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NATIONAL
CHRISTIAN COLLEGE DAY

April 16

Herald of
HOLINESS



*Official Organ of the
Church of the Nazarene*



April 12, 1961

EDITORIALS

By W. T. PURKISER

The Church and the School

It was John Greenleaf Whittier, the Quaker poet, who wrote:

*It need not fear the skeptic's puny hand
While near the school the church shall stand;
Nor fear the blinded bigot's rule
While near the church shall stand the school.*

There is a truth of real importance here. Church and school need each other. And church and school benefit each other. This is a relationship of interaction, a partnership in which both partners mutually profit, and upon the success of which both are equally dependent.

No one saw this more clearly than the founders of the modern holiness movement in general and the Church of the Nazarene in particular. Each of the major groups of churches which later came together to form our denomination undertook two projects from the very first: to start a paper and to establish a school.

Nor were these men of faith and vision content with anything less than the best. In most cases the schools they started were called "universities." We can think of Texas Holiness University, Central Holiness University, Nazarene University, and Pasadena University, for example. The name "university" now seems rather pretentious for these early schools, but it shows better than anything else the determination of the founding fathers to settle for nothing less than the very best.



The Cover . . .

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and WITH

ALL THY MIND, and with all thy strength: this is the first commandment" (Mark 12:30). May Christian College Day remind us that every thought, as well as all feelings and choices, must be in captivity to Christ . . . "All my thoughts and words and doings, all my days and all my hours."

Through the years the church and her colleges have grown together. True, the number of schools has been reduced, for we had started more than we were able to keep. But in strength and resources our educational institutions have almost kept pace with the growth of the church.

Through these years the importance of the colleges to the church and the importance of the church to the colleges have become more and more apparent. Our schools could not exist a day without the loyalty and support of the pastors and members of the church. And the progress of the church would soon grind to a halt without the dedicated graduates of our schools in pulpit and pew.

There is no more consecrated group of men and women anywhere in the church than those who administer and staff our colleges. They have an exacting task. In comparison with college teachers and administrators in other types of institutions, they have much more to do and be. The demands on the holiness colleges are not less than the demands on other colleges, but more. It is the "more," the "plus factor" of spiritual concern and dedication, which justifies their existence.

There are trying days ahead for our schools. The consistent growth of the church (36 per cent in the last ten years, 37 per cent in the decade prior); the growing numbers of young people of college age; and the increasing numbers of college-age young people going to college are converging factors which point to bulging enrollments and critical problems of buildings, staff, and costs.

It is well that we give some thought and prayer to these matters over this next Sunday, which is designated National Christian College Day. Support whatever action your zone college may suggest. But by all means pray that God will continue to pour forth His Spirit upon our schools.

Editorial Notes

An interesting service rendered by one of our Chicago churches is reported in the *Chicago Daily News*. The Austin Church of the Nazarene provides telephone broadcasts of its services to shut-in parishioners. Pastor Alvin T. Smith states that the plan is a modification of the conference call used by business executives. Up to twenty-five phones may be connected at the same time in a one-way broadcast, although Austin Church with 177 members has less than a dozen real invalids.

NAZARENE EDUCATION



General Superintendent Benner

THE CHURCH OF THE NAZARENE is not an ecclesiastical accident. Our denomination was established by men and women who were fully committed to God, sensitive to the guidance of the Holy Spirit, and willing to pay any price to maintain their spiritual integrity and to promote scriptural holiness and aggressive evangelism.

This powerful sense of mission led them into the development of a church with definitely unique elements which became the strength of the Church of the Nazarene and which were evidenced in the spirit, government, and fellowship of the group. While there was a measure of reaction in our beginnings—reaction against ritualistic, formal worship, nominal Christianity, worldliness in church circles, an unspiritual ministry, and rejection of scriptural holiness—that reaction was only the background for a positive concept of life in the light of the implications of scriptural holiness.

This concept of life, which included holy living, stewardship, and aggressive soul winning, also involved education. The Church of the Nazarene, from the beginning, has been committed to the training of both ministry and laity.

In this concept of life, education is not to be obtained primarily for personal or material advantage, but is to be used for spiritual ends. It was this spirit which dominated the earlier educational projects, so that the faculty members considered their work not so much as a

profession as a spiritual ministry, with special reference to the promotion of scriptural holiness.

This is the challenge to Nazarene educators today. Just as Nazarene preachers face demands greater than those of other groups, so Nazarene educators face demands above the usual. A Nazarene college must be more than just another Christian college, or even just another holiness college. A Nazarene seminary is to be more than just another holiness seminary. As a vital phase of the total life and mission of the Church of the Nazarene, our educational institutions face the responsibility for permeating the whole educational program with Nazarene emphases, Nazarene doctrines, Nazarene spirit, and Nazarene standards. This, and nothing less, is the basis of our investment in Nazarene education.

To this ideal every administrator and faculty member is under commission. To this concept every student leader must be committed.

We rejoice in the strength and vigor of our educational projects. We commend our administrators for their loyalty to the church and their devotion to excellence in education. However, in the face of modern educational trends, and the materialistic and pagan pressures exerted upon educational policies, we are wise to reaffirm frequently our basic concept, mission, and responsibility under God.

As we observe Christian College Day, let Nazarenes everywhere consider anew the immeasurable debt we owe to our educational institutions. Then let us purpose to pray more earnestly and give more generously toward meeting the growing needs of the educational outreach of our Zion.



After almost seven years of ministry with the Madera church, Rev. Philip H. Hampsten has resigned to accept the work of the Sonoma Valley Church at El Verano, California. He began his work there on March 26.

Rev. R. F. Lindley has resigned as pastor of the Immanuel Church in El Paso, Texas, to accept the unanimous call to the church in Shafter, California, on the Northern California District.

Evangelist C. T. Corbett sends word that "Mrs. Walter Chambers was killed by an automobile near her home in North St. Paul, Minnesota, on March 13. She had been a faithful and loyal Nazarene for thirty-three years. She was the only living sister of Mrs. Corbett."

"Mommy I Talked to Jesus"

THIS WEEK my son observed his third birthday. During our family devotions I asked him if he wouldn't like to pray. My wife prayed a simple prayer, a phrase at a time, which he repeated after her:

*Our Father in heaven,
I thank Thee for Mommy and Daddy.
I thank Thee for Debbie and Becky
(older sisters).
I thank Thee for our home.
Help me to be a good boy today.
In Jesus' name. Amen.*

Our devotions over, with sparkling eyes he looked into his mother's face and exclaimed, "Mommy, I talked to Jesus." How thrilled he was! He had talked to Jesus.

The value of the family altar in our home was enhanced considerably for me. Already it was bringing cherished experiences into my young son's life. His first real prayer! What a blessed experience! Jesus heard and answered that prayer. Truly our family altar is the most valuable piece of "furniture" in our home. Herein lies our family treasure.

Are we not making a tragic mistake to postpone our children's spiritual training? By the time they reach junior age it may already be too late to begin. Many two-year-olds can understand simple Bible stories and learn children's choruses and Bible verses. Let's begin early by letting them have part in our family worship.—HOMER L. ROGERS, Pastor, Monett, Missouri.

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Commands of the Great Commission

2. "Go ye . . . and preach" (Mark 16:15)

By **BRIAN L. FARMER**
Pastor, Glasgow, Scotland

The reliability of Mark 16:15, where the above words are found, has been questioned; but in Luke's account of the Great Commission we read: "Repentance and remission of sins should be preached in his name . . . And ye are witnesses of these things" (Luke 24: 47-48).

Preaching, therefore, in the sense here defined by Jesus was not lecturing; it was not philosophizing; it was not discussing. Rather, it was the bearing witness to an event.

A simple study of the Acts of the Apostles reveals just how thoroughly the first Christians comprehended Jesus' meaning: "We all are witnesses" (2:32); "Whereof we are witnesses" (3:15); "We are his witnesses" (5:32); "We are witnesses of all things which he did" (10:39); also the words of Christ to

St. Paul are along the same lines: "Thou shalt be his witness unto all men" (22:15).

When certainty dawns, as it did to the early Christians, discussion becomes irrelevant. Their preaching, therefore, was witness-preaching.

No one, in the light of the foregoing, should be deterred by the word *preach* in thinking that it means an exclusively professional activity. Indeed, anyone with an experience of Christ of which he is sure and the indwelling presence of the Holy Spirit *can* and *must* proclaim the gospel by bearing witness to it. What is more, this testimony truth is far more far-reaching than most other methods of instruction. There is a certainty about it making it difficult to contradict, especially if it is upheld by a "great cloud of witnesses."

At an automobile accident experts measure the skid marks, estimate the speed, and fathom the impact. Policemen lay down the law, and doctors look for the influence of liquor or drugs. But the greatest helpers in an inquiry are witnesses who *saw it happen*. Their evidence is something more than theory.

*The man in the street is groping for a certain path . . .
and he seems to be having a difficult time finding it*

PLEASE TURN ON THE LIGHT!

By NEAL DIRKSE, Pastor, First Church, Glendale, California



THE REASON could be that he is looking for a light, and the lights seem to be spaced so far apart! When he stumbles and falls, the question is whether it is because of the darkness in which he walks or because of too few lights and too little illumination to mark his path!

Something of this problem is implied in two statements of Jesus: "I am the light of the world," and again, "Ye are the light of the world." The obvious conclusion is that if there were enough light there wouldn't be so many folk stumbling or losing their way. And still another obvious conclusion is that *we* are to be like moons, reflecting the primary Source of light, the Sun! The only light we can have, and hence the only light the world will have, is derived from Him who is *the Light*. Only as we reflect do we fully perform our task—and only so may the wanderer find his way home.

As reflecting lights, then, the only Light we are to reflect is Jesus himself, nothing else! John tells us that "God is light, and in him is no darkness at all" (I John 1:5). To the extent there are shadows to deflect the Light, to that extent we betray our commission and become a part of the world's problem with darkness. If darkness is anything opposed to light, then anything unworthy of the spirit of Jesus must be eliminated.

That which causes the most shadows in the life of the Christian is the self-life. When self in any of its carnal expressions gets in the way, we reflect, not the true Light, but a caricature of it. Therefore the believer must enter into the covenant of death for self—"crucified with Christ." With the death of self, Christ comes into full focus through our lives. As that man groping for a light sees reflected in us that which points to Jesus, we become dependable lights.

Only as we are enabled to *re-present* Jesus back to earth again does that true Light shine through bright and clear.

This is the life of the sanctified—good reflectors! Only so are numberless details of life eliminated. The pressures and tensions associated with carrying a "front," the inbred concern for self-reference

in all we do, the felt need to create a reputation, the need to be well thought of by everyone, and the drive for status are all excess weights that need no longer be carried.

The business of reflecting Jesus is not dependent upon our abilities or capacities, but rather upon the indwelling Comforter in sanctifying grace. It is His Spirit alone that is capable of fully reflecting *His* Spirit! What one needs to do is to get to the end of himself and allow Jesus to have full possession of his being. The point of full surrender is the point of fullest blessing. The moon is a drab and lifeless appearing planet until it catches the light of the sun. Then it is beautiful and attractive!

This kind of living is not one of negativisms, a shallow piety, a new kind of bondage. Rather, it is a freedom that releases us for our primary task

.....
When we learn to pray in the Spirit, we shall truly pray, "Thy will be done," not, "Thy will be changed."—William Barclay.
.....

in life—to reveal Him! Certainly the difference between darkness and light is so obvious in the natural world as to deserve no comment. However the attempt to intermix the two in the Christian life is altogether too frequent—but never possible. The Christian's greatest victory is at this point of surrender of himself so as to be transformed so completely into the will of God that he finds that will not only good and acceptable, but perfect! The attempt to mix darkness and light—our will and His will—is to destroy the force of the Light. It then creates shadows in which others lose their way.

The sanctified life is a life of rich blessing and usefulness; it brings a joy we can never know in any other context; it releases us and sets us completely free from every artificial enslavement. It all begins at the point one lets go of himself and allows Jesus the right to His created instrument as another light in a dark world.

And when that light is shining, remember, it doesn't have to ring bells to call attention to itself—it just shines!

THE SOURCE OF

Peace

By CELIA M. WRIGHT



*Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within. . . .*

*Peace, perfect peace, by thronging duties
pressed?*

To do the will of Jesus; this is rest.

—Edward H. Bickersteth

HOW the great statesmen and world leaders of today do speak continually of *peace!* "Peace and safety," they say. They hope and plan for peace and safety. Every sane person in the world longs for these. But have people not read I Thessalonians 5:3? When this world thinks that these goals shall have been achieved, then shall sudden destruction fall upon us.

Because world peace shall never be achieved by men's efforts. This earth is cursed by wickedness, and the nature of unregenerated mankind is toward evil continually, and "there is no peace, saith the Lord, unto the wicked" (Isaiah 48:22).

Peace falls principally into two categories: peace and calm in the circumstances about us, and that inner peace and contentment which follow our constant faith in Christ Jesus. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

Because this world lies under the curse of Satan until the fullness of times shall have brought forth the reign of Christ on earth, the universal peace we all long for will come only when Christ shall

The Work Is Fruit!

By ILA R. MONDAY

While talking to my Saviour (wondrous thought!)

*I humbly whispered, "What have I of grace
To lay before Thee? Such works as are done*

*Bear no staunch fruit—and leave no telling
trace."*

But (thrill of thrills!) the still Voice seemed to say:

*"Be not discouraged; press on. You will suit
My purpose . . ." (How my glad tears freely
flowed!)*

"Fear not, My child; all work for Me is fruit!"

have put all things under His feet, and when He shall be exalted by the Church, the bride of Christ; the gentiles, whom also He died to save; and by the Jews (Israelites), who are His chosen people. Then will the curse be removed and righteousness will triumph, and peace will become real. The Scriptures fully verify this view.

Then only "truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalms 85:11).

But during this dispensation of grace, and until the rapture of the Church just preceding the tribulation at the close of this age, we can as individuals have the abiding peace of God in our hearts. "Great peace have they which love thy law" (Psalms 119:165).

The test here is, Do you truly love God's law? Do you seek His testimonies? Do you follow His precepts? Do you read His Word? Do you meditate upon His commandments? Is your mind stayed upon Him? Do you believe His promises? Ah, herein lies the source of peace!

World leaders of today seldom consult the Scriptures as they strive to manufacture peace, to manipulate men and nations and machines. That is why they are so ignorant of real peace.

Among their multitudinous words of human wisdom is rarely found the name of the Prince of Peace, the Lord Jesus Christ. But in Him and in Him alone is true peace. The Saviour was prophesied as bringing peace. He was born into this world with the announcement of peace by the angels as they sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

When He was about to ascend to the Father, He assured His disciples, "Peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid" (John 14:27).

Every soul born from above since the beginning of time has known a measure of this divine peace with God, and has carried within himself the peace of God. You can have its fullness when you shall have consecrated your all to Him for time and for eternity. "There remaineth therefore a rest to the people of God" (Hebrews 4:9).

One of the most beautiful verses of the Bible is the one which delineates peace in the present to the believer, and in the future as though it were already fulfilled in prophecy. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalms 85:10). Only God can have mercy and combine it with truth, righteousness, and peace to the sinful, weary heart of man. Only through Christ can you experience that wonderful kiss of sweet, sweet peace within your soul. Pardon, comfort, promise, wondrous peace, and everlasting hope—these are elements of that righteousness which is the kiss of peace—the gift of God's love.

A Spiritual Awakening Through

PERSONAL EVANGELISM



By K. W. PHILLIPS, Professor, Trevecca Nazarene College, Nashville, Tennessee

THE HEART CRY of our church leaders and spiritual people throughout our church is for a revival that will set our hearts aflame with divine love and send us forth a conquering host for Christ. The witnessing program of "Evangelism First" is being used of God to awaken our people to the personal responsibility and glorious opportunity to be personal witnesses and soul winners.

As all of us, ministers and laymen, are awakened, not only by our leaders but also by the ministry of the Holy Spirit, more will happen than an increase of activity in making personal contacts. There will be a quickened love for Christ and a concern for men who know not the joys of salvation.

Personal evangelism and its spiritual challenge could well be the means that the Spirit would use to bring about a mighty revival of Spirit-filled living, of fervent praying, of holy love, of expectant and achieving faith, and of effective evangelism.

We are faced with a challenge that will have spiritual consequences in our individual lives. The early months of the quadrennium of evangelism have brought us the renewed light as to our personal responsibility to witness for Christ. After the initial start under the impulse given by our general leaders, we can either lapse into spiritual lethargy, lose ground in our souls, and let souls be lost around us or we can keep prayed up, live in the Spirit and walk in the Spirit, be ever ready to give a joyful, effective witness for Christ, and thus become more spiritual Christians as well as more fruitful ones.

We should thank God for our church and its Biblical doctrines that have brought us a knowledge of the way of salvation. As a church we will preserve our heritage only by propagating and sharing the good things God has given us. As individuals we should also face the fact that to withhold

will mean spiritual poverty. Salvation is that "which scattereth, and yet increaseth" (Proverbs 11:24): shared, yet more abundantly enjoyed and possessed.

It is not enough to have the well of water springing up in the heart as the result of the experience of sanctifying grace. There must be a sharing, outgoing love, or the well in the soul will dry up. But, thank God, it need not dry up. Personal witnessing, intercessory prayer for the lost, consecrated, loving service to Christ and the church will make for an overflow of the wells of salvation. As individuals walk in the light and pay the price to live the Spirit-filled life and be soul winners, the well of the heart will spring up with renewed joy, peace, and love. The love and zeal will cause one heart after another to seek the glorious reality of a close walk with God until the Holy Spirit can give a Heaven-sent revival in our local churches. Yes, the springing wells in individual hearts can become outflowing rivers. Jesus spoke of a spiritual condition such that "out of his belly [innermost being] shall flow rivers of living water. (But this spake he of the Spirit. . . for the Holy Ghost was not yet given; . . .)" (John 7:38-39).

This kind of experience is certainly not possible without the cleansing baptism of the Holy Spirit. Neither is it possible to maintain this type of abundant, overflowing experience that is God's will for His children unless we share the blessings received, unless we become channels for God to use, unless we become instruments of the Spirit. By being a blessing under the direction of the Spirit we are doubly blessed. By claiming the promise regarding power to be witnesses (Acts 1:8), we are not only given strength to witness but also enabled to live lives that witness the glory of His grace.

The effort to be a witness will reveal prayerless-

ness, the neglect of God's Word, and the need for a personal revival. It will bring many to pray through for a fresh anointing. Those who have walked behind light and now are only formal religionists should be challenged to pay the price and get back to God. Unsanctified Christians, as they attempt to win souls, will see well the need of a sanctified heart and the indwelling of the Holy Spirit. Those who have been sanctified but who are not living the Spirit-filled life surely should feel the pull to pray until they have the full as-

urance of faith, and begin anew to live the Spirit-led, Spirit-empowered life that will overflow to bless and refresh those about them.

Let us pray for a revival of concern about personal evangelism that will challenge us as individuals and as a church until God can give us a sweeping revival of vital religion that will have an impact on our generation, and bring many into the kingdom of God, to be ready for the soon coming of our great "God and Saviour Jesus Christ" (II Peter 1:1).

BROKEN REEDS

By R. A. KERBY

AMONG other descriptive names, our age could well be termed "The Age of the Round Table." Fortified by endless cups of coffee and at times almost hidden by billowing clouds of cigarette smoke, the intellectual leaders of our nation meet to discuss the pressing problems of our time. These discussions, made available to a vast audience through the marvel of modern communications, attempt to come to grips with problems which, while international in scope, yet have very personal implications for each of us.

Social unrest, the balance of power among the nations, inflation, the economic results of automation, and race relations are typical of the questions considered. It is a stimulating and informative experience to listen to men of such undoubted stature, and to witness the flashing "swordplay" between these intellectual giants.

But as one continues to listen, a very firm conviction pervades the mind: these men are dealing in the realm of effects and rarely if ever go beneath the surface, where causes operate. Under the illumination of this conviction, the Christian student of affairs awakens to the fact that these brilliant conferees are leaning upon the broken reed of humanism.

Accordingly, after the most solemn delineations of the perils of our time, these panels will hold forth such feeble remedies as "better understanding," "more tolerance," "more liberal arts education," and even "a revival of classicism." Needless to say, such impotent prescriptions arise out of a superficial diagnosis which does not take into account the wickedness of the human heart. Building on the utterly groundless assumption that no evil supernaturalism is involved in these troubles, it is no wonder that a holy supernaturalism is not recognized, much less invoked. Those who lean upon superficial diagnosis and its attendant impo-

tent prescription will find that these broken reeds of humanism will pierce their hands.

In writing to the Ephesian church, the Apostle Paul pulled back the curtain which veils the unseen world of spirits and revealed to his converts that they were not wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places" (Ephesians 6:12). Thus we see that the world-wide conflict today for men's hearts and minds is but the outward manifestation of the age-long conflict which rages between the rightful Ruler and that traitor-prince, that enemy of all righteousness, the devil. Until and unless this fact is recognized and proper steps taken to call down the power of the victorious Christ, all discussions, be they over the back fence or around a national round table, are utterly vain.

Our race is in desperate straits today, and much worse to follow, because it has wickedly departed from the God of holiness and truth. The nations are being turned into hell because they have forgotten God. Since this is true, all deliberations which have their rise and goal in a Christless, though refined, humanism are but the bringing forth of wind and will work no salvation in the earth.

The crying need of our vexed hour is for a revival of salvation, which will exalt the God of holiness, His virgin-born Son, and His sanctifying Holy Spirit. As long as the corruption of the human heart is left to work out its essential nature, all hope for peace in this world is but "the baseless fabric of a dream."

In the light of these facts, Christless humanism stands condemned as a broken reed, "on which if a man lean, it will go into his hand, and pierce

"Lest We Forget"

Preparation for God's Work*

OF COURSE the prime qualification for the work of God is a good religious experience. A worker is likely to do the same type of work that has been done in him. A preacher with a shallow religious experience is quite likely to do colorless Christian service; if he has been soundly converted he will insist that it is the duty and privilege of others to experience the new birth. The baptism with the Holy Ghost is the New Testament requirement for preparation to do effective service in winning souls. "Ye shall receive power, the Holy Ghost having come upon you."

But it is also true that there are few who make a permanent success in the ministry or in other branches of active Christian service who have not laid a good educational foundation and who do not always remain students. A man may preach acceptably for a few years and then discover that his work has outgrown him. The demands of his station in the ministry will become such that he can no longer make good. Without attempting to say anything spectacular, I will just observe that we all like an educated preacher and that we feel safer under his leadership. Education is likely to give a man a more balanced intellect and a saner judgment; if it does not do this it is likely to reveal his bias and

*J. B. Chapman, Editorial, "Herald of Holiness," August 17, 1921

make his idiosyncrasies more apparent, and in this case you know what to expect. In educating the preacher we usually either "make a spoon or spoil a [green] horn." Education does not make fools out of men; it just brings to the surface that which was in them all the time.

There are fewer things that are more cruel than the practice of pushing young people on into the ministry and into missionary work without giving them opportunity to prepare. Suppose we should go out and exhort all the schoolgirls of fifteen to immediately contract matrimony and all the boys of the same age to enter the marts of business, what would be the result? Find your answer in the more serious realm of broken and discouraged preachers who did not lay a good foundation and keep up their studies. Young people, do not let any man deceive you into the terrible folly of neglecting your education. Go to school, go to college, take special training, and enter your life's work equipped for long and exacting service. Do not expect much sympathy and don't solicit any man's pity. Get ready, be a manly man, learn to do your work with the minimum of friction and weariness; be cheerful, be resourceful, be successful, and men will naturally turn to you for advice and your field of usefulness will be both wide and long.

it." The Christian should beware lest he be led astray by intellectual leaders who do not take Christ and His redemption into account when attempting to arrive at a settlement of our ills. Though it might bear the appearance of pride to so declare, the humblest Christian who believes the truth of God's Word has a much deeper insight and clearer vision of the conflicting forces at work today than do these great savants who meet earnestly, ponder gravely, smoke profusely, and depart wistfully. Being without the power and wisdom of Him in whom all power and wisdom dwells, great "intellectuals" are, in sober truth,

but feeble "ineffectuals" who have become corrupted by reason of their brightness. While admiring their great gifts and giving them credit for sincerity, one can but pity and deplore their total blindness as to the real source of our present woes.

The answer to our troubles—personal, family, national, and international—is not to be found in a Christless humanism, amiable though it may appear, but rather is to be found only in Him who is very God and very man as well. He is "the desire of all nations" and "unto him shall the gathering of the people be" (Genesis 49:10). Amen and amen!

EDUCATION

for Evangelism



By **DAREL E. GROTHAUS**
President, Associated Students
Olivet Nazarene College, Kankakee, Illinois

IT IS IMPERATIVE that the present generation of Nazarene college students share in the evangelistic thrust of the Church of the Nazarene. If the phrase "Education for Evangelism" is to remain meaningful we must exchange the flag waving and cliché shouting for a thoughtful and prayerful consideration of what evangelism means in the context of the Christian academic community.

The first step which must be taken toward our goal is found in two familiar words—"intellectual honesty." There must be a willingness on the part of students and faculty to place all beliefs, ideas, hypotheses, and doctrines under the scrutinizing microscope of intellectual honesty, where they can be examined strictly on their own merit.

We appreciate an atmosphere which fosters constructive discussions concerning contemporary political, social, and religious issues. There is an increasing desire among our students to test their intellectual wings against the challenging winds of thinking which are contrary to our own. There is a need for us to hear what the "other half" is saying, for we feel that faith in Jesus Christ is not to be defended in the sense that we cower at so-called scholastic giants and "cke out" an intellectual existence, but rather because of the validity and stability of our faith we desire to proclaim the Christian answer in the midst of today's issues.

If we are brave enough to take the first step of honesty, our next movement will be made when

our "rediscovered and revitalized beliefs" are seen in the perspective of the future. But what of the future? We are in college only four years, and yet this academic atmosphere is expected to leave its mark on us for the remainder of our lives. Many times we have forgotten the open-endedness of college and as a result our responsibility to the future has been neglected.

Our students must be awakened to the fact that such things as Ph.D's, senatorships, college and university presidencies, important scientific positions, and key ecclesiastical posts are within their grasp. We have complained about the sins of society, but unfortunately we have not understood that it is our responsibility to challenge young people to train for key positions of leadership which can be instrumental in the redemption of the social structure which acts as fertile ground for these sins.

This note of Christian responsibility brings me to the real burden of this article, which is our academic submission to the living Word of God, Jesus Christ. There has been a tendency (and rightly so) to frown upon false intellectual superiority which has its roots in humanism. As a result of an over-emphasis in this respect, most of us have failed to take our intellectual witness seriously. We need to be apprehended again and again by Paul's admonition, "Study to shew thyself approved . . ." (II Timothy 2:15).

Among other things, this injunction means that we must clear away the rubbish of religious subjectivity and isolationism and return to a complete subjection of ourselves to the living Word, which will inevitably result in a meaningful witness to our contemporaries.

In order to realize the total implications of "Education for Evangelism," let us face its academic responsibilities by listening to the intellectual world, both secular and religious, and then fulfill our mission by sounding forth the Christian answer in terms that men can understand.

LOOKING AHEAD

April 16 is National Christian College Day in America. The importance of the church college will be emphasized by many denominations.

Each pastor in the Church of the Nazarene has received a poster calling attention to our own church colleges and their contribution to the mission of the church. Pastor, will you make special mention of your church college on Sunday, April 16, and encourage your high school seniors to write for enrollment information now?

—Department of Education

NAZARENE YOUTH and Higher Education

THE CHRISTIAN seeks the best in his age and forsakes lesser values. In the age of the atom and the astronaut, as ever, the lesser values center in materialism while the best lie in the spiritual and the intellectual.

For this reason a Christian col-



By THELMA B. CULVER
Dean, Northwest Nazarene College, Nampa, Idaho

lege is a good place for sincere Nazarene youth to develop in the things of the Spirit and of the mind.

As Howard Lowry puts it, "The Christian college will be, therefore, a community existing among a group of learners, both teachers and students, who confess Jesus Christ as their Saviour and Lord. They are engaged in a serious search for the knowledge of God and His universe and His demands upon human life."

Many young persons of today realize that a college education will provide advantages which an earlier generation had in a high school education. They know that the 1970's will find three students in high school for every two now enrolled and that college enrollments will almost double. The work world will be increasingly competitive.

The young person called of God to render service in the pulpit realizes that he will be dividing the Word of Truth to the most highly educated congregations in the history of the Church. This calls for commensurate preparation.

In the final analysis, of course, the decision to attend or not to attend college and to attend or not to attend a Christian college must be settled between the Christian and his Christ as it relates to God's plan for his life.

As a teacher in high school and college I have found that high school graduates tend to fall into several groups and that it is wise to consider these factors when entrance into college is contemplated.

1. Young persons of average ability with good high school records and good habits of study.

2. Young persons of average ability with fair or poor high school records and poor habits of study.

3. Young persons of above average ability with good high school records and good habits of study.

4. Young persons of above average abilities with fair or poor high school records and poor habits of study.

5. Young persons of below average abilities with fair or poor high school records who study hard but accomplish very little.

6. Young persons of below average abilities with fair or poor high school records who do not study.

After years of service as a college dean including hours of counseling with students and their parents, I would make the following suggestions concerning these groups:

Students in group one can and should expect to succeed in college. Students in group two will have difficulty. However, it is well worth their money, time, and effort to overcome their background. They can if they will.

Group three students are the desire of every college. They should plan on four years of undergraduate work, possibly to be followed by graduate study.

Students in group four are admitted by many colleges if they are willing to get to work. Group five students may profit by a year or two in a Christian college. However, there will be disappointments. Students in group six should not seek to enter college, but should find some other avenue of preparation for life employment.

The late Halford E. Luccock tells the story of a preacher who announced to his congregation that he was going to preach on the twenty-ninth chapter of Acts. When someone corrected him, the preacher replied that, while there are only twenty-eight chapters in the Book of Acts, Christianity is a continuing story. Each generation and each individual adds new chapters to the story.

Why go to college? To develop one's talents and abilities to the maximum, so that he may better serve his age and write a good chapter in the continuing story of Christianity.

by
**LOIS M.
MARMON**



The Christian's **WITNESS**

SOME WEEKS AGO a dear friend lay ill in the hospital. All that medical skill, good care, and the prayers of her loved ones could do was being done for her. In spite of having been handicapped from childhood as a result of the dreaded infantile paralysis, as it was then called, she had in her quiet and limited avenue of life down through the years been a wonderful witness to her Christian faith. A staunch member of her church, devoted to daily Bible reading, prayer, and meditation, she emitted a precious Christian influence that left its visible mark upon the lives of all with whom she came in contact.

How effective that witness had been was revealed in what one who knew her well once earnestly remarked: "If I am ever in need of special prayer, Mary Ellen will be the one to whom I turn—for she truly *knows* her Lord."

It wasn't long after this that a neighbor said to me, "I'm always glad when Mr. Wiley is called upon at church to lead in prayer—his prayers are those of a man who knows the One to whom he is talking." James expressed it best when he said, "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

These two events brought home to me swiftly and keenly how important the Christian witness of daily living is to those about us. How many times the lives of others, whom we may not even know or whom we are unaware of influencing, are touched and molded for good, for Christ, and for His Church!

To be an effective witness for Christ is one of the highest of callings. How carefully we should guide, guard, and direct our lives into the channels open to us of witnessing for our Lord! We cannot all be missionaries on the field, or pastors serving a church, but in quiet ways sometimes far removed from the clamor of life, we can be His witnesses.

The central and basic element in Christianity is not a doctrine about God, but is God Himself active in the Incarnate Lord.—William Temple.

Those who go forth into the daily stream of the busy, workaday world, with its tensions and worldly striving, can witness (oh! how this witness is needed today!) by teaching, telling, and living as examples of Christ's love, pointing the way to those who might otherwise never hear His message except through some life hidden in Christ and revealed to those about him!

The Bresee Fellowship



By S. T. LUDWIG
Executive Secretary, Department of Education

A NEW Nazarene fellowship has been born! Recently the General Board of the Church of the Nazarene approved the recommendation of the Department of Education, and THE BRESEE FELLOWSHIP was authorized.

"To cultivate vital churchmanship; to provide opportunities for fellowship, for Christian witnessing, and for character development; to integrate the Nazarene loyalties of students; and to help win unsaved young people to Christ"—these words are taken from the *Constitution* of Bresee Fellowship and indicate the purpose of this national organization.

The Bresee Fellowship is sponsored nationally by the Department of Education. Locally it is an organization which may be sponsored by any Church of the Nazarene situated in a community where a non-Nazarene college or university is located where a number of Nazarene graduate or undergraduate students are attending. Some individual organizations already exist where alert pastors have sensed the responsibility the church has to these students. It is hoped that all these groups will become affiliated with the national organization.

To pastors who may be interested in knowing more about this new evangelistic thrust of the church, the department has prepared a sample *Constitution and Bylaws* and a *Handbook for Pastors* explaining the details of the organization. If you have a large college (not our own) or university in your community, you will want to look over the above-mentioned materials. They will be sent upon request by addressing the Department of Education, 6401 The Paseo, Kansas City 10, Missouri. And, pastor, if you have a fellowship of some kind now operating, please write us too. We would like to get acquainted.

That by all means we may save some!

FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

I Believe He Made It

By MARY ANDERSON, *INDIA*

The other day Dr. Speicher said to me, "We have just admitted a cancer patient. There is little hope for his life, but here is a place where he can hear of Jesus Christ and be saved."

I went to see the man several times. I was there at seven o'clock one morning, and then about ten o'clock I met Dr. Miller and he said, "Our cancer patient has died."

I hastened to the relatives and to our Indian hospital evangelist. "Did he give a testimony of his faith before he died?" I asked anxiously.

"Oh, yes!" they answered. "He said, 'I believe in God. God is going to take me to himself. He has saved my soul.'"

A radiant, positive, faith-filled testimony! Thank God! I believe he made it.

At Leon, Nicaragua

We are having individual Bible studies with unconverted people here in Leon. We visit their homes if they request it, or they come here. Only one of the five who are currently following this plan has ever been in our church. We feel that this is the way to reach them. Others have been won to Christ in this way in Leon during the past year, and we believe these present students can be won also. Please pray for them, and for us.

We expect to leave Leon sometime in May, to take up the duties of directing the Bible school.—DEAN GALLOWAY, *Nicaragua*.

From San Miguel Chicaj, Guatemala

The work is going well here among the Rabinal-Achis. We have nineteen full-time Indian students in our Bible school and thirty-five attending night classes in literacy. Ninety per cent of the Indians cannot read the Bible. We want to reverse that among Nazarenes. Our only hope to build a strong church is to teach them to read the Word. Then they can give a reason, themselves, for their faith. We cover your prayers for our Indians.—JAMES HUBSON.

Bible School at Stegi

Recently we had the happy privilege of attending our Bible school graduation at Stegi. The enrollment this past year was fifty—the highest number we have had thus far. Twenty-five received certificates or diplomas. This year a

fourth year course was given for the first time; it is completely in English. Eight young men passed it. This was a real thrill, especially to me; for our head teacher, who left us four years ago with a family of seven children to go to Bible school, was one of the successful eight graduates. It looked like an impossible task when he stepped out on faith four years ago, but God wonderfully saw him through.

Pray with us that God will call at least ten Swazi men to preach this coming year. We need them desperately.—JUANITA GARDNER.

News Flash from Africa

The situation here in Africa is extremely unsettled. We do not know what the future holds for any part of the field. In some areas that we had thought would perhaps never be seriously affected by the present unrest on the continent, we are beginning to hear rumblings. We need your prayers. We are believing that God is going to see us through these troubled times and help us to build His Church among the needy people of Africa, just as He helped St. Paul and the other apostles to plant the Church in their day, which was no less a day of turmoil than ours.—W. C. ESSELSTYN, *Africa*.

EVANGELISM
FIRST
1960-1964

Department of EVANGELISM

EDWARD LAWLOR, *Secretary*

EVANGELISM FIRST

The Sunday Night Story

God is blessing as our churches give emphasis to the Sunday evening evangelistic service. One pastor from Indiana reports that the altar has not been barren except for one Sunday night during the past seven months. This emphasis also helped in their recent revival when they had 198 seekers.

Another pastor, from Virginia, wrote, "One rarely sees in these days the glory of the Lord manifested as it was in our service Sunday night." It was one of those precious times when heaven bent low and sinners were convicted and ran to the altar of prayer. It started with a serviceman running to the altar while the youth choir was singing. After shedding bitter tears of repentance, he

the Holy Spirit had tracked him down on this Sunday night. Shouts of praise were interrupted long enough to receive the offering. Before it was completed, folks hurried to the altar. Some ran to get saved and others to get sanctified.

Let's keep the fire of evangelism burning in "Shining Lights on Sunday Nights."

The Revival Story

Revival fires are burning as reports from our evangelists and pastors will indicate. The pastor of a church in Alberta with twenty-eight members wrote that they had just closed a wonderful revival and God gave them thirty seekers. These seekers show again that God is no respecter of persons, for they ranged in age from four to sixty. The evangelist told the pastor that God really prepared him for this meeting. God held him responsible to preach the old rugged truth regardless of the cost. The evangelist said that never in any of his meetings had he known the presence of the Holy Spirit in such a way.

Another church, in California, reported wonderful victories in their recent revival meeting. The church worked to co-operate with God and with His evangelist. Last fall the Lord led the pastor to call for a fourteen-day fast for the coming revival. Two weeks before the revival the church had a seven-day period when they had at least one person fasting and praying during each



stood and gave a victorious testimony. Some time before God had called him to the mission field. His friends had made fun of him, and to escape their persecution, he enlisted in the service. He was running from God's call but

meal. One week before the revival they had an intensive period of handing out invitations to the revival. The people prayed and fasted as the Holy Spirit led throughout the meeting. One public school teacher was led to fast and pray every breakfast and supper period during the revival. Prayer meetings were held at 10:00 a.m. and 7:00 p.m. and on Saturday night. Last year they averaged 34 in Sunday school. During the revival they had 47 seekers, and their Sunday school attendance for the two Sundays of the revival reached 100 and 116. Oh, I forgot to tell you that this wonderful revival took place in what some refer to as "one of those really hard places"—70 per cent of the population is made up of service personnel. The pastor is rejoicing over the way God is visiting them with a mighty moving of His Spirit.

Let's keep the revival fires burning and our evangelists busy!

The Visitation Story

A pastor from California wrote that he is using the new visitation evangelism program published by our Nazarene Publishing House and it is proving effective.

He had four captains directing four teams—each team having one week of the month in which they are responsible for making all the assigned calls. Each team has fifteen members and they are making at least thirty-two calls each week. Special attention is given toward finding new people each week.

Let's keep our visitation programs evangelistic with a witness for Christ and a real concern for the salvation of souls as its motivation.

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

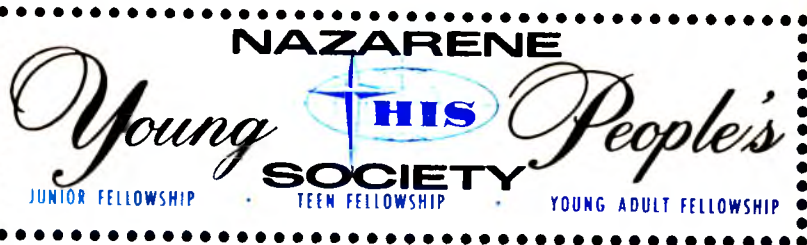
Topic for April 16:

When the Righteous Suffer

SCRIPTURE: Job 1-2; 19:13-26; James 1:12-15 (Printed: Job 2:3-6; 19:13-21)

GOLDEN TEXT: *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him* (James 1:12).

We sit down together as brothers. The high and the mighty—the low and



PAUL SKILES, Secretary

We are showing a report of the American Bible Society as of February 28, 1961, for the Central Zone (Olivet), Eastern Zone (E.N.C.), and Southwest Zone (Pasadena). The next issue of the *Herald of Holiness* will give the three remaining zones: This also shows the comparison of 1960 and 1961, as well as the percentages of participation.

AMERICAN BIBLE SOCIETY as of February 28, 1961

District	Number of Churches on District	Number Participating	Percentage	Total Offering
CENTRAL ZONE (Olivet)				
Central Ohio	130	76	58%	\$ 653.81
Chicago Central	66	40	60	431.64
Eastern Michigan	73	47	64	491.83
Illinois	118	70	59	534.45
Indianapolis	84	34	40	170.97
Iowa	82	60	73	569.12
Michigan	96	61	63	446.59
Missouri	83	36	43	286.73
N.E. Indiana	96	66	68	449.64
N.W. Indiana	63	41	65	316.68
N.W. Illinois	68	29	42	201.31
N.W. Ohio	59	55	93	397.74
S.W. Indiana	100	65	65	403.36

the weak—rich man, poor man, beggar man, thief—the butcher, the baker, the candlestick maker—atheist, pagan, disciple—like the wind, suffering touches each.

Suffering is a universal language, for it leaps international boundaries and clearly articulates to all who wear the common garb of flesh and blood. There are mental anguish and soul travail; there are bodily pain and emotional strain; there are the physical loneliness of separation and the spiritual loneliness in the crowd; there are the search for purpose and the struggle against frustration.

Listen ever so carefully and you can hear the world crying—you can feel its sobs—you can sense its sorrow.

Naturally it is understood that we cannot hear the world crying unless we stop crying; nor can we feel its sobs unless we stop taking our own pulse; nor can we sense its sorrow unless we cease self-pity. 'Tis strange that most of us choke on the tightness and littleness of our own world. A big breath, a big reach, a big heart would solve so many of our problems.

It is thought by some (but surely not by you) that Christians (are they not God's pets?) are, or should be, exempt from suffering. That's a pretty thought.

District	Number of Churches on District	Number Participating	Percentage	Total Offering
S.W. Ohio	76	12	15	171.30
Wisconsin	48	29	60	216.54
Total—1961	1,125	721	64	\$5,741.71

Total
as of 2/28/60 1,237 711 57 \$5,880.18

District	Number of Churches on District	Number Participating	Percentage	Total Offering
EASTERN ZONE (E.N.C.)				
Akron	100	55	55%	\$ 501.19
Albany	47	31	65	278.13
Maine	41	20	48	159.06
New England	65	28	43	381.05
New York	34	23	67	229.83
Pittsburgh	104	75	72	563.28
Philadelphia	59	40	67	327.26
Washington	58	31	53	269.02
Total—1961	508	303	60	\$2,708.82

Total
as of 2/28/60 510 335 66 \$3,236.10

District	Number of Churches on District	Number Participating	Percentage	Total Offering
SOUTHWEST ZONE (Pasadena)				
Arizona	36	17	47%	\$ 214.85
Colorado	72	39	54	626.52
Los Angeles	78	28	35	330.98
New Mexico	43	21	48	137.59
No. California	160	73	45	762.89
So. California	85	41	48	345.32
Hawaii	11	6	54	33.81
Total—1961	485	225	46	\$2,451.91

Total
as of 2/28/60 471 266 56 \$2,400.77

Pretty selfish, that is; or at least, pretty thoughtless.

Methinks, I know not why, but so easy it is to forget that Jesus Christ was crucified on a Cross. The word crucifixion could more perfectly be interpreted now as "executed," for His "crimes" put Him there between the two thieves. And to see it more clearly, all the beauty which now surrounds the word Cross must be stripped away—and we must see it as the horrible instrument of death that it was! Until Jesus rescued it, the cross was in company with the hangman's noose, the firing squad, the burning stake, the guillotine, the gas chamber.

Small wonder that Jesus sweat as it were great drops of blood! 'Twas a long way back, but there was a moment in history when Jesus hung on the Cross. He was a "man of sorrows, and acquainted with grief."

Do we, His followers, demand exemption from suffering or shall we follow Him in His sufferings?

Following Him, we must take up His cross—and with that Cross are suffering and fellowship and salvation.

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.

SUCCESS

*He who knows the joy of living,
Not for self, but for a goal
Higher than the walls surrounding,
Has a peace in mind and soul.*

*He who knows the joy of trying
In this busy world of men
Tastes of failure and of sighing,
But will try, and try again.*

*He who knows the joy of giving
All of self, and from his store,
Has a richness in his living
That will multiply the more.*

*He who knows the joy of loving,
Through his triumphs or distress,
Gets ahead, but never shoving;
That man surely has success!*

By **PEARL BURNSIDE MCKINNEY**

Public Morals and YOU!



SIGNIFICANT WORK is being done each year in a number of Institutes of Scientific Studies for the Prevention of Alcoholism. Several of these institutes are held in the United States. The twelfth session of the Loma Linda Institute of Scientific Studies for the Prevention of Alco-

holism will be held at Loma Linda, California, July 10-21, 1961. The sixth annual session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism will be held in Washington, D.C., July 24—August 4, 1961.

These institutes are characterized by outstanding lectures and lively discussions. Some twenty authorities, who form the distinguished faculty of national repute, present the physiological, neurological, psychiatric, and economic aspects of the alcohol problem, along with the social, legal, and educational measures that will effectively check the rise and spread of alcoholism.

Any pastor or other Christian worker who may be interested in attending one of these institutes may obtain further information by writing to the National Committee for the Prevention of Alcoholism, 6830 Laurel Street, N.W., Washington 12, D.C.

EARL C. WOLF, Secretary
Committee on Public Morals



News of the Churches

San Bernardino, California—East Church felt the power of God anew in a recent revival. Rev. T. W. Mitchell, Jr., pastor at Bishopville, South Carolina, was our evangelist. His Spirit-filled messages were heart-stirring, and the altar of prayer was the scene of some definite victories. On the Sunday following the revival our pastor, Rev. O. T. King, received eleven new members into the church, six of them by profession of faith. As a church we continue to put "Evangelism First."—RALPH MITCHELL, Reporter.

The Thomas Fowler Family Evangelistic Party report: "Evangelism First" is taking hold of our people, and a passion for souls is increasing. We have just closed two wonderful revivals. The first was with Pastor Windoffer and his people of Grace Church, Miami, Florida. God gave about forty seekers at the altar, with many hands raised for prayer. The second meeting was with Rev. F. M. Digby and the people of First Church in Waycross, Georgia. Here the glory fell and about sixty people sought God at the altar. The pastor fasted for three days, and God honored, especially in the closing service. As a man was testifying, people began to come to the altar and the evangelist did not have opportunity to preach. As people wept and shouted, the altar filled with seekers, with many praying through, including some 'hard' cases. We give God praise for this special manifestation of His presence. We have some open time in 1962 and '63. Write us, c/o Trevecca Nazarene College, Nashville 10, Tennessee."

Tecumseh, Michigan—In February our church had the best revival in its history. Rev. Betty Wagner, who came to us as our first full-time pastor, did the preaching. Her messages were full of Holy Ghost fire and God gave seekers at the altar from the first service. A number testified to real victory in salvation and entire sanctification. Rev. and Mrs. Roy Cornell of Adrian First Church had charge of the music, and we greatly appreciated their solos and duets. Seven new members were added to the church in the closing service. New people are attending our services and God is giving seekers. We give Him praise for His blessings.—W. GLEN SNEDECOR, Reporter.

Evangelist Daniel Stafford writes: "Due to a cancellation I have an open date, July 13 to 23, and would be happy to give this time for a camp, tent meeting, or church revival. Write me, Box 207, Southport, Indiana."

Ypsilanti, Michigan—Our church was host to the Washtenaw County Indoor Holiness Camp Meeting in February, with Evangelist G. R. Anderson and the Singing Brecheisens as the special workers. The church was filled each evening, with extra chairs being brought in for the week-end services. Souls prayed through to victory in every evening service. Brother Anderson preached with authority and the Spirit's anointing, and the Brecheisen family provided a wonderful musical program. The workers did such a fine job that they were invited to return in '64.—FRED M. CRANT, Pastor.

Evangelists C. W. and Florence Davis report: "These are good days for us in the field. On January 5 we began a meeting at Bossier City, Louisiana, and it was a joy to work with Pastor Ray Davis and his people. God was present from the very beginning, and souls were saved and sanctified. At Pennsylvania Avenue Church in Oklahoma City, Oklahoma, with Rev. Marvin Powers and his people, we saw a fine number of souls pray through to victory. Next we were with our Alzona Church in Phoenix, Arizona, where Rev. Branson Stillion has been the faithful pastor for more than ten years. Many souls sought and found God in this meeting and, on the closing Sunday morning, without any preaching, around twenty-five people came to the altar earnestly seeking God. Late in February we were with our South Pasadena Church, California, where Rev. J. M. Whitley has been God's true minister for nine years. We enjoyed our fellowship and labors with these fine folks, and God honored the services with seeking souls. At this writing we are at Reseda, California, with Rev. and Mrs. Perry O. Pults, who came here only a few months ago. They are excellent pastors and their people love them. This is our sixth meeting with Pastor Pults. We thank God for the privilege of working for souls."

Evangelist H. B. Garvin writes: "I have some open time following May 14 through to August 1, for revivals, camp meetings, or conventions. Write me, 1417 Robinhood Road, Charleston, West Virginia."

Evangelist Bob Palmer writes: "Due to conditions beyond my control, I have an open date, May 3 to 14. Will be glad to go wherever the Lord may lead. Write me, 59 Broad, Jackson, Ohio."

The Greater Fort Worth (Texas) Youth Crusade for Christ was held in the Irma Marsh Junior High School auditorium, January 30 through February 5. It was a co-operative effort of the Nazarene churches in the Fort Worth area. Rev. Jim Bond, of Olathe, Kansas, was the evangelist; Mr. Paul Skiles, general N.Y.P.S. secretary, had charge of the music; and Lieutenant Lvn Oberdier, of Harlingen AFB, had charge of the prayer activities. A teen-age choir of about one hundred voices thrilled the congregation each evening with their singing. Friday through Sunday the Bethany Nazarene College *A Cappella Choir* was present and, under the leadership of Professor Lester Dunn, sang the glory down. More than eighteen hundred different people attended the week-long Crusade; total attendance went over the four thousand mark, with the largest attendance on Friday evening, around one thousand. Under the Spirit-anointed preaching of Brother Bond, more than one hundred twenty-five people bowed at the altar seeking the Lord for regeneration or entire sanctification. The Crusade actually began last September, when once a month Lieutenant Oberdier conducted a prayer rally in the various churches, with God blessing these services. Rev. Bill Hanna, pastor of Northside Church, served as general chairman, and did an outstanding job as co-ordinator of all the plans of the various committees. Other churches and pastors sponsoring the Crusade were: Rev. Dudley Anderson, Polytechnic; Rev. W. J. Benson, First; Rev. Charles Dickerman, Arlington Heights; Rev. Leon Wyss, Glen Park; Rev. Dwight Bolton, River Oaks; Rev. Lowell Bell, White Settlement; Rev. Ralph E. West, Arlington; and Rev. Charles Stipe, Hurst church. Each of the pastors served on various committees and put in many hours of work and prayer. Other results realized from the Crusade were: wide publicity through the newspapers, television, and radio; the deep spirit of unity brought about between the churches by this co-operative effort; and many new families who are real prospects for our church. We give God all the praise and glory. Another united evangelistic effort is now in the planning for the fall of '63.—RALPH E. WEST, *Publicity Chairman*.

Bartlesville, Oklahoma—East Side Church has witnessed some wonderful things during the past eight months with the Spirit of God manifested in a supernatural way. The revival started at the close of the week of witnessing, with seekers at the altar and new people attending the services. The church began to fast and pray, and one Sunday night God came in a wonderful way. This was a great boost to the faith of the saints. For the past eight weeks we have had seekers each week, the attendance is growing, with many services when there is no place for preaching. Every department has increased, and our room is limited. We hope to be in a building program soon. The church has given their pastor a unanimous call for three years.—RICHARD GRUBBS, *Pastor*.

Evangelist Charles A. Higgins writes that he has some open time after April 9 through May 21. Write him, 1402 Boutz Road, Las Cruces, New Mexico.

the district and general obligations in stewardship and N.M.B.F. was given by Brother Wessels. Brother Bowes's informative subject was "Our Buildings and Our Theology," and the message was followed by the showing of slides depicting new Nazarene churches.

Our attention was arrested and held as the N.F.M.S. council, N.Y.P.S. council, and the church school board presented a unique and graphic portrayal of needs and plans for the future. The importance of each department to the total program of the church was emphasized in a dynamic message by Rev. James Snow, general N.Y.P.S. president. The message related the redemptive function of each department.

Under the able leadership of Superintendent Arthur C. Morgan, the ministers of Northwest Indiana District are determined to project the enthusiasm, instruction, and blessings of this convention into our area of service.—DARRELL E. LUTHER, *Reporter*.

Tri-State Holiness Convention

The Tri-State Holiness Convention just closed was one of the greatest we have had. It was held at First Church, Portsmouth, Ohio, with Dr. V. H. Lewis, general superintendent, as the special speaker. Out of an impassioned heart Dr. Lewis preached the Word with the unction of the Holy Ghost, stirring our hearts to do the work of "Evangelism First."

We were blessed by the very fine singing of Brother James Bohi, a student at Olivet Nazarene College, and one of our very best singers.

We were honored with the presence of Dr. C. E. Keys and the Evangelaires Quartet from Trevecca Nazarene College.

Among the visitors were Dr. H. S. Galloway, present for two nights, and many other visiting ministers. Forty-three Nazarene churches were included in the convention.

We will not forget the victories won and the blessings received during this glorious visitation of God in our midst.

Rev. C. Wm. Ellwanger, pastor of First Church, Ashland, Kentucky, and president for the past year, presided with dignity and added much to the inspiration of the convention. Rev. Gordon Maywood was in charge of advertising, and Rev. Walter Moore made the arrangements for the youth banquet. Rev. Drell Goff was the treasurer. Each of these men made a definite contribution to the success of the convention.—BERNARD W. KNOX, *Reporter*.

"SHOWERS OF BLESSING"

Program Schedule

April 16—"The Love of God," by E. W. Martin

April 23—"God Knoweth," by E. W. Martin

April 30—"Don't Reckon Without God," by E. W. Martin

Northwest Indiana Preachers' Convention

The gracious hand of hospitality was extended, February 20 to 22, to the ministers and wives of the Northwest Indiana District by the Hammond Woodlawn Church and the pastor, Rev. Owen Burke.

The session was opened with inspiring music by the Viking Male Chorus of Olivet Nazarene College. The scheduled speaker, Dr. Edward Lawlor, was unable to come due to illness. In his absence our district superintendent, Rev. Arthur C. Morgan, efficiently assumed the responsibility of speaking. Brother Morgan's challenging and practical messages were indeed soul-refreshing. Throughout the convention his anointed sermons provided the particular blessing we needed.

The convention was honored by the presence of Rev. Dean Wessels and Rev. Alpin Bowes. A realistic presentation of

Pastors!



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—General Stewardship Committee

Francisco, Indiana—The Oatsville Church had a very successful revival in February with Evangelist J. L. Longnecker. The mighty presence of the Lord was manifested each night with old-time conviction on the services. There were fifteen seekers at the altar, with some definite victories, for which we praise God. The church was definitely helped by the preaching of Brother Longnecker, and he has been given a call to return for three weeks in December for an indoor camp meeting.—HARVEY HOWE, *Pastor*.

Hawaii District Assembly

The Hawaii District Assembly was conducted February 16 to 18 at Honolulu First Church, under the able and mellow-spirited leadership of Dr. D. I. Vanderpool. His messages and godly counsel were much used of the Holy Spirit in our midst. All were delighted that Mrs. Vanderpool was able to come with him. She was a real inspiration in our midst. It was also an added blessing to have Dr. and Mrs. W. A. Eckel with us.

Gains were reported in all departments of the work in the Islands during the past year. God is breaking through to the hearts of our lovely Island people. The aim and goal of each pastor and church is a real Holy Ghost breakthrough in the coming year.

The only sad note of the assembly was that of Dr. W. S. Purinton's resignation. Only heaven will reveal the effects of his godly leadership in our midst for the past two years. We will miss the Purintons very keenly.

Dr. Melza H. Brown was given a unanimous vote of confidence by the assembly. We all look forward to times of victory and real progress under his leadership.—JOE CHASTAIN, *Reporter*.

Announcements

WEDDING BELLS

Miss Lois Rundberg of Danville and Mr. Richard Hackathorn of Aurora, Illinois, were united in marriage on February 11 at Danville First Church of the Nazarene by the pastor, Rev. S. A. Smith.

BORN

—to Donald and Dottie (Edwards) Vidito of Brownsburg, Indiana, a daughter, Cynthia Lynn, on March 5.

—to John L. and Lou Spire of De Soto, Kansas, a son, Mark Douglas, on March 4.

—to Carl and Loyce McKee of Inglewood, California, a daughter, Catherine Lynette, on March 2.

—to Mr. and Mrs. Joe Tucker of Bartlesville, Oklahoma, a son, Ronald Joseph, on February 21.

—to Rev. and Mrs. Willis Coburn of Minford, Ohio, a son, Mark Alan, on February 19.

—to Don and Irene (Montgomery) Thomas of San Bernardino, California, a son, Dean Everett, on February 16.

—to Randall and Jean (Kirkpatrick) Krauss of Vancouver, Washington, a son, Charles Miller, on February 13.

—to Rev. and Mrs. Joe Jones of Newport, Tennessee, a daughter, Lesena Lynne, on February 13.

—to Rev. and Mrs. Bernard Archer of Montreal, Quebec, Canada, a son, Bernard Mark, on February 11.

—to Mr. and Mrs. Jim House of Bartlesville, Oklahoma, a daughter, Brenda Lea, on January 30.

ADOPTED

by Dr. and Mrs. James Robert Emmel of Ludwigsburg, Germany, a boy, Peter Todd, on March 5.

SPECIAL PRAYER IS REQUESTED

by a lady in Oklahoma that her father may accept Christ as his personal Saviour and live for Him at his work—he is past sixty years of age now;

by a lady in Ohio for herself and her husband that they may have God's healing touch;

by a Nazarene lady in Oklahoma for her unsaved husband, who attends church but is so unconcerned about his personal salvation; also that the Lord will give her a special touch in her own heart, as she needs His special help;

by a friend in Michigan that she may be able to completely surrender her heart and will to God and find peace and happiness—she is so confused—also that her family may come to Christ, and for the salvation of a man who is very critically ill, for a lady friend in Tennessee who is sick, and that she may have steady work;

by a Christian friend in Ohio that "our son be saved and find a job," that his wife be strengthened and healed, and that he may find and accept God's full will for his life;

by a "Herald" reader in Ohio that she may have real peace with God, and that He may undertake in an almost unbearable home situation;

by a Christian lady in Illinois for the salvation of two women, also for the salvation of a man and his wife, for the salvation of two teen-age neighbor girls, and for some unspoken requests;

by a Nazarene friend in California, sending our literature to a family, that God may undertake and help them to be real Christians;

by a Nazarene friend in Alabama that God will help the few women trying to carry on the work there, that others may come in and help to keep the work going, that the church will not be closed; also for her unsaved husband and two daughters, and for an unspoken request.

Directories

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Deaths

MRS. ELIZABETH BLAUVELT was born November 26, 1887, in Woodmere, Long Island, New York, and died February 14, 1961, in a hospital at Beacon, New York, after suffering a heart seizure. She was the daughter of Rev. John Caldwell, pioneer preacher in the Church of the Nazarene, and she joined that denomination two years after its beginning at Pilot Point, Texas. She had been a member of the Beacon Church of the Nazarene for thirty-seven years. She is survived by her husband, Richard W. Blauvelt; and two daughters, Mrs. A. E. Woodcock, pastor's wife at First Church of the Nazarene, Muncie, Indiana; and Rhea Blauvelt, of Kansas City, Missouri. Funeral service was held in the Beacon Church by Rev. George Whetstone, pastor, assisted by Rev. A. E. Woodcock, with burial in Suffern, New York.

FRED GAYLORD DOW was born August 7, 1873, in Burlington, Vermont, and died February 13, 1961, in Hemet, California. He was a faithful member of the Hemet Church of the Nazarene, and an inspiration to all who knew him. He is survived by his wife, Mrs. Fred Dow, two daughters, Mrs. Eunice Jordan and Mrs. Wanda Rossier; and a son, Haley E. Funeral service was held in Hemet with his pastor, Rev. Paul W. Urschel, officiating. Interment was in the local cemetery.

WALLACE M. STEWARD, age twenty-four, son of Rev. and Mrs. Mahlon Steward of Blackfoot, Idaho, was killed in an automobile accident on February 3, 1961, near Nampa, Idaho. A graduate of Northwest Nazarene College, "Wally," as he was known to his many friends, was teaching school in Boise. He was an active churchman and left a glowing testimony among his many friends and associates in the school, community, and Air National Guard. More than five hundred people attended the funeral service, conducted by Rev. I. F. Younger, district superintendent, Rev. E. B. Hartley, and Rev. Eugene Stowe. Interment was in Canyon Hills Cemetery, Caldwell, Idaho. In lieu of flowers, a number of contributions were made to a memorial fund which will furnish the year-book office in the new N.N.C. Student Center Building.

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MRS. GRACE FANSLER was born January 23, 1891, in New Philadelphia, Ohio, and died February 2, 1961, in Lincoln Park, Michigan. In 1909 she was united in marriage to Herman H. Fansler. She was converted at the age of twenty-three. Mr. and Mrs. Fansler celebrated their fiftieth wedding anniversary on last December 12. For twenty-five years they were members of First Church of the Nazarene in Detroit, Michigan, where Mr. Fansler served as Sunday school superintendent for thirteen years. For the past eight years they have been members of the Church of the Nazarene in Lincoln Park. In all, they have been members of the Church of the Nazarene for forty-seven years. For five years Mrs. Fansler served as consecrated deaconess. She was loyal to God and the church all through the years. Funeral service was conducted by her pastor, Rev. A. E. McFarland, and a former pastor, Dr. E. W. Martin, with interment in the Michigan Memorial Park Cemetery.

OSCAR D. McCORMICK was born December 7, 1890, in Oncoenta, Kentucky, and died December 24, 1960, in Carthage, Kentucky. He was united in marriage to Violet Diesel in 1909. To this union were born two sons and three daughters. Converted at an early age, he lived a consistent Christian life until his death. He was the only remaining charter member of the Carthage Church of the Nazarene. He gave the first offering for the erection of this church, and served faithfully down through the years as a member of the official board. Throughout the many years he spent in a wheel chair he was loved by all who knew him. He is survived by his wife; two sons, Orville and Charles; three daughters, Ruth Iles, Pauline Utter, and Aliene Tarvin; also one sister, Bertha Brown; and one brother, Taylor McCormick. Funeral service was conducted in the church, with Rev. Bennie Hulett preaching and assisted in the service by the Reverend Mr. Helphinstine, Rev. E. C. Tarvin, the Reverend Mr. Hamby, and Rev. and Mrs. Kirby Cummins. Interment was in the Carthage cemetery.

CLYDE L. McCLAIN, age sixty-two, of Sparta, Michigan, died January 2, 1961, of a heart attack. He had been in ill health for about five months. He was born February 12, 1898, in Ohio. In 1923 he was united in marriage to Myrtie J. Draper. He had been a resident of Sparta for thirty-four years. He joined the Sparta Church of the Nazarene as a charter member in 1946. He had served as an active member of the church board for several years. He is survived by his wife; a daughter, Mrs. (Opal) Gordon Benham; and a sister, Mrs. (Loia) Earl Cassada. Funeral service was conducted by his pastor, Rev. Richard Cook, with interment in Parkview Cemetery, Grant.

E.U.B. Leaders Study Methodist Merger Plan

DAYTON, OHIO—The next General Conference of the Evangelical United Brethren church, scheduled for October, 1962, will receive a definite proposal for or against merger with the Methodist Church in the United States.

This was made clear in a formal statement released by Dr. Reuben H. Mueller, senior E.U.B. bishop and chairman of the E.U.B. commission on church federation which will meet April 17 with a similar group from the Methodist commission on church union to discuss the factors involved in such a proposal.

However, E.U.B. leaders have already voiced concern about such factors as "questions of absorption" into the Methodist episcopate, the Methodist organizational structure, and the difference in size between the two bodies. (The Methodists number 9,000,000, while the E.U.B. church is composed of some 760,000 members.)

Bishop Mueller noted that, if the General Conference votes favorably, it may authorize the commission to work out a plan and basis of union for submission to the 1964 Methodist General Conference and the 1966 E.U.B. Conference. (EPS)

WHEATON, ILL.—Planning strategy to meet a triple threat which faces conservative Protestantism in America will occupy the attention of over one thousand evangelical leaders as they meet at Grand Rapids, Michigan, April 10 to 14, for the nineteenth annual convention of the National Association of Evangelicals.

The triple threat, according to Dr. George L. Ford, NAE executive director, is composed of atheistic communism, liberal Protestantism, which has forsaken many of the historic Christian doctrines, and Roman Catholicism with its efforts to break down church-state separation.

Asserting that too much of America's religious life is "soft," the evangelical leader said, "We need a rebirth of spiritual conviction in this country that will give us the strength and dynamic of the first century Christians who also faced a world where the odds were against them. NAE is dedicated to this concept." (NAE Release)

The first Protestant mission television station at Quito, Ecuador, has completed its trial programs and is expected soon to receive official government permission to start regular telecasting. The station is part of the "Voice of the Andes" network. (EPS)

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

What is a quorum for a small church board? Must there be more than one-half of the board present for a legal meeting? The Manual does not specify.

In the absence of any other provision in the bylaws of the local church incorporation, the *Manual* directs that *Robert's Rules of Order* and *Neely's Parliamentary Practice* shall prevail. In paragraph 64, *Robert* states that, unless otherwise provided, a quorum is a majority. An exception is made in the case of groups where there are no annual dues and where membership is for life unless transferred or the names stricken from the roll. In such groups, unless the bylaws provide otherwise, a quorum is the number who attend the meeting, provided it is a stated meeting or has

been properly called.

This would seem to indicate that a quorum for a board meeting (since membership is for a specified term) would be a majority, whereas a quorum for a church meeting would be the number present at a meeting for which the date was fixed or which had been properly announced.

Sounds a bit as if there might be trouble brewing in this particular case. If there is, by all means consult your district superintendent and abide by his ruling.

My son, age twelve, and several friends were saved at church camp last summer. Having heard sanctification is essential for entrance into heaven, they asked their Sunday school teacher what if they should die now, before they even fully understood what it is. She didn't tell them. I would very much appreciate a clear-cut answer on this.

There are three verses of scripture which summarize the Bible teaching on this matter. The first is Romans 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him." The second is, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The third is, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

This clearly shows that a person who is justified and walking in the light God gives him is cleansed provisionally, and should he die in such a state would go

to heaven in the same manner as a baby or small child which had not reached the age of accountability. If he continues to walk in the light, he will be led into an experience of actual and constant cleansing from all sin in entire sanctification.

However, the key to it all is obedience to the light which God gives. Failure to walk in the light results in sin, and consequently in the loss of justification. But please do not think that it is necessary to wait for "full understanding" of entire sanctification before becoming an earnest seeker for the whole will of God. More understanding will come as you walk in the light. The essential thing is a yielded will and an obedient heart.

Does a life certificate for a life member of the Woman's Foreign Missionary Society dated July 12, 1944, have any meaning now?

Miss Mary Scott, executive secretary of the Nazarene Foreign Missionary Society, informs me that life certificates in the W.F.M.S. were always purely honorary in nature, and did not absolve the member from the payment of dues. The

Missionary Society ceased to award life membership certificates in 1948. It would seem to me, then, that the life certificate has as much meaning now as it ever did.

Why is it that nothing is said in the Manual about card playing and gambling? Am I to gather that our church approves of these things?

In the General Rules, we have the injunction to avoid "evil of every kind, including: . . . lotteries and games of chance." This would seem to include what is generally described as "card playing." It would certainly cover all forms of gambling.

On the other hand, it would be a fatal mistake to suppose that whatever is not specifically forbidden in the

Manual of the church is thereby approved. To list all the possible forms of evil is quite beyond human possibility. The Pharisees made a valiant attempt, but succeeded only in proving it can't be done. There is no substitute for the sensitivity of a sanctified conscience, and a wise and prayerful application of the principles set forth in Romans 14.

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