that the Spirit of God is striving to bring new life and a new sense of mission to the Church of our day. For all its dangers, the renewed and widespread interest in the gifts of the Spirit is indication of a ferment at work, a longing for the supernatural, a hunger for the touch of the divine in human life.

IT IS EASY to be asleep to the *dangers* of our day. Evil is insidious, and sin wears the mask of innocence. Satan comes as an angel of light, and his servants as ministers of righteousness. The purpose of it all is to deceive even the very elect, if it were

possible.

Times of crisis are always times of opportunity—and times of danger. When affairs are in a flux, the tide may turn either for the better or for worse. Change is not necessarily evil, nor is it necessarily good. Our greatest danger is that we shall fail to meet change with Christ, and do what we can to turn the tide for better and not for worse.

And the time is short. John R. Mott, the great missionary-statesman of the last generation, was saying in his day what is so much more true for ours:

*The work the centuries might have done
Now must crowd the setting sun.*

IT IS EASY to be asleep to the *resources* of our day. What is needed is not a paralyzing pessimism nor an overstuffed optimism, but a rugged and robust realism. Realism does not overlook its liabilities. But neither does it forget its assets. And Paul's great question remains unanswered, "If God be for us, who *can* be against us?"

While we have much to struggle against, and much to labor for, we also have much to work with. No generation in the history of Christendom has had more in the way of tools with which to do the work of God. If we fail—and please God, we shall not fail—it will be in spite of the boundless resources our sovereign God has placed in our hands.

On the gospel train? To be sure. But let's not stay in the sleeper. What we are hearing from the Spirit and the Word is a *battle cry*, not a *lullaby*.

Crucified: Christ or Carnality?

William Law, one of England's great writers and a major influence on John Wesley, wrote: "If you do not crucify self, self will crucify Christ. Not as the high priests did many hundreds of years ago, nailing his outward humanity to an outward cross, but crucifying afresh the Son of God, the Holy Emmanuel, who is the Christ. Every man crucifies Christ as often as he gives way to wrath, pride, envy, jealousy, covetousness, disparagement of others, evil speaking, and kindred sins."

He is Thy best servant who looks not so much to hear that from Thee which is conformable to his own will, as rather to conform his will to whatsoever he heareth from Thee.—Augustine.

The carnal self-life is the irreconcilable enemy of God. It can no more "peacefully coexist" in the same heart with the Spirit of Christ than militant communism can peacefully coexist in the same world with vital Christianity. One or the other must go.

Some Christians seem to take it for granted that there can be a perpetual stalemate in this civil war in the unsanctified heart. They act as if they believe there may be some sort of balance of power worked out, a kind of armed truce maintained. But such is not the case. "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:6-7).

OUR CHOICE is simple and decisive. We cannot serve two masters. We cannot give allegiance both to carnal sin and to Christ, the Saviour. And at the end of the struggle is a cross. Either Christ will be permitted to crucify carnality or carnality will "crucify . . . the Son of God afresh, and put him to an open shame" (Hebrews 6:6).

Which will it be? Can there really be any hesitation to one who loves the Lord?

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which 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).

"And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24).

Trust in the Lord

A British minister tells of a Christian cleaning-woman who would sit down by her buckets during the vicious bombing raids on London and go to sleep. Asked how she could do it, she said, "The Good Book tells me that the Lord fainteth not, neither is weary, and that He watches over His own. So there's no use in both of us staying awake!"

In this simple trust, faith reaches its deepest dimension. For there is so much more to faith than the mental acceptance of truth about God. Truth is necessary, but trust is deeper than truth. For trust commits itself. It stakes its whole well-being on the truth it accepts.

There are many who would be deeply insulted if one were to imply that they did not believe in the power and goodness of God. They accept without question what the Bible reveals about the Lord. Yet their lives are limited by fear, by lack of vision, by anxiety, and by an unhealthy concern about the future.

For faith must deepen into trust if it is to banish worry and lead to the realization of God's resources in the Christian life. There is spiritual strength only when we can say with Isaiah, "Behold, God is my salvation; I will trust, and not be afraid" (Isaiah 12:2).

Dr. C. WARREN JONES

C. WARREN JONES

A New Testament Christian

LAST MONDAY MORNING, April 22, before the break of day, Dr. C. Warren Jones crossed over to the other side. His passing was like that of Stephen, the first Christian martyr, for he went out in his sleep. In other respects, this warrior of the Cross was a thorough New Testament Christian.

(1) *He was a man of "honest [good] report" (Acts 6:3).* In all of the forty-two years that I knew him, I have yet to know a black mark against him. He was chosen to be a leader among us as pastor, district superintendent, and Department of Foreign Missions executive secretary because he was reliable and trustworthy. To the very last he was a hard worker; not a lazy bone was found in him. He was indeed a good man, and his goodness came from Cal-



vary. He too would say concerning our Saviour, "He died to make us good."

(2) *He was a man "full of the Holy Ghost" (Acts 6:3).* This was the source of his power and the key to his drive. His missionary passion was born of the indwelling Holy Spirit. This is why the passing years did not quench his zeal. It was the due to his call to preach and his undying passion to win souls for his Master.

(3) *He was a man of sound judgment,* for his discernment was born of dedication to his Lord's will (Acts 6:8, 10). Even to the last, he wanted to put a fire under the "lazy" or slow Christian workers. There seemed to be no excuse for this in Kingdom business, as he saw it. God's kingdom was first and everything else a poor second. He was convinced that God used ordinary men to extend the Kingdom. These men could do nothing of themselves, he would admit, but he was convinced

that God's plan was to work through mortal men as His instruments of salvation. He always kept things picked up, for punctuality and businesslike methods were part of his religion.

(4) *He was a man with a Christian countenance* (Acts 6:15). He looked like a Christian. He never toyed with questionable things. He lived in time but lived for eternity. When I learned Monday morning of his passing, there is only one place that seemed to me could receive him, and that is the home of God.

Personal: His life was an example to me. He helped me personally at a critical time in my youth. He was my pastor when I first confessed my call to the ministry, and more than any other man guided me in the path of preparation. He was my first district superintendent. His passing binds me to the home of God and I plan to meet him again on the other side.

SAMUEL YOUNG

General Superintendent

The Funeral Service

On Thursday morning, April 25, several hundred people gathered in the Bethany First Church for the funeral service of C. Warren Jones. Dr. Jones was born March 2, 1882, in Garfield, Washington, and died April 22, 1963, at his home in Bethany, Oklahoma. He had attended both church services the day before, and died quietly in his sleep about four o'clock on Monday morning.

Dr. Jones was united in marriage to Miss Neri Gartin on June 30, 1909. Both of these young people early gave their lives to Christ, and throughout their fifty-four years of married life they served Christ and the church wherever the needs seemed most pressing.

They united with Chicago First Church in 1913 and thereafter served pastorates at Chicago Heights, Spokane First Church, and First Church in Cleveland, Ohio. Dr. Jones also served one year as superintendent of the Northwest District in 1920, and was elected to the superintendency of the old Pittsburgh District in 1929, where he served until 1937, when he was elected executive secretary of the Department of Foreign Missions. He served in this office until the General Assembly of 1948, at which time he retired from the active

BELIEVE YOU CAN!

If God should call on you

To do some task,

Then He will see you through.

So do not ask,

"But why, dear Lord, why me?"

It is His plan.

Whate'er the task may be—

Believe you can!

By PEARL BURNSIDE MCKINNEY

ministry.

Dr. Jones was always interested in missions. In 1920 he and his wife were sent as missionaries to Japan but because of ill health were soon forced to return to the States.

Following his retirement, the Joneses moved to Tucson, Arizona, for two years, and in 1951 moved to Bethany, Oklahoma. Dr. Jones immediately became active in his local church and at the time of his death was serving as assistant teacher of the Berean Sunday school class, which runs over one hundred in average attendance. He also served on the church school board and was chairman of the C. Warren Jones men's missionary chapter.

Even after retirement, Dr. Jones kept busy and visited some of the fields and held many missionary conventions. He was especially interested in the Indian Bible Training School at Albuquerque, New Mexico, which was named for him.

He is survived by his wife, Neri; one sister, Mrs. Letha Maddox, of Melrose, Massachusetts; and two brothers: Lester, of Kent, Washington; and Dwight, of Helena, Montana.

The funeral service was arranged according to the wishes of the family. The pastor, Dr. E. S. Phillips, was in charge and spoke briefly of Dr. Jones's contribution to the local church. Dr. A. S. London, a long-time friend of the family, sang "Amazing Grace." Prayer was offered by District Superintendent J. T. Gassett. Dr. George Coulter, the present executive secretary of the Department of Foreign Missions, read selected passages of scripture and gave the following eulogy:

"We sorrow not as those who have no hope as we meet here in this sanctuary. Rather, our hearts are lifted in the deep, abiding assurance of our Christian faith. A man has walked in our midst whose life was without guile, whose heart was transparent in holiness and perfect love, and whose labors were a constant sacrificial offering to the God whom he served.

"Just as the forest giant is best measured after it has been felled by the woodsmen, so today we can best take the measure of the greatness of Dr. C. Warren Jones.

"Physically, he was tall and lean. But these were more than physical characteristics. They were typical of his spiritual stature, his disciplined life, and his dedication to fundamentals.

"While he served with distinction as pastor and district superintendent, it was his missionary interest and labor which represented the consuming passion of his life. He was a God-called missionary and served for a short time in Japan before being forced to come home because of ill health.

"From 1937 to 1948 he was executive secretary of the Department of Foreign

Missions. During a portion of that time he also held the offices of general secretary and executive secretary of Home Missions.

"He coined the slogan 'Missions for Millions and Millions for Missions.' This was more than a slogan. This was the passion of his life and to this world-wide task he gave unflagging zeal. During his years in office he was responsible for sending out scores of missionaries, and that personal interest in missions and missionaries continued after retirement. In his local church he was a constant stimulant to missionary activity and giving. Prayer and fasting were more than theory—they were a way of life.

"While we feel the wrench of pain here in separation, he enjoys the fellowship of the Blood-washed there. Even now, he is being welcomed into the company of the blest by those 'other sheep' who have been brought into that 'one fold' with 'one shepherd.'

"But above all, we are confident that the Great Shepherd of the sheep himself has welcomed C. Warren Jones into that celestial company with words like these:

"Servant of God, well done,

Thy glorious warfare's past;

The battle's fought, the victory's won

And thou art safe at last."

The many telegrams and messages of sympathy were read by Dr. Roy H. Cantrell, president of Bethany Nazarene College. Dr. Elwood Tame and Dr. Robert Sawyer, both sons in the gospel to Dr. Jones, sang "The Eastern Gate."

Dr. Samuel Young, general superintendent, also a son in the gospel, gave a most fitting and inspiring message.

The benediction was given by Rev. Frank McConnell, who has been a friend of the family for over forty years.

Among those in attendance were pastors, evangelists, and district superintendents, and a fine delegation representing the Indian work.

Dr. Jones lived an exemplary Christian life and died a victorious Christian death. The Word of God assures us that the influence of such a man will live on though he has gone.

Telegrams

"Our love, sympathy, and prayers are with you in the loss of your beloved husband. He was a good and great man, devoted to God and missions. We shall miss him greatly.—GENERAL N.E. M.S. COUNCIL, MARY SCOTT, *Secretary.*"

"In this time of sudden sorrow be assured of the love and prayers of all of us at headquarters. Your husband made an outstanding contribution to the cause of Christ and the world missionary program of the church. I shall always treasure the years we were privileged to work close together. God bless you.—S. T. LUDWIG, *Secretary, Kansas City, Mo.*"

THE CHURCH AT WORK

LATE NEWS

Dr. Richard Taylor to Edit *Preacher's Magazine*

Dr. Richard Shelley Taylor, associate professor of theology and missions at Nazarene Theological Seminary, has been appointed editor of the *Preacher's Magazine* to replace Dr. Norman Oke, who became pastor of Washington, D.C., First Church of the Nazarene, April 14. Dr. Taylor will assume the new responsibility August 1, and will carry it in addition to his teaching load at the seminary.

Dr. Taylor pastored Nazarene churches in Washington and Oregon and at Everett, Massachusetts; and served as president of the Nazarene Bible College in Sydney, Australia, for eight years before coming to the seminary in 1961.

Pastor C. E. Bordelon sends word from New Orleans, Louisiana: "Evangelists Carl and Ethel Prentice completed week of great revival services at Downtown Church, New Orleans. Revival moves to First Church for a week, to be followed by Pearl River Church for final week, completing revivals in all greater New Orleans churches. Seekers in every service; Sunday school attendance boosted. God has used these workers in reaching many souls in this area. New Orleans churches moving forward."

Rev. L. M. May, retired Nazarene elder of Northeast Oklahoma District, died April 22. He is survived by his wife, of the home address, 215 W. Shawnee St., Tahlequah, Oklahoma.

"Largest Easter offering on record received by First Church, Little Rock, Arkansas. God is blessing, and First Church is on the move for souls."—CHARLES F. WILSON, *Reporter*.

"After five years of faithful service as pastor of First Church in Richmond, California, Rev. Irving Ellsworth Sullivan has resigned a four-year extended call to accept the pastorate of the Cypress church on Southern California District."—MADELYN GARRETT, *Church Secretary*.

After almost two years' pastorate at Hoopston Westside Church, Rev. P. P. Belew has resigned to accept a call to

pastor the Chalfant Memorial Church in Danville, Illinois.

Rev. Martin Leih, Nazarene evangelist, died April 26, while conducting revival services in Lewiston, Idaho. Funeral service was held in the church in Monrovia, California, where he had served his last pastorate, and was conducted by Rev. James Ballew and Rev. Hugh Glass, with burial in Hemet, California. He is survived by his wife, of the home address, 40840 Mayberry, Hemet, three daughters, and one son."

HOME MISSIONS

ROY E. SWEELE, *Secretary*

"We Signed the Petition"

Recently the pastor of our church at Dwight, Illinois, asked District Superintendent Lyle E. Eckley if he recalled a petition that had been circulated ten years before in the El Vista area of Peoria in an attempt to keep the Church of the Nazarene out. Dr. Eckley replied, "I certainly do remember." "Well," Rev. Jack Braundmeier said, "my wife and I signed that petition."

Dr. Eckley's mind flashed back to the time, ten years before, when he had purchased a lot and made application for a permit to build a parsonage-chapel in the El Vista section of Peoria. When the news got around, opposition arose, resulting in the circulation of a petition to stop the establishment of a new church. He remembered how he had been called before the Community Home Owners' Association so that they

might register their protest and show him their petition containing more than 150 signatures.

The plans of the parsonage-chapel with a picture of the proposed ranch-style house and diagram of the planned parking area and literature about the Church of the Nazarene were handed to each one present. A lot of opposition melted that night.

Later, in calling from door to door, the pastor of the church came to the house of one young couple. At first meeting they were very indifferent to his invitation to come to the new church, but he kept dropping by, getting better acquainted. Finally they came and in a few Sundays both were saved and soon sanctified. God called that young man to preach, and now he was the pastor whose conversation made Brother Eckley remember and thank God anew that that home mission church was started in spite of opposition and signed petition.

New Church News

The organization of the Coldwater church last December 9 brought to ten the number of new churches on the Michigan District this quadremium. District Superintendent Fred J. Hawk officially organized the church on the third Sunday of a revival campaign. Rev. John Wright, successful pastor of a good, self-supporting church, felt the call of the Lord to help the district in this home missionary venture, and he has accepted the pastorate of the new church.

Prior to this, District Superintendent Hawk had organized the Gladwin-Riley



Group taken into membership at the official organization of the church at Canmore, Alberta, on February 10. Rev. Herman L. G. Smith, superintendent of Canada West District, at extreme left in back row; Rev. Herbert Quantz, pastor, to his left.

Church. Rev. Delmar Dravenstat, pastor of Beaverton church, had conducted a branch Sunday school for a year. This was officially organized as a church on October 28 with Rev. Alphonse Huff as pastor.

* * * * *

The request of an independent church in the mountain community of Frazier Park, California, resulted in the official organization of the Lake of the Woods Church on the Los Angeles District on December 9. District Superintendent W. Shelburne Brown reports the congregation is worshipping in its own church building under the ministry of Rev. Richard Frank.

* * * * *

November 25 marked the official organization of two new churches on the Northeastern Indiana District—Peru Oakdale and the Syracuse church. Dr. Paul C. Updike, district superintendent, wrote: "Both of these Harvest Home Twins (organized at close of November drive for membership) were started by vacation Bible schools. Rev. G. F. Underwood is pastoring Peru Oakdale, and Rev. John W. Secor, Syracuse."

* * * * *

Reports have also been received of the official organization of churches on the following districts:

- Albany*—Kenneth Pearsall, district superintendent—Rome, New York, church on April 14; Rev. B. J. Waudby, pastor.
- Arizona*—M. L. Mann, district superintendent—the Apache Junction church, on February 24, with twenty-one charter members; Rev. Jerry W. White, pastor.
- Canada Central*—Bruce Taylor, district superintendent—Barrie, Ontario, church on February 3.
- Chicago Central*—Mark R. Moore, district superintendent—Gibson City, Illinois, organized March 17, with Rev. M. T. Cockman, pastor.
- New York*—Robert I. Goslaw, district superintendent—double-header service on March 17, organization and dedication of new church and parsonage of New Paltz church. Record crowds! Twenty-seven charter members.
- Philadelphia*—William C. Allshouse, district superintendent—Toms River Church on April 7, seven miles from Lakehurst Naval Air Base; Rev. E. A. Wells, pastor.
- Southern California*—Nicholas A. Hull, district superintendent—Huntington Beach church on January 27, with thirty-two charter members.
- West Virginia*—H. Harvey Hendershot, district superintendent—two new churches, making a total of six for this district during this quadrennium. Philippi church on March 17; Rev. Donald Peters appointed pastor. Vienna church on Easter Sunday, April 14, with Rev. E. H. Davis as pastor.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

Nazarene Servicemen's Retreats—Far East

"A group of Nazarenes in the Pacific who assembled on a small island by the name of Okinawa, 3-6 April, 1963, will always remember the servicemen's retreat as a wonderful time of inspiration. The blessing, encouragement, and challenge will remain with us down through the years."

These words are the opening lines of a letter written by a Nazarene serviceman who expressed the gratitude of those who attended.

Two excellent retreats were conducted: one in Okinawa, April 3-6; and one in Korea, April 10-13. The Okinawa retreat was directed by Lieutenant Harlan Shippy, and the Korean retreat enjoyed the leadership of Chaplain Conley Pate, assisted by Chaplains Clifford E. Keys and Robert Schappell.

These excerpts from informal reports bring retreat high lights into focus:

Okinawa

"In every way it was a wonderful retreat. Rev. Kida gave us an appropriate challenge from the words of St. Paul, 'I am debtor . . .,' and spoke to us on how the service personnel stationed in this area can contribute to the spread of the gospel among the people of the Far East. Dr. George Coulter's and Dr. Samuel Young's messages thoroughly thrilled and challenged every one of us and contributed greatly to our spiritual feast. One couple stated it was as refreshing to them as a camp meeting back home. The most thrilling aspect was the way God blessed again and again in outpourings of His presence in the services. We could sense the leading of the Lord in many ways. And I believe only eternity will reveal the true results of the Okinawa servicemen's retreat.

"Our largest attendance was at the Friday evening's service when there were seventy-five present. We wish more could have shared these blessings, but unfortunately military commitments and requirements took some 'off island' just a week or so before the retreat. However we were very thankful that some could be with us from Japan, Vietnam, and the Philippines."

Korea

Twenty-four servicemen attended a religious retreat sponsored by the Church of the Nazarene, April 10-13. They came from U.S. Army units scattered through Korea, and one air force captain flew in from Japan to attend. The theme was "Christ Is the Answer—in the Army—in Korea—in the World."

Since almost no military dependents are authorized in Korea, there were no service families present. However the Nazarene missionaries, Rev. and Mrs. Don Owens and Rev. and Mrs. Charles Stroud, participated in the meetings.

The retreat was scheduled in connection with the annual assembly of the church in Korea, so that Dr. Samuel Young and Dr. George Coulter could speak to the military men who were present. The inspirational messages of these two church leaders made the days pass all too quickly. Dr. Coulter's up-to-the-minute report of the church's global missionary enterprise was an eye-opening experience. Dr. Young's thought-provoking messages challenged each one to seek new ways of serving Christ. After seeing the film "Doers of the Word," there was a fresh appreciation of the tremendous work that is being done by the Nazarene Publishing House.

On Thursday, the group traveled to the Pommunjom Peace Conference area, where representatives of the United Nations forces and Communist North Korea were negotiating the settlement of alleged armistice violations. That evening we joined with approximately three hundred Koreans to hear Dr. Young speak at the Davis Memorial Church of the Nazarene in Seoul. Most of the men were able to visit the mission station during the retreat. The meetings concluded with an impressive Communion service on Saturday morning. Each man returned to his duty station refreshed in his own faith and challenged by the work of the church.

The chaplains and retreatants expressed their gratitude to the Nazarene Servicemen's Commission for setting up and supporting the retreat.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Through the Seasons in Taiwan

By GEORGE RENCH, *Taiwan*

Symbolic of Chinese art and culture is the beauty of the four seasons: spring, summer, autumn, and winter. Our activities here in Taiwan as your missionaries can be divided into these four seasons.

Spring (1962) found the missionaries excitedly awaiting the arrival of General Superintendent V. H. Lewis. His visit was a time of blessing and inspiration to us all. We will never forget the wonderful young people's rally in which many young people accepted Christ as their Lord. Spring was a time for good-bys with the Holstead family leaving on their furlough. Springtime marked the graduation of two fine Bible college students, who are now in active church service.

Summer was a wonderful season for our family. Little Robert George (Bobby) arrived in June. He is a healthy, happy baby, and has given the whole family a lot of enjoyment. Everyone thinks he looks like Larry. Craig is growing so tall. He went to his first Boys' Camp this year. Larry learned to ride a bicycle this summer and this has given him no end of enjoyment. While Donna took care of Bobby, I was busy directing the district vacation Bible schools. With the aid of the other missionaries and the Bible college students, we had fifteen schools with a total average attendance of fourteen hundred children. Summertime also marked the beginning of the building of the Bible college and well drilling at Gwan Du (suburb of Taipei).

Fall was highlighted by the arrival of the new missionaries, Rev. and Mrs. Phillip Kellerman and their two little children. They are already busy studying Chinese. We are all happy to have them here. We thank God that prayer has been answered, and that we have an abundant water supply at the new school site. We also thank God that we have twenty fine young people enrolled in the Bible college. We expect to move to the new campus in November.

The winter season found us busy teaching school, preparing for Christmas in the churches, and preaching in the villages.

Thank God for His protecting care. One Sunday, Donna and I drove out to the village of Yang Mei to hold a service. On the way it rained and the highway was as slippery as a sheet of ice. Our car skidded out of control once but the Lord was there and helped us to stay on the road. That same morning, within a stretch of two miles, four other drivers were not so fortunate. One truck was demolished, another car sideswiped a tree, an army truck and bus collided, sending the bus crashing into a house. One person was killed and eight others seriously injured. God does watch over His own.

A Gospel Tool

The printing press is daily proving of great value to us in every branch of our district activities. Gene Smith's N.Y.P.S. class prepared a detailed program for the youth camps, held during the Mardi gras carnival days, which were to be held in over twenty of our churches with an anticipated attendance of over two thousand young people. Jim DePasquale printed this program up into a beautiful brochure which thrilled our preachers.—PAUL ORJATA, Haiti.

The Sown Seed Bears Fruit

This past year has been a difficult one for our local church, for we have been without a pastor for most of the year. Out here, the demand for pastors so far exceeds the supply that when there is a vacancy it is difficult to fill

it. But it's a blessing to know that the Lord is working here despite our handicap. Recently, an ex-T.B. patient came back and asked a missionary nurse where he could buy some hymnbooks. She wondered why he wanted hymnbooks, for he had been troublesome and rebellious during his long stay at the hospital. When she questioned him, he said he needed them for services which he is holding at his kraal. The nearest church is miles from him. She was amazed, for he was one whom she would have least predicted to be walking in the light of the gospel.—BLITH MIRKI, Republic of South Africa.

Moving Missionaries

Rev. and Mrs. Phillip Torgrimson, missionaries in Peru, now have a new address. It is: Apartado 4950, Miroflore, Peru, South America.

The Raymond Thorpes are now in Africa. Their address is: P.O. Box 72, Florida, Transvaal, Republic of South Africa.

The Ronald Dentons have moved. Their address is: C.P. 1008, Campinas, Sao Paulo, Brasil, South America.

Rev. Thomas Ainscough has a new address. It is: 27 de Febrero 1660, Rosario, I.C.N.B.M., Argentina, South America.

Rev. and Mrs. Stanley Wilson will be coming home on furlough, arriving in the States on May 21, 1963. Their temporary address will be Box 1, Cass City, Michigan.

DISTRICT ACTIVITIES

Southwest Indiana District Preachers' Meeting

The date, February 18 to 20, may be soon forgotten, but the memories of the occasion will linger long in the minds and hearts of the pastors, their wives, and many laymen, as one more outstanding gathering on the Southwest Indiana District, at Princeton. Pastor Mark Hamilton and his fine laymen did everything possible to make our stay a pleasant one.

Dr. Leo C. Davis, district superintendent, with some of the district leaders, had arranged a full program which was inspirational and challenging. With his usual poise and spiritual insight, Brother Davis acted as chairman in all the sessions.

Dr. T. W. Willingham, director of the Nazarene Radio League, was one of the guest speakers. Although he has visited our district many times across the years, it has always seemed that the last series of messages were the best yet; and this visit was no exception.

His collaborator was Dr. Lewis T. Corlett, president of Nazarene Theological Seminary. He endeared himself to our people in his very first message, and that appreciation continued to grow throughout the convention. I am sure it was the conviction of all present that these men were God's choice for this particular time.

In one of the services we were happy to have Dr. Harold W. Reed, president, and Rev. Don Gibson, vice-president, of Olivet Nazarene College, to bring greetings from our school. They also spoke of the work and plans for the future of the college at Kankakee, Illinois.

A beautiful spirit of unity, optimism, and faith in God and in our church prevailed throughout the sessions.—RALPH A. CARTER, Reporter.

Tri-State Nazarene Indoor Camp Meeting, Southwest Indiana District

A Tri-State Nazarene Indoor Camp Meeting, Evansville Camp Zone, of the Southwest Indiana District, was held at the Bayard Park Church in Evansville, March 24 to 31, and closed with joyous acclaim of God's presence by pastors, workers, and laymen.

God blessed beyond measure the dynamic and Spirit-filled preaching of Dr. T. W. Willingham, director of the Nazarene Radio League, and Rev. Dallas Baggett, superintendent of the Kentucky District.

The typical camp meeting singing of Harry and Ruth Huff added greatly to an atmosphere conducive to worship, praise, and heart-searching by the Holy Spirit.

The Southwest Indiana District has been divided into camp zones. This was the first organized; a second has met, and a third group is in the process of organization.

Twenty-three churches co-operated in assuming the financial responsibility for the Evansville camp, and several congregations were invited from Kentucky and Illinois.

Dr. Leo C. Lewis, district superintendent, presided, and the Southwest Indiana Nazarenes believe we have found a new day in camp meeting experience by facilitating localized areas. This provides a medium of camp meeting expression without the tremendous expense involved in maintaining a district camp, while enabling a greater number of people to attend due to the reduced driving distance.

Rev. Earle W. Vennum, host pastor, was pleased to note that the attendance was unusual for a newly organized camp, and some evening services were attended by near-capacity crowds. The camp closed with great anticipation—looking forward to its annual meeting in 1964.—ELIHA VON HARTEN, Reporter.

Australian District Assembly

The fifteenth Australian District Assembly, held at Margate, Queensland, with Dr. Hugh C. Benner presiding, concluded on a high note of love and unity. Dr. Benner's spirit and preaching ministry left a definite impact for good on our Australian work. His over-all emphasis was "Evangelism First."

On Sunday morning, as Dr. Benner preached, there was a genuine moving of the Spirit with folks seeking Christ at the altar of prayer. Likewise on Sunday evening there seemed even a deeper moving of the Spirit, the meeting was protracted, and many gave

clear testimony to a new work of grace done in their hearts.

The preachers' reports, given during the business sessions, again proved an inspiration. The men told of battles fought and victories won, concluding always with a clear testimony to God's sanctifying grace in their hearts, and their joy at having a place of service in the Church of the Nazarene.

On Sunday afternoon Dr. Benner spoke to the preachers, outlining to them the uniqueness of the Church of the Nazarene—its particular spirit and emphasis—and showing the basic qualifications for a Nazarene preacher. Several of the men felt that this occasion was the high light of the assembly.

District Superintendent A. A. E. Berg gave a clear report of another year's work, telling of new churches organized and gains in membership. At the close of his report, churches and individuals gave freely an amount of \$266 as a token of love and loyalty to their beloved superintendent.

The ordination service climaxed the assembly as four young men bowed at the altar, while General Superintendent Benner and the elders laid their hands upon them and prayed.—J. N. WHITE, *Reporter*.

THE LOCAL CHURCHES

Reading, Michigan—Our church closed a week's home-coming on March 31, observing the thirtieth anniversary of the church in Reading. Former pastors, Rev. T. E. Riddle, Rev. D. E. Wietz, Rev. Loren Lee, and the first pastor, Rev. D. D. Dermyer, were guest speakers in the night services. The Friday night service was "Old-timers' Night" with two of the charter members present—Mrs. H. Clingerman and Mrs. Elizabeth Bidlack. It was a great week of fellowship. Reading Nazarenes are planning for a new sanctuary to be built in the near future.—H. S. MARTIN, *Pastor*.

Marienthal, Kansas—Sunyside Church recently closed a revival with Rev. Frank DeFisher as evangelist and Rev. Frank Chrispen as singer; both are students at our Bethany Nazarene College. God blessed their ministry with over twenty seekers in the one-week campaign, and our people appreciated the work of these young men. We pray God's blessings to continue with this church as we bring our ministry here to a close at assembly time.—RUSSEL R. MCCOLLOM, *Pastor*.

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for May 26:

The Divine Response and Witness

SCRIPTURE: Hebrews 10:14-17; Romans 8:14-16; Galatians 4:6-7; I John 4:12-13; 5:9-10 (Printed: Same)

GOLDEN TEXT: *The Spirit itself beareth witness with our spirit, that we are the children of God (Romans 8:16).*

Before we choose God, He has chosen

us. Before we call upon Him, He has called us. Before we ask, He sometimes answers. God's response to our call is thus not conditioned by our call, but by our willingness. It is like the shepherd, who has been searching and calling all the night, responding when the lost sheep gives the faintest cry for help.

We should never approach the matter of salvation as if we could attract God's attention only by our cries and prayers; neither should we think to coerce Him by our insistence. The "importunity" of the seeker after three loaves (Luke 11:5-8) should not be construed to mean that continued insistence will wear God down until He grants our request in order to quiet us. The remaining portion of the paragraph (verses 9-12) teaches the very opposite—the willingness and readiness of God. The much asking is necessitated by man's lack of faith. "Importunity" has more of confession in it than of persistence. The seeker confessed his poverty before he pleaded for bread. God's response is like a transmitted message which waits for someone to pay the price for a radio with which to receive the message.

God's witness of acceptance involves something somewhat different. The witness awaits our willingness and is threefold. There is first of all the witness of one's own heart. If something has happened to a man, he will know it. He may not understand it, but he will know it has happened. He knows he is forgiven because true forgiveness is not only something which happens in God's heart of mercy but something which happens in the heart of the penitent. He knows he is sanctified because the work of the Spirit has been done within him. If conversion is a new birth (John), or a resurrection (Paul), or an acquittal at a bar of justice, it is not likely to happen unnoticed. If sanctification is a mighty baptism of the Holy Spirit, how hardly could a man receive it in unconsciousness!

But the matter is not as simple as this treatment makes it seem. One would not know of conversion or sanctification were it not for the record in the Bible. The Bible, therefore, becomes the confirming witness to one's own spirit. Such passages as I John 1:9 are prime illustrations: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The supreme Witness is the Holy Spirit himself. We know God in saving power only through the presence and work of His Spirit. He is His own Witness. He brings His own assurance.

Announcements

BORN

—by a reader and Donna (Clark) Goodrich of Independence, Missouri, a daughter, Janet Marie, on April 19.

SPECIAL PRAYER IS REQUESTED

—by a father in California for his Christian son, a song evangelist, dangerously ill with diabetes—he believes God is able to heal him;

—by a reader in Kansas for a special unspoken request;

—by a Nazarene lady in Indiana, a widow, that she may be able to find work and know God's plan and will for her life, also for a special unspoken request;

—by a reader in Kentucky who has lost the sight of one eye, that God may see fit to touch and heal her.

—by a long-time Nazarene in California that the Lord may give her a physical touch for serious eye and ear difficulty;

—by a reader in New Mexico for a very urgent unspoken request;

—for the healing of an eleven-year-old girl, daughter of a Nazarene minister and wife in Texas, ill for two and one-half years with a spinal injury.

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:

Nevada-Utah June 12 and 13
Southwestern Ohio July 3 and 4
Chicago Central July 18 and 19
Northwest Oklahoma July 24 and 25
Kansas July 31 to August 2
Northwestern Illinois August 15 and 16
Minnesota August 29 and 30
Joplin September 18 and 19
North Arkansas September 25 and 26

G. B. WILLIAMSON:

Rocky Mountain June 6 and 7
New England June 19 and 20
Maine June 26 and 27
Michigan July 10 to 12
Eastern Michigan July 17 and 18
Eastern Kentucky July 24 and 25
Dallas August 1 and 2
Wisconsin August 8 and 9
Tennessee August 21 and 22
Louisiana August 28 and 29

SAMUEL YOUNG:

Canada Central June 27 and 28
Northwestern Ohio July 10 and 11
Pittsburgh July 18 and 19
Illinois July 24 to 26
Virginia August 8 and 9
Missouri August 15 and 16
Northwest Indiana August 21 and 22
South Carolina September 11 and 12
New York September 27 and 28

D. I. VANDERPOOL:

New Mexico May 29 and 30
Northeast Oklahoma June 19 and 20
Nebraska June 27 and 28
Gulf Central July 12 and 13
Colorado July 18 and 19
Iowa August 7 and 8
Southeast Oklahoma September 4 and 5
South Arkansas September 18 and 19

HUGH C. BENNER:

British Isles North May 25 to 28
British Isles South June 1 to 4
Canada Atlantic June 20 and 21
Albany June 26 and 27
Canada West July 4 and 5
Oregon Pacific July 17 to 19
Akron July 31 and Aug. 1
Southwest Indiana August 8 and 9
Houston August 21 and 22
Georgia September 11 and 12
North Carolina September 18 and 19
Southwest Oklahoma September 25 and 26

V. H. LEWIS:

Alaska May 30 and 31
South Dakota June 19 and 20
North Dakota June 27 and 28
West Virginia July 4 to 6
Northeastern Indiana July 10 to 12
Central Ohio July 17 to 19
East Tennessee July 25 and 26
Kentucky August 8 and 9
Indianapolis August 21 and 22
Kansas City August 28 and 29

District Assembly Information

BRITISH ISLES NORTH, May 25 to 28, at Sharpe Memorial Church, Burgher Street, Glasgow F. 1, Scotland. Rev. Sidney Martin, pastor. General Superintendent Benner. (N.F.M.S. convention, May 25; N.Y.P.S. convention, May 26.)

NEW MEXICO, May 29 and 30, at the District Center, Mountain Park Campground, Capitan, New Mexico. Rev. Burleigh McNew, Capitan, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, May 27.)

ALASKA, May 30 and 31, at First Church, 1220 "E" St., Anchorage, Alaska. Rev. M. R. Korody, pastor. General Superintendent Lewis. (S.S. convention, May 28; N.F.M.S. convention, May 29; N.Y.P.S. convention, June 1.)

BRITISH ISLES SOUTH, June 1 to 4, at the church, Great Clowes St Salford 7, Lancashire, England. Rev. Andrew Spence, pastor. General

Superintendent Benner. (N.F.M.S. convention, June 1; also N.Y.P.S. and S.S. convention.)

ROCKY MOUNTAIN, June 6 and 7, at First Church, 8th and Alderson, Billings, Montana. Rev. George Ronnekamp, pastor. General Superintendent Williamson. (N.F.M.S. convention, June 3; N.Y.P.S. convention, June 5.)

District Superintendents

- ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock Texas
- AKRON—C. D. Taylor, Nazarene District Center, 8063 Columbus Rd., N.E., Louisville, Ohio
- ALABAMA—L. S. Oliver, 5401 Tenth Ave. South, Birmingham 6, Alabama
- ALASKA—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada
- ALBANY—Kenneth Pearsall, 5216 S. Salina St., Syracuse, New York
- ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona
- AUSTRALIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia
- BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Ballieston, Glasgow, Scotland
- BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley

"SHOWERS of BLESSING" Program Schedule

May 26—"The Bottleneck in the Scientific Age," by Richard S. Taylor

June 2—"The Fourth Great Day," by Richard S. Taylor

June 9—"The Return of Jesus," by J. E. Williams

- Road, Wandsworth Common, London, S.W. 18, England
- CANADA ATLANTIC—Robert F. Woods, 594 St. George Blvd., Apt. 1, Moncton, N.B., Canada
- CANADA CENTRAL—Bruce Taylor, 31 Prospect Ave. North, Newmarket, Ontario, Canada
- CANADA PACIFIC—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada
- CANADA WEST—Herbert L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
- CENTRAL CALIFORNIA—Eugene Stowe, P.O. Box 269, Fresno, California
- CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio
- CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd. Bradley, Illinois
- COLORADO—E. L. Cornellison, 1765 Dover Street, Denver 15, Colorado
- DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 35, Texas
- EAST TENNESSEE—Victor E. Gray, 4000 Sunset Avenue, Chattanooga 11, Tennessee
- EASTERN KENTUCKY—D. S. Somerville, 2717 Ironquois Ave., Ashland, Kentucky
- EASTERN MICHIGAN—E. W. Martin, 450 Eileen Drive, Pontiac, Michigan
- FLORIDA—John L. Knight, P.O. Box 6054-3, Orlando, Florida
- GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia
- GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan
- HAWAII—Melza H. Brown, 4304 Keaka Drive, Honolulu, Hawaii
- HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston 24, Texas
- IDAHO-OREGON—I. F. Younger, Box 31, Nampa, Idaho
- ILLINOIS—Harold Daniels, Box 1705, Springfield, Illinois
- INDIANAPOLIS—Luther Cantwell, 4930 S. Franklin Rd., Indianapolis, Indiana
- IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa
- JOPLIN—Dean Baldwin, 911 S. Garrison, Carthage, Missouri
- KANSAS—Ray Hance, 457 Lexington Road, Wichita 18, Kansas
- KANSAS CITY—Orville W. Jenkins, 7348 Wayne, Kansas City 31, Missouri
- KENTUCKY—Dallas Baggett, 2230 Alta Ave., Louisville, Kentucky
- LOS ANGELES—W. Shelburne Brown, 1601 East Howard St., Pasadena 7, California
- LOUISIANA—T. T. McCord, Box 446, Pineville, Louisiana
- MAINE—Joshua C. Wagner, 72 Purinton Avenue, Greenwood Acres, Augusta, Maine
- MICHIGAN—Fred J. Hawk, 734 Griswold, S.E., Grand Rapids, Michigan

God in the Storm

(Pastor R. E. Zollinhofer of Collingdale, Pennsylvania, was in revival services near Kankakee when the tornado struck Olivet last month. He gives his impression of the reaction of the students in hard-hit "Trailerville." See the pictures on page 19.)

A tornado swept in on Olivet Nazarene College a little after 4:00 p.m. on Wednesday, April 17. Nearly every older building on the campus was badly damaged. Hardly any new building was hit. Many of the trees were uprooted, the choir bus was overturned, and a few cars were crushed under trees and bricks.

However, not a person was killed. Forty-seven were taken to the hospital but most of them were released. God was in the middle of the storm and protected our students and sheltered the new buildings on the campus.

The greatest damage to be seen was in the trailer court, where there were fifty trailers nestled in a group. Nearly every trailer was demolished. They were ripped open, turned upside down, thrown against trees and against one another. They were lifted from their metal chassis and shattered. More than fifty persons were in those trailers at the time and not a soul even seriously enough hurt to need hospitalization.

A mother and her six-month-old baby were in the kitchen part when the mother saw the funnel and twisting debris coming. She fell to the floor. The winds ripped her trailer wide open, carried off the roof, and threw the

side walls in four directions. Seconds later she opened her eyes and found herself sitting on a side wall with her baby in her arms and not a scratch on either. God was in the middle of the storm!

Another mother with three little children saw the impending danger and threw her children on the couch and fell on top of them to protect them. Seconds later her trailer was upside down and her children thrown across an open field, but neither she nor the children were hurt. God was in the middle of the storm!

I stood in the midst of all that twisted, torn, battered wreckage and marveled at the courage I saw as young married couples gathered up bits of possessions, and dug in the debris for anything they might salvage. They were loading car trunks with what could be found. I talked with them, asked them what they were going to do next, and inquired if I could help them.

Their answers and their spirit made me rejoice. God was in the midst of the storm! They felt His strength, His grace, and His promises. Not one word of complaint, not a moan nor an expression of self-pity. All I heard was plans for the next step. They said they would find a place to live, gather what they could to live with again, and finish their schooling.

I witnessed courage that day on the trailer court of Olivet Nazarene College. God was in the midst of His people. Elijah did not see God in the wind that rent the rocks, but Nazarenes saw God in the midst of a storm at O.N.C.

- MINNESOTA—Roy F. Stevens, 6224 Concord Ave., S., Minneapolis 24, Minnesota
- MISSISSIPPI—W. Charles Oliver, 2008 Wisteria Drive, Box 8293, Jackson 4, Mississippi
- MISSOURI—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri
- NEBRASKA—Whitcomb Harding, 803 North Briggs (Box 195), Hastings, Nebraska
- NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada
- NEW ENGLAND—Fletcher C. Spruce, 19 Keniston Road, Melrose, Massachusetts
- NEW MEXICO—R. C. Gunstream, 215 57th Street, N.W., Albuquerque, New Mexico
- NEW YORK—Robert Goslaw, 1115 Woodrow Road, Staten Island 12, New York
- NORTH ARKANSAS—Boyd C. Hancock, 1922 Jefferson, Box 907, Conway, Arkansas
- NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte 5, North Carolina
- NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota
- NORTHEAST OKLAHOMA—L. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma
- NORTHEASTERN INDIANA—Paul Updike, 640 Ken. Road, Box 987, Marion, Indiana
- NORTHERN CALIFORNIA—E. E. Zachary, 1177 El Rancho Dr., Santa Cruz, California
- NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington
- NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana
- NORTHWEST OKLAHOMA—Jonathan T. Gassett, 4505 N. Donald St., Bethany, Oklahoma
- NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois
- NORTHWESTERN OHIO—Carl B. Clendenen, Jr., Box 286, St. Marys, Ohio
- OREGON PACIFIC—W. D. McGraw, P.O. Box 5205, Portland 16, Oregon
- PHILADELPHIA—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania
- PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania

- ROCKY MOUNTAIN—Alvin L. McQuay, 1112 Parkhill Drive, Billings, Montana
- SACRAMENTO—Kenneth Vogt, 2000 Delma Way, Sacramento 25, California
- SAN ANTONIO—James Hester, 200 Gardenvue, San Antonio 13, Texas
- SOUTH AFRICA—(European)—C. H. Strickland, Box 48, Florida, Transvaal, South Africa
- SOUTH ARKANSAS—A. Milton Smith, 6902 Briarwood Dr., Little Rock, Arkansas
- SOUTH CAROLINA—Otto Stucki, 635 Glenhorne Road, Columbia, South Carolina
- SOUTH DAKOTA—Albert O. Loeber, 715 W. Haven, Mitchell, South Dakota
- SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma
- SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 East Madison, Orange, California
- SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana
- SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma
- SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale-Milford Road Cincinnati 41, Ohio
- TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee
- VIRGINIA—V. W. Littlell, 710 Prosperity Avenue, Fairfax, Virginia
- WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania
- WASHINGTON PACIFIC—
- WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave. S.E., Charleston, West Virginia
- WISCONSIN—R. J. Clack, 5709 Pheasant Hill Rd., Madison, Wisconsin

Foreign Mission Districts

- NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona
- SPANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey
- TEXAS-MEXICAN—Everette Howard, 1007 Alamos Street, San Antonio 1, Texas
- WESTERN LATIN-AMERICAN—Ira L. True, 1490 N. Wesley Ave., Pasadena 7, California

Italian Protestant Leader Warns Against "Sentimental Ecumenism"

DUSSELDORF—Italian Protestantism's reaction to the first session of the Second Vatican Council is one of reserve about "sentimental ecumenism" and expectations of early reunion, Professor Valdo Vinay, professor of the theological faculty of the Waldensian church in Rome, said in a speech here.

Calling for understanding of this "instinctive attitude," he said that "it is difficult to believe in the kind words of people who only yesterday were one's enemies."

For Italian Protestants, he added, the teachings concerning the Virgin Mary and the infallibility of the pope are the crucial points which will prove whether or not the Roman Catholic church is sincere in its desire for renewal and unity.

Dr. Schweitzer, Eighty-eight, Maintains Eighteen-Hour-Day Work Schedule

ST. LOUIS, Mo. (EP)—A St. Louis business executive who recently visited Dr. Albert Schweitzer reported here that the eighty-eight-year-old medical missionary still works an eighteen-hour day in the tropical heat, walks five or six miles a day, and personally raises the \$250,000 budget for his hospital in Lambarene, Gabon, Lisle M. Ramsey, who spent about a week with Dr. Schweitzer, said the aging doctor plays the piano, sings songs, and gives Bible lectures every day. He is also busy making plans for the hospital's future.

World Jewish Population Reported

Jewish population of the world is numbered at 12,915,000 in 122 countries, according to a statistical survey completed by the World Jewish Congress. The 3 countries with the largest number are the United States, with 5,500,000; Russia, with about 2,300,000; and Israel with 2,200,000. (WRN)

Missionary Seminary Record Enrollment

SAN JOSE, COSTA RICA (CNB)—A record enrollment of sixty-nine students has been reported by the Latin-American Biblical Seminary here at the opening of its forty-first school year. The students come from fourteen Latin-American countries, Spain, and the United States and from twenty-eight denominational backgrounds; the largest group, thirteen, is composed of Baptists and the second largest, eleven, of Presbyterians. The Latin-American Mission, Bogota, New Jersey, which sponsors the seminary, asserts that "evangelism is central" in this institution founded by the late pioneer of evangelistic campaigns in Latin America, Dr. Harry Strachan.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

Should a church let a man and wife who believe in and talk in tongues hold office and teach a Sunday school class of young folks, bringing in the doctrine of tongues with the lesson and getting some of our people seeking the experience of speaking in tongues?

By no means. I take it that the couple referred to are not members of the church, but are assisting in the Sunday school. While you do not say so, I would also assume that the "doctrine of tongues" of which you speak is the familiar doctrine that the only valid "sign" of the baptism with the Holy Spirit is speaking in unknown tongues.

Much has been written on this subject, and there is much which could be said if space permitted. Two things, however, must be taken into consideration. The first is that the tongues described in Acts in connection with the baptism with the Spirit were not "unknown" tongues, but just exactly the reverse. These were languages un-

derstood by men of some twelve or more different lingual areas listed by name in Acts 2:9-11. The source of the amazement and conviction of the people was not that they were hearing tongues they could not understand, but that, while all the speakers were Galileans, each one heard in his own dialect or language the "wonderful works of God" (vv. 7-8, 12).

The other point is that the only church in which what may be "unknown" tongues was practiced was a church Paul described as "carnal," composed of babes in Christ, and torn by envying, strife, and division (I Corinthians 3:1-3). It is not a church which should serve as a pattern for New Testament Christianity.

In John 1:1, what is the Greek word which the King James Version translates as "God"? What is the word translated "God" in Psalms 82? What does it mean in Psalms 82?

The Greek word translated "God" in John 1:1 is *theos*. The Hebrew term translated "God" and "gods" in Psalms 82 is *ha-elohim*. I suspect the problem lies in verses 1 and 6 of the psalm: "God standeth in the congregation of the mighty; he judgeth among the gods"; "I have said, Ye are gods; and all of you are children of the most High."

The problem is one of translation, and comes because the same Hebrew word, *elohim*, may mean God, angels, or princes and judges according to the context. Its root meaning is one of "power, strength, might, eminence." It is used about 2,500 times in the Old

Testament. In 240 instances the King James Version translates it "gods," 5 times "judges," and 5 times "angels," "great, mighty," or "very great." In this psalm, when translated "gods," it probably means "judges." There is certainly no polytheism (worship of many gods) here.

The most frequently used name for God in the Old Testament is *Yahweh*, the name which was so sacred the Jews would not speak it. This is used over 6,000 times in the Old Testament. The K.J.V. translates it "LORD" in small capitals. It refers only and always to the one true God.

Do you know why and when the name Sabbath was changed to Sunday? I have read that the name Sunday was derived from the heathen worship of the sun.

The name "Sabbath" was never changed to Sunday. "Sabbath" does not mean Saturday, which day is also named after a pagan god, Saturn. What you probably have in mind is when the Saturday Sabbath gave way to the Lord's day, which—while the first day of the human calendar-week—is still the seventh day after six days of labor.

The answer is, in part at least, in a literal translation of Matthew 28:1, "At the end of the Sabbaths, toward the dawn of the first of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulchre." Mark 16:2 has

almost the same expression, *mia ton sabbaton*, which is literally, "the first of the Sabbaths."

As a kindly correspondent pointed out, it is extremely doubtful that the Greek *sabbaton* ought ever to be translated "week" in the New Testament. The New Testament writers had available another term if they had wanted to say "week," namely, *hebdomas*, which is derived from "seven," and which is used in the Greek translation of the Old Testament that our New Testament writers used.



Tornado Damage at Olivet

A tornado struck Olivet Nazarene College at approximately 4:20 p.m., Wednesday, April 17, at a time when most students were in the dormitories where no extensive damage was done. Forty-seven persons from the college were treated for injuries, but only six were kept overnight. Most seriously injured was student Ken Blanchard. Extensive damage was done to older college buildings, and forty-seven out of the fifty trailers in the college "Trailerville" were destroyed.

- 1 Front view of the administration building
- 2 Steps of the administration building with a large stone from the top of the building smashed through the stairs.
- 3 Power plant and remains of the smokestack. Eighty-eight feet was toppled from the stack, and fifteen feet more will be torn away before rebuilding. Note overturned bus and debris in street.
- 4 Northwest corner of Burke Administration Building, where the tornado first struck the campus. It is thought the top floor will be a total loss.
- 5 "Trailerville" from the air. The laundry house in the middle is a total loss. Debris in foreground and throughout the picture is from contents and parts of trailers torn to pieces.



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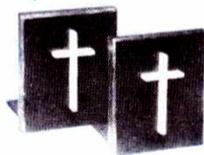
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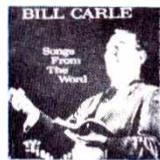
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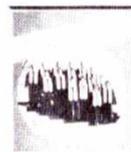


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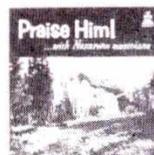
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