

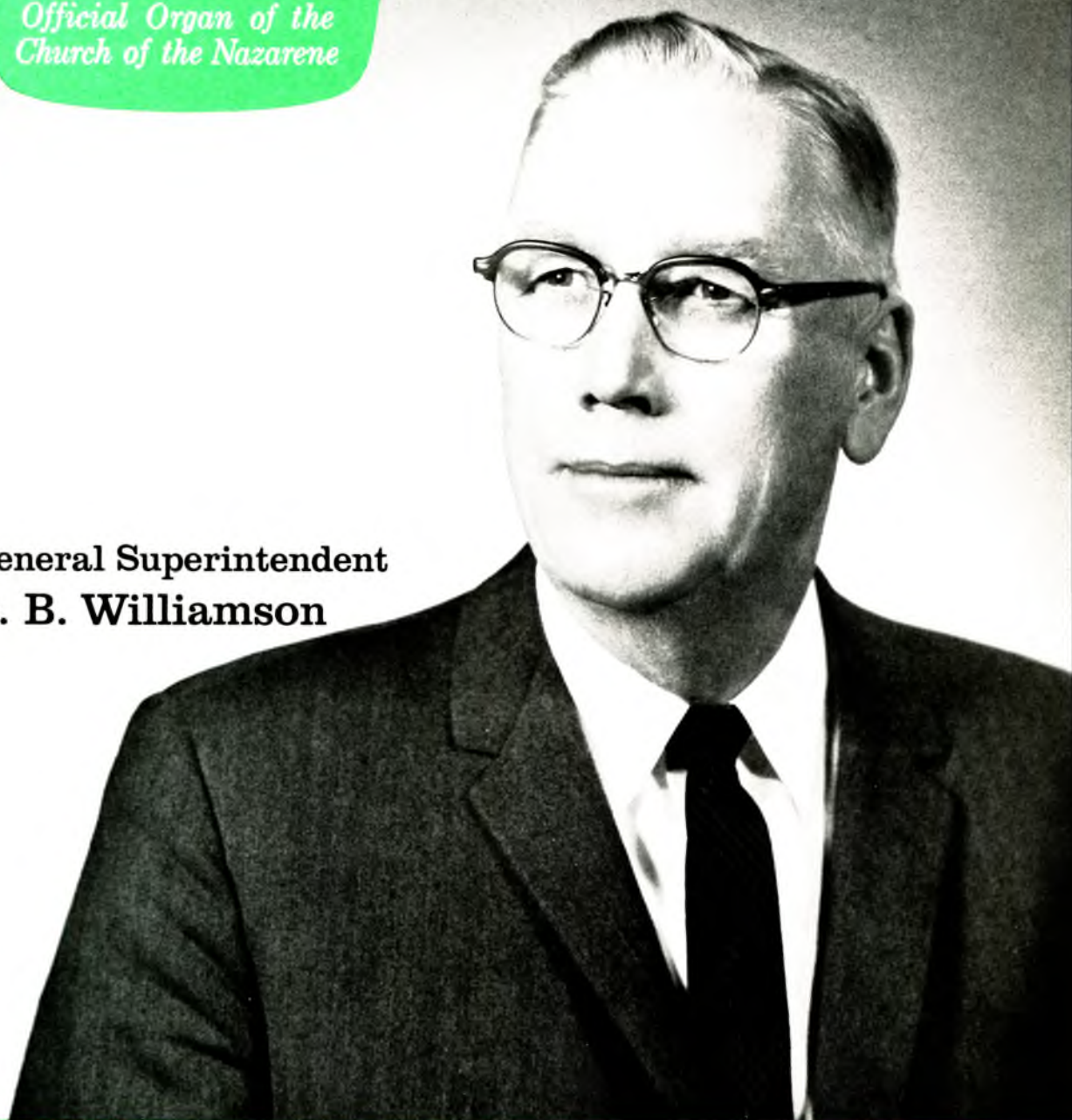
Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*"In the power of the Holy Spirit the Church
can fulfill the Great Commission in our
century."*

**General Superintendent
G. B. Williamson**



May 31, 1961

EDITORIALS

By W. T. PURKISER

The Problem of Instability

I have never been able to admire Reuben—Reuben ben-Israel, that is. The oldest son of Jacob, he should have been a man of eminence, a strong support to his younger brothers and sisters. But the Scripture says of him, “Unstable as water, thou shalt not excel” (Genesis 49:4).

The thing of it is, Reuben was capable of occasional nobility. He had his moments of strength. It was he who saved Joseph's life when the other brothers were bent on murder. It was he who years later reminded his brothers of their sin against Joseph. It was he who offered his own two sons as security for the safety of Benjamin.

Yet Reuben did not excel. He is little known in the history of his people, relegated to a place of obscurity. The promise of his talent and position was unrealized—and for just one reason. He was “unstable as water”: another tragic instance of which the Bible and life are full, of tremendous potential wasted because of a basic flaw.

The story of Reuben is of concern because the “sons and daughters” of Reuben have not died. They are living still. Talented, capable people

they are, filled with high resolve. Yet it all comes to nothing because, like Reuben of old, these we know and love today are “unstable as water,” vacillating and indecisive, and therefore cannot excel.

What makes these sons and daughters of Reuben so much like water, taking on the form of their environment so readily, up today and down tomorrow, in one time and out the next? What are the causes of spiritual instability?

I

One of the most common is suggested in the life of Reuben himself. From the little we are told about him, it is apparent that he was a man who lived by impulse, by whim. He put his own desires, ambitions, and lusts ahead of principle, honor, and integrity. His rule of life seems to have been, Get what you want, take what you desire, regardless of moral law and the demands of duty.

Peter speaks of this in describing reprobate souls: “That cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray.” Incidentally, it might pay some “sinning saints” to ponder the fact that Peter here gives as one of the marks of the reprobate soul, “that cannot cease from sin.”

The only possible basis for stability is a life governed by principle, by conviction, rather than impulse, whim, and desire. I once heard a young woman described as having character because she did what she felt like, regardless of others. The result was not that she had character, but that she *was a character*—a character of the wrong kind.

II

Then, Paul reminds us that some instability is due to immaturity. He speaks of those who are “children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Ephesians 4:14). Here, of course, the remedy is to “grow up” (v. 15).

Some of this kind of instability, time will take care of. Some things we encounter in the church are just cases of arrested development. The child that used to get attention by throwing a tantrum will attempt the same thing by “blowing off” in board meeting, or by pouting and sulking when he doesn't get his way in a church election.

(Please turn to page 12)



The Cover . . .

Dr. G. B. Williamson was born in New Florence, Missouri, converted and called to preach at an early age, and joined the Church of the Nazarene in 1919. He graduated from John Fletcher College at Oskaloosa, Iowa, with further studies at McCormick and Northern Baptist seminaries in Chicago. Dr. Williamson pastored for sixteen years, and served nine years as president of Eastern Nazarene College. He was general president of the N.Y.P.S. from 1932 to 1940, and has been general superintendent since 1946. Dr. and Mrs. Williamson make their home in Kansas City.

General Superintendent Lewis



“if a man vow a vow”

THERE ARE some important occasions in life when earnest vows are spoken. Those who are married remember distinctly their solemn vows spoken in the presence of the minister and witnesses. The splendor of that moment is only a memory but the vows remain. They must be kept if the relationship then established in the sight of God is to continue.

One day most of us stood before a minister and a congregation and in the sight of God united with the church. We said, “Yes,” as the minister read the rules and regulations of church membership. Our “yes” was a vow to keep those rules and standards and thus fulfill our part.

When we first sought Christ as our Saviour we made vows to Him in prayer. We not only sought forgiveness but vowed to love and serve Him. The glory of that moment lasts only as those vows are kept. Christians keep their vows.

One of the most important vows we made was to promise God we would serve Him. All Christians make that

vow. To serve God is to advance His Church on earth, build His kingdom on earth, win souls. We are not Christians today because we made vows, but because we fulfill our vows. We succeed in our Christian living to the extent that we translate those vows into the reality of our daily activity.

If you and I have not won a soul to Christ during the past year, it has probably been because we have not tried. If we have won someone to Jesus, it is because we have tried. God vowed to us in His Word that He would help us. What a wonderful vow God has made!

This can be a wonderful year for us if we will just try to keep our vow. Let's try to win a soul. Let's try now! Let's try hard! Let's try again! It will please God. It will build His kingdom. It will enlarge His Church—our church. Souls are worth winning.

How important is a vow? The Bible says, “If a man vow a vow unto the Lord, . . . he shall not break his word, he shall do according to all that proceedeth out of his mouth” (Numbers 30:2).

Don't forget your vow.

The Magnetic Christ

*Thro' all the ages, hunger and unrest,
And sorrow-haunted hearts! When will we cease
The hopelessness of our elusive quest
To learn much seeking never will bring peace!
Lo, we press on with weary feet that bleed
When all the while One waits to meet our need.*

*The soul's deep hunger! This must ever be
Until we find, in one illumined hour,
The great, magnetic Christ. Oh, surely He
Draws all men to himself! His love is power!
Oh, still no peace, thro' all the ages dim,
Till yielded, helpless, we are drawn to Him!*

By BERNIECE AYERS HALL

Telegrams . . .

Austin, Texas—(May 5) *The San Antonio District nears the close of one of the finest assemblies of its history. The challenge of General Superintendent Hardy C. Powers to holiness evangelism has found a genuine response. District Superintendent James C. Hester closing the first year of a three-year call reports gains in several areas and an aggressive spirit prevailing. A spirit of unity, fellowship, and evangelism has gripped the San Antonio District. The assembly was royally entertained by Rev. H. R. Borgeson and the Austin Grace Church.*—T. A. Burton, Reporter.

Spokane, Washington—*Northwest District Assembly: General Superintendent V. H. Lewis presiding (May 10) in most distinguished way. Rev. Raymond C. Kratzer re-elected as district superintendent with unanimous one-year call, followed with unanimous extended three-year call.*—C. T. Vanderpool, Reporter.

Philadelphia, Pennsylvania—*Philadelphia District reports a wonderful assembly. Beautiful spirit of harmony and enthusiastic co-operation bore witness to the presence of the Holy Spirit. Rev. Wm. C. Allhouse re-elected district superintendent for three-year term by overwhelming vote of confidence; love offering by the assembly given in token of loyalty and esteem. Dr. D. I. Vanderpool presided with gracious efficiency, sending us back to our churches with new vision, hope, and holy purpose.*—Carlton P. Gleason, Reporter.

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Herald of HOLINESS

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God Has a Plan

John 17:4 reads: "I have finished the work which thou gavest me to do." One of the most subtle and undermining of Satan's schemes has been to convince the laymen of the Church that only the clergy are divinely appointed to areas of service. But the truth is that each of us has a definite mission in life for God.

God has a plan for everything He has made. Whether it be the smallest flower or bird on our earth, or the biggest star in our universe, all follow the plan God has given. So it would seem that, if God planned for all creation, He surely has a plan for every soul that has been redeemed from sin.

All through the Bible we find where God planned the lives of men and women. Their lives were victorious in proportion to the degree to which they followed the will and plan of God for their lives; and when they veered from the course God had set, they always met heartbreak and loss.

Today God has a blueprint for the

life of the Christian who serves as a factory worker, schoolteacher, salesman, executive, or housewife—just as definitely as He has a plan for the missionary or pastor. This is a truth that should thrill each of us. We are not in the place we are by chance or by accident but because God has led us. Each of us is a unique individual. There will never be anyone else like us. And we have a job to do for God that no one else can do as well as we can. If we leave the job undone, souls may be eternally lost.

So our privilege means responsibility. We must realize that God has placed us just where we are for a purpose—and that purpose is advancing the kingdom of God and winning souls. Whatever our status in life—layman or minister, rich or poor, young or old, learned or unlearned, good health or ill, father or mother, son or daughter—the call is for "Evangelism First." Let us follow the plan God has for our lives and work for the winning of souls in the place God has placed us.—WM. J. NICHOLS, Pastor, Fort Wayne, Indiana.

GIVE ME FAITH TO LOOK AHEAD

Dark chariots of bright grace—
That's what my troubles are.
Black clouds filled with rain—
No sight of sun or star!

Then comes the promised flow;
Love always finds a way,
Changing clouds to sunshine bright
For a golden day.

Blessings hidden in the dark
Come to view in time.
Give me faith to look ahead,
And see my Lord, divine!

By RUBY FRANKLIN

The PERFECT MAN

By **ERIC E. JORDEN**

Professor of Theology and Biblical Literature
Northwest Nazarene College, Nampa, Idaho



**But unto
every one of us
is given grace . . .
Till we all
come . . . unto
a perfect man, . . .
(Ephesians 4:7-13)**

WHEN MAN FELL in the Garden of Eden, God made a promise (Genesis 3:15). It was the promise of a Saviour. That promise was fulfilled when Christ came as the Babe in Bethlehem's manger.

But why did Christ come? To "save his people from their sins" (Matthew 1:21). True, but as John says (1:17), when He came, grace—divine enablement—"came by Jesus Christ." It is in and through Christ that we are "enabled" to be what God originally intended us to be.

Paul indicates the goal or end purpose of the grace Christ brought. It is that we all might come "unto a perfect man." As with creation, the sole purpose of redemption was, and is, that God might have fellowship with a perfect being like unto himself.

This grace Paul declares to be universal. "Unto every one of us is given grace" (Ephesians 4:7). Every fallen child of Adam has the privilege of being restored to fellowship with God.

This grace is likewise limitless. It is given "according to the measure of the gift of Christ." The gift of Christ was an expression of God's limitless love. He gave His best. There is as much to grace, then, as there is to the limitless nature of God.

Moreover, this grace comes via chosen media. Christ gave "gifts" to men to become prophets, evangelists, pastors, teachers; but only as the media through which this universal, limitless grace may come to a lost humanity (Ephesians 4:11).

Finally, this grace is efficacious if we but permit it to operate fully and freely in our lives. It is sin that separates man from God—sin in act and sin in nature. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, . . . hath abounded unto many. . . much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:15-17).

Paul was certain that the grace was indeed suf-

ficient. "Where sin abounded, grace did much more abound" (Romans 5:20). It solved not only the problem of sins committed, but the problem of sin as a nature. "What shall we say then? Shall we continue in [the] sin, that [in order that] grace may abound?" The answer is a resounding,

Think It Not Strange!

(I Peter 4:12)

*Think it not strange if trials come
To test your faith in God's dear Son.
He knoweth best; His plan is sure;
He knows the load you can endure.*

*Trials are chastenings from the Lord,
To test our faith in God's own Word.
If you endure you are His son,
His approbation you have won.*

*Let patience have her perfect place;
For all your need God giveth grace.
If you ask in faith and never doubt,
Your many problems He'll work out!*

By **J. R. SPITTAL**

"God forbid" (Romans 6:1-2). We can be "perfect" in the sense that we are "made free from sin."

*Marvelous grace of our loving Lord,
Freely bestowed on all who believe!
Yonder on Calvary's mount outpoured,
Will you not this moment this grace receive?*

The sole purpose of divine creation and of divine redemption was, and is, that God might have fellowship with a perfect being like unto himself. Grace does not operate fully and freely in our lives unless, and until, we are made free from the guilt and power of sin, and enjoy moment-by-moment fellowship with God.

BUT God GAVE THE INCREASE

By **BLANCHE OWEN**

"MRS. OWEN, I am so glad you are still here."

It was a cry of agonized need. A desperate reaching out in the darkness of pain for something familiar, something, someone who would be able to help.

I was *almost* prepared; I had feared this time would come. Just the two words of the doctor's report, "recurrent Ca," told the sad story. The man was not so very old in years as he approached me that day. But the grayness of his face, the deep lines drawn there, made him look as old as human pain.

Several months before, our dedicated doctors with the best of their skill had probed and searched for each trace of the malignancy. Since then the hope, the uncertainty, had hung like a question mark. It shadowed this man's life, the happiness of his family. Now, after a brief respite, the killer had broken loose in all its fury again. The pitiful cry was from one caught in its grasp.

I knew, in my job as medicine nurse, that I would be able to ease the awful pain. It was another thing that hurt and burdened my heart. Here was a man, a soul for whom Christ had died. He would be going out to meet Him, unprepared, unless we could help him find peace, the blessed peace of God of which the world knows nothing.

More surgery, another little lull in the severe pain. I tried to talk to him about the Christ; it just didn't seem to get through to him. One evening a fine Christian man, one who had been my patient's fellow worker, came to me. He told me a group of railroad men, fine born-again Christians, had banded together to pray for their friend's salvation. They couldn't seem to make any more headway than I had. I bowed my head and gave thanks to God for men He could trust with a burden.

God moves in mysterious ways His wonders to perform! A soul in need—a group of railroad men praying—a dedicated Christian doctor—an unsaved son with confidence in a pastor, several hun-

dred miles away—a nurse with a burdened heart.

One evening as I spoke with the unsaved son about his father's desperate need, he said, "If Harold, a Nazarene pastor the family knew and trusted, were only here, I know *he* could reach him."

I thought of another one who had one day said to the Master, "If thou hadst been here, my brother had not died." The words beat, echoed, and re-echoed in my heart and mind, "If he were here, if he were here, I know *he* could reach him." I decided I would write the pastor, but God had a different plan! Suddenly He said to me, "Do it *now!*" The sense of urgency was so great I could hardly wait to get to my telephone to put in the call.

Pastor Harold, at the other end of the state, was just opening his front door from the Sunday morning service as the telephone rang. Through my tears I told him of the need, the unsaved son's confidence that *he* could help his dad find peace with the Lord. "I'll come," he unhesitatingly said.

Early Tuesday morning found him at the bedside—and *our God had already prepared the way!*

Our patient was overjoyed to see his friend. He was as responsive as a little child to the invitation to give Jesus his heart. Praise His name!

Later, as I talked with him, there seemed to be a soft, sweet radiance about him, a peace of body and soul. It was a little hard to see his face through the blur of tears. There were the wonder and triumph of a newborn soul in his voice as he told me, through his suffering and weakness, "I took the Lord! I took the Lord!"

As he approached the dark river, there was confidence in his voice as he told me, "This is it, and I am sure glad I took the Lord."

What a wonderful Saviour, His ways past finding out!

Perfect Faith

*The shield of God is very real today;
I know His ear bends low when'er I pray.
But, oh, when darkness comes, and there's no
light,
May I then walk by faith instead of sight!*

*How easy to believe when all is well,
And life has only loveliness to sell!
But is my Father pleased to see my trust
When every earthly crutch has turned to dust?*

*The shield of God is very real today;
I am convinced He hears me as I pray.
But when the fiery furnace must be trod,
May I, by faith, behold the Son of God.*

By **FRANCES B. ERICKSON**



Amid life's crises there is strength for

THE SPIRIT-FILLED

By CHARLES W. HODGE, Pastor, Albertville, Alabama

CASUALLY READING that "the disciples were called Christians first in Antioch" (Acts 11:26), we speedy moderns sometimes overlook the story of advancement which gave rise to this permanent name for followers of Christ.

The church at Antioch pioneered in advancing the cause of Christ. That it became a stronghold for believers is clear in history. At the ten church councils held in Antioch between A.D. 253 and 380, the leaders from the churches at Rome, Constantinople, Jerusalem, and Alexandria were overshadowed by those of Antioch. By the time of the Nicaean Council in A.D. 325 the city had over 200,000 believers.

A vital part of this story of advancement is the story of one man—Barnabas. Not that Barnabas did it all. Far from it. But as the man in charge he let God's work be done.

A few persecuted believers had passed through Antioch and preached Christ to the people. A great number believed and were left as an unorganized group of babes in Christ.

News of the Antioch revival reached Jerusalem. There the Jews who loved Jesus commissioned Barnabas to go to these gentile converts.

In Antioch, Barnabas saw the grace of God greatly exhibited among the infants in the faith. He exhorted them to be zealous for the Lord and His cause. His rigid training as a Levite and his sound conversion complemented his work as pastor of this enthusiastic band of believers.

An organizer? Maybe he was. A good administrator? Possibly so. A good mixer? This too could have been true. But whatever he was, Barnabas was evangelistic. Under his pastoral ministry "much people was added unto the Lord" (Acts 11:21b).

Realizing that the church had outgrown the limits of his service, Barnabas sought the assistance of Saul. He knew the qualifications of this Pharisee of Tarsus—a thorough theological training and a radical conversion to Christ. For a year following, Barnabas and the converted Saul ministered to the church and taught many people. The believers became so devoted to Christ that in derision their opponents labeled them "Christians."

But what of this man who led the believers at Antioch into Christian conquest? What was the source of his strength and wisdom? Luke assures us that "he was a good man, and full of . . . faith" (Acts 11:24). But dare we overlook Luke's other observation of Barnabas—that he was "full of the Holy Ghost"? Vital in the growth of the church at Antioch was the Spirit-filled Barnabas.

Advancement often leads to adversity. The sequel to Pentecost was a corps of Spirit-empowered servants whose sermons stimulated spirited persecution. But even in such a time of adversity there is strength available to Spirit-filled men.

With six others, Stephen had been elected by the multitude of disciples to serve tables. But being a man "full of . . . the Holy Ghost" (Acts 6:5), he was used by God to do great wonders and miracles among the people.

Members of the synagogue became disturbed about Stephen's ministry. They disputed with him, but he spoke with greater wisdom than they could answer. Angry, they agitated against Stephen until he was brought before the Sanhedrin. False witnesses were set up and charges were filed against him.

The charges having been read, Stephen was given an opportunity to defend himself. His speech flowered into a sermon. Stephen not only answered the charges made against him, but he gallantly defended pure Christianity. Having traced the background of the Christian faith in Jewish history, Stephen erupted from the defensive into the offensive. Standing before the supreme court of Judaistic tradition and faith, he indicted them for the murder of Christ.

The sophisticated Sanhedrin Sadducees smarted in their souls. Through Stephen's sermon the Spirit of God convicted them of their sin. Satan seized their souls. In violent fury they gritted their teeth at Stephen.

In the face of this enraged fixed jury, Stephen had a reserve of spiritual strength and power. "Being full of the Holy Ghost" (Acts 7:55), he was granted a vision of heaven, of the glory of God, and the glorified Christ.

When he testified of his vision, justice was overpowered by prejudice. Order gave way to rioting.

Legal proceedings were interrupted by illegal mob massacre and murder. Without handing down a death sentence against Stephen, and without waiting for approval from the Roman procurator, the members of the council took matters into their own hands. Stopping their ears, they mobbed the saintly Stephen. They threw him out of the city. The false witnesses freed themselves of their entangling clothes and pelted him with stones.

Still drawing strength from his spiritual resources, Stephen prayed a prayer of two petitions: that his spirit might abide in Christ, and that the sin of the stoning might be forgiven his murderers. This prayer could come only from a soul saturated with the Holy Spirit. The Spirit-filled Stephen was stoned to death—an ebbing of Christian life only to flow again in resurrected glory.

Advancement, adversity, and life's great adventure can be met and mastered by the strength that surges in a Spirit-saturated soul.



CANDID CAMERA SHOTS of the Big Fisherman

By
**FLETCHER
GALLOWAY**
Pastor, First Church
Grand Rapids, Michigan

AMONG the followers of Jesus, Peter is usually the first named and the most quoted. He had wonderful qualities which made him a great apostle. He was the spokesman at Pentecost and a strong leader in the Early Church. However Peter had a problem. Before the Day of Pentecost, there was too much "Peter" and too little Christ. Take a look at some candid camera shots of Peter found in the Gospels.

No. 1 shows Peter as "Mr. Do-It-Yourself." It is the thrilling story of the time he walked on the water to go to Jesus. No other disciple had the courage to try, and Peter is certainly to be

commended for his startling initiative and faith.

But somewhere along the line Peter got his eyes off Jesus and on the waves. The moment he did, he was "on his own" and he began to sink. Peter started out on a miracle but his miracle ran out.

Some people try to live the miracle life of a Christian without experiencing the miracle of the new birth. Then there are others who start out with the miracle experience but forget that prayer and constant dependence upon the divine Spirit sustain this miracle. Christianity was never meant to be a "Do-It-Yourself" religion.

No. 2 shows Peter as "Mr. Monastery Builder." He was one of the three honored by the Master as witnesses to His transfiguration. Peter said, "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matthew 17:4). It was a transcending experience up there on the mountaintop. It was marvelous. Peter said, "Let's just stay here always. I was never so blessed in my life."

Jesus did not answer Peter. He just arose and started down the mountain where a frantic father, a demon-tortured boy, and some perplexed friends were waiting. Christianity was never meant to be kept behind closed doors.

No. 3 shows Peter as "Mr. Hothead." This took place in the Garden. Judas has just placed his treacherous kiss upon the face of Jesus, and the soldiers roughly seized Him. Peter was seething. He had to strike out at something and the nearest convenient subject was a servant of the high priest. Peter drew his sword and cut off the man's ear. Jesus rebuked him. You can never build the Kingdom with carnal weapons.

No. 4 shows Peter as "Mr. Over-confident." It was during that last sacred session of the Master with His friends, in which He warned them of the crisis approaching, His own crucifixion, and their defection. Peter said, "Though I should die with thee, yet will I not deny thee" (Matthew 26:35).

But Jesus knew the weakness of an unsanctified heart and said, ". . . this night, before the cock crow, thou shalt deny me thrice." Peter was almost indignant over it. Within a few hours however he was weeping bitterly, when Jesus looked his way, and he realized how miserably he had failed. Peter needed to tarry in the Upper Room.

When I was a very young pastor, one of my best friends in my church gave me a lot of concern because he would not get sanctified. He was a wonderful man and had a lovely family. Whenever I talked to him about holiness he always said, "I'm doing all right." But one morning early my doorbell rang and he was standing in the doorway. He was pale and under great emotion. He asked me if I would go with him. I did so, but it was too late to help. His unsanctified heart had betrayed him.

The New English Bible

(New Testament)*

By Pastor HUGH GORMAN, Glasgow, Scotland

WHAT! Another new Bible? No, not another Bible! It is the same inspired Word of God that has stood the test of time, now written in the language of the present day. John 3:16 still contains the gospel in a nutshell, "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life."

Paul's prayer for the entire sanctification of believers retains its emphasis in I Thessalonians 5:23, "May God himself, the God of peace, make you holy in every part, . . . He who calls you is to be trusted; he will do it." Praise God! This is His message we have known in the language of 350 years ago in the Authorized Version, and coming afresh to us in *The New English Bible* of 1961.

Why Another Translation?

The answer lies in part with the original Greek texts, for scholars are only now beginning to solve many problems, by their increased knowledge and understanding of the common Greek language, as used in the days of the apostles.

There are those within the church who do not see any reason why we should have another translation of the Scriptures, and we would be classed as "rank modernists" if we were to read from the original Greek or from *The New English Bible*. Their attitude is, If it is not from the Authorized Version, then it is not really the Word of God, and in their love and devotion for that version they are overcareful.

This may be all right for the people who were nurtured in the version of 1611, but it creates barriers for the unchurched youth of the present day. I can appreciate it when a young person tells me that he finds it hard to understand the Bible. He does not know why Jesus should say, "Suffer the little children to come unto me," because we do not use the word "suffer" to mean "let" today. This is one reason why new translations of the Scriptures are valuable. The world in 1961 does not feel at home in "this thee and thou business."

We have had many modern translations like Weymouth's, Moffatt's, and in more recent days the paraphrases of J. B. Phillips; but we must bear in mind that these are the works of individuals, each being the opinion of one mind. *The New English Bible* is the work of many modern Biblical scholars, and is recognized by all the

major denominations in the British Isles. Because of the labors of these scholars, the gospel of the Lord Jesus Christ, as we find it in the pages of Holy Writ, has been re-presented in a way which makes clear the understanding of the Bible as we have known it, and meets the needs of this modern world.

The History of "The New English Bible"

The New English Bible was conceived in Scotland in the year 1946, when at the General Assembly of the Church of Scotland the delegates from the Presbytery of Stirling and Dunblane expressed their desire "that a translation of the Bible be made in the language of the present day." As a result of this a joint committee was set up, which in turn selected a panel of the most distinguished scholars from the British universities. Their assignment was to reassess the Greek texts, in the light of modern scholarship, and to produce a new translation in the language of the people.

For thirteen years the panel worked on the New Testament text, and apart from the many problems involved in translation from the Greek, the scholars had to avoid the language of the lecture room, and get right down to the language of the man in the street. Laborers at work in Smithfield Market were surprised one morning when a scholar turned up to inquire among them whether various words were in ordinary usage. And so the work on this new translation went on, until on Tuesday, March 14, 1961, *The New English Bible* was delivered to the public.

"The New English Bible"

Compared with the Authorized Version

It would be sheer folly to judge *The New English Bible* by looking up favorite proof texts in the "old," and making comparisons. The "new" must be taken as a whole, and those who read it in this way will find it illuminating and helpful.

At first we may look at it with preconceived ideas. There will be the parts which are very good and the parts which are not so good. But do not linger with little pet themes, or on examples such as "robbers' cave" (for den of thieves) or "bad characters" (for sinners); there is more in it than that.

In dealing with the work of the Holy Spirit in John 16, the scholars use a little alliteration, "When he comes, he will confute the world, and show where wrong and right and judgement lie. He

*See "Editorial Note" on page 12.

will convict them of wrong, by their refusal to believe in me; he will convince them that right is on my side, by showing that I go to the Father when I pass from your sight; and he will convince them of divine judgement, by showing that the Prince of this world stands condemned" (verses 8-11).

The links in the narrative are more simple: "Jesus answered and said unto them" is "Jesus replied." Hebraisms like "and it came to pass" have been dropped.

The New English Bible is not a revision of the Authorized Version; it is a new translation. The older version is a masterpiece of literary art, and judged as literature *The New English Bible* is not in the same class. Despite the careful scholarship, I cannot see the "new" taking the place of the "old." We all love the beauty of the old version and the rich language in the old, familiar, and

well-loved passages. It is a classic which will never pass away.

The Reception of "The New English Bible"

On the first day of publication *The New English Bible* was declared to be a "best, best seller." The Bible was in the headlines making big news, "LAUNCHED TODAY, THE NEW VERSION OF THE BIBLE." Hundreds of thousands of people from all walks of life were rushing to buy it, and this certainly was "good news." The first printing of one million copies was almost completely sold out hours after it went on sale.

What an achievement for the presses of Oxford and Cambridge! But perhaps the greatest achievement of all was that on that day of publication people in offices, factories, universities, and homes had a common topic of conversation, about a Good Old Book, written by "men they were, but, impelled by the Holy Spirit."

And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass (1 Kings 13:28).



THE LION

and

THE ASS



By A. J. LOWN, Pastor, Paisley, Scotland

A MAN'S POSITION and standing during life is often revealed by those who attend his funeral, as, for instance, the cortege of a politician or policeman, a film star or sportsman, a minister, business executive, or member of the armed forces. Those who accompany the coffin to its last resting place are a commentary upon the character and influence of the one who is mourned.

No man has had stranger company in the hour of death than the unnamed prophet who died so tragically after one of the most successful missions ever accomplished by a servant of God. The beast which carried him to his death and the beast which caused his death stood by the body. And amazingly,

the lion had not eaten the carcase nor torn the ass.

A strange trinity this! as if the Book of God were saying, "Behold, here is a man who was both lion and ass, king and clown—if only the lion in him had devoured the ass element, he need not have died." Even the brute beasts who stood by the body seemed to realize that this was

The Untimely Death of a Lionheart

The lion aspect of this man's character is clearly seen in his courageous visit to Bethel, the center of an apostate religion which the crafty Jeroboam had instituted for the ten tribes in opposition to the Temple at Jerusalem. The place where Jacob had received his saving vision, erected his pillow-altar,

and made his tithing vow was now the headquarters of the worship of the golden calf, a place where a polluted priesthood sold its services for filthy lucre. For a man of God, ruled by the word of God, Bethel was a veritable lions' den. True prophets of God were going south to the security of Judah, to the service of Rehoboam.

This man not only entered enemy territory but, at the command of God, dared to face the king as he stood at the altar in the act of usurping the office of the priests. His message was as unwelcome as his presence. The altar was to be rent and its fires extinguished as a sign that Jeroboam's false cult would be finally and terribly destroyed. Little wonder the outraged monarch lifted his hand to strike the bold intruder, only to find his arm paralyzed by a miracle of judgment, akin to the leprosy that arose in Uzziah's forehead when he too usurped the priestly office.

The sobered, stricken ruler was compelled to ask for the prayers of the man he would have killed. With hope that healing would be the beginning of repentance and that another miracle, this time of mercy, would fully turn the king's heart, the prophet prayed and God answered, restoring the impotent limb. Hope, alas, proved vain; for "after this thing"—the altar miracles and, later, the prophet's wayside death and equally dramatic funeral—"Jeroboam returned not from his evil way," but insulted divine clemency, intensified his sinning, and incurred full and final judgment.

A lionheart indeed, in an age of compromise and cowardice! A praying man who, having seen the face of God, feared no one else. An inspiration to all who would witness for God in high places, and against the many man-conceived false cults that deceive the simple and woo the itching ears in our day. But a warning, too, when we consider

The Ass Side of His Life

After great victories we must expect repeated temptation. After the lone and brave stand, sealed by a double miracle, temptation came—through flattery. "Come home with me," invited Jeroboam; "I will refresh and reward you," hoping that to be seen with the prophet would give an air of respectability to his apostate religion. The offer was spurned, for God had given His servant clear and binding instruction that he was not to eat or tarry until he had returned to Judah. But the answer given to the king reveals one fatal weakness, the element of boasting: "If thou wilt give me *half thine house*, I will not go in with thee." This is the reply of a man who, thinking he stood, could not conceive the possibility of falling.

Extravagant profession always leaves the soul open to further dangers. As God had commanded, the prophet refused refreshment and returned another way, but *rested*, "sitting under an oak"—the fatal delay of partial obedience. For there the old,

backslidden prophet of Bethel overtook him and the temptation was repeated, "Come home with me, and eat bread." This time the answer was not, "I will not," but, "I *may* not," the reply of a man who was trifling with temptation, wishing in his heart that he could do the forbidden thing. Cleverly, and cruelly, the temptation was reinforced by the lie.

Beware of those who claim special revelations. The experience of a courageous servant of God, burdened with the word of God, was undermined by someone claiming a deeper experience, professing fellowship, and presenting the disguised temptation at a time of loneliness and physical reaction—an appeal to the flesh and a chloroform for the faculty of discernment in the mind.

The devil is never more dangerous than when he approaches as an angel of light, often through backsliders who have embraced the easier path of false cults, suggesting that the tried and tested experience of sanctification and service, received through and resting upon God's Word and promise, should be doubted and exchanged for some mystical, fleshly experience, based upon imagined revelation and excessive emotion.

Lionheart's resistance was overcome. "So he went back with him." Back to disaster and death, to a fate actually foretold by the treacherous hypocrite who had wooed him from the pathway of obedience and duty.

This is a revelation of the unpalatable and mysterious truth that *gifts can exist without grace*. A backslider, liar, and hypocrite, yet still able to prophesy! Beyond understanding? Yet evident again in the story of Balaam: persistently disobeying God, but gifted even to a prophetic vision of the coming of Jesus.

Majestically, mercifully, and mysteriously, for our encouragement and solemn responsibility, "the gifts and calling of God are without repentance" (Romans 11:29). We must covet them, especially the ability to prophesy, but never idolize them—all are inferior to love, and without love, devoid of grace, expose the possessor, and others, to terrible danger in time and eternity.

*Gracious Spirit, Holy Ghost,
Taught by Thee we covet most,
Of Thy gifts at Pentecost,
Holy, heavenly love.*

A lion and an ass, a king and a clown! In all our lives the lion of consecration and courageous obedience must devour the ass of extravagant profession, of flirting with temptation, of partial obedience, and of all compromise with unwise fellowship, especially in the aftermath of our greatest triumphs, in life's weary hours. Only thus shall we be worthy followers of Him who is both Lion and Lamb!

Editorials, continued from page 2

Of course, growing up is not entirely a matter of calendar age. Paul was speaking to adults when he said, "Be no more children." Everyone loves a baby, but nobody can admire the person who just acts like one. To be stable spiritually, we must grow up spiritually, adding the grace of maturity to the experience of purity.

III

Another common cause of instability is dependence on feelings rather than faith as the measure of Christian experience. Isaiah said, "If ye will not believe, surely ye shall not be established" (7:9). Stability comes through faith, not feelings. Salvation does not depend on emotion, but devotion; not on feelings, but the facts of the spiritual world revealed to faith.

The faith that saves and the faith that sanctifies is a present-tense faith. Yesterday's believing will no more do for today than yesterday's breathing. We were *converted* and we were *cleansed* when we took God at His word. We *continue* in His goodness as faith continues to appropriate abundant grace. Faith may claim the promise of preservation exactly as it claimed the promise of pardon and of purity.

Nothing can destroy faith but sin. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1-2).

On the other hand, faith is strengthened by habits of devotion, by Bible reading and prayer, by consistent attendance on the means of grace. "The Lord is faithful, who shall stablish you, and keep you from evil" (II Thessalonians 3:3).

IV

Of all other causes of instability, *double-mindedness* is the most common. "A double minded man is unstable in all his ways" (James 1:8). This has reference to the effect of inner conflict between the mind of Christ and the mind of the flesh in the unsanctified believer. Paul describes it thus: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: . . . so that ye cannot do the things that ye would" (Galatians 5:17).

Thank God, there is a quick and certain remedy for instability due to double-mindedness. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). "They that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24).

Herein is the establishing grace: "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ [literally, in the presence

of our Lord Jesus Christ] with all his saints" (I Thessalonians 3:13). Let us never forget that the first great reason given for following "peace with all men, and holiness, without which no man shall see the Lord," is "lest any man fail of [or fall from] the grace of God" (Hebrews 12:15).

"Unstable as water"—does this word of God speak to your heart? Whatever the cause of instability, you *can do* something about it. You can leave the instability of the sons and daughters of Reuben, and find the excellence promised those who go all out for God. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:57-58).

*On Christ, the solid Rock, I stand;
All other ground is sinking sand.*

Editorial Notes

In our "News of the Religious World" for March 15, we ran an item calling attention to the publication of a new translation of the New Testament. In this issue we are including a description of *The New English Bible* (New Testament) prepared by Rev. Hugh Gorman of Glasgow, Scotland.

Opinions of the new work vary from high praise to bitter criticism. The truth probably lies between the two extremes. Any translation of Scripture has some values, but all are the work of men, and none is perfect.

I am personally disappointed in the handling of the Greek term for "sanctify" in the new translation. Not all of the texts have fared as well as I Thessalonians 5:23. While "make holy" is used in some of the texts, "consecrate" is used in many others. And whatever anyone says, "consecrate" as it is used today just does not convey the full meaning of the original word.

For the convenience of any who would want to order *The New English Bible* (New Testament), it is handled as a sales item by the Nazarene Publishing House. The list price is \$4.95.



The crosses which we make for ourselves by a restless anxiety as to the future, are not crosses which come from God. We show want of faith in Him by our false wisdom, wishing to forestall His arrangements, and struggling to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us and keeps in reserve in the treasure of His deep counsels.—*Fenelon.*



Home Missions



ROY F. SMEE, *Secretary*



Fifty-five per cent of our churches have less than 50 members, and only one out of five churches has 100 members or more. This is partly due to the youth and vigor of the church. One-fourth of our present churches have been organized in the past eight years, and as long as we continue our home missions thrust we will have many small new churches.

Home missions is not the only reason for the large number of small churches, however. From seven to ten years after organization, one out of three churches is still struggling with less than twenty-five members, and there are older churches that seem to reach a plateau before they begin to grow, and continue with little change for many years.

We are concerned about these little churches that do not grow. Some drain off district home missions money year after year—money that could be used for starting other needed churches. Others are more or less self-supporting, but are able to contribute little or nothing to the ongoing of the district program and world-wide evangelism. Whenever a district has too many churches in this status, it is constantly plagued with the problem of making ends meet financially in its district program, and any home missions advance is hamstrung. We need to organize 800 new churches this quadrennium. The small church must be strengthened if we are to have the resources to move forward in home missions.

There is an encouraging side to this situation. Every year there are static churches that suddenly "come alive." They move off that plateau and become a positive force for the Kingdom in their communities. Attendance booms, there are new converts and

members, offerings improve, their building is enlarged, and there is evidence of new vitality on every hand. Some of these are churches that people said could never grow. What happened to make this change? Reasons vary, but usually it is a combination of leadership, faith, prayer, and effort. Some churches grow under the leadership of a pastor who refused to believe it couldn't be done—and did it. Others grow when there are laymen who are unwilling to be content with the same little handful, and bestir themselves to do exploits for God.

There are many more churches that have stopped growing that can move out for God this year. To encourage and help them to do so, the General Board approved last January the *Small*

Church Achievement Program. The pastor of every church with less than fifty members will receive at his district assembly a folder of information about the plan, and additional information will be sent each such pastor from the Department of Home Missions as soon as district statistics have been received in Kansas City. Suggestions are made on how to move out of that static level of existence. Before the district assembly is 1962 report forms will be made available by the department, and churches that have achieved a new measure of victory will present their story to the district. The outstanding small church will be chosen on each district, and from these district reports the outstanding small churches of the year will be selected.

The *Small Church Achievement Program* has been heartily commended wherever it has been presented. We believe that churches are born to grow, not to die, and that the Holy Spirit is waiting and ready to move into any small, static congregation that will provide the necessary channel for twentieth-century miracles the equal of those witnessed by the Early Church in the days of Pentecost. Who will accept the challenge?



FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

New in Brazil

We are gradually picking up a few words of Portuguese. More important, we are becoming acquainted with the people and their customs here. The Brazilian people are most receptive to the gospel at the moment. However, a flood of spiritism and aggressive communism is filling the vacuum in the hearts of many who have no religion at all. No one knows just which way the future will see this nation turn. Nationalism is rapidly rising. The time for evangelism is short. What is to be done for Christ in Brazil must be done quickly. Pray for us when you think of us.—JAMES KRATZ, *Brazil*.

Location Work in Africa

The Lord is really blessing our churches in the locations. The church at Springs is having revival services every night with an altar full of seekers at almost every service. We just closed a month-long campaign there with the tent, and had a fine class joining the church afterward. Out of that meeting, revival tide has begun to rise. Praise the Lord! We long for this in every church.—GEORGE HAYSE, *Africa*.

In Mexico

I have been very busy the last six weeks. Besides being in language school five days a week, I have had to preach three times a week. The pastor where we attend church has been very sick with typhoid fever, so I have had the responsibility of pastoring in Spanish. This has given me a wonderful chance to practice my Spanish speaking. We regret the pastor's illness, but were grateful for the opportunity to use this language in which we must "live" during the next few years.—ELMER NELSON, *language student, going to Panama in July*.

New Missionary

Janelle Renae Zurcher arrived in the home of Rev. and Mrs. Norman Zurcher, Republic of South Africa, on April 5, 1961.

Blessings in Cape Verde

Mrs. Henck and I recently held a revival campaign on the island of Fogo. God is blessing. People are being converted in Cape Verde. Here at St. Vincent we have people at the altar almost every week. Just a few Sun-



A Chaplain Reports

It is very likely that one who enters the armed forces finds himself tossed about by many existing philosophies. This situation does put the person in a very peculiar attitude of mind. He may find himself all alone, tenaciously holding to his convicted way of life and withdrawing into his own little ecclesiastical cloister. Or another person may find himself a challenge in trying to conquer the other existing philosophies by making claims or counterclaims in a very extrovertive manner.

No man, if a follower of Christ, can feel that his testimony is appealing if he accepts any of the two previously stated attitudes. First, we must be very realistic and not withdraw ourselves from society, simply because Christ our blessed Lord never did this. Let us face life as it is. There is no space in Christianity for a pessimist or religious introvert.

Secondly, we must not become repulsive with our testimonies to others of different beliefs in

that we overdo ourselves and have a rebellious listener instead of a hungry heart. There is space for an optimist but much more for a realist.

Thirdly, it would seem that neither attitude could be accepted within the writings of Romans 8:31. Here is a confession of faith that the Christian can calmly and firmly stand upon: "If God be for us, who can be against us?" The writer builds up this confidence of faith with his closing remarks (in this chapter) of persuasion, that there really is not anything outside of our free will that can separate us from God. As a military chaplain, I am convinced that the world wants us to live with confidence this faith or way of life. The people wish to see this working in our lives. Therefore let us not show ourselves as insecure by withdrawing or by recklessly defending our belief. Others are not too interested in a mere belief, but are looking for an experience with the Eternal that will give them peace of soul and mind, yes, and a persuaded confidence within this way of life.

We have seen young men of our army approach this goal. We rejoiced. But it is also a joy to see young men come into the service well established by experience and indoctrination.—CHAPLAIN ROBERT N. SCHAPPEL, U.S. Army.

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NAZARENE SERVICEMEN'S COMMISSION
Paul Stokes DIRECTOR

days ago we baptized seven new members into the church. These have all been Christians more than six months.

Our only regret is that our "fall-out" rate is very high. It is difficult to follow up the people who come to the altar.

We were pleased with the way our people entered into the three days of solemn fast proclaimed by the general superintendents. We learned about the proclamation late, but forty or more people were out at the very first prayer service, and the number continued to increase during the three days.—ROY HENCK, *Cape Verde Islands.*

THINKING OF GOD

By ENOLA CHAMBERLIN

*When I think of God I think of dawn
 With hill lines sharply, clearly drawn.*

*I think of pine trees standing tall,
 Of gray-plumed mockingbirds that call
 Their joy that all the world may hear.
 I think of friendships true, sincere.*

*I think of wind that comes and goes
 And brings the fragrance of a rose.
 I think of mountain-winding streams,
 Of heartfelt love and all it means.*

*Oh, beauty, goodness promenade
 Before me when I think of God!*

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for
 June 4:

We Search for Life's Meaning

SCRIPTURE: Ecclesiastes 1:12-18; 3:1-14; 5. John 16:33 (Printed: Ecclesiastes 1:12-14; 3:1-9; John 16:33)

GOLDEN TEXT: *Fear God, and keep his commandments: for this is the whole duty of man (Ecclesiastes 12:13).*

The woman of the house got up first. A close second was her husband. By the time he was ready to go to the

fields, breakfast was hot on the table. They ate and talked of the sun and rain and the south forty. Yesterday it was the north forty. Always it was some portion of the farm.

To the fields he went—to till the ground. Was not easy, but bread must be placed upon the table. To the house she went—to keep it together. Was not easy, but the table must be clean to receive the bread. Children were born, grew up, and left home. Still the man and his wife were concerned with fresh bread on a clean table.

The man died and was buried—in the south forty, beneath the oak tree which had shaded him many a hot day. His wife died and was placed beside him. Following the funeral it was voted by the clan that the youngest son and his little wife would get the farm. They too are old now, but still manage somehow to put fresh bread on their clean table. It is thought that their youngest will follow them in the old home place.

There is something to say about that family that has not yet been said. Though they did not go around the world in eighty days, nor articulate well with the population, they did talk among themselves. They figured the best thing to have in a complex world

was a simple answer. So it was that fresh bread symbolized the height of this world's goods. If they had that, they would not fuss. If any of them ever got rich, they would still remember that fresh bread was all they really needed. A clean table symbolized a clean life which God expected from them. Thus fresh bread and a clean

table tied two worlds together.

And so today wherever that family is found, whatever that family is doing, they have one thing in common: the simple purpose of feeding the body with fresh bread and caring for the soul with clean living. They have found what all men seek—a meaning to the routine of life.

May the labor of our hands, the thoughts of our minds, the hope of our hearts, and the strength of our souls be given to the simplicity of life—fresh bread and a clean table.

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



News of the Churches

Evangelist Mrs. Emma Irick reports: "Just recently we have had six revival campaigns on the Philadelphia District, beginning at Ephrata, Pennsylvania, with Pastor William Mowen, where we had a fine break on the second night; also the meeting at Bethlehem with Pastor F. D. Ketner was a success, with the altars filled Sunday morning and night. Rev. and Mrs. Nelson Henck are doing a fine work at Bloomsburg, with souls finding God in nearly every service. Owing to a change of pastors, we filled in one date at Perkasio with the new pastor, Rev. Robert Faulstick, and here God gave a real revival. We had a fine meeting with Rev. Harold Parry at Lansdale, Pennsylvania; and then we closed at Pitman, New Jersey, with good victory. Here Rev. F. D. Ketner, Jr., is the new pastor. It was a joy to work with these fine pastors and churches and their good district superintendent, Rev. Wm. Allshouse. At this writing I am in a good meeting with Pastor R. F. McBrien at Augusta, Kansas. Because of local changes I have two open dates, June 25 to July 2 and September 1 to 10. Write me, Box 917, Lufkin, Texas."

Marshall, Michigan—Our church recently enjoyed a week of revival with the pastor, Rev. William Mack, as the evangelist. He was greatly used of God. This church began nineteen months ago, with 6 people in the first service. The recent eight days of revival showed an attendance of 563 persons, the largest crowd being 100, setting a record for the church. Nineteen seekers were at the altar, with some new converts, and several new members were added to the church. Our church is moving ahead for God.—*Reporter.*

Evangelist Virgil R. Caudill reports: "Since entering the work of evangelism eighteen months ago, I have been in forty churches and among the people of several denominations. God has blessed in these revivals, camps, and youth meetings and we have witnessed hundreds of seekers. I have some time available for revivals, tent meetings, or camps, June 1 through July 15. Write me, Route 3, Troy Road, Springfield, Ohio."

Midwest City, Oklahoma—Since our coming here to First Church in January of 1960, God has been good to us. Our Sunday school average for last assembly year was 163, and 185 for the first eight months of this year. A number of adults have been received into church membership, some entire families. Our last revival, with Evangelist and Mrs. H. F. Crews, was one of the best; four whole families prayed through and joined the church. Last year the church bought a new three-bedroom parsonage and turned the old parsonage into an annex. Now we have bought another house and lot that joins our church, to be used as an annex. The old parsonage has been sold, to be moved off the lot to give room for a new church building, which we hope to get started on sometime this fall or winter. The church gave more than its six dollars per member in the Easter Offering. We thank God for His blessings.—*NOLAN CULBERTSON, Pastor.*

Rev. E. T. Storey writes from Quick, West Virginia: "I have resigned as pastor of this church with plans to re-enter the evangelistic field this fall. The church gave us a unanimous recall, but due to my wife's mother being killed in an automobile accident, leaving her father and sister almost invalids, it will be necessary for us to make the change. I am now making up my slate and will be glad to go anywhere the Lord may lead."

Wauchula, Florida—Pastor and people feel that our recent revival with Evangelist Ellis Blythe was the best in the history of this church. Many souls were reclaimed and several found real victory in God for the first time. Brother Blythe featured "Johnny Gospel" in the Sunday school hour and was an inspiration to young and old alike. People worked in giving personal invitations, which resulted in a new Sunday school record attendance, plus many new contacts for the church. The Sky Liner Quartet from the Princeton church were with us for the closing services. We thank God for the workers, and have given Brother Blythe a call to return. We give God praise for a real revival.—*WALTER C. MANN, Pastor.*

Sherman, Texas—First Church recently had a good revival with Evangelists Bob and Ida Mickey as special workers. Their ministry in sermon, song, and chalk drawings resulted in good attendance and several victories won. We appreciated their sincere ministry. We are seeing new people reached for our Sunday school, with the March attendance being the largest since we came here. We have a fine group of people who stand by the church with their money and efforts. A spirit of optimism prevails and our people are united for God. We are near Perrin Air Force Base, and would be glad to hear from you if you have friends there. Write us, 1101 E. Houston.—*LEON MARTIN, Pastor.*

Ebensburg, Pennsylvania—In April our church had a very successful combined Youth Week and spring revival with Rev. Gilbert Jackson and Fred Stiles as the special workers. God blessed the ministry of both these young men to our hearts, as they returned to their home town for this revival. Along with the faithful ministry of these brethren, the revival was the result of several months with special days set aside for prayer and fasting by our people. Our laymen, including children, teen-agers, and adults, worked hard inviting people to the services, and attendance was good. There were seekers at the altar almost every night, with many praying through to God for pardon and heart purity. The influence of the revival reached out with some praying through in their homes. Many said this was the best revival the church has had in several years. Our N.Y.P.S. president had done a grand job in the past year, and has been re-elected.—*ELIZABETH M. DUMANN, Pastor.*

Darbydale, Ohio—In April our church had a very good revival with Rev. Harold Shackelford as the evangelist. Although only twenty years old, he is an excellent speaker. He preaches clear, Biblical, old-fashioned, second-blessing messages with the anointing of God. As special singers we had a girls' trio from our Springfield First Church. God blessed, and many souls were reclaimed, saved and sanctified.—*J. N. LARIN, Pastor.*

Virginia District Sunday School Tour

The Sunday schools of the Virginia District were stimulated to do more effective work by the recent district-wide tour with Rev. and Mrs. Lyle Potter. These fine workers gave of their best during the ten services on the district.

Every zone was visited with a rally at which Brother Potter very ably presented the Sunday school challenge in a unique and effective way. His ideas and suggestions were fresh and workable. They have already proved profitable to us, and I am sure the good effects of this tour will continue.

Mrs. Potter's singing, playing, and participation in the services were appreciated and enjoyed by all.

The response of pastors, Sunday school superintendents, and workers to the program presented was most encouraging. The Virginia District has been enabled to take a forward step in Sunday school work with the help of Rev. and Mrs. Lyle Potter.—E. M. Fox, *District Church School Chairman*.

Arizona District N.Y.P.S. Convention

The annual N.Y.P.S. convention was held this year in the beautiful new facilities of our church in Mesa. The convention convened with a "kickoff" rally featuring the finals of our district teen talent contest. The special speaker was Rev. Reuben Welch, pastor of Lakeview Church in Long Beach, California.

From the opening song to the final report, the Arizona N.Y.P.S. echoed notes of victory and words of encouragement for future progress. The devotional messages by Brother Welch challenged delegates and friends of the convention to a deeper walk with the Lord, especially in the area of Bible reading and scripture memorization. An unexpected blessing came when the evangelistic team of Dick Goodwin and Bruce Parker appeared at the convention; their singing and testimonies proved to be a high light of the day.

The following officers were elected: Rev. Cecil Burns, president; Rev. Stanley McElrath, vice-president; Rev. William Young, secretary; Mr. Bob Burnes, treasurer; Rev. Thomas L. Goble, Teen Fellowship director; Rev. Jack Eystone, Junior Fellowship director; Rev. Wil Spait, Young Adult Fellowship director; and Donna Johnson and Jerry Rydberg, as teen-age representatives.

The convention closed with a banquet that evening. More than 125 delegates to the convention witnessed the installation of the officers. This was followed by a fine program of special music featuring Jack Pace, teen talent winner, the Sharpe Trio from Tucson First Church, and Dick Goodwin.

The day closed in a stirring fashion with a moving challenge to greater service presented by our special speaker, Rev. Reuben Welch.—THOMAS L. GOBLE, *Reporter*.

Rev. Robert E. Hodgson writes: "After eight years as pastor of our Calvary Church in Bethany, Oklahoma, I am now resigning to enter the field of full-time evangelism. I will be available for revival meetings after June 1. Write me, Box 555, Bethany, Oklahoma."

Oklahoma City, Oklahoma—Meridian Park Church recently closed a very successful revival with Evangelist C. B. Fugett and Paul Qualls as song evangelist. Brother Fugett never preached better; the Spirit of the Lord was in all his heart-searching messages. Brother Qualls's singing lifted hearts heavenward. In most of the services the altar was lined with people who prayed through to Christ for saving or sanctifying grace, and some were healed. Pastor and people appreciated the ministry of Brother Fugett and Brother Qualls, and praise God for the many answers.—LUNA JOHNSTON, *Reporter*.



"SHOWERS OF BLESSING"

Program Schedule

- June 4—"Shrinking from Miracles,"
by *Wilson Lanpher*
- June 11—"Crosses at Reduced Prices,"
by *Wilson Lanpher*
- June 18—"Problems of the Cheating
Steward," by *Wilson Lanpher*
- June 25—"Dilemma of the Uncommitted,"
by *Wilson Lanpher*



Illinois District N.Y.P.S.

The second annual district N.Y.P.S. banquet was held March 31 at the beautiful new junior high school in Granite City, with a total attendance of 692. Rev. R. D. Beaty and the Granite City people did an outstanding job in preparing for this district banquet.

The meal was smorgasbord style with the decorations giving a very special atmosphere. Behind the speaker's rostrum the N.Y.P.S. theme, "HIS," was very prominently displayed.

The key to the city was presented to our beloved district superintendent, Rev. Harold Daniels, by the Honorable Leonard Davis, mayor of the city. Greetings were also given by Rev. Paul Evans, president of the Granite City Ministerial Association.

Rev. Mark Moore, superintendent of the Chicago Central District, was the special speaker, and all those present greatly appreciated his message.

The annual teen-age music contest was the special feature, with exceptional talent being represented by each zone. The hearts of all were blessed as we listened to our talented Christian teenagers perform. The winners for *vocal* were: first place, Hardy Weathers, of the East St. Louis Zone; second place, Gail Wisheart, of Champaign Zone; and third place, Delores Foster, Jacksonville Zone. Winners for the *instrumental* were: first place, Richard Evans, piano, of Decatur Zone; second place, Dale Foster, trombone, Jacksonville Zone; and third place, Robert Hale, trumpet, Springfield Zone.

Our leader, Rev. Gerald Green, is to be commended on his leadership in making this annual affair a tremendous success.—GLENN FITZGERREL, *Secretary*.

Pastor W. B. Walker writes from Ravenna, Ohio: "We are concluding nearly five years of service with the good people of First Church here at assembly time. The Lord has given some outstanding victories. We have received fifty people into the church, and purchased four and one-half acres of land for a new church building. A substantial amount is on hand for the building fund. We have paid our budgets and co-operated in every way with the district and general program. The good people here gave us a call to return for another year but, after much prayer, we feel clear to re-enter the evangelistic field as of September 1. Following our five-year pastorate of First Church, Dayton, we spent some time in the evangelistic work. We are now slating meetings, and would appreciate working with our pastors and churches in promoting spiritual and constructive revivals. Until September 1 write me at 224 W. Riddle Avenue, Ravenna, Ohio."

Arlington, Virginia—Calvary Church is enjoying wonderful days. Recently we had a fine revival with Evangelist Leonard Hubartt and Dwight and Norma Jean Meredith as the special workers. There were seekers at the altar from the first service, with a total of 139 for the meeting. We have received 26 into church membership, which suggests we will equal or better the average of 30 per year which we have received since we came here four and a half years ago. The Sunday school is showing a fine increase. Recently we dedicated a new two-room nursery, built to accommodate both crib and toddler children, and already the capacity of these facilities has been taxed time and again. We were especially gratified by the response to the Easter love offering. Last year we had our largest offering of \$1,500, and this year we set a goal of \$2,000. We reached a total of \$2,031. After nearly five years with this wonderful people, they have given us a four-year call with a marvelous vote. We rejoice in God's goodness, His mercy and His wonderful leading.—CURTIS D. WITROW, *Pastor*.

Eastern Nazarene College

Ranking twelfth in the nation at the National Debate Tournament at the U.S. Military Academy, West Point, New York, was the debate team from Eastern Nazarene College, Wollaston, Massachusetts. The debate coach at E.N.C. is Dr. James R. Cameron, chairman of the Division of Social Sciences and the Department of History.

Miss Patricia Ward of Scarborough, Ontario, and Mr. Ronald A. Ward of Baltimore, Maryland, had a record of five wins and three losses before being eliminated by debaters from Harvard University, who went on to win the national championship. Miss Ward is the daughter of Rev. H. Blair Ward, newly elected president of Canadian Nazarene College. Mr. Ward is the son of Mr. Howard A. Ward, an officer in the Baltimore First Church of the Nazarene.

The E.N.C. debate team has qualified for the National Tournament three times in the last four years.—E.N.C. *News Bureau*.

Deaths

JAMES THOMAS VANHOOK, age eighty-three, died October 9, 1960, at the home of his son, Wayne, in Mount Vernon, Kentucky. He was born at Pine Hill, Kentucky. He had been in declining health for several years. He was married to Nannie Wells, who died in 1955. Later he married Mrs. Martha Brock, who survives. He is also survived by a daughter, Wanda Vanhook; two sons, Wayne and Glen; four brothers; and three sisters. He was a member of the Mount Vernon Church of the Nazarene. Funeral service was conducted by his pastor, Rev. Willie Griffin, assisted by Rev. Enoch Johnson.

PAUL EUGENE, son of Rev. and Mrs. E. S. Neuenschwander, of Kingman, Kansas, was born March 21, 1928, at Bethany, Oklahoma, and died at his home near Bradleyville, Missouri, on March 20, 1961. He and his family were all members of the Bradleyville Church of the Nazarene at the time of his death. He left a ringing testimony that he was saved and sanctified and ready to meet his God in peace. He is survived by his wife, one son, two daughters, his parents, one sister, and three brothers. Funeral service was held in the Bradleyville school auditorium with Rev. Horace Hunsaker, Nazarene pastor, officiating.

CYRUS OSCAR MENDENHALL was born near Des Moines, Iowa, July 27, 1878, and died in a hospital in Caldwell, Idaho, on September 26, 1960. He was united in marriage to Christina Deaver in 1910. To this union eleven children were born, five of whom preceded him in death. He was a good husband and father, a man of sterling quality, and one who loved to labor for his Saviour. He is survived by his wife, Christina; three daughters: Marie Smart, Gladys Morrison, and Velma Edwards; three sons: Horace, Virgil, and Marvin; also two sisters, Anna Frazier and Alice Hugley. Funeral service was held at the Fairview Church of the Nazarene in Nampa with Rev. C. C. Whittington officiating. Concluding services were at the Riverton, Wyoming, cemetery, where burial was beside his family.

MRS. SARAH OWENS, age eighty-six, died February 14, 1961, and was buried in Memorial Cemetery at Mineral Wells, Texas. "Mother" Owens was one of the charter members of the Mineral Wells Church of the Nazarene. Her spirit was always kind, her faith strong, and her testimony was readily given and accepted. She is survived by two sons, Truman and Warren; and five daughters: Mrs. Nora DeBerry, Mrs. Ruth Wells, Mrs. Katherine Wakefield, Mrs. Ruby Newberry, and Mrs. Johnnie Lewis. Funeral service was in charge of Rev. E. Wayne Elliott.

MRS. BERNICE TIPTON PHIPPS was born July 11, 1905, in Quinton, and died at her home in Barnsdall, Oklahoma, February 12, 1961. In 1919 she was married to T. C. Phipps. To this union were born six children, one preceding her in death. Converted early in life, after the family moved to Henryetta in 1927, Mrs. Phipps became a member of the Church of the Nazarene. She was a victorious Christian, a loyal church member, a devoted mother and wife, and stood faithfully with her husband through the past twenty years of pastoral ministry. Through fourteen years of illness she was a patient sufferer. She is survived by her husband, Rev. T. C. Phipps, Nazarene pastor at Barnsdall; two daughters, Mrs. C. Wm. Ellwanger and Mrs. Jack Gilbert; three sons, Wayne, Hershal, and Conley; also one sister and six brothers. Dr. I. C. Mathis, district superintendent, officiated at both funeral services, assisted by Rev. Tommy Blankenship at Barnsdall, and by Rev. David Krick at Henryetta. Interment was in the West Lawn Cemetery at Henryetta, Oklahoma.

MRS. ANNA E. SHIRES was born in Canajoharie, New York, May 31, 1878, and died February 17, 1961. She had lived in Canastota, New York, for about fifty years. She was married to Emory Shires in 1914, and they both joined the Church of the Nazarene in 1921. She had taught a Sunday school class for forty years, and had served as steward in the church for about the same length of time. She was a very faithful member of the church. She is survived by her husband and a son, Darwin Campbell. Funeral service was held in the Canastota church with her pastor, Rev. Ronald W. Kelly, officiating, assisted by Colonel Elbert L. Atkinson, former pastor.

MRS. JOSIE JORDAN LEWIS, age seventy-three, died in March of 1961. She was a member of the Broadway Church of the Nazarene, Louisville, Kentucky. She is the mother of Rev. D. D. Lewis, superintendent of the Kentucky District. She was the widow of Rev. Wesley Lewis, who pastored Nazarene churches in Level Green, Rockcastle County; and Smith's Chapel, Clinton County. He died in 1948. She is also survived by three

daughters, Mrs. Arma Gilchrist, Mrs. Oma Warfield, and Mrs. Mercedes Bartlett; another son, Clarence W.; two brothers, Virgil Jordan and Commodore Jordan; and a sister, Miss Connie Jordan. Funeral service was held at the Broadway Church of the Nazarene, with burial in St. Stephen Cemetery.

B. C. CLEMONS was born March 27, 1901, at St. Jo, and died December 11, 1961, in Electra, Texas. He was a humble prayer warrior and church worker, and is sadly missed by his church. Funeral service was held in the Electra Church of the Nazarene with Rev. Alvin Maule, Rev. Amos Meador, Rev. Carl Bunch, Rev. Arthur Clemons, the Reverend Mr. Cook, and Rev. L. D. Guyett officiating. Burial was in the Electra cemetery.

MRS. WALTER CHAMBERS of North St. Paul, Minnesota, died March 13, 1961, from injuries received when struck by a car. Born Cora Tomlinson, January 16, 1902, at Dawson, Minnesota, she moved with the family to North St. Paul shortly afterward. In 1922 she was married to Walter Chambers, and four years later she and her husband were saved and sanctified and joined the newly organized Church of the Nazarene in North St. Paul. She served the Lord and her church faithfully, in many capacities, as steward, church pianist, Sunday school teacher, etc. She is survived by her husband, Walter; a daughter, Mrs. Luther (Harriet) Schultz; and a sister, Mrs. T. C. Corbett. Funeral service was held in the North St. Paul Church with her pastor, Rev. David J. Sullivan, in charge. Interment was at Lakeview Cemetery.

Directories

GENERAL SUPERINTENDENTS
Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri
District Assembly Schedules

HARDY C. POWERS:

Maine	June 8 and 9
New England	June 14 to 16
Canada Central	June 22 and 23
Canada West	July 6 to 8
Oregon Pacific	July 19 to 21
Southwest Indiana	July 26 and 27
Wisconsin	August 10 and 11
Missouri	August 16 and 17
Houston	August 23 and 24

G. B. WILLIAMSON:

Northeast Oklahoma	June 28 and 29
Minnesota	June 30 and July 1
Colorado	July 20 and 21
East Tennessee	July 26 and 27
Iowa	August 9 and 10
Northwest Indiana	August 23 and 24
Kansas City	August 30 and 31

SAMUEL YOUNG:

Rocky Mountain	June 8 and 9
Nebraska	June 29 and 30
West Virginia	July 6 to 8
Michigan	July 12 to 14
Kansas	August 2 to 4
Kentucky	August 9 and 10
Tennessee	August 23 and 24
Southeast Oklahoma	September 13 and 14
Joplin	September 21 and 22
North Arkansas	September 27 and 28

D. I. VANDERPOOL:

Nevada-Utah	June 7 and 8
Eastern Michigan	July 5 and 6
Northeastern Indiana	July 12 to 14
Pittsburgh	July 19 to 21
Eastern Kentucky	July 26 and 27
Gulf Central	August 3 and 4
Northwestern Illinois	August 17 and 18
Indianapolis	August 23 and 24
Georgia	September 13 and 14
Southwest Oklahoma	September 20 and 21

HUGH C. BENNER:

South Dakota	June 21 and 22
North Dakota	June 29 and 30
Southwestern Ohio	July 5 and 6
Central Ohio	July 19 to 21
Illinois	July 26 to 28
Akron	August 2 and 3
Dallas	August 9 and 10
Louisiana	August 30 and 31
South Arkansas	September 20 and 21

V. H. LEWIS:

Albany	June 28 and 29
Canada Atlantic	July 4 and 5
Northwestern Ohio	July 12 and 13
Chicago Central	July 19 and 20
Northwest Oklahoma	July 26 and 27
Virginia	August 9 and 10
South Carolina	September 13 and 14
North Carolina	September 20 and 21
New York	September 29 and 30

Did You Know?

Your Publishing House's slogan for the quadrennium is "Evangelism First Through the Printed Page."

District Assembly Information

NEVADA-UTAH—June 7 and 8, at Sparks, Nevada (13th at Prater Way). Rev. Don Adams, pastor. General Superintendent Vanderpool. (N.Y.P.S. convention, June 5 and 6; N.F.M.S. convention, June 6.)

MAINE, June 8 and 9, at Universalist Church, Winthrop Street, Augusta, Maine. Rev. Robert Smith, pastor, 24 Fowler St., Augusta. General Superintendent Powers. (N.F.M.S. convention, June 6 and 7.)

ROCKY MOUNTAIN, June 8 and 9, at Mission Covenant Church, 1116 Grand Ave., Billings, Montana. Rev. George Ronnekamp, pastor, 835 Alderson, Billings. General Superintendent Young. (N.F.M.S. convention, June 6; N.Y.P.S. convention, June 7.)

NEW ENGLAND, June 14 and 16, at 37 E. Elm Ave., Wollaston 70, Massachusetts. Dr. T. E. Martin, pastor. General Superintendent Powers. (N.F.M.S. convention, June 12 and 13.)

SOUTH DAKOTA, June 21 and 22, at Mitchell, South Dakota (714 S. Minnesota). Rev. Howard Olson, pastor. General Superintendent Benner. (N.Y.P.S. convention, June 19; N.F.M.S., June 20; and Church Schools, June 21.)

CANADA CENTRAL, June 22 and 23, at Cedarvale Park Nazarene Camp, Pefferlaw, Ontario, Canada. Rev. John Colley, pastor, Pefferlaw, Ontario, Canada. General Superintendent Powers. To reach the Center, take the train to Toronto; bus to camp. (N.F.M.S. convention, June 21; N.Y.P.S. convention, June 24.)

Announcements

RECOMMENDATION

I heartily recommend Rev. Louis McMahon to any of our churches for revival work. He is a good preacher and carries a very real burden for souls. Address him, 10138 Collette Avenue, Sepulveda, California.—W. Shelburne Brown, Superintendent of Los Angeles District.

BORN

—to Rev. and Mrs. Norman Stueckle of Pomeroy, Washington, a daughter, Janiece Marie, on April 24.

—to A/2c Don and Donna (Anderson) Browning of Wichita Falls, Texas, a son, Larry Ray, on April 16.

—to Paul and Darlene (Wilson) Sexton of Portsmouth, Ohio, a daughter, Linda Darlene, on April 7.

—to Roy and Ruth (Williams) Franklin of Pueblo, Colorado, a son, Roy Kendall, on March 14.

SPECIAL PRAYER IS REQUESTED

for Mrs. Ruth Bishop—that our people may continue to remember her at the throne of grace for complete healing;

by a Nazarene lady in Illinois that God will touch and heal of a bad nervous disease if it is His will, that He may work everything out in her life according to His will, also for her unsaved husband and children;

by a Nazarene mother in Tennessee for a "very lovely but rebellious daughter"—left home to do as she pleases; that God may undertake and save her;

by a minister and his wife in Illinois for the spiritual and physical condition of a son—first that he may be saved, also his wife, and then if God sees fit He will touch and heal his body—he is at present unable to work, and has two little boys;

by a Christian friend in Ohio that "our son find a job, wife be healed, and that I may have a closer walk with God";

by a Christian friend in Kansas for healing of her father of skin cancer, and that he may get closer to God; also for the salvation of her husband and other relatives, that her husband's family may see the light on holiness; that God may undertake with regard to her job; that she and her husband may become real soul winners; and for an unspoken request.

AEC Research Grant to Nazarene College

WASHINGTON, D.C. (EP)—In connection with its program of encouraging basic research in physics and chemistry, the U.S. Atomic Energy Commission has announced a \$25,000 grant to Eastern Nazarene College, Wollaston, Massachusetts.

At the same time, the AEC announced a number of similar grants to major state and private universities. The latter included Stanford, Yale, and Brown.

The Nazarene grant was the only one to a church-related college.

ROME (MNS)—Police agencies in Italy are compiling a list of Protestant churches in that country, taking note of the denominational affiliation of the congregations, their size, and the names of their leaders. There has been no indication of the reason for requesting this information.

Report Vietnam Closed to Missionaries

SAIGON, VIETNAM (EP)—Correspondents with the Far East News Service report that Vietnam's fifty-year period of unrestricted entry for missionaries has come to a halt. New missionaries, FENS said, of the Southern Baptist and the Mennonite churches, and of the Wycliffe Translators and Worldwide Evangelization Crusade have been denied entry visas. It said also that veteran missionaries of the Christian and Missionary Alliance presently on furlough will not be permitted to return to their work.

Reasons for the government's action are not clear. One report suggests that curtailment is due to internal unrest and dangers resulting from Communist rebel activity. Another rumor reportedly circulating says that "influential government officials of another religious faith contend that the strength of the national Protestant church indicates there is no further need for foreign missionaries."

The National Catholic Bureau of Information in Washington, D.C., reports that the announcement from Rome that "St. Philomena" is "no longer to be venerated as a saint stirred excitement among many Catholics, especially those baptized with the name and others who shared in widespread devotion associated with it." The Bureau reassures Catholics that "prayers and novena devotions" during the last 150 years either private or in shrines or churches in honor of "St. Philomena" are still useful, even though directed through "a non-existent saint."

the **Answer** corner

Conducted by **W. T. PURKISER, Editor**

Does a person need to feel a "call" to teach because he accepts a Sunday school class?

Hardly in the sense in which one would have a call to preach. However, each Sunday school teacher should feel

a sense of dedication and commitment to the will of God sufficient to give his very best to the assignment.

To what extent should a pastor's wife involve herself in the record keeping of the tithes and offerings?

For the sake of her husband's liberty in preaching on tithing and the stewardship of money, I would be disposed to say, "Not at all." There might be some reason why a church board would

wish to elect the pastor's wife to the committee charged with counting and recording the offerings, but at the moment I cannot think of one.

Is it permissible for the pastor of a local church to serve as Sunday school superintendent? I know that it should not be necessary, but is it allowed in the Church of the Nazarene?

It is permissible, but as your question indicates, probably not advisable.

Is it possible to be "in the will of the Lord" and at the same time "out of the Spirit"? This remark was made recently at church.

This sounds to me like a distinction without a difference. To be "in the Spirit" is sometimes used as an expression for entire sanctification (Romans 8:9, where being "in the Spirit" is contrasted with "having the Spirit"). It is

possible that to be "in the will of God" might be taken to be the broader term; but since "this is the will of God, even your sanctification" (I Thessalonians 4:3), they would seem to come out at the same place.

There seems to be less layman participation in public services than in former years. One pastor apologized publicly for calling on a visiting layman to dismiss the Sunday morning service with prayer. Is this the present trend and policy of the church?

I hope not. It is possible that the apology was not for calling on the layman, but for calling on him unexpectedly. But I like to hear laymen pray, and I appreciate other forms of lay participation in the worship and work of the church.

There is always the danger of developing a professional clergy and a secularized laity. This has gone to the ultimate extremes in some of the liturgical or so-called "high" churches. But I would look upon it as an evidence of

spiritual vitality when the line of demarcation between "clergy" and "laity" tends to fade out.

This is not to imply that the call to the ministry is not real and distinctive. But it doesn't make the minister the sole custodian of spiritual values in the congregation. The hope of the Church of tomorrow is the even more complete involvement of laymen in its total life and work. The preachers just can't do it all, and most of them have sense enough to know it.

Would you please explain the word chastise, chastised, or chastisement? Is there a cheap book somewhere one could buy to explain such words?

There is a book, but it isn't cheap. The most complete and helpful book of this sort is by W. E. Vine, *An Expository Dictionary of New Testament Words*. It is actually four volumes in one, and sells for \$10.95. Each word in the English New Testament is explained, and all of the original Greek terms are given. You may order it from the Nazarene Publishing House as a sales item.

The most complete Biblical statement on chastisement is found in Hebrews 12:3-11. The word in the original Greek is almost untranslatable. It literally means "child rearing," the whole course of discipline which goes into the rearing of children in a godly home. It includes

punishment when there is wrongdoing to be corrected. But it means far more. It includes instruction, counsel, discipline, and guidance—all that parents do for their children to fit them for the places they will occupy in life.

Some have thought of chastisement only in terms of punishment. But the fact that the sufferings of the Christian are here compared with the sufferings of Christ (v. 3) shows clearly that this cannot be its primary meaning. It is rather all of the experiences God permits to come our way, hard though they seem at the time, which finally work for our good and for His glory. Whom God *delivers* from hell. He *disciplines* for heaven.



1. The Lauderdale Manor (Florida) Church of the Nazarene was dedicated by General Superintendent Samuel Young and Dr. John L. Knight, district superintendent. The church was organized in 1957, and has enjoyed good growth since then. Rev. Dale Martin is the present pastor.



2. The new educational unit and remodeled church building of the Burk Burnett, Texas, Church of the Nazarene. This project was undertaken and completed during the first six months of the present pastorate of Rev. R. A. Noakes. During the same period the Sunday school attendance has enjoyed an average increase of sixteen per week.



3. The First Church of the Nazarene of Moncton, New Brunswick, Canada, was dedicated by Rev. Bruce T. Taylor, district superintendent. The present structure, seating 250, was erected after the congregation had worshiped in the basement for fourteen years. Rev. A. Ralph Montemuro is the pastor.

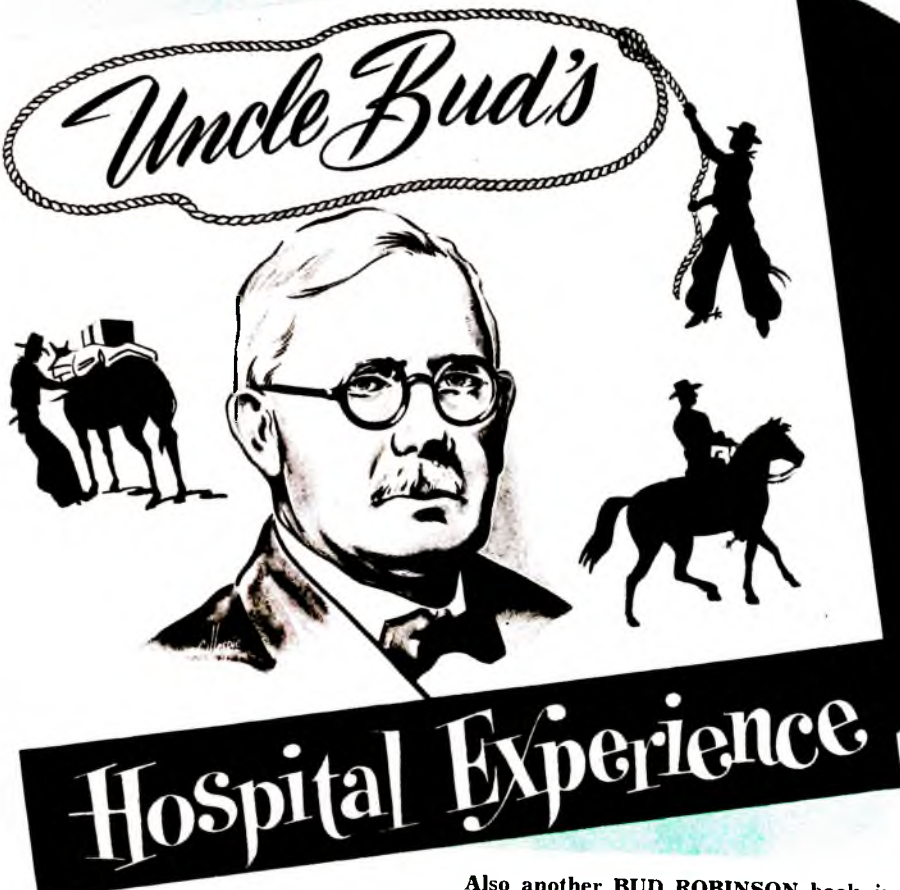
4. Pictured here is the new home of Atlanta First Church, located on a six-acre wooded site. The new building marks the climax of Rev. Wendell Wellman's ten years as pastor, during which time the membership of the church has increased two hundred. Mr. Wellman has resigned to accept a call to First Church in Flint, Michigan.

May 31, 1961

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