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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

Dr. Phineas F. BRESEE

1838-1915

Founder and General Superintendent

CHURCH OF THE NAZARENE

1895-1915

A detailed black and white charcoal or pencil portrait of Dr. Phineas F. Bresee, an elderly man with white hair, wearing a suit and tie. The portrait is the central focus of the page, set against a yellow background. The artist's signature "D. Pawber" is visible in the bottom right corner of the drawing.

D. Pawber

May 16, 1962

EDITORIALS

By W. T. PURKISER

I. The Church That Lost Its Heart

Christ's letter to the church at Ephesus in Revelation 2 is a study in contrasts. Born in the zeal of a great home missionary thrust, aflame with the fires of a Pentecostal experience, the Ephesian church was the focal point of one of the greatest revivals of all time. When Paul wrote his letter delivered first to this church, there was little evidence of anything but a bright and blessed future.

Nor had all been lost some thirty years later when our Lord gave John the words recorded in Revelation. The church was a beehive of activity, and no word is spoken in criticism of the plans and programs being pushed with such zeal. It had maintained its doctrinal orthodoxy, even to the point of pressing charges against false teachers. It had kept its ethical standards, renouncing the loose morals and evil practices of those who attempted to bring the spirit and attitudes of the world into the church.

But there was one fatal flaw. While the activity went on, and doctrinal and ethical positions were held, the heart had gone out of it. "I have somewhat against thee," Jesus said, "because thou hast left thy first love" (v. 4). And the point of it

all is clear: all our zeal and orthodoxy and standards do not amount to much in the sight of God when the love is gone. What is the point of having a great many "irons in the fire" if the fire is going out?

Nothing can take the place of love in the Christian life. Paul has written it so large that he who runs may read. Eloquence and spiritual gifts, without love, are but the clanging of a cymbal or the noise of a gong. Prophetic powers and insight into the truths of religion, even a miracle-working faith itself, are nothing without love. The greatest of sacrifices, including the giving of one's life, are nothing without love (1 Corinthians 13:1-3).

One writer characterized the public activities of church life in this way: "What is the use of all this teaching, praying, preaching and singing, if there is no love to come out of it—no pity for the fallen, no help for the unfortunate, and no encouraging word for the weak and the feeble? There is plenty and to spare of abstract sympathy, but little concrete tenderness."

Love, to be sure, is a word which is always being misunderstood. It is commonly thought of as an emotion, a feeling of desire or delight, a favorable disposition. Actually, as the Bible uses the term, it means as much loyalty as affection, and is as much a function of the will as of the emotions.

Love has been defined as "the purposeful commitment of one person to another person, in which the lover sets his beloved's will and welfare before his own." It is "that insight and sympathy which craves to bless and delights to commune." Truly to love the Lord is to seek His good pleasure and to do His will.

This is why Jesus makes simple obedience the test of genuine love. "If ye love me," He says, "ye will keep my commandments" (John 14:15, A.R.V.). "He that hath my commandments, and keepeth them, he it is that loveth me" (v. 21). "If a man love me, he will keep my words" (v. 23). "He that loveth me not keepeth not my sayings" (v. 24).

Love is not only demanding; it is purifying. It expels all contrary interests and affections. It is just so simple and basic that John can say, "If any man love the world, the love of the Father is not in him" (1 John 2:15). Love is exclusive. It shuts out the contrary and competitive, not by

(Please turn to page 12)



The Cover . . .

Dr. Phineas F. Bresee was born in Franklin, New York, December 31, 1838. Converted at

eighteen and called to preach, he served as a Methodist minister from 1859 to 1894. Associated for a short time with the Peniel Mission, Dr. Bresee together with Dr. J. P. Widney formed the First Church of the Nazarene in Los Angeles, California, in October, 1895, with a total of 135 charter members. As other churches were formed, and the organization became a national church in the unions of 1907 and 1908, Dr. Bresee served as general superintendent until his home-going in 1915. The record of Dr. Bresee and his work is given in *Called unto Holiness*, pp. 91-271.

Experience vs. Theory

"We know that this man is a sinner . . . Now we know that God heareth not sinners." The Pharisees had it all figured out; these two things they declared they *knew* concerning Jesus. They had a Messianic theory and this strange Nazarene just did not fit into their scheme.

In their blindness they could not see "the light of the world." Their spiritual conceptions were so distorted that when the Son of God himself stood before them they said, "We know that this man is a sinner." Their logic seemed to them unanswerable: "This Jesus is a sinner; God heareth not sinners; *therefore*, Jesus did not perform this miracle." Just like that!

But there was a phase of the situation which their theories did not cover. There stood "a man which was blind from his birth," saying, "I do see," and insisting that this unspeakable change had been wrought by "a man that is called Jesus"; "he hath opened my eyes."

The Pharisees questioned him, "reviled him," and finally "cast him out" (margin, "excommunicated him"), but the miracle of his vision remained and his testimony was unshaken. Over against the Pharisees' theoretical "we

know," was this man's *experiential* "I know." Their tricky questions he brushed aside with a simple, "I know not," and then headed directly back to the one glorious, indisputable fact that really counted, "One thing I know, that, whereas I was blind, now I see."

The critics of Jesus always have been clever at asking questions, many of which cannot be effectively answered; they have developed their critical logic until it appears unanswerable. But like the man born blind, while we may not be able to answer them, we can "know"

*General
Superintendent
Benner*



the fact of Christ's redeeming power, that we have "passed from death unto life," that our sins are forgiven and our "hearts made pure"; and one simple certainty of spiritual experience can put the critics to rout.



Telegrams . . .

Georgetown, Kentucky—First Church broke all records for Easter Sunday; 389 in Sunday school. Great spirit in the services. Church united. Great days just ahead.—Rev. L. H. Roebuck.

Sikeston, Missouri—The First Church of the Nazarene gave the largest Easter offering in its history; \$723 was given in cash, with a number of pledges to be paid later. There were 360 in attendance in Sunday school, more than a 60 per cent increase over last year's average.—John D. Rhame, Pastor.

Hawaii District had a record attendance of 1,330 in Sunday school on Easter Sunday, also a good offering for world evangelism—MELZA H. BROWN, District Superintendent.

I Watched the Shadow

By GEORGE M. LAKE
Pastor, First Church, Muskogee, Oklahoma

WHY IS IT that so often when shadows fall across our path we deem it such a strange thing? For days we had heard over the news that a moon eclipse would occur in this area of our land; even the exact timing was set. Reports were given of various other such occasions, apparently to assure the authenticity of such an expected eclipse.

So, on the night forecast, I sat on the front porch with my family to watch the moon receive its blanket of shadow. With the naked eye, the timing seemed perfect. How thankful I was that God had set the timetables of eternity! We could count on the eclipse coming at the given moment.

Isaiah spoke of God's majesty thus: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isaiah 40:12) It is small wonder that we stand in awe of even His arranged shadows.

The Psalmist declared, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (91:1). As I watched the rose-tinted shadow replace the luster of the near-full moon, I was reminded that back of that shadow the moon was unchanged.

So often the child of God is confronted with trying circumstances that draw across the soul dark shadows of doubt

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and anxiety. Sometimes these shadows are even predicated and their timing is fairly certain, and yet one does not seem to be able to evade the fall-out of dark forebodings. Rather than fall into the slough of despond, would it not be better to find a place on the front porch of life and sit down for a quiet counsel with God? Let your weakened eye of faith exercise itself on God's assuring promises. As you know, the secret places as mentioned by the Psalmist are not always the lightest, but rather are nooks of hidden treasures.

Back of the shadows which plague our lives, we can often see the handiwork of God. Hosea uncovered to us the promising side of the shadows in these words: "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon" (Hosea 14:7).

We will not be able as Christians to prevent the shadows from falling on our life experiences, but we can develop such an unwavering faith in God that we will be able to interpret the shadows as a part of the great planning of God. The rose-tinted shadows will but remind us that God is still on the throne and that in the secret shadows of His providence we are still under His watchful

care. However your shadows may come or go, God still cares for His own!

Another Little Look at Life

She lay in the bed next to mine at the hospital. Faithfully her children came to see her. Faithfully the nurses and doctor attended her. Still the agony of a gnawing cancer kept her in much pain.

One morning after I began to feel a little better myself, I read aloud to her from the Scriptures, and followed that with a short prayer for both of us. Faintly, she whispered, "Thank you."

So each morning I read and prayed. I talked with her of God's great love, and forgiveness, and how she could trust Him. Before I left the hospital she said, "That's all there is left for me to do, just trust Jesus."

She never was a churchgoer, but somewhere in California a Nazarene brother and his wife are praying for this loved one who may soon leave this world. May their prayers be answered, even through the contact made while I had pneumonia. God works in strange ways, and if it took that to help this one soul, may His name be forever praised.—RUBY M. FRANKLIN, Pastor, Canning, South Dakota.

THE PHILIPPINES: "Pearl of the Orient Seas"

General Superintendent Lewis



ALMOST halfway around the world from the United States lie the seven thousand islands of the Independent Republic of the Philippines. It is a nation of people who are the descendants of several races who have come to its shores during a period of many centuries.

The islands are surrounded by the bluest of waters and offer much in the way of natural beauty. The palm-covered lowlands, the brilliant colors of the tropical flowers, and the towering mountain ranges whose tops may be obscured by rolling white clouds all contribute to the splendor of these islands, which are sometimes called "the Pearl of the Orient Seas."

The island chain stretches 1,150 miles from north to south and 690 miles from east to west. The island of Luzon, the island of Mindanao, and the Visayans constitute the three principal geographic subdivisions of the Philippines. More than twenty-one million people live on these islands. Manila alone has over one million.

There in these lovely islands is one of the splendid mission fields of the Church of the Nazarene; we have our main station and the majority of our churches on the large island of Luzon. The island of Panay, where the city of Iloilo is the large center of population, has four of our churches with a resident missionary to oversee the work there. We also have work on nearby Negros Island.

I landed in Manila on Monday, March 5, 1962, to be met by Rev. H. A. Wiese, superintendent, and some of the missionaries. We were soon on our way to Baguio, a city about one hundred fifty miles north of Manila. Here is located our district headquarters and our Bible college.

We arrived in the evening to enjoy a wonderful welcome from our missionaries. Mrs. Wiese was among the group who greeted us. Rev. and Mrs. J. W. Pattee, Rev. and Mrs. Roy Copelin, Rev. Stanley Wilson, Rev. and Mrs. Charles Tyron, and Miss Frances Vine were all present, as they had gathered in for the district assembly and council meeting. A finer group of missionaries is not to be found. We sat down to the evening meal and enjoyed the fellowship of dining together.

The next morning we plunged into the very busy week by having the graduation exercises of

the college. There were eight graduates this year. What a splendid group they were as they marched up in cap and gown to receive diplomas or the bachelor of theology degree presented by President Roy Copelin!

Our school campus covers several acres and contains the following buildings: administration building, women's dormitory, dining hall, men's dormitory, prayer chapel, two houses for faculty workers, the mission superintendent's home, and our Trinidad church.

It is a beautiful setting in a mountain area and delights the eye with its terraces and beautiful flowers. It all represents a sound investment for our church, for it is in the graduates of our school that we are getting our leaders. These young men and women are being thoroughly trained in the four-year course. They love the Lord and come out of the school dedicated to the work of God and the Church of the Nazarene.

Next came the district assembly. The pastors and delegates had traveled far to attend it. The pastors gave splendid reports of their year's work. Their countenances were intense and sometimes their eyes were filled with tears as they spoke of the way God had helped them this past assembly year. They all realized the challenge of their tasks. Several times the Holy Spirit seemed to move across the crowd on nationals and missionaries alike. There were weeping and praising God.

At one evening service we all gathered at the front of the church to pray. The sound of earnest praying flowed out over the mountainside on the night air. I looked over the crowd of eager, earnest people all intent on one mighty objective—to serve our Lord and the church. It was a beautiful sight to see and inspiring to hear them pray.

The reports added up to a year of gains with five new preaching points or churches opened since the assembly one year ago.

There is a great assurance in my heart that with these fine pastors, laymen, and our splendid missionaries we will forge ahead in this great and spiritually needy nation. We can look for great days ahead in the Philippines.

The challenge of the Philippines is tremendous. Here is a great pro-Western nation where we are welcome. It is waiting, desperately needing the

gospel. Many new opportunities on the islands where we now have work beckon to us. Our capable staff here tries hard to reach farther on limited funds.

We must push ahead in the mountain tribes farther north where we already have some good churches. The island of Samar has requested we come; already students from that island attend our college and groups now worshipping there call

for us. We must go and go now!

The "Pearl of the Orient Seas" has many people of priceless value on her shores. They are the souls of a kind, friendly, lovable people. Pray! Pray! every day for this important, growing field of our church. By prayer we too can have a part in gathering the precious souls that need us and want to find Christ, that they too may live at peace with God.

EVANGELISM

... in the first chair

By **ROBERT L. LEFFEL**, *Pastor, First Church, Huntsville, Alabama*

WHILE Ralph cut our hair, we witnessed to him there! Just as certainly as the angel of the Lord directed Philip to leave the city of Samaria and journey to Gaza, so the Holy Spirit used our Christian witness in the barbershop on Main Street. There was actually nothing so unique or dramatic about it, now that I consider it. We definitely needed his services; he desperately needed our Saviour.

It was evangelism with work clothes on! We simply practiced the New Testament pattern of "Ye shall be witnesses"—persistent, sincere witnessing; friendly, purposeful visitation; and fervent, believing intercession—the kind of evangelism that always brings results, sooner or later. It was a joint effort—pastor and people working together

—that God blessed, and our church will never be the same after our happy experience of "evangelism" in the "first" chair. May I share it with you?

Ralph, the barber, and his wife attended our church quite regularly on Sunday mornings. Often I observed them as they slipped in quietly just as the worship service began, hardly a minute early, but never a minute late. Punctual and personable, they gave you the idea that they were sincerely interested in spiritual things, ever searching, but not quite successful in their quest. They were regular, but a little reserved; cultured, but a little cautious; hungry, but a little hesitant! Somehow we had not been able really to get through to them with the gospel message.

Frequently in recent months the Holy Spirit had moved upon our morning services with unusual times of refreshing, sometimes through a special song, perhaps through the anointed singing of the choir, or by the preaching of the Word. During these times I would notice that clean, white handkerchief come out of Ralph's pocket to wipe the tears that he couldn't restrain. Neither was highly emotional, but both were tender, and God was breaking up the fallow ground of their hearts. That white handkerchief, though unnoticed by those nearby, became a symbol—a symbol of need and imminent surrender! It was the opportunity for which we had prayed and labored. The church decided to "zero in."

In his barbershop, his was the first chair. We witnessed to him there. The pastor and several fine laymen visited his shop, talking about the usual—politics, the national debt, the Berlin crisis, the World Series, the weather, and a thousand and one other things—but we also talked of Christ,

Prayer

*A needy world and a God who cares
Are brought together by strong-winged prayers.*

*Heaven's resources and earth's stark need
Are met where prayer is made indeed.*

They labor together with them which pray.

*Their unfeigned faith His great highway
Over which He comes in life's dark hour;*

Nor earth nor hell can usurp His power

To lift, to strengthen, protect, provide

By loving mercy, a staunchless tide.

Builders, restorers, foundations are they

Who secretly, trustingly, faithfully pray.

By **JEAN LEATHERS PHILLIPS**

salvation, the church, and what Christ meant to us personally.

While the men witnessed, the adult Bible class invited this couple to class socials and Bible studies. The Friday noon prayer and fasting group held on in intercession for them. It was just a matter of time, because we can still "pray through" and God will not fail us!

Then came our revival, and the harvest. For months, pastor and people had been sowing the seed, and now God was to use His evangelist to cast in the sickle, but the Lord himself was about to give the increase. At the close of a Spirit-anointed message, the altar call was given.

Among others who came were Ralph and his wife. The altar was lined, but kneeling at the front pew they cried, and prayed, and repented of their sins. In a few moments it was all settled. Pardon and peace were written on their faces. They both gave simple but spontaneous testimonies. God came, all heaven rejoiced, and the church was blessed.

Since that wonderful experience these two have been baptized and joined the church; they now pay their tithe, have assumed responsibilities, and are witnessing to their own relatives and many friends. Above all, the ministry of "Evangelism in the First Chair" goes on—through brand-new Nazarenes!

For THORN-BEARERS ONLY

By **FLETCHER GALLOWAY**

Pastor, First Church, Grand Rapids, Michigan

"NO" is hard to take, especially when we go to God about a "thorn." Paul had that experience (II Corinthians 12:7-9). Three times God said, "No"—the third time, emphatically. However there was a package included, marked, "For thorn-bearers only." Paul tried it—it worked. In fact, it worked so well that he said afterward, "I really do not mind the thorn too much now, because of the power of Christ that goes with it."

We sometimes forget that God has *special* grace for *special* need. We know that there is the grace by which we are saved, and the grace by which we are sanctified. These experiences are fundamental. However, God does not close the door after our second trip to the altar and say, "This is it! From here on you are on your own!" Any

Our Prayer Sincere

*Though so unworthy, we most humbly pray:
Consider trembling heartbeats, Lord, today;
And keep from anxious fear, O blessed God—
Be close to those on pathways strange—untrod.*

*Thou art so strong; Thy power can assuage
Discouragement and doubt from age to age.
Imbue us with fresh hope, bid tumults flee,
And grant us insight, Lord, Thy way to see.*

*Through desolations deep, we look to Thee—
Inspire and strengthen hope eternally.
If hills be hard and steep, we seek Thy care,
For Christians find Thy goodness everywhere!*

*Through long, long days of sorrow, and endless
nights of woe,
O Lord, be Thou our Beacon, and teach the way
to go!*

*"Thou wilt shew me the path of life: in thy pres-
ence is fulness of joy; at thy right hand there are
pleasures for evermore" (Psalms 16:11).*

By **FLORA E. BRECK**

time and anywhere that life gets out of hand, all we have to do is dial heaven.

This does not mean that God is always as specific as He was in the case of the "thorn." Paul himself had an experience recorded in Acts 19, where he had to find his way by the process of elimination and deduction.

What lessons does the "thorn" teach us?

Obviously the first one is that God knows better than we do what is best. Sometimes our most distressed praying may be misdirected. A little pliability in regard to God's plan for us frequently helps.

Then Paul—of all people—discovered that he could stand a little deflation. He was a little too sure of himself ("lest I should be exalted above measure").

Difficulty and disappointment are not inconsistent with spirituality. Sometimes sincere people are inclined to whip themselves when they run into problems. They begin to wonder why. Actually, they may not have done anything that brought on the situation. This world is not a friend to grace, and the devil is still loose.

Paul prayed through until his "thorn" became a thing of glory. Someone has said, "Difficulty is the normal atmosphere for miracle, and if you want a really great miracle you have first to have an impossibility."

REVEALING AND DETERMINING ACTION

By LEWIS T. CORLETT, *President, Nazarene Theological Seminary, Kansas City, Missouri*

THE RUSH AND PRESSURE of the present is causing many people to become unsettled. They are confused and uncertain. Truly, men's hearts are failing them for fear of what is coming upon the world. Jesus recognized this uneasiness and yearning for satisfaction as He answered a question with these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).

The entire scope of salvation is summarized in this statement. A person's reactions to this command reveal the principles he is building his character upon, the values which determine his usefulness in the present and his destiny in the future. This scripture gives simple, direct, yet comprehensive guidance for the salvation of the individual here and hereafter. Five truths are evident in these words.

First, *you must love*. God created man with a capacity for love and an ability to love. If he is controlled by true love he has inward confidence and assurance to face life. Any other factor controlling powers of personality leaves a man unbalanced in his inner life, dissatisfied in life's relationships, and discontented with his own aims and accomplishments.

Personal unrest is the natural result when the individual has failed to realize the true nature of love and the proper object to love. For man will either adore the true object of love or he will debase his powers to love. He cannot evade or ignore this inward craving of this capacity to love, so he should find the only object capable of satisfying this longing—God himself!

Second, *you must love yourself*. This is a divine command for a right attitude to self. The opposite of true love is not hatred, but pride, the false exaltation of the ego. This leads a person away from reality, distorts vision, disintegrates character, and destroys the finer potentials of personality.

True love is always outgoing, directing the person outside of himself. Through this proper perspective and motivating force, man places himself where he can receive the right attitude, which en-

ables him to face reality and to build a life of usefulness for God and man.

There is always a deep sense of respect in true love. The individual respects himself so much he is unwilling to live on the lower levels of existence. He thinks more highly of himself and refuses to try to build his character on destructive pride. Thus he learns that true love of self can be had only as he keeps this love and respect secondary to love to God.

The real conflict in life is the clash of the false love of self against the claims of God. As this conflict is removed, the individual is honest with himself. He will be true to the higher laws of life. He will learn how to develop himself in constructive living.

Third, *you must love your neighbor*. Jesus placed this truth in the Sermon on the Mount as the acid test for discipleship. Also He stated, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). A person's actions and reactions to the other person reveal the individual's sense of respect to himself, his concept of worth of the other person, and his object of love.

There are two general philosophies of love practiced today. One is: If I love you, I will use you, work you for my own interest and advancement. The other is: If I love you, I will seek to promote your welfare and development all the time. Each person operates on one or the other of these viewpoints. Our reaction to others is regulated by the controlling pattern of thought life. To be useful and obedient to God a person must be motivated by a spirit of promoting the welfare of others.

Fourth, *you must love God*. This command staggers the human mind. God commands something which man, in his sinfulness, cannot do. But God, true to His own love, provided a means whereby man could be a recipient of divine love through the Holy Spirit. Through this wonderful relationship the person is transformed, becomes a partaker of divine love, and can respond in a mutuality of love to God. The power of sin

is broken, the self-centeredness of man is cleansed, and man is controlled by God himself.

God is the only object capable of filling and satisfying the human capacity for love. John was enjoying this wonderful relationship when he wrote, "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love" (I John 4:7-8). Through this love shed in the heart by the Holy Ghost the believer is able to find the right perspective of self-respect and to manifest love properly to his neighbor.

The fifth truth implied in Christ's statement is, *you must love as God loves*. Only then can man realize to his fullest ability the benefits of true love. God is the Source of love. He is the only being in the universe who understands fully the nature and operation of love. So if man is to receive the most in loving he must, to the utmost of finite capacity, love as God loves.

God's love is total. All His being is included

in the process of loving. His love always shares the best. "For God so loved the world, that he gave his only begotten Son, . . ."—the best that He had. In loving, His sharing is never conditioned on man's reactions. He continues to love at all times.

So if His children are to receive the most from love they must love God and others in the same manner as God loves. They must have a total commitment to God, full dedication to His purpose, entire devotion to His cause, and a continual outpouring of love to others. Then love not only fashions character but also provides the only safe protection for God-given drives and urges. Without divine love, man's virtues degenerate into vices.

There is a totality of demand in love, and only as a person responds completely to this can he be at his best here and now, and have any certainty of spending eternity in the place God, in His love, has prepared for those who love Him.



Ladder of Faith

By **CLIFFORD F. CHURCH**
Pastor, First Church
Charlottesville, Virginia



*Without
faith
it is
impossible
to
please him.*
Hebrews
11:6.

sacred music soothes the spirit. But all this does not always bring man to God.

By two ways the ministers to men have sought to bring man near to God. One is by lowering God. The other is by lifting man. To bring God down, they claim that Jesus Christ was less than God. He was a good man so much like us that we can be like Him. He was hungry and thirsty; He was weary and anxious; He was lonely and perplexed. And every man feels a common denominator in each of these human sensations. But they do not suffice to bring man near to God.

The other way is to lift man up. But neither my mind nor yours is sufficient to conjure a plan, a formula, or an instrument to lift the human spirit from its human bondage, from its sin.

But by the mystery of faith in Jesus Christ, the only Son of God, who, being God, was made man and dwelt among us, we can be lifted to God. The laws of intellect are like the short extensions of a fire ladder designed for a second-story building used to try to reach the forty-second story in a high skyscraper. They extend upward, but they do not reach.

But faith is like a long rope on the sandy shore of the sea that is thrown out to a sinking swimmer. And when the life preserver lands next to the sinking soul, there are still coils of rope to spare on the pole. All the swimmer has to do to be saved is to reach out and take hold; the man at the pole will reel the other safely to land. By faith, lay your hands on the preserver and the Man on the Cross will surely retrieve you from your sin.



The DANGER

Areas in Life

By T. E. MARTIN

IN HIS book, *The Religions of Man*, Huston Smith suggests that four of the Ten Commandments deal with the danger areas in man's life which, he says, "can

cause unlimited trouble if they get out of hand—force, wealth, sex, and the spoken word."

Here are areas in which we move and to which we must adjust if life is to have meaning. Each of these is fundamental to any kind of successful existence in society.

Yet strangely enough these present such frightening possibilities of evil as to make one wish they could be eliminated altogether. This is the dilemma of life. Then what we must use we must be extremely cautious not to abuse.

Force may be dangerous, but who can live without it? Power to drive one on is indispensable, for there are goals to be reached. But what collisions and conflicts result from force if used in the pursuit of self-interest! Thus the thing that we need to give us momentum, becomes the instrument of suffering and perhaps even self-destruction. For today our world teeters on the brink of a nuclear war which would be the end of us all. The Apostle James wrote, "From whence come wars and fightings among you? come they not hence, even of your lusts [desires] that war in your members?"

The thrust we need to send us to distant stars

and begin the exploration of space makes the youngest or the most helpless in the world unsafe. Force which accomplishes results, undergirds right, welds and unites men for creative good is also the cause of fear and suspicion. We can generate physical, moral, and spiritual force to bring about unbelievably great things, and unfortunately, unthinkable ghastly things.

None of us can live without often entering the area of force, but how much woe results because we do! So the commandment sets the minimum standard as God's great final guardrail, "Thou shalt not kill."

Or if we think of *wealth* as the total resource available to us, we recognize how basic it is for man to live conscious of what he possesses, and of what he can count on. Yet here again there is danger, for possession presupposes competition and status, and shows us ends which may appear to justify questionable means. As good as competition may appear to be in the stimulation of individual enterprise, what crimes it has led men to commit! We are challenged today by a dialectic materialism which engulfs increasing numbers of people in our world because they have forgotten or denied that "a man's life consisteth not in the abundance of the things which he possesseth." Wealth, we must agree, is a danger area in life.

"How hardly shall they that have riches enter into the kingdom of God!" said Jesus. We must have resources, yet the very act of collecting or managing them may be a pitfall for the soul. The mad race to own or control the sources or storehouses of supply leaves sad and tragic suffering throughout all time. The world is constantly divided between the "have's" and the "have not's," and greed engulfs both houses. If one takes the vow of poverty, he has not avoided the danger, because the very denial of it becomes the open door to his being entrapped in its danger. Again the minimum standard faces us—"Thou shalt not steal."

No one would successfully challenge sex as a danger area. Whether they seek to use and discipline it or deny and sublimate it, all must live and come to terms with this powerful drive as slave, master, or enemy.

Freud may seem to have oversimplified matters when he found *sex* underlying all of life. But he touched upon some explanations that cannot be easily dismissed and brings us face to face with the value and danger of a part of human life which some erroneously thought would disappear if ignored.

When one sees the tremendous power of human love, he cannot minimize the importance of sex. But when one sees the effective undermining of character that has been accomplished by movies,



television, and modern literature, he cannot refuse to call it dangerous.

One can understand as he reads history why the minimum standard needs to be raised at the very brink of moral disaster, "Thou shalt not commit adultery."

In this same mood we can understand the grouping of the *spoken word* in these danger areas. Communication is the basic foundation of civilization as well as all personal relationships. There could be no society, no culture, and no community apart from the interaction of personality carried on by the spoken word. Yet our generation has known the devastation of the "Big Lie" in international relations. We have been shocked at the power of Madison Avenue and what can be manipulated to selfish aims through the spoken word. Perhaps as destructive as atomic bombs are men whose "word is not as good as their bond" and say what they do not mean.

Isn't it strange and terrifying that many of the great social and political problems which trouble us today have roots so near to all of us? We walk along thinking how far away all the great tension points and crisis zones are from us. And yet they are all about us and with us. The thing that troubles the nations and bewilders the leaders of the people is not remote from our understanding after all. The danger areas may be in Europe or the Far East primarily, but they are also inherent in the very necessities of life itself. Not strange intricacies of international diplomacy but the very make-up of daily living threatens the peace and the chance of continued existence.

So you see, no involved argument is needed to call attention to these danger areas. But we need to remind ourselves that Jesus Christ in human flesh traveled all these critical zones and set us an example. He knew and used force but balanced it with humility—seeking not His own. He exemplified stewardship that refused to be possessive about anything. He could accept the love of all and give because He saw love as a means of giving, not as a means for self-gain. He spoke to life's situations with authority and not with guile. He could rest the uncertainty, even the great unknown, upon the integrity of His "If it were not so, I would have told you."

Thus in the danger areas of life walks the Master, showing us in living flesh and blood how to be conscious and at the same time aware of the inherent dangers. His victory confronts our failure. It does so at every turn until we see and realize how much He is involved. Our failures are a sin against Him and His witness.

Victory, then, in the danger areas begins with the confession of guilt and a new relationship with Christ which makes us brethren with Him as sons of God. We share His life and presence

Lest I Be Blind

*Lord, touch my eyes lest I be blind,
And fail to know my neighbor's heart,
Or busy in my hurried mind,
I fail to sense his harder part.*

*I would not shun to lift his load,
Nor pass his wounded fortunes by,
But hasting down my own life's road,
I might not hear his lonely cry.*

*Give me a heart, O Lord, like Thine,
That feels the sorrows others bear,
And makes another's burdens mine,
Because I really, truly care.*

*I take too much for granted, Lord,
And trust he knows my secret care,
Yet fail to comfort with a word,
Or tell him my concern is there.*

*Oh, let me weep with those who weep
And laugh with men whose mirth o'erflows,
So that in Christliness I keep
The feel of my good neighbor's woes!*

By MILO L. ARNOLD

as we walk with Him. "Follow me," He says. If we will, not only forgiveness but new life is ours to walk safely in the danger areas.

Of course confession and forgiveness involve far more than just the events and attitudes included in the danger areas. Man is a whole that cannot be separated. Every thought and action is related to every other. This is why Jesus said that if a man was guilty of violating one part of the law he was guilty of violating all. For all of one's personality is affected if any is touched.

It is also true that if repentance is genuine all is at last involved. So the publican beat his breast and said, "God be merciful to me a sinner." He could not separate the individual violations and, indeed he did not need to do it. Real repentance includes all and enables divine forgiveness to be given. While the disciples fought the wind and the sea in a small boat one night, Jesus came to them, walking on the water, just when it appeared that they might be swamped. His presence and poise seemed to them to be unbelievable. How could such a thing happen? It seemed as fictional to them as what this minister has been saying about Christ in the danger areas. Some thought it was a dream or an illusion. There were others who wanted to classify the whole experience as magic or supernatural. "It is an angel," they declared,

"or a spirit." But the Master replied to them, and I believe to us as well, "Be of good cheer; it is I; be not afraid."

What reassurance these words should bring! It is the Man of Galilee, and He is walking as a Victor in the danger areas. Although He is God, He has subjected himself to the limitations of mankind that we might see Him and take hope. "Here is a way through," He is saying. The danger areas do not need to be avoided. He has provided for us a way of escape that we might be able to bear it. He has put footprints that the weakest and most erring may follow and be safe.

It is no wonder that Peter said, "Lord, if it be thou, bid me come unto thee on the water." To which Jesus replied, "Come." And for the moment Peter did. It is true his faith faltered as he looked again at the fearful possibilities all around

him. It is also true that when he called for help a hand was stretched forth to him and he and Jesus returned to the boat.

But the Holy Spirit will not allow us to watch this moving drama without making it all personal. Perhaps at the mention of each danger area your mind returned to memories of past failures or present temptations. You may have felt resentment at being reminded of something about which you feel nothing can be done. If so, here is good news. The eternal hand is now stretched forth to you. There is mercy with the Saviour and there is healing in His blood. All He asks is that we sense the danger, confess our sin, and He will change us as though born anew.

His offer to us is that He will be our Guide through all the danger areas in life. Will you take His hand and walk with Him?

EDITORIALS

Continued from page 2

the power of grim law, but by the charm and winsomeness of its object.

No finer definition of Christian holiness has ever been given than the Biblical description of perfect love. Sanctification is the conditioning of all our human motivations to the extent that we are able to love the Lord our God with all the heart, soul, mind, and strength, and our neighbors as ourselves (Mark 12:29-31). As Peter Forsyth put it, "Holiness is love morally perfect: love is holiness brimming and overflowing."

Perfect love must be a growing love. Here is a suggestion toward meeting what Dr. Daniel Steele called "the Wesleyan paradox," that sanctification is both instantaneous and growing. Perfection in love includes within itself the need for an ever deepening and enriching relationship. A love which does not grow is well on the way to becoming aversion or at least indifference.

The loss of love means finally the loss of light. Love brings warmth and radiance to the church. "I will come unto thee quickly," the Lord said, "and will remove thy candlestick out of his place, except thou repent" (v. 5). The spiritual death of any church begins with a loss of love. But it does not stop there. The next step is the dimming of the light. Zeal dies, error creeps in, and the shining witness to God's redemptive grace in human lives is gone.

How can the first love be regained? By turning back to its original Source. By listening to the voice of the Spirit. By remembering the beauty and warmth of the early glow. By putting away whatever would cool or chill its flame.

*Oh, for a closer walk with God,
A calm and heavenly frame;*

*A light to shine upon the road
That leads me to the Lamb!*

*Where is the blessedness I knew
When first I saw the Lord?*

*Where is the soul-refreshing view
Of Jesus and His word?*

*What peaceful hours I once enjoyed!
How sweet their memory still!*

*But they have left an aching void
The world can never fill.*

*Return, O Holy Dove, return,
Sweet Messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast.*

*The dearest idol I have known,
Whate'er that idol be,*

*Help me to tear it from Thy throne,
And worship only Thee.*

*So shall my walk be close with God,
Calm and serene my frame;*

*So purer light shall mark the road
That leads me to the Lamb.*

—WILLIAM COWPER

"First they gave themselves to the Lord" and then they offered their gifts. The one inevitably followed the other.

Said Dr. John Henry Jowett, "The first gift is partial and hesitant, the second will be maimed and reluctant. The vital gift of self is gloriously inclusive of every other offering . . . When self has been yielded to the Lord, all other interests and possessions in our life will bear the marks of the Lord Jesus." That's the test that must be applied to giving. I wonder if we have made that inclusive surrender.—John S. Bonnell.

THE CHURCH AT WORK

Nazarene History Now Ready

By ELDEN RAWLINGS

IN INTRODUCING the church history, *Called unto Holiness*, recently Author Timothy L. Smith pointed out, "Its title, like its contents, stresses our calling rather than simply praising our achievements."

As Dr. Smith spoke to a group including General Superintendent Samuel Young, the Church History Commission, and the Seminary and Publishing House staffs, the occasional tremor in his voice indicated a heart full of emotion.

This book is not his first, but represents his crowning contribution. He spoke as if he had been in the presence of holy men—and in effect, he had. For he has spent much of the last decade in travel, research, and preparation which took him deep into the letters, records, and lives of our eminent leaders. Though they were not free from mistakes, he found they were dedicated and holy men. This story is about these lives, and the persons they were able to influence.

"It was my greatest concern," said Dr. Smith, "that the history be directed toward the Nazarene layman." He made it clear that he had in mind the vast congregation of Nazarenes during the period he spent in study.

The book's purpose is to present in an inspirational and readable style many things, among which are:

- To make plain the relevance of the message of holiness to man's need;

- To point out that history is a story of change; there is no guarantee of permanent fidelity of a church to its original message. The present and the future depend on the consecration, not of our forefathers, but of present and future Nazarenes;
- To give a logical, organized account of the church's beginning and formative years.
- To establish that the Church of the Nazarene is a pertinent part of historic Christianity.



UNVEILS NEW CHURCH HISTORY—Dr. Timothy Smith, author of *CALLED UNTO HOLINESS*, the story of the Church of the Nazarene, spoke recently to the Nazarene Publishing House and Nazarene Theological Seminary staffs on the occasion of the unveiling of the new book. Pictured with Dr. Smith, who is standing, are Dr. Samuel Young, general superintendent, and Dr. S. T. Ludwig and Dr. Mendell Taylor, members of the Church History Commission.



"CALLED UNTO HOLINESS" PRESENTED—Dr. Mendell Taylor, chairman of the Church History Commission, releases the first copy of *"CALLED UNTO HOLINESS, The Story of the Nazarenes: The Formative Years,"* to Dr. G. B. Williamson. Other general superintendents from left to right are Dr. Hardy C. Powers, Dr. D. I. Vanderpool, Dr. Hugh C. Benner, Dr. Samuel Young, and Dr. V. H. Lewis.

The nucleus that formed the church was not merely a rebellious core which separated from the Methodist church over a trivial incident. It represented a *positive* force which bore antipathy for no one, but interpreted anything less than heart holiness in a church organization as mere apathy. They found they would be no longer tolerated within the framework of the church many had known from childhood.

It was not an easy separation for these. It meant divorcement from family and friends for the sake of an essential Biblical truth. Even in the midst of hardship enforced by various bishops and congregations, these holiness people wove an enviable pattern of love.

As the church came into being, the story reflects unity of heart, but not always of mind. It deals candidly with controversies such as the Rees dis-

sension. And in evaluating them, Dr. Smith said: "The idea of a timely holiness church—a fellowship of people who really make perfect love the rule of their relationships—is a majestic, breath-taking aspiration. We know that often our efforts to reach the goal have been near misses, rather than direct hits. The greatest and perhaps only real danger to the future is that we should decide in our innermost hearts that the dream is, after

all, not really attainable."

His talk reflected the thoroughness, objectivity, and completeness which is represented in the book. Its conclusions are logical, its treatment is fair. From these well-founded considerations, the reader cannot help but receive not only a thorough understanding of why the church is what it is today, but also a blessing and appreciation for what the church means to him individually.

FOREIGN MISSIONS

GEORGE COUTLER, *Secretary*

Open Doors

By EDWIN WISSBROECKER
Northern Rhodesia

There is a great need for the gospel in the city of Salisbury, Southern Rhodesia. It is a tremendous challenge, and our hearts burn to enter this city. We are praying desperately that God will make it possible for us to begin work in this needy industrial city soon.

We are still holding on to God for a pastor of our fourth church here in Northern Rhodesia. For the present we are pastoring it ourselves, as we have no national pastor to place here.

We have recently visited the copper belt to look into the possibilities there, and to press our claims on a promise of a church site in one of the huge locations. This is an extremely needy area also.

It is a privilege and a joy to be laboring for our Master and our church here.

Promising News from Italy

By ROCCO CERRATO, *Italy*

We have been getting new folk into the church, but they find it difficult to believe that God will give them the grace to be strong enough to take the persecutions of home, friends, and the possibility of losing their jobs and being unable to find others because of their Christian faith. We could fill our churches with hungry, interested people were it not for this problem.

We have a young man who has offered to start a work for us in Vicenza, a town about fifty miles from Venice. He has been studying with us two nights a week, and has a good job here, but he is willing to go and try to dig out this new gospel center on his own. Pray much for him, and for the possibilities of this new venture in Italy.

Best Assembly in Our History

By EVERETTE HOWARD
Texas-Mexican District

The Annual District Assembly was the best in our history. We went over our total membership goal of 1,000; received 147 this year on profession of faith. We also made a \$7,500 increase in total giving above last year. Six

churches had star missionary societies. Almost all of last year's records were broken. There is a beautiful, united spirit on the district.

For the first time in years I have one pastor more than I have places for pastors to work. But I am not worried. I shall find a place to put him to work very soon!

Moving Missionaries

Rev. and Mrs. Lawrence Bryant and family have returned to the States from Guatemala. They will be teaching in our Spanish Bible Institute in San Antonio, Texas. Their new address is: Spanish Bible Institute, 700 Lombroso St., San Antonio, Texas.

Moving Ahead

By C. G. RUDEEN, *Nicaragua*

We are moving ahead toward self-support—one more church will reach that goal the first of May. That will make four churches who are self-supporting: Managua First, Granada First, Rivas, and San Carlos.

The brethren of Granada First Church have opened the second work here in the city now. The location is strategic, even though only rented. Managua First is opening a new area, too, making the sixth area in which we have work in that city. It will start as a branch Sunday school, but we trust will grow into a church.

Right after camp meeting we plan to open two new areas: Chinandega to the north of Leon, and Boaco on the east side of the lake. Both will be led by Nicaraguan pastors.

HOME MISSIONS

ROY F. SMEE, *Secretary*

Rural Life Sunday

Sunday, May 27, is Rural Life Sunday. We are glad to recognize that our rural churches have a place to fill in the life of the church. Many of our leaders look back to farm days and rural life. Today we have an increasingly urban civilization and many may be inclined to think that the rural church is a dying institution. Mechanization, the automobile, radio, and television have revolutionized rural living. The isolated country church is disappearing, as people prefer to drive into the nearest town for services.

These are shifts in patterns of living that we all recognize.

In the midst of these changes the church declares the message of an unchanging Christ. Rural people need the gospel as much as people in our cities. No one must be overlooked. The rural church has a definite mission for the people of its community. Its significance is measured by more than the population statistics per square mile. The rural congregation with vision and faith can do exploits for God. It would be appropriate for every rural church to thank God for its opportunities and possibilities on Rural Life Sunday and move forward with faith in the future.

Answer to Prayer in Hawaii

The Aiea Church of the Nazarene, a Samoan congregation, pastored by Rev. Nelson Tuitele, has for the past five years worshiped in a large quonset hut under very unfavorable conditions. The property is owned by the U.S. Government, and our church was permitted to use this building only on Sunday. Many other groups of the community used the same building during the week for various activities. Thus the building was not well kept, and we could not improve the property, as the other groups only destroyed what we did in trying to make the building more respectable. Our Samoan people have prayed constantly that God would open the way for the exclusive use of this building. This has come to pass, and the government has given us a contract for the sole use of the building at a very low cost with permission to improve and beautify the property. This property is located in a thickly populated area where many of the Samoan people of Hawaii live.
—Melza H. Brown, *District Superintendent*

Approved Specials for Home Mission Fields

Each year there are some urgent requests from home mission fields that cannot be supplied from the regular budget allocations because the budget will not stretch that far. These are, therefore, set up as approved specials, authorized by the Board of General Superintendents, for "over and above" giving. They are not a part of the General Budget, but they do count

toward 10 per cent credit for the local church. Any part of any of these specials that may be given by an individual or church goes directly for the purpose given.

Scholarships for Nazarene Bible Institute. Gifts of from \$5.00 to \$600.00 provided scholarships for five young men studying for the ministry at Nazarene Bible Institute this year, at \$250.00 a semester. We are witnessing the finest breakthrough we have yet had towards securing the Negro pastors we desperately need for our churches on the Gulf Central District. Ten such scholarships are authorized and needed for the 1962-63 school year.

For remodeling and improving property of church at Aiea, Hawaii. An answer to prayer for the church building of this congregation is given above. A special of \$5,000 has been approved for this project. One district has indicated an interest in giving some help.

For property for Johannesburg Central Church, South Africa. This church in the heart of Johannesburg is in need of permanent quarters. In addition, the district needs a place in Johannesburg large enough to hold the district assembly and other gatherings. Three different halls had to be rented for the last district assembly, making a very difficult situation. A special of \$6,000 to \$10,000 has been authorized to provide the down payment for property for Central Church large enough to serve both local congregation and for district gatherings.

Several other approved specials have been accepted by individuals or districts. All of these provide much-needed assistance that could not be secured in any other way.

Thanks from Perkinses

"David has made a marvelous recovery, for which we thank the Lord, and we feel that it is a result of all of the people praying for him. We do sincerely appreciate it." (Johannesburg, South Africa)

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

Each person who is on the Ministerial Benevolence roll receives a gift and a letter on his birthday. The letters of appreciation which we get in return are really heart-warming. This is one of them:

Every year, you write me a beautiful birthday letter and accompany it with a lovely gift, for which I find it utterly impossible to find adequate words to express my sincere appreciation. Our beloved church is more than considerate of her retired ministers and I am not alone in feeling humbly grateful for the opportunity of serving in a small way. To have had the

privilege of doing God's will within the ranks of the faithful ministers of the Church of the Nazarene is a source of real joy to my heart. Please accept my sincerest thanks for the birthday gift and all the other ways in which you are constantly remembering me.

The birthday remembrances, though small, mean a great deal to our retired ministers who miss the busy days and many contacts of more active years. Your faithful giving to the Nazarene Ministers Benevolent Fund has made this service possible.

—Department of Ministerial Benevolence



A minister must be well grounded in theological thinking in order to be the most useful to God and the church. Truths must be viewed from theological and philosophical settings as well as Biblical. Nazarene Theological Seminary has a vital interest in guiding the students to a well-balanced consideration of the doctrines of theology. All students are required to take six hours in theology—this in systematic theology unless a student is exempt by examination. Dr. J. Kenneth Grider teaches this class. An equal amount of philosophy of religion must be taken for graduation. Dr. Delbert R. Gish teaches this class as well as others in philosophy. Also each student is required to take a four-hour course in doctrine of holiness, which is taught by Dr. Richard Taylor. This means that all students take at least sixteen hours of doctrinal studies out of the total of ninety-three hours required for graduation.

Other elective courses are offered in this area of study. Approximately 27 per cent of the courses offered each semester in the seminary curriculum are directly related to doctrinal studies. Two teachers give full time to this instructional program and one gives about half-time.

A minister must be thoroughly grounded in theology to cope with the many strange ideas that are associated with Christianity today. With so many viewpoints being presented in relation to theology today, the minister must be acquainted with both philosophical and psychological backgrounds and approaches to doctrine. This enables the student to interpret doctrine in relation

to present-day trends of thought and to clarify the message of truth to the people in the complex situations of the day.

The Seminary is endeavoring to develop a study program which will give guidance to the students in facing these theological problems of our day and enable them to give a logical and convincing answer for the hope that lieth within them.

LEWIS T. CORLETT
President

DISTRICT ACTIVITIES

Northeastern Indiana District Preachers' Meeting

The theme of the 1962 preachers' meeting of the Northeastern Indiana District was "Families Like a Flock." This theme showed up in the papers presented: "Undershepherds: Our Sunday School Teachers," by Rev. Harold Priddy; and "Consistent Attention to the Family's Youth," by Rev. Walter Graeflin. A panel discussion, "Methods of Opening Doors to Family Ties," was one of the features of the two-day conclave.

Dr. Hardy C. Powers blessed our hearts with his scriptural messages. Our district preachers and their wives were inspired by his devout spirit.

Rev. Alpin Bowes, from the Department of Church Extension, gave us the practical benefit of his understanding of church architectural problems.

Dr. Harold W. Reed, president of Olivet Nazarene College, and Rev. John Swaengen, the field secretary, brought encouraging reports from our college campus.

Mr. Elvin Hicks, of the Nazarene Publishing House, was on hand to offer an excellent variety of books and church supplies.

Dr. Paul Updike, district superintendent, ably directed the entire program. He never misses an opportunity to challenge the pastors to more diligent, fruitful service for Christ and the church.

The Huntington First Church and their fine pastor, Rev. C. L. Rodda, entertained this annual ministers' gathering splendidly.

At the invitation of Rev. Claude Lykins, the pastors look forward to the 1963 ministers' meeting in the newly constructed church at Decatur.—J. RAY SHADOWENS, Reporter.

THE LOCAL CHURCHES

Henryetta, Oklahoma—First Church recently experienced one of the best revivals in our five years as pastor of this great church. Rev. and Mrs. Leo Darnell were mightily used of God. Mrs. Darnell led the song services and sang specials for Brother Darnell's illustrated hymns. Brother Darnell is a dynamic, Bible preacher. We had the greatest crowds, with many seekers; the meeting was easily financed; and eleven people united with the church. The church recently extended to us a call to serve as pastor for the sixth

year, with only two negative votes. We are going forward in our efforts to make "Evangelism First" a reality.
—DAVID F. KRICK, *Pastor*.

Shirley, Indiana—We came here two years ago in September and found a wonderful group of people who love the way of holiness. Several new people have been added to the church since that time. Recently we closed a revival with Rev. W. M. Thompson as evangelist, and the Sexton Trio in charge of the music and singing. God gave us a wonderful revival with new people praying through to victory. If you have friends here, write us and we'll do our best to contact them.—H. E. FOSTER, *Pastor*.

Pastor Myron C. Morford reports: "Evangelist Leonard Hubartt and Dwight and Norma Jean Meredith, musicians, were mightily used of God in an old-fashioned revival that coincided with the termination of my nearly four years of ministry with our First Church in Midland, Michigan. Record attendance was seen night after night, and more than 140 persons sought and found victory in God at the altar of prayer, with the largest number of new seekers it has been my privilege to witness in the years I have pastored. A class of 5 was received into the church in my farewell service; 120 members were received during our Midland pastorate, most of them coming by profession of faith. The high light of our work was the organization of the Nease Memorial Church, under the sponsorship of Midland First Church. Both churches are enjoying good progress. We left a wonderful group of Nazarenes, with a beautiful spirit of unity prevailing, and we have found just as fine a group here in First Church, Tucson, Arizona, where we began our ministry on April 8. We have been graciously received, and are united in 'Evangelism First.'"

Jackson, Ohio—These are days of blessing in the church here, and there is noted growth in all departments of the work. A revival spirit prevails, and

seventeen new members have been received thus far in this assembly year. Rev. W. G. Coburn and his lovely family came to us last August, and we appreciate their spiritual leadership. We show a 25 per cent gain in our Sunday school, have completely redecorated the interior of the church building, also redecorated the parsonage inside and out, and added a new concrete porch. At the recent church meeting the pastor was given a unanimous three-year call. We thank God for His blessings upon pastor and people.—*Reporter*.

Florence, Oregon—Last October, Evangelist George Fitch ministered to our church in revival services, and also presented interesting Bible talks using his large chart as a background. Attendance was the best we had had up to that time, and God used this meeting to strengthen the faith of our people. This spring we had Evangelist Mae Willis with us. Again, the record attendance was broken as God moved on the hearts of our people. Sister Willis' messages on holiness were used of the Holy Spirit, resulting in more seekers for heart purity than ever before in this church. We are in our sixth year here and God has given us some good people to help in the work of the Kingdom in this area.—ALLAN W. MILLER, *Pastor*.

Ashwood, South Carolina—During the week of April 2 to 8 we had a very successful revival with Rev. Jack Myers of Columbia. Under the blessings of God, there were fifty-three seekers at the altar, with ten new members added to the church. We give thanks to God for His wonderful blessings.—BRUCE McDUFFIE, *Pastor*.

Andrews, Texas—April 2 to 8 were the greatest days of revival in this church's history, with Rev. Bob Lindley and his wife as the special workers. More than fifty people sought God at the altar of prayer, with a good number of people included in this number for whom the church had been praying for a long time. One fine teen-ager was added to the church membership on profession of faith.—CALVIN SUTTERFIELD, *Pastor*.

You're Invited!

IF you and your family plan a trip to Kansas City this summer, stop by to visit your Publishing House. Help celebrate the fiftieth year of service to the church.

**Nazarene Publishing House
2923 Troost Ave.
Kansas City, Missouri**

historians, the quiet desperation of the peace negotiators.

How utterly in contrast with the secular spirit is the attitude of the Bible-believing Christian! The doom of this evil world spelled out in Scripture is not the meaningless, senseless thing that the secular man fears. Rather, events move toward a predicted, divinely appointed, purposeful end.

Fearful Certainties are acknowledged. Sinful, humanistic, godless society is doomed. A morally bankrupt civilization will inevitably totter to ruin and judgment. Furthermore, the Scriptures teach the corresponding truth that unrepentant sinners are under the wrath of God, no matter how near or distant world-judgment may be. Only the long-suffering, yearning love of God, who does not count time as we do, holds open mercy's door and gives further time to repent.

These facts present certain *Moral Imperatives*. There are numerous incentives to holiness of heart and life. The one stressed here is eschatological. In times like these men should lay hold on eternal spiritual values. The hour demands pure hearts, clear vision. The day of the Lord (a period including events from the second coming of Christ to the final consummation) will come without further warning.

But, note it well, the psychological context of this chapter is not gloom but *Christian Optimism*. Man's problems are humanly insoluble, but Christ is coming! Rejected by many, loved by His Church, He returns in glory. God is not done with the world. He has a plan—new heavens and a new earth. And in them will dwell righteousness, sin purged. In the meantime Christians look for the coming day. Nothing now transpiring confounds them. They abide in "him that is able to keep" them from falling, and to present them "faultless before the presence of his glory with exceeding joy" (Jude, v. 24).


Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Directories

GENERAL SUPERINTENDENTS
Office, 6401 The Paseo
Kansas City 31, Missouri
District Assembly Schedules

HARDY C. POWERS:

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



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THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for May 20:

The Second Coming of the Lord

SCRIPTURE: II Peter; Jude (Printed: II Peter 3:3-13; Jude, verses 24-25)

GOLDEN TEXT: *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day* (II Timothy 1:2).

The remarkable expressions of this passage regarding the fiery dissolution of the earth and heavens seem no longer so strange to a generation accustomed to the threat of a nuclear inferno. The words of the religious scoffers echo hollowly against the warnings of scientists, the pessimism of

Kansas City August 29 and 30
 South Arkansas September 19 and 20

G. B. WILLIAMSON:

Canada Pacific May 24 and 25
 Alaska May 31 and June 1
 Canada Atlantic June 21 and 22
 Canada Central June 28 and 29
 Canada West July 5 and 6
 Northeastern Indiana July 11 to 13
 Chicago Central July 18 and 19
 Kentucky August 8 and 9
 Houston August 22 and 23
 South Carolina September 12 and 13
 Southwest Oklahoma September 19 and 20
 New York September 28 and 29

SAMUEL YOUNG:

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

D. I. VANDERPOOL:

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

HUGH C. BENNER:

Arizona May 24 and 25
 New Mexico May 30 and 31
 Rocky Mountain June 7 and 8
 Minnesota July 13 and 14
 Colorado July 19 and 20
 Eastern Kentucky July 25 and 26
 Wisconsin August 9 and 10
 Northwestern Illinois August 16 and 17
 Tennessee August 22 and 23
 Southeast Oklahoma September 5 and 6
 North Arkansas September 26 and 27

V. H. LEWIS:

Alabama May 23 and 24
 Nevada-Utah June 13 and 14
 Nebraska June 28 and 29
 Michigan July 11 and 12
 Pittsburgh July 18 and 20
 Illinois July 25 to 27
 Kansas August 1 to 3
 Southwest Indiana August 9 and 10
 Georgia September 12 and 13
 Joplin September 20 and 21

District Assembly Information

ALABAMA, May 23 and 24, at First Church, 609 E. Tombigbee St., Florence, Alabama. Rev. Ed. Phillips, pastor. General Superintendent Lewis. (N.F.M.S. convention, May 21; Sunday school convention, May 21.)

SOUTHERN CALIFORNIA, May 23 to 25, at the Memorial Auditorium, Seventh and Lemon St., Riverside, California. Rev. Bill Burch, 5475 Arlington Ave., and Rev. Arnold Carlson, 3366 Third St., pastors. General Superintendent Vanderpool. (N.F.M.S. convention, May 22.)

ARIZONA, May 24 and 25, at First Church, 10th St. and Highland Ave., Tucson, Arizona. Rev. Myron C. Morford, pastor. General Superintendent Benner. (N.F.M.S. convention, May 23; S.S. convention, May 22.)

CANADA PACIFIC, May 24 and 25, at First Church, 998 East 19th Ave., Vancouver 10, B.C., Canada. Rev. George MacDonald, pastor. General Superintendent Williamson. (S.S. convention, May 22; N.F.M.S. convention, May 23; N.Y.P.S. convention, May 26.)

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

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

Announcements

BORN

—to Rev. and Mrs. Merle Mead of Kingsport, Tennessee, a son, Richard Myron, on February 25.

SPECIAL PRAYER IS REQUESTED

—by a Nazarene lady in Indiana, a cripple, that God may undertake for her so she will be able to walk;

—by a Christian friend in Missouri for her mother, bothered with sinus and related illnesses for about three years, that God will touch and heal her, that she may be able to find employment, also for an unspoken request.

Deaths

AMEL F. HOBBS was born August 19, 1911, and died February 6, 1962, after being ill for only three months with leukemia. He was a charter member of the Trinity Church of the Nazarene, Ottumwa, Iowa, and a member of the church board. He is survived by his wife, Alta; a daughter, Beverly; a stepson, Ed Annis; and a stepdaughter, Mrs. Alice Palmer. Funeral service was conducted at Trinity Church by his pastor, Rev. Philip Eigsti, assisted by Rev. Stewart Abel. Burial was in Shaul Cemetery, Ottumwa.

ORIN W. BELL was born April 15, 1893, in Iowa County Iowa, and died January 9, 1962, in a hospital in Mesa, Arizona. He was a charter member of Trinity Church of the Nazarene in Ottum-

wa, Iowa. He had moved only recently to Mesa because of his health. He was largely responsible for the building of a new church and parsonage, and personally financed the Trinity parsonage. He had been a radiant and aggressive Christian since his conversion in 1934, and worked untiringly, even during times of pain and sickness. He was highly esteemed by the church and community. He is survived by his wife, Delpha, a semi-invalid; two sons, Donald, Nazarene pastor at Marshalltown, and Glenn; and two daughters, Mrs. Lahoma Griffioen and Mrs. Glenna Matthews. Funeral service was conducted at Trinity Church, by Rev. Lyle Berger, assisted by Philip Eigsti, pastor, with interment in Sharon Hill Cemetery, Kalona, Iowa.

CHARLES L. PAYNE, long-time member of First Church of the Nazarene, Columbus, Ohio, died March 18, 1962, at the age of eighty-one. He was a retired railroad engineer, and had suffered a long illness. He was preceded in death by his wife, Estella; and left no survivors. Funeral service was conducted by his pastor, Rev. Miles A. Simmons, with interment in Green Lawn Cemetery, Columbus.

Sunday School Attendance Report

	January February March 1961	January February March 1962	Increase
GROUP 1 (16,000-8,000)			
Central Ohio	14,475	15,002	527
Michigan	8,651	9,120	469
Pittsburgh	8,214	8,598	384
Akron	12,154	12,469	315
S.W. Ohio	8,818	9,112	294
N. California	16,306	16,472	166
Oregon Pacific	8,102	8,264	162
Los Angeles	10,912	11,019	107
West Virginia	11,656	11,725	69
Florida	10,989	10,987	-2
N.E. Indiana	10,477	10,473	-4
Eastern Michigan	9,380	9,360	-20
Indianapolis	9,389	9,341	-48
S.W. Indiana	9,754	9,656	-98
Kansas	8,223	7,999	-224
Illinois	9,170	8,723	-447
S. California	14,757	14,306	-451
GROUP 2 (8,000-5,500)			
Philadelphia	5,646	5,947	301
Abilene	6,035	6,284	249
Washington	5,534	5,698	164
Alabama	7,425	7,534	109
Georgia	6,022	6,010	-12
N.W. Oklahoma	5,825	5,802	-23
S.W. Oklahoma	5,808	5,783	-25
N.W. Ohio	5,877	5,813	-64
Missouri	7,317	7,236	-81
Kansas City	5,478	5,377	-101
Washington Pacific	7,648	7,532	-116
Kentucky	5,773	5,643	-130
N.W. Indiana	6,201	6,065	-136
Idaho-Oregon	6,333	6,180	-153
Iowa	6,525	6,334	-191
Chicago Central	6,760	6,525	-235
Tennessee	7,839	7,562	-277
Colorado	6,902	6,499	-403
Northwest	7,810	7,317	-493
N.W. Illinois	6,142	5,622	-520
GROUP 3 (5,500-3,000)			
South Arkansas	3,463	3,761	298
Albany	3,682	3,832	150
East Tennessee	5,188	5,336	148
North Carolina	3,834	3,952	118
New England	4,429	4,486	57
San Antonio	3,616	3,673	57
Maine	3,388	3,434	46
Virginia	3,735	3,779	44
New Mexico	3,628	3,640	12
Louisiana	3,165	3,085	-80
Houston	3,779	3,695	-84
N. Arkansas	3,708	3,617	-91
S.E. Oklahoma	3,684	3,554	-130
N.E. Oklahoma	4,251	4,114	-137
E. Kentucky	5,102	4,913	-189
Arizona	4,558	4,364	-194
Joplin	4,671	4,396	-275
Canada West	4,759	4,468	-291
South Carolina	4,742	4,418	-324
Dallas	4,925	4,583	-342
GROUP 4 (3,000-0)			
Gulf Central	469	718	249
New York	2,044	2,265	221
Mississippi	2,837	2,974	137
Australia	788	877	89
Canada Central	2,725	2,799	74
Canada Atlantic	1,044	1,104	60
Hawaii	745	779	34
Canada Pacific	1,283	1,312	29
Rocky Mountain	2,436	2,457	21
Alaska	807	815	8
N. American Indian	1,346	1,343	-3
Nevada-Utah	1,027	1,017	-10
Br. Isles North	1,503	1,489	-14
South Dakota	675	641	-34
Minnesota	2,244	2,191	-53
Nebraska	2,690	2,571	-119
North Dakota	1,521	1,389	-132
Wisconsin	2,386	2,219	-167
Br. Isles South	2,900	2,667	-233
Totals	424,094	422,116	-1,988

K. S. RICE
 Executive Secretary

"Christ's Mission" Opens Rome Office

Rev. Stuart Garver, executive director of Christ's Mission, Inc., of Sea Cliff, New York, and editor of *Christian Heritage* magazine, has announced the opening of a Rome office to cover the Roman Catholic Ecumenical Council called by Pope John XXIII to convene in October of this year.

Christ's Mission, which maintains a retreat and counseling service for priests who leave the Roman Catholic church, will have its executive director and an ex-priest member of its staff on duty in the Rome office.

The Ecumenical Council will be the most important Roman Catholic hierarchical convention in this century. Its deliberations and decisions will be of deep interest to Protestants as well as to Catholics. Christ's Mission points out that it is important to Protestants that the proceedings be reported and analyzed by those who are thoroughly familiar with Roman Catholic doctrine and with the structure and operations of the hierarchy. (EP)

Governors Say Immorality Greatest Danger to U.S.

BOSTON (EP)—Gov. John A. Volpe of Massachusetts has said that a steady trend away from morality in personal lives and in the government of America is endangering the nation "more than any other force from without."

He expressed this view at the annual Governor's Prayer Breakfast attended by 350 religious, business, and government leaders. The event was sponsored by the International Christian Leadership.

"Unquestioned integrity" is needed in these troubled times, said Governor Volpe; and he added that a Christian holding public office must "devote himself to strengthening the belief of all in the efficiency and honesty of a free, democratic government."

Says Red Press Flow Tops Christian Literature Distribution

NEW YORK (EP)—Communists are distributing more literature than Christians. So says Rev. Robert T. Taylor, an official of the American Bible Society here.

Writing in the *Bible Society Record*, Mr. Taylor, the society's ways and means secretary, said the Soviet Union distributed about 100 million volumes of the writings of Premier Khrushchev in non-Communist countries last year.

Bible societies distributed about 35 million copies of the Scriptures, he reported, and other groups distributed 25 million copies or portions, for a total of some 55 million.



the Answer corner

Conducted by W. T. PURKISER, Editor

There being no implementation in the Old Testament, as I understand it, for the saving of the wicked, what fate awaited the wicked deceased until Christ came into the world to seek and to save the lost?

I'm not sure whether you have in mind the wicked to whom the prophets preached or those who lived entirely outside God's revelation to Israel. If the latter, then your answer is in Romans 2:14-15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

If you mean the wicked within Israel,

there *was* forgiveness for those who would "return unto the Lord" (Isaiah 55:7). "Return" in the Old Testament is the equivalent for that age of "conversion" in the New Testament. It meant to turn away from rebellion and idols in repentance, and to turn to the Lord in trust. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11)

What is the difference between the judgment seat of Christ and the great white throne judgment?

The term "judgment seat of Christ" is used twice in the King James Version: Romans 14:10 and I Corinthians 5:10. In both cases it is said that "we"—that is, Christians—are to stand before this tribunal. This is generally understood to take place at the return of Christ, and to be for the assignment of rewards for the lives we have lived and deeds we have done during this life. The Greek term, as W. C. G. Proctor has stated, "means 'award throne' and was used of the Olympic Games. . . . The idea of awards for the faithful is clearly taught by our Lord (consider, e.g., the parable of the talents, Mt. xxv. 14-30), and also the New Testament writings generally. The

word *appear* (10), too, suggests an appearance for awards, not for judgment. The word is more accurately translated as 'made manifest' in RV (as in verse 11 of AV)" (*The New Bible Commentary*).

The judgment of the great white throne is described in Revelation 20: 11-15, and occurs at the final consummation of all things. Here all the dead appear, and what takes place is described as "judging," a term which means a separating, or a decision judgment, and which is often translated in the English New Testament as "condemnation." The issues are decided on what is found written in "the books," and "the book of life."

Two ladies and I have discussed the subject, Can we know for sure that we will go to heaven? Would you please help me on this subject?

Let me recommend to you two passages of Scripture. I think they answer your question completely.

Romans 8:14-18: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I John 3:1-3: "Behold, what manner

of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

I am assuming, of course, that you know the Lord as your personal Saviour, have been sanctified, and that you are walking in all the light He gives you. There are, unfortunately, those who try to live in sin and at the same time cherish a hope of heaven. It won't work.



News in Perspective

MANY NAZARENE CHURCHES have started in unlikely places, but in Fort Wayne, Indiana, the Fairfield Avenue Church of the Nazarene has become the talk of the Midwest because, after many years as an established church, it's starting all over again—this time from the "top," so far as facilities are concerned. For several years, starting in 1937, the congregation worshiped in a store building. Then a sanctuary was built and for eighteen years the congregation was known as the Nelson Street Church of the Nazarene. But with a desire to do more for Christ and His kingdom, the

church and its pastor, Rev. L. E. Tucker, purchased the former Noll Mansion on a three-acre site. Now the Nazarene congregation may be said to be in a "palace" phase of development, because the twenty-seven-room structure is truly a show place in the state. It was built in 1920 at a cost, with furnishing, of \$2,250,000. It was the home of the family which, among other assets, owned the patent on Pinex, the familiar cough syrup.

The estate had been trying to dispose of the property since 1952. Rev. L. E. Tucker and his congregation purchased it for \$82,500. The former church building was sold for \$30,000 and the sum applied to the new property.

The enterprising pastor and his people won the interest and good will of Fort Wayne by opening the building for a series of guided tours. An estimated 5,000 persons jammed the area the first day. In all, an estimated 25,000 persons visited the mansion. The Chamber of Commerce now has placed the building on its official list of "places to see" in Fort Wayne. After the tours, Mr. Tucker sold more than \$10,000 worth of furniture, rugs, statues, and art pieces which the church had decided not to keep.

Dr. Paul C. Updike, district superintendent, recently held a fund-raising service for the church, and the pastor reported that more than \$13,000 was given and pledged. This sum will reduce the principal to \$18,500 indebtedness, which will enable the congregation to secure a new first mortgage and go ahead with plans to build a sanctuary.

The building is located in a choice residential section about 25 blocks from downtown. It is estimated that the replacement value of the building, plus the site, would be about \$5,000,000. At the present time, 24 of the rooms are being used by the Sunday school. Dr. A. E. Harper, executive editor of the Church Schools Department in Kansas City, estimated the mansion could accommodate a Sunday school of 780 persons. Four of the downstairs rooms are being used for worship services. These are the former drawing room, parlor, dining room, solarium, and the main entrance hallway. This area holds seats for 270 persons.

Among other features of the estate are a sunken garden, where Rev. L. E. Tucker will hold outdoor baptismal services this summer; a swimming pool, and in a separate building a four-car garage with a six-room apartment overhead, which has become the parsonage. The church plans to build a sanctuary on the east side of the main building. This will cost about \$135,000 and will measure 55 x 105 feet. The mansion facilities then will be free for Sunday school and other church purposes.—N.I.S.



TOP OF PAGE: The former Noll Mansion, now Fairfield Avenue Church of the Nazarene, Fort Wayne, Indiana. **LEFT:** Rev. L. E. Tucker, pastor. **RIGHT:** Interior view of the mansion.



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General Superintendent, Church of the Nazarene

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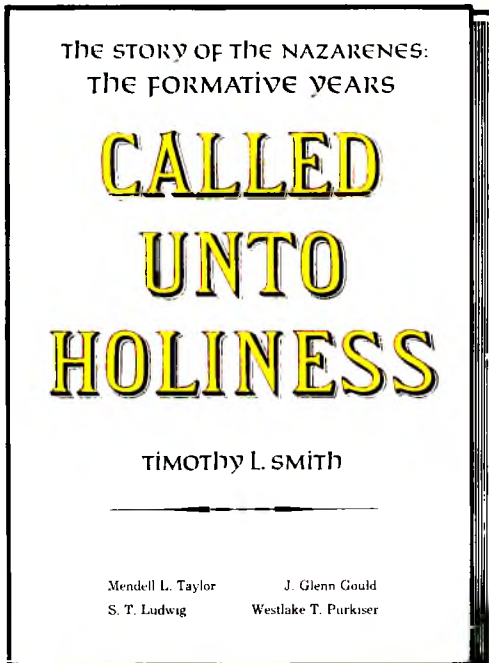
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