

# Herald of HOLINESS



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# The PRODUCT of PENTECOST

EVALUATION of great spiritual awakenings must wait the judgment of the men they produce. There are usually a few “stand out” leaders. Pentecost gave the limelight to Peter, James, John, and Philip. Later Saul of Tarsus was given a central position. But the impact of Pentecost cannot be measured without consideration of the numberless humble believers who gave their lives to advance the Kingdom.

Barnabas was a representative man. His contribution to the progress of the young church was substantial, although not spectacular. He possessed nothing that other Spirit-filled believers might not have.

Barnabas was introduced as a man of total dedication to Christ and the Church: “Having land, [he] sold it, and brought the money, and laid it at the apostles’ feet.” There was no pretense and no bargaining. The deal was clean and clear-cut. Having

no intention of turning back, he left nothing to which to return. His call was settled permanently and his commitment was complete and final.

Barnabas is also pictured as a man of contagious goodness. Anyone can possess this priceless virtue. Plain goodness—honesty, sincerity, faithfulness, charity, and dependability—is indispensable in fruitful Christian service.

The faith that flourished in the soul of Barnabas was not theoretical. It worked by love; therefore it was living and productive. He was called *Jose*s until the apostles surnamed him Barnabas—the Son of Consolation. His heart must have been filled with compassion, since the church sent him forth on errands of helpfulness. Voluntarily he went seeking Saul before the church was assured. His patient confidence advanced Paul to highest honors among the apostles and made John Mark “profitable . . . for the ministry.” By his witness, “much people was added to the Lord.”

“Full of the Holy Ghost” described and distinguished Barnabas. Hence his goodness was godliness; his liberality was the overflow of a divine love, not for self-exaltation. Eager obedience and patient



confidence were the fruit of the Spirit in his soul. His life was radiant. His testimony rang with reality. His religious expression was vital. The fullness of the Spirit was the secret of his redeeming influence. In the Upper Room or soon thereafter he was filled with the Holy Ghost.

Barnabas remains a representative believer, Spirit-filled and fruitful in all good works.

# The P's of Pentecost

By Evangelist E. E. WORDSWORTH

**And when the day of Pentecost was fully come (Acts 2:1).**

THE WORD PENTECOST is a Greek word meaning "fifty." The Feast of Pentecost occurred fifty days after the Passover. "Christ our passover is sacrificed for us" (I Corinthians 5:7). There can be no Pentecost without the Passover.

Therefore the first *P* we mention as the preparation for a Pentecost is "*Christ our passover.*" As the Hebrews were to put away all leaven before partaking of the paschal lamb (Exodus 12:15), so Christians must put away all sin, that they may savingly and spiritually feed on Christ. Because Christ died to redeem us from all iniquity, it is contrary to the design of His death that we live in sin (II Corinthians 5:15-17).

The next *P* for our consideration is *praise*. "And they were continually in the temple, praising and blessing God. Amen" (Luke 24:53). It should be carefully noted that divine worship and spiritual praise preceded the outpouring of the Holy Spirit at Pentecost. The seekers themselves were expressing praise. Christ had just told His disciples, "I send the promise of my Father upon you: but tarry ye . . . until ye be endued with power from on high." Then He led them out to a village, Bethany, on the eastern slope of Mount Olivet, from which He ascended. The disciples, with great joy and praise, expressed their love and devotion, anticipating their reception of the mighty baptism of the Spirit.

Another *P* to be mentioned is *prayer*. "These all continued with one accord in prayer and supplication" (Acts 1:14). Prayer preceded Pentecost. It always does. There can be no mighty outpouring of the Holy Spirit without agonizing, prevailing prayer. For ten days they waited for the promise of the Father.

I heard our beloved Dr. E. F. Walker, late general superintendent, when presiding at the district assembly in Troy, Ohio, say: "I would welcome the day when the holiness people of the United States would meet at some central place for ten days of prayer for a mighty, sweeping, national revival. I verily believe if we would do it God would visit us in Pentecostal power and salvation." He then explained that he did not mean talks on prayer, sermons on prayer, programs on prayer, ad infinitum, but old-fashioned, prevailing prayer that would shake the nation from the White House to the

humblest cottage. These are weighty words from this mighty servant of God, and worthy of deep consideration.

Next is a pair of *P's*—*physical phenomena*—"Suddenly there came a sound from heaven as of a *rushing mighty wind*, and it filled all the house where they were sitting. And there appeared unto them *cloven tongues like as of fire*, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other *tongues*, as the Spirit gave them utterance" (Acts 2:2-4).

Jonathan Edwards said: "Powerful effects upon the bodies of men, tears, trembling, groans, loud outcries, agonies of body, or failing of bodily strength—prostrations—are not to be judged (in themselves alone) as from or not from the Spirit of God." We are directed never to seek phenomena, but more love to Christ. "And yet shew I unto you a more excellent way" (I Corinthians 12:31), the way of perfect love to God and man, which is the supreme evidence of the baptism of the Spirit. Anything less than perfect love is spurious and should be shunned. But some phenomena in genuine praise, shouting, exultant singing, and rejoicing usually accompany the Spirit's presence. Let us not seek emotionalism, nor frown when God blesses His saints.

*Publicity* comes as the next *P*. "Now when this was noised abroad" (Acts 2:6). The multitude that came together through this supernatural publicity were not disappointed. They beheld the power of God. It should be noted that it was Pentecost that brought publicity, not publicity ushering in Pentecost.

Another *P* is *plethora*, or the fullness of the Spirit. "And they were all filled with the Holy Ghost." This was the promised baptism. All in the company present, including the men and the women, were filled. This implies entire exemption from sin, and full conformity and consecration to the mind and will of the Spirit, which is the condition of this indwelling fullness.

We read in Acts 15:8-9, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." "This verse," says Dr. Daniel Steele, "is a key to the instantaneous, sanctifying work of the Spirit wrought in the hearts of believers on the day of Pentecost, since the words,

even as he did unto us, refer to that occasion." Therefore we observe there is a purifying or emptying of sin and an infilling of the Spirit when the baptism of the Spirit is received and we are sanctified wholly.

There is still another *P* worthy of proper mention. It is *power*. "But ye shall receive power" (Acts 1:8). Dr. Steele says, "The baptism with the Holy Ghost would fully qualify them for their office and work." It is efficiency, enabling power.

This is not spectacular, prophetic, healing, or sensational power, but witnessing power. Beginning with the Day of Pentecost, when three thousand were saved, the number soon swelled and five thousand more found Christ. And again, "A great company of the priests were obedient to the faith."

### Music Memoette:

by  
OVELLA SATRE SHAFER

## Bernard of Clairvaux

"THE ONLY CROWN that ever blooms is the crown of thorns."

The most noted Christlike monk of the dark Middle Ages was the Frenchman, Bernard of Clairvaux, who died in the faith of the cleansing blood of the Lamb in 1153. Composer Bernard has given us seven Good Friday hymns in all—his "seven greetings to the Crucified Redeemer." One of these is the much-loved "O Sacred Head, Now Wounded" (*Praise and Worship*, No. 67).

This hymn has been translated into many languages, and has been and still is sung by all denominations, including the Roman Catholics. Paul Gerhardt's (d. 1656) translation of the hymn is every excellent.

This touching song of Bernard's greeting to the crucified Redeemer's head has been the comfort of many a dying saint. C. F. Schwartz, the noted missionary to India, lay dying in 1798; but when some of his converts sang it to him in their Malabar tongue, he had a vision like Stephen of his Saviour ready to receive him and, in his dying moments with a clear voice, joined in singing:

*"What language shall I borrow  
To thank Thee, dearest Friend,  
For this Thy dying sorrow,  
Thy pity without end?"*

In 1940-45, the condemned Norwegians, before being shot by the Nazis, would sing the last stanza:

*"Be near me when I'm dying;  
Oh, show Thy cross to me;  
And, for my succor flying,  
Come, Lord, and set me free."*

Another hymn that Bernard has given the world

"And all that dwelt at Lydda and Saron . . . turned to the Lord." "The word of God grew and multiplied." Such is the language of the Acts. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). The Early Church accepted the challenge of a pagan Roman Empire, and, under God, changed it from paganism to the genuine Christian faith.

*Spirit of the living God,  
Fall fresh on me.*

*Spirit of the living God,  
Fall fresh on me.*

*Melt me, mold me, fill me, use me.*

*Spirit of the living God,  
Fall fresh on me.*

is "Jesus, the Very Thought of Thee" (*Praise and Worship*, No. 12).

Truly God has never left himself without a witness even in the very darkest age when Christianity seemed to have perished from the earth. Many of the old monks were the Puritans, Pietists, and early holiness people of the Middle Ages. No wonder Martin Luther hurried, as soon as he saw his lost condition, to become a monk, for the centers for spiritual life within the organized Church at that time were the monasteries and the convents.

Spiritual monks spent their time partly in useful manual labor, or writing and translating manuscripts—including Bible manuscripts. They also helped the poor and needy in prayer and holy meditations. An old bishop writes: "They spend their lives like angels in heavenly purity and holiness. They lift up their voices in prayer and reading. They give up their wills and their earthly

### The Cover . . .

**A SCENE in the Leavenworth National Cemetery is a mute and grim symbol of the carnage of war. It is a reminder that on Memorial Day, May 30, we honor not only those who gave the last full measure of devotion for the freedom and strength of their country, but also all those whom we have "loved and lost awhile." Those who have died in the war against sin and evil, like a great cloud of witnesses, look down upon us in our battle and remind us of the faithfulness of the Author and Finisher of our faith.**

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possessions, they follow the command and the Gospel of Christ."

So it was with the saintly Bernard, who wrote these deep hymns. Luther praised Bernard thus: "He did not depend upon his monk's vow, but upon the free grace of Christ for salvation."

In 1115, Bernard with twelve others formed the monastery of Clairvaux, which was similar to John Wesley's Club at Oxford long afterwards. Bernard was a friend of Pope Eugene III and wrote thus to him: "See to it that you don't cast your net out to catch gold and silver, but to win souls. Remember that prayer and meditation are

the upbuilding of the church and we are counting on you."

Bernard was a born musician, a fiery Bible preacher, a faith healer, and a personal evangelist.

His last days were full of darkness and sorrow because he supported the pope in preaching the Second Crusade. This resulted in failure and misery but he trusted Christ in his dying prayer: "Dear Lord Jesus, I know that even if I had lived the most perfect life, it should have been under condemnation; but my comfort is that You died for me, and You have besprinkled me with Your blood and Your holy wounds."

# THE MORNING OF PENTECOST

By DONALD V. PEAL, *Pastor, Pineville, Louisiana*

MANY of the great events of history have taken place in the morning. Some of these events changed the course of history. One such event to which I would like to call attention took place at nine o'clock in the morning. The Day of Pentecost had "fully come." Many of the people were astonished and some mocked, saying, "These men are full of new wine."

But Peter stood up and spoke saying, "These are not drunken, as ye suppose, seeing it is but the third hour of the day [nine o'clock in the morning]. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:15-17).

This was the beginning of the Church. It was a great morning indeed. What made it different? The sun had come up the same as other mornings, and the people in the crowd were the same as other mornings. So something unusual must have happened. Certainly, something had taken place. The 120 in the Upper Room had been in one accord, and the Holy Ghost had come to cleanse and fill their hearts, which resulted in the birth of the Church, and a mighty revival moving the town (Jerusalem) and the surrounding areas (Judaea and Samaria), "and unto the uttermost part of the earth." Truly, Pentecost had "fully come." The Church from that day to this has been the bulwark against Satan and his march against God's people.

The Church has had times since the Day of Pentecost when the Spirit would move in a marvel of today among laymen and clergy to check up on

ous way and rescue it from near destruction and ruin. Such were the rays of life that came to the Church when Martin Luther nailed his theses to the cathedral door. John Wesley and Charles Wesley, through a Spirit-filled life, led the Church from a stalemate existence to a period of evangelism and soul winning. George Fox and Charles Finney were men who lighted the candles of soul winning in times of spiritual darkness. The revival of the 1810's was a time when the Spirit of God moved and the Church was revived and saved from a mediocre existence. May we have in this our day such a moving of the Spirit as will save us from spiritual deadness.

We are living in a complex age. Ballistic missiles are poised and ready to fire. Men are mixed up spiritually, morally, and mentally. Psychiatric offices are full of people who need chiefly to find themselves alone with God and settle some matters of their souls. Many are groping in the darkness, seeking a way out. Some find a way out of this world by suicide, but literally find themselves in a worse state than before.

What this world needs is not more missiles, but for the blessings of Pentecost to find the way into the hearts of men. The blessings of Pentecost will not be ours unless we have the same spirit of acceptance and expectance that the 120 had when the Spirit of God moved in His fullness into their hearts. Let us notice three things concerning the Day of Pentecost:

## I

*The Day of Pentecost came after much waiting on the Lord.* There is a definite need in the Church

this phase of our worship to God. How long has it been since we have really tarried until we felt the movings of the Spirit of God in our lives? The 120 in the Upper Room were born-again Christians, yet they tarried for ten days before the Holy Ghost came. He could have come on the first day, but it is possible that they were not yet in accord, so it took some waiting on the Lord.

Every indication is that we must tarry before the Lord, instead of being in such a rush all the time. We are rushing, hurrying, until there is no time to wait. Therefore we are losing souls from our grasp because we do not possess that which Peter had when he spoke at nine o'clock in the morning on the Day of Pentecost.

## II

*The Day of Pentecost came when the entire group was in one accord.* It means much in our day to have a group of people who are in one accord. It would be much easier to build churches and win souls if all the Christians were in one accord on the vital issues of Christianity. I recall the words of our founder, Dr. P. F. Bresee, when he said, "In essentials unity, in nonessentials charity."

Give us this sort of outlook in which we can be in

one accord and the fire of the Holy Ghost will come and cleanse hearts and the world will know that something has happened to us. They may even say that we "are full of new wine," when really all that has happened is that God has come into our hearts and we know the joy of being fully His.

## III

*The results of the Pentecostal experience.* There will be results today as there were on the Day of Pentecost. After Peter's sermon which was packed with power, there were about three thousand converted, "And the Lord added to the church daily such as should be saved" (Acts 2:47). A church today that has barren altars year after year with no members added to the church by profession of faith needs to read again, on its knees, the second chapter of Acts, the account of Pentecost. Let the Pentecostal fires move into hearts and then there will be results in soul saving. God did not save us to die, but to live!

It was nine o'clock in the morning, nearly two thousand years ago, when the course of history was changed by a rough fisherman who was full of the Holy Ghost and dared to proclaim the truth of God.

# The Saints Are Passing On!

By HAROLD E. PLATTER, Pastor, Franklin, Ohio

I RECENTLY STOOD by the casket of a sainted lady after having preached the funeral sermon. Relatives and friends passed by with tears in their eyes and sorrow in their hearts. An emptiness could be found in their lives in the passing of this loved one. She was now numbered among those they had loved in this life and had now lost awhile.

I suddenly realized I had stood in this place before. In fact, I have been there a number of times in the past five years. From the church and my personal acquaintance, it is quite a list I could count, of men and women, who have slipped away to be with the Lord.

My mind began to bring before me some of those dear people of God who are a shining part of my childhood and teen-age years. I could almost see them, their faces aglow with the assurance of full salvation. I could almost hear them: their singing, praying, testimonies, and shouts of glory. And my heart was strangely silent—for the saints have been passing on.

I returned to my church, but not to work or to study. I returned to think and to pray. I thought of the loss that is mine and the loss that is the church's, of these who have so faithfully labored and have now laid their burden down. I was al-

most fearful as I thought of having to go on alone. I was almost afraid as I thought of my church no longer to know their presence and guidance and influence in a personal way.

I could see empty pews and vacant positions in the church. I felt a certain uneasiness I had never sensed before. Our saints were passing away and great gaps were being made in the ranks. Strong personalities, who had always stood for the right across the years, were now absent. To meet the challenge we face, without these loyal and settled souls, seemed to be a task unsurmountable. And the passing of the saints nearly brought me to despair.

I say *nearly*, for almost as suddenly as before, another thought jogged my mind. There was a time in the lives of these now departed when *they* were just beginning to live for Christ and the church. And it was then that I called to mind a host of people who even now are standing by the church, and are seeking to reach out and touch the lives of others.

I could see Sunday school teachers, youth leaders, choir members, those who are members of the young married people's class, and the youth of the church. I could call to mind those who are tithing, giving to world-wide evangelism, and devoting their

means to the cause of Christ. I could hear the names of those who are answering the call of God to the ministry, to the mission fields, and to other fields of Christian service as loyal laymen.

And in a moment the fear was gone! True, the saints are passing on; but there is also a generation coming on and now with us, as loyal, as faithful, and as devoted as the dear ones we have lost awhile. The ranks may have been thinned and some gaps may have appeared, but this happened only because we had paused a moment to pay the departed their due homage. Others are stepping into their shoes to march on. And while our hearts may be heavy for a few days, the demands of living for Christ soon bring us back to the task before us. And when we look again about us, our hearts are made to sing; for fresh, vibrant hands and hearts have joined the struggle and we all take hold with renewed vigor.

Yes, the saints are passing on, and we are all thankful that they have safely made it through. But the end is not yet! The church still moves on! The sound of oncoming men and women causes me to say again as others have affirmed, "The sun never sets in the morning."

There are good days ahead—not just because of new people that have joined the ranks or assumed responsibility, but because our God is still going on before us. As our fathers before us have proved, so we will endeavor to keep as a pattern for living, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

## The Miracle

*The bulbs were brown and wrapped in husks  
With ugly roots and dirty bark.  
Yet touched with sun from dawn till dusk,  
They gave a rainbow to the park.*

*The man was coarse and rough of face;  
His garb was soiled and torn and old.  
Yet, touched with God's redeeming grace,  
He came aglow like burnished gold.*

*The youth was weak and fear repelled;  
His life with guilt was insecure.  
Yet Christ removed his guilt and held  
His stature strong and tall and sure.*

*No life is hopeless in its sins,  
Nor captive in its ugly husks;  
But if the grace of God shines in,  
It comes a-flowering from the dust.*

By **MILO L. ARNOLD**

# Cloven Tongues of

# Fire

By **W. D. HUFFMAN**

Pastor, North Cedar Church, Cedar Falls, Iowa

THE PROMISE of a baptism of fire had been given by John the Baptist when he said, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (Luke 3:16).

In this promise of a baptism of fire, man would at once recognize the approach of a new manifestation of the power and presence of God. *Waiting for the fulfillment* took place in Jerusalem, where Jesus had bidden them to tarry. As they traveled back to the city, the scene of their Lord's ascension was vividly before their eyes and the voice of angels in their ears. Jesus is King of Kings and Lord of Lords. The Comforter was coming "not many days hence." It was not with doubting or weeping that they entered the city, but with "great joy." We know not what street they traveled but they went to the Upper Room as their Master had bidden them.

A few men whose names were not then great, but whose names will never more pass from the memory of mankind, abode there. With them were also a few women who had loved their Lord; and for the last time "Mary the mother of Jesus" is named as one of the little company. They now began to pray and they "continued with one accord in prayer and supplication" for the baptism of fire. Did they expect to receive it that very night? This we do not know, but they opened up a new era in the intercourse of man with Heaven.

Friday morning dawned. It was on Friday the Lord had died. Would He not send His promised Comforter today? Oh, how His cross would all day long stand before the eyes of every disciple! But the days passed and it was Thursday of the following week. It found them as before—in one accord and in one place; no Thomas absent through unbelief. Over and over again in mind they repeated the walk from Jerusalem to Olivet, each recalling what he said to the Master, and what the Master said to him—words they would never forget so long as they lived. They repeated almost in chorus His last words, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

*The fulfillment of the promise* took place sometime before the third hour of the day, for Peter testifying later in the day when they were accused of being drunk with wine said, "For these are not drunken, as ye suppose, seeing it is but the third hour of the day" (Acts 2:15).

"And suddenly there came a sound from heaven as of a rushing mighty wind" (Acts 2:2). It was no wind or gale sweeping over the city and rustling around it, but a "sound" from heaven falling directly downward, without shape or movement to account for it—a sound of a mighty, rushing wind. The air in the Upper Room was as still as death, but the sound was like a hurricane.

*The effects which followed the baptism of fire were spiritual.* They were all filled with the Holy Ghost, "and there appeared unto them cloven tongues like as of fire," which "sat upon each of them." The tongue of fire rested upon each disciple—not only the twelve, the Lord's chosen apostles; not the seventy only, His commissioned evangelists—but also on the ordinary believers. And spiritual gifts were imparted as the Spirit gave them utterance. The fact that "they . . . all . . . began to speak" shows that the testimony of Christ was not borne by the ministry alone, that this chief work of the Church was not confined to official hands. The multitude of believers were living, speaking, burning agents in the great movement for the universal distribution of God's message.

Let us sit down before that first Christian scene and behold every countenance, lighted with a common joy, each enjoying the spiritual ecstasy that followed the fulfillment of the promise of their Lord. When the promise of the Spirit was given, our Lord expressly intimated that His influence should not be confined to the Church but that He should convince the world of sin, and of righteousness, and of judgment.

Day after day and month after month, this new and glorious life went on and continues to go on today. These men, lifted up from the ordinary level of sinners, continued steadfast in the apostles' fellowship, "and in breaking of bread, and in prayers," filled with the Holy Ghost, rich in faith, overflowing with inward consolation—rejoicing with joy unspeakable and full of glory!

Their citizenship was in heaven; their wealth lay where change could never reduce it—nor moth corrupt, nor thief steal. Three thousand men permanently raised from death in sin to a life of holiness! Three thousand sinners converted into saints, enabled to walk in the fear of God and in the comfort of the Holy Ghost! Truly, salvation is come to the race of Adam. We see it, not in word, not in promise as heretofore, but in practical demonstration in human beings redeemed; in our nature recovered from inbred sin.

The heart commands the man. Give me a heart,

and you give me a man; for the heart carries both a mind and a body with it. Humanity may be sanctified, thank God. Communities of men may be reared who shall dwell in peace and love, and earth may become a mirror of heaven. For sin itself has found a conqueror. Sin in human hearts, sin in my nature, sin girt round with flesh of my flesh and bone of my bone, flowing in veins like mine, and appealed to by temptations of the mind and body! Sin in living man has been conquered. Its Conqueror reigns; His redeeming power is nigh; and in those converts at Jerusalem I see a pledge of my own deliverance and say, "I too shall be made free from the law of sin and death."

# STEAMED UP!



By **PERSHING PARKER**  
Editor, *Common Sense*

ONE OF THE MOST moving sounds ever invented by man was the steam locomotive whistle. Whose thoughts were not momentarily turned to faraway places, half-forgotten scenes from an old journey, or perhaps the faces of absent loved ones when the poignant wail came piercing through the night? America today is a land of superhighways and jets. And, although the railroads remain indispensable, the droning diesel has erased all but the memory of the age of steam. And yet it was only yesterday that the great engines crisscrossed the land.

A few months ago I returned briefly to the past via one of the last surviving steam locomotives in Canada. Our excursion was met at the destination by a large crowd of people who wanted to glimpse a steam train once again. Along the route old couples stood on their porches to wave and children raced down to the station to see a vanishing sight—an engine taking water. One observer said of a previous excursion, "It was as if steam had been gone in Canada for ages rather than five years." In the era of the race for the moon the old steam locomotive had not lost its appeal.

What was the appeal of the steam engine? What caused generations of people to turn and look? What captivated countless children? What made a machine so interesting?

One thing is certain: the appeal was visual. Here was a free spectacle right across the field, or just down the road. And linked with the visual was



the presence of power. Any combination of these two elements is a sure-fire interest getter. From railroads to rockets, power demonstrated will attract the crowds. The Early Church found this to be true. It attracted the crowds only after Pentecost made of the Church a demonstration of the power of God.

*Here was power that could be seen!* Today's internal combustion engines can be far more efficient than steam. But who can see the pistons fly, the crankshaft turn? Remember the flashing rods of a locomotive, the smoke boiling skyward, the steam hissing out all around. Here was power in plain view!

The Church makes great claims about the power God has given it. The crowds are impressed, not by claims, but by demonstrations. One says, "God has changed my heart." People look at the life. A church says, "God can deal with the problems of your home." People notice any divisions and strife within the church. Another says, "God has cleansed me from all sin." The world takes note, *if* it sees a demonstration of love and selflessness. In a town of four churches a lady testified of one, "The people in that church really seem to mean their religion." That church was far from perfect, but God had made a difference that was visible."

Pentecost was God exhibiting His power in men's hearts. After Pentecost the crowds "were all amazed and marvelled" (Acts 2:7). Here was a spectacular display of power, the gift of foreign tongues. But here also was a permanent demonstration of far greater importance. For, as Peter later testified, that day hearts were purified through faith. A personal Pentecost which puts God in full control of our lives is the secret of a consistently victorious Christian life that is a living witness to the power of God.

*Here was a display of power at work!* The steam locomotive was no "sound and fury signifying nothing." No stationary power plant could match this attraction. From the first call of the faraway whistle to the disappearance of the last puff of smoke on the horizon it was evident. Here was power on the move, power getting something done!

If the church gets all steamed up and then goes nowhere it will lose its appeal. An organization that exists only for itself does not interest outsiders. "For God so loved the *world*," is the message of the gospel. The Church must learn from Christ to be concerned about the salvation of others and to be concerned with the needs of others if it expects these others to be concerned with the Church.

Pentecost put power to work. After Pentecost the Early Church felt compelled to carry on the work of evangelism and to minister to the needy. They "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45). "And with great power gave the apostles witness" (Acts 4:33).

Pentecost multiplied many times over today provides the world with the display of men and women earnestly seeking to better the world and to expand the kingdom of God. In *Called unto Holiness*, Timothy Smith reminds us that the experience of heart holiness not only resulted in the evangelization of the unchurched, but also that from the first, "the experience of perfect love had driven men and women to the relief of human suffering." Here is power on the move.

*Here was power which obviously had a personal touch!* More than machinery was to be seen. Above the clanking metal and the rushing steam the engineer would often wave and even, on occasion, greet the onlooker with a toot.

In this age of mammoth organizations and intricate machines people crave the personal contact. The gigantic rocket roaring from the Cape to Venus cannot equal the appeal of the returning astronaut. As a church we must do more than demonstrate the power of God. Today, as in Jesus' day, people are not satisfied with the disciples talking about the Master. "We would see Jesus," is their desire. To complete the picture we must be able to point behind the power in our lives to a personal Lord.

Pentecost is God coming to fill lives. "And they were all filled with the Holy Ghost" (Acts 2:4). When all that is contrary to Christ in our hearts is removed, Christ's Spirit can reign supreme. The experience of our own Pentecost not only brings power into our lives and puts it to work, but it also enables us to testify that this power indeed comes from a personal source. What church can more easily point men and women to an appealing personal contact with God than a Spirit-filled church?

Change in the material world is inevitable and usually means progress. The steam locomotive has been replaced by a more efficient machine. In the spiritual realm, however, there are certain unchanging facts. One of these facts is this: A religion that ceases to demonstrate the power of a personal God in the lives of men and women and in the world will cease to be attractive.

An attractive religion will not necessarily convert all the people it attracts. Many from among the crowds which flocked to Jesus did not accept Him as Christ. But no one is converted until he is first attracted. For this reason, let us remember that Pentecost preceded the preaching of the apostles.

We need the various programs of evangelism which the church sponsors. But these programs will be effective only when our lives show the evidence of God's power at work. It is when the Holy Spirit fills our hearts completely that we can be the most effective witnesses. Let us not rest until we can be living witnesses to the power that Pentecost brings.

# The Stewardship of MIND

By BETTY MILLER QUANSTROM, *Hoopeston, Illinois*

*And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; . . . (Genesis 1:26-27)*

TO BE CREATED in the image of God—what does this mean? It does not mean that we were created in the physical likeness of God. God is Spirit. It does mean that man was created with a free will, a holy nature, and superior intelligence. Then, by the very freedom of will which God gave him, man chose to sin. And the consequences of that sin are universal.

The human body and the physical universe, although not evil in themselves, were scarred and made subject to death and decay. The image of God in man himself, though not completely destroyed, was marred and disfigured. Man's will became inclined toward evil rather than good. His holiness was forfeited, his moral nature tainted. His superior intelligence which set him apart from the animals lost much of its keenness, and in some cases has been destroyed completely. Is there any hope for a restoration of this image?

The plan of redemption, conceived before the foundation of the world, has as its ultimate purpose the restoration of man in the image of God. By an act of his will, man can choose God's way and can accept the provisions of the cross of Jesus. In so doing, he is on his way to once more becoming like God.

The restoration of man's moral nature is the primary purpose of redemption. When man's sins are forgiven, he is a new creature. He serves sin no longer. Then in a second crisis experience he receives the cleansing of the Holy Spirit and the holiness which had been lost through Adam's fall. Then begins a process of growth in grace whereby man, now free from the nature of sin, can become increasingly Christlike.

Our minds and bodies, even after sanctification, are far from perfect, and in this life will never

reach heavenly perfection. But with the harmonizing of our beings with the will of God which comes as result of the work of the Holy Spirit, we are more able to develop our minds in a way which is pleasing to God—"seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3: 9-10).

In fact, the sanctified man has a responsibility to God, the Kingdom, and to himself to develop his God-given intellect to the best of his ability. When one is sanctified, he should be filled with a desire to study and to learn as much as possible.

The development of the mind in the things of God is a Christian duty. Our diligent study of the Scriptures and our prayerful desire to learn the truths of the Bible should always be uppermost. In addition, there are books written by consecrated, learned men whose lives have been devoted to opening the Word of God for the benefit of others. We should never neglect to take advantage of their knowledge. Most of us will never have the time nor the scholarly background to understand the Word of God as they do. Our denominational publications are another means of enriching our store of spiritual knowledge.

But there is another area of learning which we should not overlook. That is the indoctrination of our young people in the teachings of holiness and the Bible. By means of Sunday school and other avenues of religious education, we must so instill in our youth the beliefs that are primary to the doctrine of holiness that no amount of contrar thinking can shake their faith.

If our knowledge of God and His Word are primary, then a study of the legitimate things of secular nature are next in importance. As Christians, especially as those professing holiness, we must fit ourselves to take our place in the world's ideas and thought. We bear the greatest message in the world. Let us equip ourselves to bear it with dignity and intelligence. The Bible provides us with two examples of men who, through the providences of God, were equipped with the best education that their time could offer, and whose influen

***Christianity promises to make men free; it never promises to make them independent.—W. R. Inge.***

on sacred and secular history is incalculable. These are Moses and the Apostle Paul.

If we are to meet the challenge of the world in which we live, we cannot ignore the importance of formal education. This is not meant to cast a reflection upon those whose lives have been a great blessing to the Kingdom in spite of their lack of education. "Uncle Buddy" Robinson is a well-known example of the power of God in the life of an illiterate man, but let us never forget that "Uncle Buddy" personally paid the way for many young people to go through college.

We must have holiness colleges where our young people, Christian workers and laymen alike, can receive a well-rounded, scholastically recognized education in a Spirit-filled atmosphere. With the help of God and the support of the laymen this is possible. We cannot be satisfied merely to offer such an opportunity to young people; we must actively, prayerfully, and even financially encourage them to take advantage of it.

Last, whether we are college-educated or self-taught, the attitude of mind which we must keep uppermost is one of humility and open-mindedness. We must be teachable. A Christ-centered, sanctified desire for knowledge will never lead us off into intellectual pride. The truly educated man is humble. He has learned enough to know just how little knowledge he really has. Let us never allow

the exceptions, the few whose "little learning" has made them proud, or those whose education has led them astray, lead us to condemn education. A well-founded, well-thought-through faith in one's doctrines can carry him through any adverse winds of doubt. It is usually the one who lacks such a foundation who goes astray.

The glorious hope of the Christian is his complete and final restoration to the image of God in eternity, as Paul tells us: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:9-12).

There is no evidence that the knowledge which we gain in this world, especially our knowledge of God, will be taken from us in the next. In Luke 16:25 we recall Christ's words to the rich man in hell, "Son, remember." Our memories will be with us forever. Neither is there any evidence that in heaven our minds will be idle. Isn't it possible, even reasonable, to assume that in eternity, with our minds once more in full possession of their original perfection and with no mortal hindrances in our way, we can add to the knowledge which we have begun to gather here on earth? Let us give a good account of our stewardship of mind.

# EDITORIALS

By W. T. PURKISER

## Another Jesus:

### A Thought for Pentecost

This title sounds almost like blasphemy. There could never be another like Jesus. Our Saviour stands unique and unparalleled in all the experience of man. None of our human labels can do Him justice. He is bigger than any class into which we might think to place Him.

Yet it was the Lord himself who spoke of "another Jesus"—not in so many words, of course, but in His promise of the coming Pentecost. "If ye love me, keep my commandments," He said. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

Here the Holy Spirit is introduced as a Com-

forter, an Advocate or Counselor. The word in the gospel is a term that means "one called alongside to help," or "called to one's aid." The same word is used of Jesus himself when John says, "We have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). He is our strong Defense, literally "One who comes with power."

BUT IT IS in the word "another" that a wealth of meaning appears. The Holy Spirit is not One of different kind. He is Another of the same nature. What Jesus was, the Holy Spirit is. This is so true that Paul may even speak of the Comforter as "the Spirit of Christ" (Romans 8:9), or "the Spirit of his Son" (Galatians 4:6).

What a revelation it is to see that holiness in its simplest meaning is the Holy Spirit, another Comforter, coming to fulfill the redemptive promise of our precious Saviour! "Sanctification," "holiness," "the second blessing" are all abstract terms, and seem forbidding to some. But the Spirit of Christ is a divine Person, another Jesus, who wishes to

make real in us the whole glorious promise of Calvary. It is His fullness which is entire sanctification, holiness of heart and life. More than the blessing, He is the Blessor.

PENTECOST IS the fulfillment of the promise of the Lord, originally in the Church as a whole, and perpetually in the lives of His obedient disciples. It is not the possession only of a select few, but of all who keep His commandments and are not of "the world." As John Wesley said, "The incarnation, preaching, and death of Jesus Christ were designed to represent, proclaim, and *purchase* for us this gift of the Spirit; therefore, says the Apostle, 'The Lord is that Spirit or the Spirit.'"

Pentecost then represents normal and vitally real Christianity. The Holy Spirit "glorifies" Christ. He makes Him real and infinitely precious to the believer's heart. The most natural step imaginable is for the person who has received eternal life as the gift of God to receive the gift of the Holy Ghost, which was Christ's parting gift to His people.

DR. F. B. MEYER, known for his devotional writings and his emphasis upon the dedicated life, told of a night when he walked in near despair alone among the Cumberland hills. He had long studied, and struggled, and sought the fullness of the blessing of the gospel. As he walked he prayed:

"My Father, if there is one soul more than another within the circle of these hills who needs the gift of Pentecost, it is I. I want the Holy Spirit, but I do not know how to receive Him; and I am too weary to think, or feel, or pray intensely."

Then Dr. Meyer seemed to hear an inner Voice say to him:

"As you took forgiveness from the hand of the dying Christ, take the Holy Ghost from the hand of the living Christ, and reckon that the gift is thine by a faith that is utterly indifferent to the presence or absence of resultant joy. According to thy *faith*, so shall it be unto thee."

His own response was immediate:

"Lord, as I breathe in this whiff of warm night air, so I breathe into every part of me Thy blessed Spirit."

This was the beginning of a new lift, a new release of power, and a fruitfulness beyond anything experienced to that time.

IT IS LESS the manner than the fact of His coming which is important to us. He comes as a Refiner and Purifier. He comes as a new dimension of trust and faith. He comes as power for a holy life and an anointed witness. He comes as another Jesus, the promised Comforter, the Spirit of Christ, and the fulfillment of the prophet's vision.

There is really only one question to answer at Pentecost. It is Paul's historic question to the believers at Ephesus: "Have ye received the Holy

Ghost since ye believed?" "He shall give you another Comforter."

## The Wonder of the Wheels

In a recent book for ministers, Gene Bartlett tells of a remarkable device known as Wahlstrom's Wonder. It seems that a gentleman by the name of Wahlstrom enjoyed tinkering with machinery. Somewhere he acquired an old bomb sight. He took it apart and began building a machine with the wheels and gears.

Neighbors became interested in the project, and began to bring in various pieces of discarded machinery. For everything they brought, Mr. Wahlstrom found a place in his creation.

The result was a machine with 10,000 parts. One could throw a switch, and 3,000 of them would begin to move. Wheels intermeshed, belts turned, lights flashed, bells rang, and all the time the whole device was revolving on a turntable. It was a wondrous machine.

There was only one thing. It didn't do anything. It just ran.

IS IT POSSIBLE, as Mr. Bartlett suggests, that the church may get to be just such an operation? Machinery is necessary, make no mistake about it. But machinery can become so intricate and so complicated that soon it takes all the steam just to move the wheels. It doesn't do anything.

No church is ever in danger of the collapse of its organizational structure. Organizations have a way of perpetuating and proliferating themselves. They sometimes seem like weeds in that one gets the impression they are more hardy and they grow faster than vegetables or flowers.

The real peril is that the whole thing finally becomes an end in itself. It becomes irrelevant in terms of any useful work. We need constantly to be called back to the basic realization that church organization and machinery is a means to an end. If it just runs and doesn't do anything, it is not only useless but harmful—for it takes the time and the energy that should be given to witnessing and winning, to getting people established in holiness and matured in Christian character.

## Editorial Note . . .

The lead sentence in the article entitled "Why Sanctification?" by P. C. Cole, in the *Herald* of May 8, should have read, "After a person has been saved awhile, he finds that he still has something that he doesn't need, and needs something that he doesn't have."

In the long process leading to publication, a copy error was made which changed the meaning. We try to avoid these "slips that pass in the night," but once in a while something slips through. We appreciate the understanding of our readers.

# THE CHURCH AT WORK

## LATE NEWS

### Telegrams . . .

Melvin F. Lau, prominent Christian layman of Washington District, was called home on April 16. Funeral service on Saturday, April 27, with Rev. John L. Parry, pastor, assisted by Dr. E. E. Grosse, district superintendent, and Rev. H. H. Heckert, advisory board member.—Rev. John Parry.

Nebraska District climaxed home mission tour with Evangelist Bob Taylor, reaching an all-time high in cash and pledges, exceeding by far any previous effort. Messages enthusiastically received. High level of inspiration in every service. Evangelist Taylor unanimous choice for a six-Sunday church-by-church tour of evangelism with each and every church scheduled for an intensified evangelistic service as Nebraska's part in accepting the challenge of the general church and its Department of Evangelism.—Whitcomb Harding, district superintendent.

Early days of the combined ministry of Crawford T. Vanderpool as pastor and Norman E. Keller as minister of music surely ordained of God. Good crowd Sunday morning, church packed Sunday night. People encouraged. Wonderful spirit, seekers at altar. Eastside Church of Phoenix, Arizona, looking to greatest day.—Reporter.

General Superintendent Dr. Hardy C. Powers called the first assembly of the Central California District to order in the First Presbyterian Church at Fresno, California. Elected Rev. Eugene Stowe with a unanimous vote. Presence of God unusually manifest from opening session through closing ordination service, in which Leonard Hall and C. Richard Hayes received elder's orders. Reports show membership, 4,344; Sunday school enrollment, 9,417; total of \$678,000 given for all purposes. Central California is a 9.7 per cent district for world evangelism. Delegates accepted the challenge of the district superintendent to gain 500 new members by profession of faith and to organize 3 new churches within the next year. Outstanding N.F.M.S. convention presided over by Dr. Louise R. Chapman,

general president, bringing stirring messages. Mrs. Eugene Stowe elected district president. District N.Y.P.S. convention, May 3, elected Rev. Harold Stickney president. Pledged over \$5,000 for home mission support. Rev. Reuben Welch thrilled youth with Christ-centered message. We face the future with confidence that God is leading us.—Charles M. Crouch, district secretary.

Baltimore, Maryland—The first assembly to be held in Continental United States in 1963, the sixth Washington District Assembly, held in Baltimore, Maryland. District Superintendent E. E. Grosse given \$1,500 for two months' vacation. Total raised, \$753,122; membership, 4,429; and 9.09 per cent for world evangelization. Following message by Dr. G. B. Williamson on Wednesday night, twelve at the altar. Leonard Ketcherside and Paul Sydenstricker ordained. E. E. Grosse, Kenneth Akins, H. E. Heckert, John Parry (ministerial); Neel Price, Mrs. Harold Clemens, Paul Freese, Paul Johnson (lay), elected General Assembly delegates.—Joseph D. Biscoe, reporter.

### Special News Item from the Department of Foreign Missions

Nazarene missionaries to Haiti have temporarily returned to the United States on advice of the American Consulate. Herald readers will be kept informed of further developments.

Rev. and Mrs. Earl C. Pounds celebrated their fifty-fifth wedding anniversary in Gooding, Idaho, on April 21. Their four children, with a part of their families, were present and all attended the local Church of the Nazarene for the morning service, at which time Mr. Pounds brought the message at the request of his pastor, Rev. W. L. Robertson. Rev. and Mrs. Earl C. Pounds are pioneers in the Church of the Nazarene, having joined in November of 1908. He has pastored eight churches, served as superintendent of three districts, and for three years was field secretary for Northwest Nazarene College. Although well past retirement age, he still holds revival meetings and serves as supply when needed. The four children are Mrs. W. T. Johnson, Oklahoma City, Oklahoma; Mrs. Percy Brown, Gooding; Roger E. Pounds, of Wasco, Oregon; and Mrs. Marjorie Rose-

ann, of Blackfoot, Idaho. There are also thirteen grandchildren and eighteen great-grandchildren.

## EVANGELISM

EDWARD LAWLOR, Secretary

*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (II Chronicles 7:14)*

The sin of the Christian Church inheres largely in the tragic statistic that divine pleas have been turned into human platitudes.

The evangelistically familiar portion of God's crucial revelation, quoted above, torn painfully from the yearning heart of God, has been rendered flat and commonplace by the conventional treatment accorded it by "my people, which are called by my name." Our idle repetition of the plea has replaced our vigorous obedience to the plan. We enthusiastically "say it again" while our interests and practices render it little more than a religious truism, with dulling bromide side-effects.

Christianity is not only a story to be told; it is a life to be lived. As fascinating as is its thrilling telling, no amount of lively propagation can replace the shining example of a redeemed life, for "we are the light of the world." The light must be pressed relentlessly against the darkness to dispel it, as the lamplighter scatters the night with his flaming torch.

God give us lamplighters, dedicated men and women who have the will and courage to act on truth. The Chronicles text is the divine blueprint. It contains all the necessary elements for moving, sound revival. But those pleas must be actively regarded! We cannot review them as mere ritual; we must act on them as living fact. They are not overtures for relaxed reflection, subject to human reckoning, but they are the divine pronouncements of an all-wise God, who holds the key to revival.

The expression, "if my people," clearly indicates to whom the statement is directed. It is not the sinner, nor professed backslider, who blocks revivals. It is not the drunkard, the harlot, or the bank robber who stands in the way of heaven's Pentecost. Fiery evangelism and glowing revival sweep these people into the Kingdom. To whom, then, is

God speaking? He himself gives the answer—"my people, which are called by my name." To talk revival, or spiritual recovery, to anyone else is idle chatter. Here, in us, is the only place revival can begin.

What is God's plan? It is the Bible route, the way of our fathers. Not the humanistic, world-oriented, TV glamour approach which feeds a worldly-minded professor of religion. The way of revival is quite simple, and God has set it down in certain terms in the Book of Chronicles. First, there is the need of humbling, to come under God's jurisdiction. Worldly pride, ambitions, and enshrined interests must be yielded to His sway. When this stroke is fully achieved, the rest follows in blessed succession.

Do God's people have wicked ways? Do they have sins to be forgiven? Whereas it is impossible to work out perfect parallels between a straying Israelite and a below-par New Testament Christian, the infallible divine hint is rather clear.

Is there among us one wise enough to resolve such a troublesome question? Perhaps not. Least of all the writer. But any one of us can catch the gleam of divine truth embedded in the verse

**ANNOUNCING**

**College Conferences  
on Evangelism**

EASTERN NAZARENE COLLEGE  
*Wed., Oct. 2—Fri., Oct. 4, 1963*

PASADENA COLLEGE  
*Tues., Oct. 8—Thurs., Oct. 10, 1963*

quoted, like a diamond encrusted within the rock. This is the gem of truth the writer wishes us to see, with the added stipulation that seeing is not enough. We must, to save our souls and the souls of others, act to bring revival in our time!

MEL THOMAS ROTHWELL  
Bethany, Nazarene College

### Pentecost Sunday, June 2

**Plan to be in your church for every service this Pentecost Sunday. Make it a day of all-out commitment to soul burden. Attend with the anticipation of an outpouring of the Holy Spirit. Hear "Let Thy Mantle Fall on Me," the new hymn from the pen of our own Floyd Hawkins which has been blessing hearts around the world. Let Pentecost Sunday this year be an "Upper Room" experience in your life.**

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Moving Missionaries

Dr. Evelyn Ramsey, Miss Irene Jester, and Miss Sylvia Oiness left Africa for furlough in May. Miss Ramsey will be living at the following address: c/o Mrs. Madeline Nease, 90 Franklin Avenue, Wollaston, Massachusetts.

Watch this column for addresses for Miss Jester and Miss Oiness.

Rev. and Mrs. Raymond Thorpe are now in the Republic of South Africa. Their address is P.O. Box 72, Florida, Transvaal, Republic of South Africa. This is their first term of missionary service.

### Miracle Baby

By BETH MERKI, *Transvaal, Africa*

Bob came home the other day and told me he had just seen the miracle baby. Joseph Mokoni had been brought to the hospital with tetanus when he was a newborn. His condition gradually deteriorated to the point where Bob had lost all hope of his living. Medically speaking, it was impossible for him to live. His parents attend one of our outstation churches, and when the situation seemed hopeless, the church was called to prayer on Joseph's behalf. Joseph is now about six months old, and you won't find a healthier baby anywhere. Bob says he is living and normal only as an answer to prayer. Even if medicine could have saved him, he would have been a subnormal child.

## Open Doors in the Philippines

By BOB McCROSKEY  
*Philippine Islands*

After spending a few days with the other missionaries at Baguio in Council, we are now back at our little abode by the sea. Though it is always good to be with the others, it is always better to get home again and to the task here. It seems that doors are opening so very fast that we cannot keep pace with them. The Lord gave us a promise that we would have thirteen churches here in the Visayans, and we had only four. Now it seems as if we will soon be having our eighth place. When it looked as if we had no preachers, now it looks as if we will have enough to go into some places which heretofore we could not enter for lack of them—but that's our God!

## Thirty-two Years in Argentina

By THOMAS AINSCOUGH  
*Argentina*

We have been able, by God's grace, to reopen our Bible school annex in Rosario, although it has meant much traveling every week. We have a splendid group of eight students, and I'm sure that when we live there, probably in March when the new semester begins, we shall have many more.

On the thirteenth of this month it will be thirty-seven years since the dear Lord saved me as a poor street peddler, hawking my wares. I found Christ as my Saviour in a Yorkshire coal miner's home in England. Ten months later I was sanctified wholly, and while I was

a member of the International Holiness Mission, God called me to the mission field through the ministry of Rev. Henry Pope, who I believe is still one of our Nazarene missionaries in Africa. I have now preached in Argentina for nearly thirty-two years, almost seventeen as a Nazarene missionary. The fire is burning brighter than ever, and I love my Lord more than ever. I love my fellow missionaries—they are among God's choicest. I love the people and thank God for our beloved church, that stands for holiness unto the Lord.

## News from Lebanon

By EARL MORGAN, *Lebanon*

We recently visited the family of Rev. Don DePasquale in Damascus, and we had wonderful fellowship.

I visited one of our new groups Sunday afternoon. They had about ninety in a room about fourteen feet square. One of the students, Wahib, had come to help and took about fifteen out. So many came and were coming that the student pastor, Fuad, closed the door. The fifteen in the other class soon grew to about forty. They seem to like Sunday school here in the afternoon, and come well. That evening in the new church building just dedicated in Sine-el-fil, about eighty came, and they had a good altar service, the first one since the new church opened. It was "just" a regular Sunday evening evangelistic service.

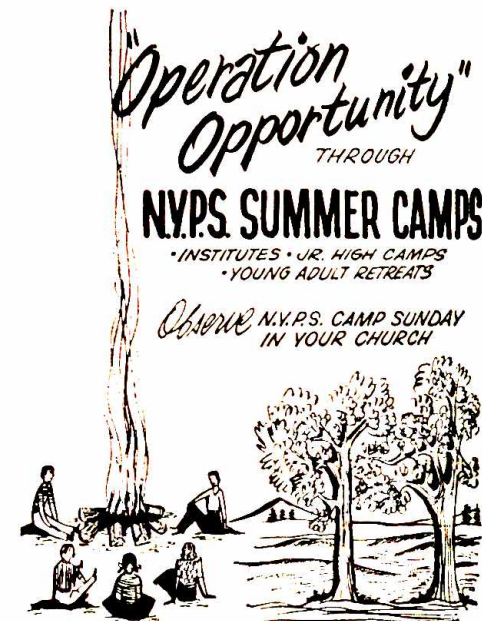
## THE N.Y.P.S.

PAUL SKILES, *Secretary*

### "Operation Opportunity"

Better dust off the ole sleeping bag . . . get the bugle out of storage . . . check your supply of softballs. Camping season is here.

Junior high young people can anticipate a week of surprises. With a "Westward Ho!" theme they will study Paul Miller's new camp text, *Discoveries!* It has a gold-rush theme with an



emphasis on making discoveries in finding God's will, learning how to be a witness, and finding the treasure of disciplined living.

Youth camps and institutes will operate full speed ahead with the nautical theme "Christ, Our Pilot." Their texts—*Teen-age Witness*, by Ponder Gilliland, and Milton Poole's *As Your Strength Is*—will guide older teens into an interest-packed study of personal Christian living and its natural result, concern for others.

In all N.Y.P.S. camps this summer there will be one underlying emphasis—evangelism. "Operation Opportunity" describes the task of district camp leaders. To grasp every opportunity to win young people to Christ:

Counselors can do it through those personal contacts throughout the day.

Chaplains and special speakers can do it from the pulpit and at the campfire.

Campers themselves can do it by urging non-Christian friends to attend camp with them.

Referees and umpires and life guards can do it by demanding fair play and Christlike attitudes.

Trail guides can do it by pointing out the God behind the wonders of nature.

The kitchen crew can demonstrate the unity and cheer of living the Christian life.

As your young people attend N.Y.P.S. camps this summer, be assured that "Operation Opportunity" will be effective and that opportunity evangelism will be the motive of its purpose.

\* \* \*

Convention reports are beginning to fill the mail . . .

### Washington Pacific N.Y.P.S.

Centralia, Wash.—With the theme "Everything Is Go," the Washington Pacific N.Y.P.S. met for business and inspiration, April 15 and 16. Dr. Roy Stevens' timely messages were honored with many seekers at the altar. The presence of Dr. B. V. Seals was missed. But the spirit of love that Dr. Seals represented was present throughout the convention. Bob Denham was re-elected with but one negative vote.

### Northwest N.Y.P.S. Convention

Kennewick, Wash.—The fortieth Northwest District convention convened April 4 and 5 with overflow crowds. President Charles Wilkes received a unanimous 209-ballot vote. Others elected to serve: Jack Hanson, vice-president; Paul Kidwell, secretary; and Howard Smith, treasurer. General N.Y. P.S. President Jim Snow was used of God in the teen and young adult banquets as well as the convention.

### Albany Youth Meet

Syracuse, N.Y.—More than 350 members of the N.Y.P.S. met April 15 and

16 for the twenty-sixth Albany District convention. President James Fox and Guest Speaker Fletcher Spruce set the tone of business overshadowed by the Spirit's presence. Officers for the coming year are: Carl Baker, vice-president; Roy Carnahan, secretary; and Alvin Lawhead, treasurer. The annual teen talent contest saw Jackie Pearsall winning the oratorical competition; and Paul Wehr, music.

## FOR CHRISTIAN ACTION

Last summer I had an unusual opportunity. It was my privilege to attend the thirteenth session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism that was conducted on the campus of Seattle Pacific College, Seattle, Washington, August 6-17, 1962. The institute was of high caliber. It was characterized by outstanding lectures and lively discussions. Some twenty authorities, who formed the distinguished faculty, presented the physiological, neurological, psychiatric, and economic aspects of the alcohol problem. The social, legal, and educational phases of the problem were also treated.

Today there are probably over one million alcoholic American women, who are hidden behind the doors of their own homes.

Some two million alcoholics—men and women—are regularly employed by United States businesses, but they cost industry at least one billion dollars a year in absenteeism and inefficiency.

It is conservatively estimated that we have nine million alcoholics and problem drinkers in the nation. This means that about half the adult population is affected by the problem of alcoholism, No. 3 public-health problem in the nation.

More and more pastors and Christian leaders are called upon to counsel the alcoholic and problem drinker and give guidance to the families involved. Christian leaders are concerned too with the educational necessities that our nation's drinking places upon us. Many insights into one of our nation's major public-health problems can be gained by attendance at one of the Institutes of Scientific Studies for the Prevention of Alcoholism.

Two of these institutes will be held this summer. I would heartily recommend them both. They will have a distinguished faculty. Rev. Andrew G. Hanners, the director of education for the California Council of Alcohol Problems and an elder in the Church of the Nazarene, will be a featured speaker at both of these institutes. These institutes will be held as follows:

July 8-19, 1963  
Loma Linda Institute  
Loma Linda University  
Loma Linda, California  
July 29 to August 9, 1963  
Washington Institute

## "SHOWERS of BLESSING" Program Schedule

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

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

June 16—"Someone Is Looking," by  
J. E. Williams

American University  
Washington, D.C.

A limited number of scholarships for these institutes are available on a first-come, first-served basis. Any pastor or other Christian leader 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

## GENERAL INTERESTS

### Trevecca Nazarene College

The annual meeting of the board of trustees of Trevecca Nazarene College, Nashville, Tennessee, was held in the Fine Arts Auditorium on April 24. Dr. A. B. Mackey gave his twenty-seventh annual report as president of the college. He reported prospects for the largest graduating class in Trevecca's history. There are 78 seniors. The new girls' dormitory for 104 residents with a complete floor for student union activities is now under construction. The contract cost is \$352,000 with completion date set for January 16, 1964. It is financed by anticipated rental-revenue on a self-liquidating basis. The board also reviewed a "Master Campus Plan" for continued development of Trevecca's fifty-acre campus.

Total current enrollment of students is at 555. This is of college level; the high school has been discontinued.

Dr. A. B. Mackey, who has served as president for twenty-seven years, submitted his resignation as of September 1, 1963. He has served Trevecca a total of thirty-eight years. This resignation was reluctantly accepted by the board of trustees. The board, and the entire Southeast Educational Zone, are grateful for Dr. Mackey's long and faithful leadership. Dr. and Mrs. Mackey have the highest esteem and the utmost confidence of the Nazarenes of the zone. We love them and appreciate their invaluable contribution toward Christian education among us. The college as we know it today stands as a monument to their untiring and unselfish labors.

Rev. Clifford E. Keys, who has done a good work as field representative for fourteen years, also resigned as of June 1 to accept the pastorate of the church at Albertsville, Alabama.

Dr. Wm. M. Greathouse, pastor of

First Church of Nashville, was elected as president to succeed Dr. Mackey. Rev. L. S. Oliver, superintendent of the Alabama District, was elected to be honored with the degree doctor of divinity, at commencement in June.

Officers of the board and members of the executive board elected were: John L. Knight, chairman; Lloyd B. Byron, vice-chairman; Otto Stucki, secretary; Victor E. Gray, treasurer; members at large—D. S. Somerville, L. S. Oliver, and Mack Anderson.—OTTO STUCKI, *Secretary, Board of Trustees.*

## THE LOCAL CHURCHES

**NOTICE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.**

Hurricane, West Virginia—Within recent months this church has experienced two wonderful revival meetings. During Youth Week, we had Rev. and Mrs. Lyle Parker, pastors at Griffin, Georgia, as the special workers. Good crowds attended the services, and two complete families were won—saved, sanctified, and united with the church. In April we had a one-week revival with Evangelist C. B. Fugett, and our church choir furnishing the music. Brother Fugett preached the old, rugged gospel, which was a great blessing to our people, and many new folk were reached. Brother Fugett was given a call to return. We are in our fourth year here; God is blessing, and pastor and people are united and working together.—HERMAN E. WARD, *Pastor.*

Middlesboro, Kentucky—April 1 through 6 we were privileged to have our district superintendent, Dr. D. S. Somerville, to assist us in the Munger program, a special Sunday school drive. Dr. Somerville worked side by side with our church members in canvassing the city, and we reached a total of 400 "star families." The drive climaxed on Sunday, April 7, with 172 present. Since we averaged only 37 in Sunday school last year, we feel this was a real victory, and we will enroll many of these new families in our Sunday school. During the six months we have been here, the Lord has helped us to construct a new brick parsonage valued at \$17,500. Pastor and people are encouraged with the challenge presented us here.—W. J. BLACKMON, *Pastor.*

Evangelist L. J. Dunham writes: "I have an open date, June 5 to 16, and shall be glad to slate this time as the Lord may lead. Write me, Lake Road R. 2, Eureka, Illinois."

Evangelist Carl H. Kruse and wife write: "We have some open time in June we would like to slate following

a meeting in Minnesota, either there or somewhere in that area. We would be glad to slate two weeks with one church, or slate two one-week meetings. Write us, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Tippecanoe, Ohio—Recently our church enjoyed a wonderful ten-day revival with Rev. D. C. Hoffman as the evangelist. God blessed the Spirit-filled messages of the evangelist, and there were many seekers at the altar, with the church helped. Rev. James Conkey, Jr., was a blessing in leading the singing. The total attendance for the revival was over seven hundred, and our Sunday school record was broken with sixty-five present. Sixteen babies and children were dedicated, and some new members added to the church. We appreciated the ministry of Brother Hoffman.—FRANK WILLS, *Pastor.*

Wheelersburg, Ohio—In March our church enjoyed the best revival of its history with Rev. W. Ray Duncan as the evangelist. He preached with the anointing of the Holy Spirit; also God blessed the singing of him and his wife. Several souls were saved and sanctified. On the last Sunday morning, without any preaching, God came in a mighty way and, as the people shouted their praises, seekers came to the altar and prayed through; also one lady was healed of a nervous affliction. Children, teen-agers, and adults alike lifted their voices in praise to God as the morning worship service continued until one o'clock. Brother Duncan was given a call to return. God has richly blessed this church, and Pastor W. W. Weddington and the people are united in their efforts to win souls and glorify God.—*Reporter.*

Shipshewana, Indiana—In March this church enjoyed a wonderful revival with Rev. H. Dale Mitchell as evangelist and Mr. Robert Conley as singer. God met with us in every service, and the Sunday services closed with several adults and children praying through to victory. God has blessed this church since its organization in 1961, and has given us thirty-eight fine members, and a growing Sunday school.—JAMES C. BRILLHART, *Pastor.*

Evangelist Emmett E. Taylor writes: "I have some time open this summer that I can give for a twelve-day revival, or divide it into Monday-over-Sunday holiness conventions. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

## THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for June 2:

Living the Life of Holiness

SCRIPTURE: Ephesians 4:1-7; Titus 2:11-14; Hebrews 13:20-21; II Peter 3:18 (Printed: Same)

GOLDEN TEXT: *I press toward the mark for the prize of the high calling*

of God in Christ Jesus (Philippians 3:14).

The lesson today may serve as an appendix to two previous lessons: "The Second Crisis Experience" (May 8) and "The Nature of Sin" (April 28). In the first we sought to stress the primacy of experience. But it must be emphasized that this includes, besides the second crisis, the walk of faith. To maintain its true significance, it must be a continuing experience.

The crisis is the gate, the strait gate, into the narrow way; it is but the beginning of the experience of daily fellowship with God in the life of holiness through the power of the Spirit. To limit the experience of holiness to the crisis experience is to say that the crisis is a terminal thing—and there are people who do make this emphasis. Consequently they fail to see the need to "walk by the same rule" by which they first entered into the experience and "mind the same thing" with all the diligence at their command. The life must be pursued to the end with the same consecrated earnestness with which it was begun.

The second element of the life of holiness involves the matter of sin. To claim to be cleansed from all sin means a specific thing—to be rid of the propensity and desire to sin. To claim to live without sin means also a specific thing. In holiness theology it signifies that one does not willfully choose to do anything contrary to the known will of God and thereby incur guilt. But according to the Johannine definition this falls short of a complete and sufficient concept of sin, for "all unrighteousness is sin" (I John 5:17).

The question arises: Should acts or speech which prove to be harmful, although done with no intent toward evil, be classed as sins which call to be rectified? Or are they to be classed only as mistakes, needing no apology or confession or attempt at reconciliation, needing no restitution or recourse to the merits of Christ's atonement?

Which is safer and more scriptural? to class all infringements of God's will as transgressions and plead the Blood for pardon, or to pass off the unintentional infringements as mistakes, due to human weakness, and seek no remedy for injury committed or disfavor incurred?

Obviously a person has a responsibility for all his acts, intentional or unintentional. As soon as one realizes he has committed a wrong, there is only one thing to do—confess it and make restitution when necessary. This results in a remedy for the wrong and healing for all concerned. But to attribute unintentional wrong to weakness and error, classifying it as a mistake not requiring forgiveness, tends to breed carelessness and causes one's life to belie his testimony.

"These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

## Announcements

### WEDDING BELLS

Miss Joan Dabney of New Cuyama, and Robert Farmer of San Diego, California, were united in marriage on April 20 at the Bresee Church of the Nazarene, Pasadena, with Rev. F. L. Dabney, father



of the bride, officiating, assisted by Rev. Herman Burton.

Miss Leah Lucille McDonel of Greenwood, and Alan Jack Youmans of Beech Grove, Indiana, were united in marriage on April 7 at the Beech Grove Church of the Nazarene, with Rev. A. J. Youmans, father of the bridegroom, officiating, assisted by Rev. Luther Cantwell, superintendent of the Indianapolis District.

Patsy L. McFarland of Norfolk, Virginia, and David E. Eady of Brookhaven, Mississippi, were united in marriage on March 22 at Central Church of the Nazarene, Norfolk, with Rev. W. F. Masters, pastor, officiating.

#### BORN

—to Rev. and Mrs. Thomas L. Goble of Globe, Arizona, a daughter, Jeanette Marcella, on April 21.

#### SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Ohio for an unsaved son in Germany with the armed forces, that God will save him and keep him from making an unfortunate marriage while backslidden.

### Directories

#### GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo  
Kansas City 31, Missouri

#### District Assembly Schedules for 1963

##### HARDY C. POWERS:

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

##### G. B. WILLIAMSON:

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

##### SAMUEL YOUNG:

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

##### D. I. VANDERPOOL:

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

##### HUGH C. BENNER:

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

##### V. H. LEWIS:

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

### District Assembly Information

BRITISH ISLES SOUTH, June 1 to 4, at the church, Great Clowes St., Salford 7, Lancashire, England. Rev. Andrew Spence, pastor. General Superintendent Benner. (N.F.M.S. convention, June 1; also N.Y.P.S. and S.S. conventions.)

ROCKY MOUNTAIN, June 6 and 7, at First Church, 8th and Alderson, Billings, Montana. Rev. George Ronnekamp, pastor. General Superintendent

Williamson. (N.F.M.S. convention, June 3; N.Y.P.S. convention, June 5.)

NEVADA-UTAH, June 12 and 13, at the church, 1076 Indiana St., Salt Lake City, Utah. Rev. Kenneth Burton, pastor. General Superintendent Powers. (N.F.M.S. convention, June 10; S.S. convention, June 12; N.Y.P.S. convention, June 14.)

### Deaths

CHESTER S. HARTER of Richmond, Indiana, died unexpectedly after surgery on February 12, at a hospital in Richmond. He was born January 19, 1895, and became a Christian in his early boyhood days. He was a natural-born musician, and a master of the piano. He joined First Church of the Nazarene in Richmond in 1918, and served God and the church faithfully. He taught in the Department of Music at Olivet Nazarene College, and also at Trevecca Nazarene College; and for a number of years he traveled as a musician with an evangelistic party. He loved God, his family, his church, and his fellow men. During the last few years of his life he used his talent of music in the local church. He is survived by his wife, Ivern; five children, Mrs. Edra Rugg, Mrs. Marilyn Williamson, Thurlow Harter, Mrs. Ruth Runyon, and Darold Harter. Funeral service was conducted in First Church with the pastor, Rev. C. R. Lee, in charge, assisted by Rev. and Mrs. Donal Donahoe.

MRS. IDA WESNER (nee Ida Matilda Huff) was born near Littleton, Pennsylvania, August 24, 1878. With her first husband, Uzz Everitt, she came to La Junta, Colorado, in 1926; he died in 1936. For many years she was a singing evangelist of the Church of the Nazarene, and during this time was responsible for the organization and establishment of several Nazarene churches. She was married to Harlen Wesner in 1939. He died in November of 1962. In August of 1962, illness forced her to be cared for in a nursing home, and she died in a hospital in Pueblo on March 2, 1963. She is survived by five stepchildren, Rev. Stacey Wesner, David and Noah Wesner, Mrs. Edith Watts, and Mrs. Irene Bebee. Funeral service was held on March 5 in First Church of the Nazarene.

MRS. EMMA VINACKE was born August 7, 1876, at Silverton, Oregon, and died March 9, 1963, age eighty-six years. She became a Christian as a teenager and lived a beautiful Christian life all through the years. She and her husband, who survives, have been members of the Canby Church of the Nazarene since 1918. She was faithful to the church and her Lord. She was much interested in and an active supporter of missions. She left a victorious testimony. She is greatly missed by her husband and her church. Funeral service was conducted by her pastor, Rev. George M. Wilson.

BERTIE OLEE MURRAH, eighty-two, of Sidney, Illinois, died in March at the hospital. He was born July 31, 1880, near Marysville, Indiana. He was married to Fanny Goodnight at Urbana on January 17, 1911. He was a member of the Sidney Church of the Nazarene. Besides the widow, he is survived by a daughter, Mrs. John Rawdin; a son, Paul O.; four sisters: Mrs. Frank Burnside, Mrs. Iva Hudson, Mrs. Charles Martin, and Mrs. Anna Pettit; and two brothers, Robert and Cecil. Funeral service was held in the Sidney church, with Rev. William Kelly and Rev. Carl Wright, pastor, officiating, with burial in Mt. Hope Cemetery, Sidney.

JESSE L. HOLDEN died March 3, 1963, in Peoria, Illinois. He was born in Saginaw, Michigan, October 3, 1896. He married Turah Law on July 2, 1918, in Portland, Oregon. He was a member of First Church of the Nazarene in Peoria, and had resided there for twenty-seven years. He was a faithful member of the church and, across the years, had taught a Sunday school class, served as trustee, and was a lay member of the Northwestern Illinois District advisory board. He is survived by his wife; a daughter, Mrs. Mary Lou Robinson; a son, James; two brothers, Don and Wilson; and two sisters, Mrs. Katherine Templeton and Mrs. Esther Kirby. Funeral service was held in Peoria First Church with Dr. L. E. Eckley, district superintendent, and Rev. J. W. Swearingen, pastor, officiating. Graveside services were conducted by Rev. W. E. Thompson, pastor of Moreland Church of the Nazarene, Portland, with burial in Riverview Cemetery, Portland, Oregon.

MRS. LENA A. SCHROEDER was born December 14, 1880, in Hendricks, Minnesota, and died February 10, 1963, at Selma, California. She was an old-time Nazarene, and was a servant of God for over sixty years. She was a member of the Selma church for the past several years. Survivors include five sons: Bernard, Louis, Raymond, Orville, Lyndon; and three daughters: Mrs. Leona McLain, Mrs. Minnie Johnson, and Mrs. Dorothy Olson.



### E.U.B. Membership Shows Slight Decline

DAYTON, OHIO (EP)—Membership in the Evangelical United Brethren (E.U.B.) church decreased slightly in 1962, according to the church's year-book and plan book, published here.

The annual reported 1962 membership as 760,808 as against 761,858 in 1961. Church officials said this membership loss was due to the elimination of inactive members from the church rolls.

The number of congregations reported also declined slightly—from 4,418 in 1961 to 4,331 in 1962.

Another area of decrease was in Sunday school enrollment, with a drop of 16,000 to a 1962 total of 660,163.

### Constitutional Amendment Proposed in Somali Republic

MOGADISCIO, SOMALI REPUBLIC (MNS)—Parliament has moved an amendment to the Freedom of Religion Clause in the Constitution of this new republic which, if ratified when voted upon this month, will face evangelical missionaries with grave decisions. (The two agencies working in the country are the Sudan Interior Mission and the Eastern Mennonites, with a total of about forty missionaries between them.)

If amended, the Freedom Clause would read: "Every person shall have the right to freedom of conscience and freely to profess his own religion and to practice its rites, subject to any limitations prescribed by the law for the purpose of safeguarding morality, health, and public security. However, it shall not be permissible to spread or propagandize any religions other than the True Religion of Islam."

A staunch Muslim stronghold, Somalia was only opened to missions in 1954 when under U.N. trusteeship. She became independent in July, 1960.

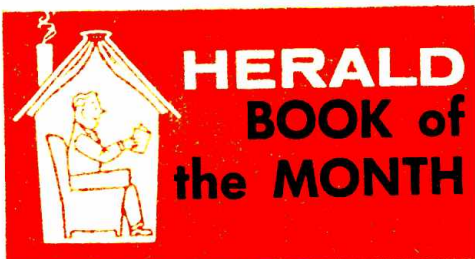
### Pidgin English Gospels "Sold Out" in New Guinea

PORT MORESBY, NEW GUINEA (EP)—Native New Guineans have snapped up the first 15,000 volumes of the four Gospels printed by the British and Foreign Bible Society in pidgin English.

An immediate reprint has been ordered by the Society. The first edition of 15,000 volumes was sold out before the books left the Sydney office of the publishers.

The volumes are being sold at a quarter of their cost, with the Society making up the difference.

Pidgin English is a simple language, based mainly on English, which is used in New Guinea and Papua. It is the only common language in an area where hundreds of native dialects are used.



# the *A*nswer corner

Conducted by W. T. PURKISER, Editor

## STARS AND SCARS

**B. V. Seals**  
**Beacon Hill Press**  
**Cloth, 72 pages, \$1.00**

WITH my neighbor's garden hose over my shoulder, I thanked him for letting me use it. "Anything you can use here," he said, "you're welcome to it."

I got the same warm feeling my neighbor gave me after I had read the new book *Stars and Scars*, by the late Dr. B. V. Seals. He recounted a whole "toolbox" of life experiences, and if I could apply them to my life, I was free to use them. I found help.

Dr. Seals, until his death in March, served as superintendent of the Washington Pacific District. He was much loved. The book was released only a month ago.

Dr. Seals did not overlook the ruggedness of life. That's where the "scars" come from. The "stars" represent the overcoming love of God.

"All love is dangerous," he said. "Many a boy has been struck by a car while trying to retrieve his dog from the street. . . . When a young man chooses a life companion, it isn't only for better or worse, but for heaven or hell. . . . Only those you love sincerely can hurt you seriously. . . . When Christ hung on the Cross, it was the price of love."

Some of the essays are entitled: "Fret and Fail," "Help from Our Enemies," "Thanks-Living," "Praise the Lord and Pass the Ballots," "The Tragedy of Uselessness," and "The Love Lost Life."

There are touches of humor, instruction, and sympathy. It is written simply and humanly. It is a book that gave me, a layman, a new understanding of how I can depend on God for help.—  
**ELDEN RAWLINGS.**

When I went to high school, I was taught when addressing Divinity we should use "the polite forms" of our words, such as "Thy," "Thine," "Thee," and "Thou." Now I often hear prayers addressed to God as "You"—such as "God, we're so glad we can come to You"; "Help us to do Your will," and, "You're all the world to us, Lord." These are people in whom I have utmost confidence. I think they do it with the idea that, using the more familiar form, they are trying to get closer to the Lord. And believing this is true, I say, "God bless their hearts!" But it annoys me no end. Please express your opinion on this point.

Well, emotionally I share your feelings. But rationally I have to add two points. First, there is no Biblical basis for the distinction between "familiar" and "polite" use of different pronouns. In both Old and New Testaments the pronouns are the same whether addressed to God or to man. In deference to the English tradition, a difference is maintained even in some of the later or modern-speech translations of the Bible. But it is tradition, and not Scripture.

Second, the longer we live with and

use the English language, the farther we move from the classic Elizabethan English from which these "polite" forms come, and the more difficult it becomes to use these forms correctly. I have heard the "King's English" butchered more than once—and have done it myself—trying to use polite forms which are no longer current, and not being quite sure how to do it. If reverence be not sacrificed, it is possible that in the long run the gains may be greater than the losses in talking to the Lord naturally and without constraint.

**Here is a question I would like your answer to: Did Christ come primarily to save us from sin and make us holy, or to save us from hell? I recently said that He came to save from sin and make us holy, not primarily to save from hell. One person was quite disturbed about it and was much in disagreement.**

I would suspect your disturbed friend was having a theological hangover from the Calvinistic notion that salvation in this life is from the penalty of sin, but not from its power. In other words, he probably has in the back of his mind that a saved person sins "every day in word, thought, and deed"—a record the devil himself couldn't beat, since there are no more ways to sin than in word, thought, and deed; and one can't sin more frequently than every day.

However, you might help your friend by reminding him of Matthew 1:21: "Thou shalt call his name JESUS: for he shall save his people from their sins"; and Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered

without the gate."

Actually, of course, both salvation from inner and outer sin and from hell are included in the purpose of Christ's coming. But there is no salvation from hell without deliverance from sin. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). And conversely: "There shall in no wise enter into it [God's heavenly city] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (v. 27).

**Are there any Bible passages which would lead one to believe that life exists on other planets?**

No, there are not, really. I put it this way because some have argued from Job 1 that the "sons of God" who came before the Lord with Satan also among them were angels charged with responsibility for various created worlds; Satan, as "the prince of this world," represented the earth. But this is a little too rich for me.

I would have to say that it is possible that there are, somewhere in this vast

astronomical universe, other inhabited planets with life somewhat similar to that we know here. But if there are the Bible tells us nothing about them. From the way the Scripture speaks of the uniqueness and once-for-all character of the incarnation, death, and resurrection of Christ, I would be quite sure that these other inhabited worlds, if any, have not experienced sin and redemption.

### **My order for the June HERALD "Book of the Month"**

Date .....

Send ..... copy (ies) of *Stars and Scars*,  
 @ \$1.00 to:

Name .....

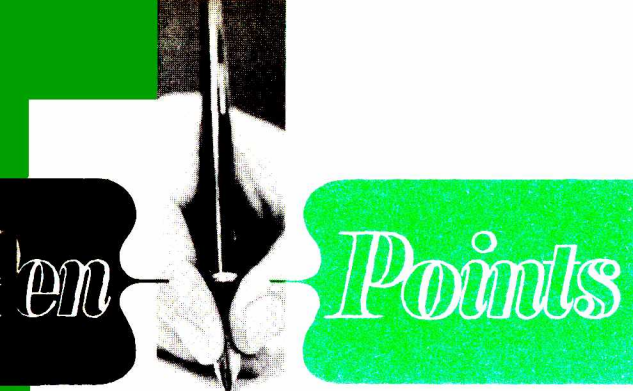
Address .....

City ..... State .....

Check or Money Order enclosed \$.....

Charge my personal 30-day account

Send application for 30 day account and extend  
 to me a courtesy charge for the price of this book



## Contour Living



AS A BOY on the farm I was glad when, in the spring, plowing and planting season came. I was taught to take pride in making straight rows with the plow. Whether the field was flat, or rolling prairie land, we wanted to make straight rows.

One day the county agricultural agent began to talk about contour farming—making terraces across the sloping fields in a manner that would permit slow water drainage when it rained. By doing this, he said, the fertile topsoil would not wash away, and more water would soak into the ground. As a result, crop production would be increased.

In addition to terracing the land, we would need to plant the row crops in contour with the terraces. To plow across the terraces would soon ruin them. So no longer would we plant rows always in a straight line. Under certain circumstances, curved rows were better.

It seems that there is a place in the Christian life for what might be called contour living. The Christian deals with people of varied social, educational, economic, and religious background. Let us be willing to bend to the contours of circumstances and personalities.

This does not mean that we should compromise our convictions. But we should not require others to adhere to our personal standards in nonessential and secondary things. There are basic doctrinal and ethical lines from which we must not deviate. There are other areas where tolerance and forbearance will increase our effectiveness in promoting God's kingdom and in soul winning.

Spiritual light does not come to all in the same measure. What is light to one may not be light to another. However, that which becomes light to a person never ceases to be light to that one.

I think Paul had these things in mind when he wrote to the Corinthians: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them . . . to them that are without the law, as without law, . . . that I might gain them . . . To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (I Corinthians 9:20-22).—E. E. GALBRAITH, Nazarene Layman, Austin, Texas.

## A Cheerful Giver



RECENTLY I heard a man shout because of his giving to God. It has been my privilege to hear the shouts of victory from the saints of God in many services, and thank God for a church which permits and encourages such spontaneous freedom. However, never before had I heard anyone shout about his giving. It was a real blessing.

I was called to the home of my eighty-six-year-old friend for the purpose of helping him figure his income and compare his record of giving to this. The years have left him too feeble to attend all of the services, but he sends his tithes to the church regularly. I secured a statement of his giving from the church treasurer and proceeded to the little cottage to visit with him and satisfy his wishes in being sure that his tithes were all in.

His only income is a small social security check which he receives monthly. The total amount of this for the year figured less than \$700. I was reaching for the statement from the church treasurer when he stopped me to inform me that this was not all of the income on which he wished to tithe. He had never informed me of any other income and I was somewhat shocked.

The real shock was to come as he began to read off the amounts of his rent and utilities. These were paid by various members of his family and he wished to tithe on this amount also. I hesitated, but complied with his wishes. The total was now near \$1,000.

It was his feeling that he surely had not given God one-tenth of this. The statement from the church treasurer showed that he had given \$135 in tithes. When this was read to him, there was a shout of joy that will linger with me for years to come. It was a tearful "Glory to God!" I had come as his pastor to minister to him, but he had ministered to me.

Yes, this is going beyond the call of duty, but this is surely what God would be pleased with—a cheerful giver!—JOHN F. HAY, *Pastor of Loudendale Church, Charleston, West Virginia.*

## Vote or Devote?

**THE PURPOSE** of the church board? When asked, a lady replied, "To vote on the needs of the church."

**It is that, and much more.**

**A building is needed! Vote, but devote time, energy, labor, money, prayers.**

**A revival is needed! Vote, but devote! In devotion there is need of fasting, invitation, altar workers.**

**A pastor is needed! Vote, but devote. Devote to him loyalty, support, and co-operation.**

**Before your church board meets again, think! Did you just vote, or did you devote?—W. M. LYNCH, pastor of Oak Avenue Church, Duncan, Oklahoma.**

# Presenting our 1963 publications

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