

Herald of Holiness

**EVANGELISM
FIRST**
1960-1964

Official Organ
of the Church of
the Nazarene

"Herald"
Campaign Winners
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Christ, the Lord, Is Risen Today

CHARLES WESLEY

FROM "LYRA DAVIDICA"

1. Christ, the Lord, is risen to day,
2. Lives a - gain our glo - rious King
3. Love's re - deem - ing work is done. Al - le - lu - ia!
4. Soar - we now, where Christ has led,

Sons of men and an - gels say
Where, O death, is now thy sting?
Fought the fight, the bat - tle won; Al - le - lu - ia!
Fol - lowing our ex - alt - ed Head,

Raise your joys and tri - umphs high,
Dy - ing once, He all doth save;
Death in vain for - bids Him rise; Al - le - lu - ia!
Made like Him, like Him we rise,

Sing, ye heavens, and earth, re - ply,
Where thy vic - to - ry, O grave?
Christ has o - pened Par - a - dise. Al - le - lu - ia!
Ours the cross, the grave, the skies;



Hymn of the Month
March, 1964

The Pentecostal Priority

THE DAY OF PENTECOST was the birthday of the Church. That day was epochal and unique, and never will be repeated, even as Calvary never will be repeated. Thus, even as the basic and permanent elements in Calvary are spiritual and not physical or material, so the basic and permanent elements in Pentecost are not material or physical, but are spiritual.

What was the basic result of Pentecost in the lives of the disciples? It was heart purity. The key to this is found in what may be termed the most important single phrase in church history: "They were all filled with the Holy Ghost." This experience clearly came only to those who were already converted, and currently disciples of Jesus Christ. It came to the accompaniment of various special and transient mani-



*General
Superintendent
Benner*

festations—wind, fire, a miraculous gift of languages—but the one essential and continuing element was the cleansing of the hearts of those Christian believers.

The Apostle Peter made this entirely clear in his defense of the baptism with the Spirit in the experiences of the Gentile Christians. "And God, which knoweth the hearts," declared Peter, "bare them wit-

ness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). This represents the true, scriptural priority of Pentecost.

It is not reasonable, either theologically or logically, to maintain that God will give the fullness of His Spirit to the impure in heart. Any purported fullness of the Spirit that does not deal with sin is unscriptural. And any purported baptism with the Spirit that does not purify the heart is not the true, scriptural experience of Pentecost.

In a day when there is so much interest in externals, manifestations, "gifts," it is ours to insist that God's fundamental concern is not in these, but rather in meeting the sin problem. In the midst of a growing tendency to deal with Pentecost apart from the sin issue, we scripturally insist that this experience deals primarily with sin—the sin of the nature, "the carnal mind," the "bent to sinning."

When the heart has been purified, sanctified wholly, and "the Comforter has come," the soul is satisfied in His fullness, content with "the gift of the Holy Ghost," and yearns not for lesser and questionable evidences or "gifts."

The need of the Church today is not in the area of material manifestations or physical "gifts." The need is spiritual, and calls for a renewed emphasis on the scriptural, Pentecostal priority of a pure heart, evidenced by "the love of God . . . shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

What About the SIDE EFFECTS?

By **GLENN A. CHAFFEE**, *Pastor, First Church, San Francisco, California*

IN RECENT YEARS medical science has made tremendous strides in its fight against sickness and disease. Due to the efforts of dedicated men and women, the dark specter of suffering and death has been pushed back until the life expectancy of the people of our nation extends beyond the biblical threescore years and ten.

Basic to this program has been the discovery of amazing new drugs that assist the body in its fight against infection. These so-called "wonder drugs" have become an important part of the doctor's arsenal in his battle to save life and ease pain.

As valuable as these drugs have proved to be, however, their advent has not been an unmixed blessing. While many are valuable in the treatment of disease, it was early found that their effects were not limited to the purpose for which they were used, but went beyond this. Some of these side effects, as they came to be known, were harmful—as in the case of thalidomide and the deformed infants—others more beneficial. At any rate, it has come to be recognized that no drug can be administered without careful consideration of its possible side effects.

The gospel, too, may be considered in terms of its side effects in the lives of men. Jesus spoke of this when He said, "Wherefore by their fruits ye shall know them" (Matthew 7:20). In other words, Christ was saying that the side effects—He called them "fruits"—of the gospel were so unique that by them one would be able to tell the false from the true prophets. He made it clear that basically it was the soundness or corruptness of the tree that was determining the nature of these side effects.

These "fruits" of the Christian life are obvious for all to see. There is beauty in the selflessness of the true Christian, nobility in his devotion to God, warmth in his prayers, something admirable in the way he resists temptation, and his compassion for the lost is a joy to behold.

The Spirit-filled man radiates God wherever he goes. His fearlessness in witnessing and the depth to which he loves even those who would do him harm cause him to be looked up to—though he doesn't desire this—by those who come in contact with him along life's highway.

But these side effects of the gospel are not without their problems for the soul who is seeking the fullness of God. The fact is that many bow before the Lord earnestly seeking the results of the infilling of the Holy Spirit rather than seeking the Spirit himself. Such seeking is doomed to disappointment. The imperceptive Simon Magus thought to buy from Peter the "gift" of the ability to bestow the Holy Spirit upon those who would come to him, but the Apostle made it very clear and in no uncertain terms that God was not dealing in effects, but in cleansing; not peddling magic, but transforming men's lives.

Then, as now, God is the same. It is not the outward appearance with which God deals first; it is the inward condition of the heart. Thus anyone who attempts to short-circuit the plan of God by seeking the gift rather than the Giver will find himself lost in a "never-never land" of confusion and frustration.

The prayer of the old saint who said, "O God, I ask not for Thy gifts; I ask for thyself," seems especially appropriate. The fact is that God himself and all of oneself given in complete surrender to Him are necessary and sufficient conditions for cleansing. The Apostle Paul underlined the principle further when he said, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23).

It is the Spirit of God indwelling the heart who brings with Him those glorious side effects that make the Christian the light of the world and the salt of the earth. Do not succumb to the temptation to seek the end while ignoring the means. Leave the side effects with God while surrendering to Him your all.

"And I pray that you, firmly fixed in love yourselves, may be able to grasp (with all Christians) how wide and deep and long and high is the love of Christ—and to know for yourselves that love so far beyond our comprehension. May you be filled through all your being with God himself!" (Ephesians 3:17b-19, Phillips*)

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

AN EXTRA DAY



this year

By **WAYNE WELTON**
Pastor, First Church, Noblesville, Indiana

WE ARE NOW well into a bissextile year, or leap year, as it is called. This year, as in every year divisible by the number four, we are given an extra day. This is done to correct the difference between our calendar and the rotation of the earth.

What will we do with this extra day? "Another day, another dollar," someone says. "One day older and deeper in debt," rings the popular song of a few years back. Let us look closer at this day which God has given us; this extra day, if you please.

This extra day, like all others, has 24 hours—1,440 extra minutes. How much of this day will we give to God? How much of any day will we devote to God?

"I have to make a living," is the cry of the world when one is asked to serve God with his time. "Easy come, easy go," says another when referring to a windfall of some kind, whether it is a bonus of money, an inheritance of property, or as in this situation, twenty-four precious hours.

What does God tell us about our days? He suggests that our days are precious, for in Psalms 90:12 He teaches us to "number our days." Is it not well that we do this that we might learn something from Him in each of our days? Proverbs 27:1 tells us not to take even one day lightly, "for thou knowest not what a day may bring forth."

"This is the day which the Lord hath made," said the Psalmist; "we will rejoice and be glad in it" (118:24). Every day is a day to rejoice when we think of the many blessings God sends our way. It should be a tragedy to let even one day go by without some praise and adoration to the One who gave us this day. He further adds, "Seven times a day do I praise thee" (Psalms 119:164). Daniel, as was his custom, called on the Lord three times each day. A king's decree did not rob him of his praise to God. Certainly a part of this day we should "be still praising thee" (Psalms 84:4).

Again the Psalmist (74:16) implies that every part of every day is God's. "The day is thine, the night also is thine." Total stewardship of time is the only message this verse could possibly have for us.

Not a corner of our time here, a fragment there a part of one day a week and the rest of the time do as we please. "My times are in thy hand" (15), David concluded.

We may be often tempted to take a fearful down the long, lonely road whose markers are: "The Future." This is sometimes a trick of an adversary, but God's Word promises: "As thy course so shall thy strength be" (Deuteronomy 33:21). Jesus himself did not receive enough strength to resist the mount of temptation to take Him through it. God's Word is full of promissory notes which will be offered in full in time of need.

What about today—this day in particular? What does it hold for us amidst the trials, the temptations, the heartaches and disappointments offered by this world on the altars of time? Every effect has its cause. Every promise has a law backing it. Every trial has its way of escape (I Corinthians 10:13). We come to a better understanding of God's will when we pattern our devotion in the manner of the young shepherd whose "delight is in the law of the Lord; and in his law doth meditate day and night" (Psalms 1:2).

We have no assurance beyond the day we read these very words. "Behold, now is the acceptable time; behold, now is the day of salvation" (II Corinthians 6:2). "Whereas ye know not what shall

The Cover . . .

"CHRIST, THE LORD, IS RISEN TODAY" . . .
. . . hymn of the Resurrection by Charles Wesley is a call for universal praise to God. The original lyric consisting of eleven verses was penned by the co-founder of Methodism sometime during the year following his conversion. The present form, with revisions by Martin Madan and "Alleluias" added, is recognized to be among the greatest of all Easter hymns. The hymn tune, "Easter Hymn" (also known as "Worgan"), was taken from "Lyra Davidica" (1708). The composer is unknown.

—Floyd W. Hawkins, Music Editor
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be on the morrow" (James 4:14). Jesus further stated: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Urgency, expectancy, victory! All these and more are wrapped up in twenty-four hours of life for and with Him. Swiftly, this one page in the book of time will soon be added to the volumes of eternity. Nor can we treat even one "extra" day every four years lightly. Someone might make a decision for Christ today, with our help. This day, as with all days, comes as an opportunity to serve, to spend and be spent for Him, to add another page in the "books" of the Revelator, from which we shall all be judged.



The PEACE of the Sanctified

By **W. M. LYNCH**
Pastor, First Church, Waco, Texas

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:27).

WHEN tranquil times come, many speak of peace. When shot and shell of war cease, the world proclaims a state of peace. The rainbow of colorful hues, draped against the storm clouds, is God's symbol of peace. Peace is paramount where mental contentment, emotional confidence, and spiritual confirmation exist unwavering within one of God's children.

The seal of peace is the sanctifying Spirit bearing witness with man's spirit that rebellion has eased and resignation has come. This peace that God gives manifests itself in three definite and distinct areas.

I. There is peace of mind

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3). Here is the curse: "A double-minded man is unstable in all his ways" (James 1:8). But here is the cure: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 3).

There may never come relief from the staggering problems of life, respite from titanic responsibilities, or redress from legitimate obligations incurred in previous days. Yet in sanctification there exists such peace that all of these become secondary. They are no longer gigantic and herculean, but are dwarfed by the perfection of peace through Christ our Lord. Once such things were conquerors; now they are the conquered. Before they ruled as masters; now they are the mastered.

Now that peace has come, worry is replaced by worship, fear by faith, hostility by hope, anxiety by assurance. The coming of the Sanctifier has left the once-encumbered man with emancipated mental faculties. Once man is set at liberty, no ensnaring liability need ever steal away the poise of the "perfect peace" of the one "whose mind is stayed on thee."

II. There is also peace of heart

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7). The heart cry that prevails today is, "Peace, peace!" It is pursued by politicians, sought by statesmen, and solicited by serious minds everywhere. Yet the peace the world offers beckons from the far horizon, always beckoning, always receding, sought after, only to fall away. It is a tantalizing pull that leaves its pursuer disillusioned and defeated.

There is real heart peace only through complete surrender to the Holy Ghost in sanctification. Rejecting its Author, peace is aborted. In God it has origin, through Jesus it has fruition, and by the Holy Spirit it has application. Refusing its principles, peace is prohibitive. Such principles perfect a righteous relationship with God, produce a right relationship with fellowmen, and precipitate a religious relationship with the church. On the other hand, self-will brings self-destruction, carnality invites condemnation, resistance only produces tomorrow's remorse.

Nothing brings heart peace like surrender to God, abandonment of self, and the consecration of one's all to the Christian cause. No tranquility ever has been known to rise above such peace. No joy, happiness, or elation has ever brought to the heart of man the "peace of God, which passeth all understanding."

III. Finally, there is peace of heaven

"Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalms 37:37). St. John was a lonely, forlorn exile when he peered with hopeful eye into the tomorrows. God was close enough that He revealed to John the peace of heaven. As a disciple he had known the dreary walls of dungeon, but in heaven he would enjoy the glistening walls of jasper. In this life he had known the black gates of prison; in the new life he would be surrounded by the beautiful gates of pearl. His pathway here was rough and hard; over

there he would walk on the smooth streets of gold. From exile on Patmos he was exalted in vision. Sometime thereafter the vision became real. The angels came and lifted him out of this world into that new world which he had seen. On earth he had known darkness, but in heaven "... the Lamb is the light thereof" (Revelation 21:23).

I am not sure just what heaven will be like. This I know—the funeral director will have no corpse, the doctor no patient, the druggist no customer, the preacher no seeker. For in heaven there will be no death, sickness, or sin. Here we have known partings and good-byes. But on that peaceful shore, there shall be only greetings.

I stood at the depot one day during the war. An

inbound train was making its regular stop. the train a furloughed soldier joyfully greets waiting loved ones. But to the train walked parting serviceman. He bade farewell to a weeping and sorrowing family. The same train brought happiness brought sorrow, that all reunion also demanded separation. There are inbound trains for heaven—always greeting, and parting.

Of this I am certain: When we have come to the final battle of life, and death seems to the conqueror, those who are sanctified will be in peace. When the great and final trumpet sound, those holy dead shall rise to know peace eternal in the beautiful city of God!

HOME AND FAMILY LIFE FEATURE



"Look, but Don't Touch!"

By SHARRON LUCKY, Dallas, Texas

A CHILD'S WORLD is interrupted often by the frustrating phrase, "Look, but don't touch!" To me these words bring back remembrance of a decorated birthday cake, Christmas-tree decorations, baby sister, the goldfish bowl, flower beds, my newly painted tricycle, and many other usual things.

Within the last few months, however, that phrase has been recurring to me over and over as I teach a young people's Sunday school class and have refreshed my memory with many of the teen-agers' peculiar problems. I am afraid that we subconsciously say to them more often than we think, "Look, but don't touch!"

My initial reaction, as yours may be, was to condemn the world apart from the Church, and blame it for this prevalent philosophy. It is true that the movie industry is the biggest proponent of this prevalent attitude.

A large percentage of the movies produced today feature the low life of drunkenness, divorce, illicit love, twisted and perverted personalities, crime, dope addiction, and Christlessness. The wicked lives of movie idols are more in the forefront of world news than ever before.

It is easy for Christians to see the direct influence this has upon today's young people. Especially responsible are the parents of children and teen-agers who permit them to watch every quirk of wicked nature on the screen and then say, "Enjoy the movie full of sin and debauchery, but come straight home after it is over and don't do any

of the things you saw portrayed on the screen. You may look, but don't touch."

After feeling thoroughly disgusted with an unsaved world that would allow such a paradoxical instruction to guide its children, I was stopped short with the thought that this philosophy had infiltrated even my own world of the church and Christian people. This is where I really began to pray and seek introspection of my soul. Perhaps the most flagrant violator of consistent principles is the theater, but let's look for a moment into our own homes, and see what we are telling our teen-agers.

Almost any book receiving a Nobel prize or wide recognition as a "best seller" is allowed into many homes, regardless of its nature. Our libraries will issue to any teen-ager a nicely bound book of "cultural worth" every bit as immoral, although better written, than the infamous "dime-store novels."

Just recently I heard a group of teen-age girls discussing an English course in which they had to write a term paper on one of the well-acclaimed, but nevertheless obscene, authors of our day. How unfair it is for parents, libraries, and teachers to say, "Read for culture, digest for betterment, analyze the plot, characters, motives, and purposes; but just look, don't touch!"

Some of my earliest remembrances of television were of the beer and cigarette advertisements which were so foreign to our home. My father would turn them off. We children complained, of course, because we might not get the set turned back on in time to see the first words of the next segment

of the program. I can't remember a single television program I watched during my childhood and adolescent years, but isn't it interesting that I do remember vividly my father turning off the advertisements that were contrary to our standards?

That may be a troublesome way to make a point, but how is it in your home? Do your young ones know why those advertisements aren't for Christians, or do they whistle the catchy ditties along with the neighborhood gang, maintaining only a vague idea that cigarette and beer ads mean, "Look, but don't touch!"?

Do our homes encompass all of the music the world puts on record and radio? Do we smile resignedly at the suggestive lyrics and hope that our children don't understand what they mean or else just "sing, and not do"?

Do we let them participate in some of the questionable activities of school by saying, "If they begin to dance or drink, you just sit on the sidelines and watch—don't touch"?

Do we let them take their best friends from the world and make their pleasure coincide with those indulged in by teen-agers who are not Christians? Do we let them go along just for the fellowship, the fun? How long do you think just one Christian in a gang of sinners can go along with their

"Stone temples and false gods crumble to dust and wars bring ruin and destruction. But the Bible promises a striking contrast: 'Of the increase of his government and peace there shall be no end' (Isaiah 9:7). This means there are hope and rest deep in God's love."—Alice Spangenberg.



plans and just "look, not touch"?

Can we let them give in slowly to the pressure to dress and look like the worldly young people, telling them they can "look a little bit like the world, but just don't touch"?

The Nazarene of today has a responsibility to defeat this philosophy in his home and in his church. We can be practical and yet Christian in censoring what we look at, and how we look.

There is someplace where each of us can crusade to keep this attitude of "Look, but don't touch!" out of our church and out of our homes. The first attitude to defeat is that of neither condemning nor condoning a practice. It is important to take a definite stand for consistent principles. God will help, as He always has, in a cause which draws Christians closer to His divine example,

"Therefore I will look unto the Lord; . . . [and] touch no unclean thing" (Micah 7:7; Isaiah 52:11).

HOLINESS AND HEALING

By MILO L. ARNOLD, Pastor, Richland, Washington

GOD does not guarantee health to holy people nor blight the unholy with immediate plagues. Many of God's choice children have been victims of infirmity and many vile sinners have enjoyed strong bodies. We do not believe that all our pains are the immediate result of misbehavior nor do we believe that strong bodies are proof of good spiritual grace. Sometimes very good and godly people are allowed to walk the path of pain throughout a long journey of life.

We believe, however, that God can and does heal. We would not minimize for a moment the wonderful miracles God can and does perform upon the bodies of people. I wonder, however, if we do not occasionally overlook the great health factors of holiness which have their silent ministry in preventing rather than healing our sicknesses.

Holiness is good for the health, and though we do not consider the physical factors as equal to the spiritual values, yet they are not to be ignored. We should never overlook the fact that holiness of heart and life has a physical dimension. Holiness

is inimical to many of the most unhealthy involvements to which humans are subject. When the heart and life are made holy, certain dangerous and unhealthy situations are corrected.

Guilt is unhealthy. It is the original cause of many human afflictions. No person can live in a state of guilt without his body being affected by it. This is particularly true if he tries to conceal his guilt from others, from God, or from his own conscience. Covered sin will decay the inner emotional health and in turn disturb the function of the bodily glands and tissues. Sometimes the emotionally induced illnesses are very real, very painful, and even quite fatal. Guilt is a deadly thing and the experts in our fields of medicine and psychiatry are finding that it is basic in many afflictions. They know the problem but they have no cure.

Fortunately we have found the cure! Holiness is the answer! I have observed many people whose health began to improve immediately after they had solved the guilt problem. Doctrinally of course we believe the guilt problem has its basic encounter



“Freely ye have received, freely give.” We have received the redeeming gospel of Christ in its fullness. Millions never have heard of Him. Let us “freely give” to the 1964 Easter Offering, bearing our full share in meeting more adequately our worldwide evangelistic responsibility.

Hugh C. Barnes

General Superintendent

with divine grace at the time of conversion and here the most phenomenal physical changes come, but the full victory is involved in the holiness made possible by divine grace.

Resentment is both unholy and unhealthful. So long as it is tolerated or accepted in the pattern of a life, that life is exposed to all manner of emotional, physical, and neurotic miseries. Thousands of people are invalids for years on end while helpless doctors can do nothing about it. They prescribe placebos and stimulants, tranquilizers and vitamins in a vain effort to bring the person out of his physical misery, knowing all the time that the patient is sick because of the emotional involvements or resentment.

Resentment is selfish; it is immature; it is unholy and unlike God. It is inimical to holiness of heart and life. There is no place in the sanctified heart and life for this corrupt condition. Many people who are suffering today could be well in a short time if their hearts were made genuinely holy and their lives became conformed to the will and plan of God. No person can afford to hate another, regardless of the injury which has occurred.

God knew what was good for our souls and bodies when He commanded us to love our enemies, pray for them who despitefully use us and persecute us. Hate and resentment are deadly when they sink their fangs into our souls and bodies. Millions of dollars are spent annually by people who are trying to find a medical cure for a soul infection.

Double-mindedness is a poison thing. By this we mean that situation of seeking on the one hand to glorify God and on the other hand to glorify ourselves. It is the situation where a person loves God and still loves self. His eye is not single and his direction is not sharply defined. When he would do good, evil is present with him and he lives in a constant struggle. His life disintegrates in the confusion of being pulled back and forth.

The person whose heart is made holy, and who genuinely seeks “first the kingdom of God, and his righteousness,” will have the advantage of co-

ordination and integration of purpose. He knows where he is going, for he is going all in one direction. What jealousy, insecurity, pettiness, and exhaustion come to the struggling life! The emotions are constantly unsettled by these carnally included tensions. The body which is affected by those emotions is likewise subjected to the related afflictions and no doctor has a cure for it. Only the Great Physician has the remedy.

Fear and aloneness are debilitating things. Not the aloneness which comes from physical separation but that which comes from feeling misunderstood, alone in a crowd, desolate in life, and afraid of the dark which seems to hang like a curtain before one.

God planned that the Holy Spirit should be our indwelling Comforter. He is our Companion along the way and our Sharer of life. He takes away the terrors of the unknown morrows and the sting of death. David knew this consolation when he said, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me” (Psalms 23:4).

There is a surprising physical value in the possession of the indwelling Comforter. Many people find they can sleep more peacefully, eat more heartily, and live more wholesomely. Without a doubt there will be illness as long as we have these bodies; but if we can learn so to live as to minimize those pains by correcting our spiritual and emotional lives, we will find it most rewarding.

No person should seek holiness of heart and life merely for the physical values received, nor consider religion as a form of cheap health insurance. However we cannot ignore the relationship between holiness and health. Doctors can prescribe no pills for the cure of sin and there are no immunizations against the ravages of guilt. Holiness and health are not one and the same, but they are definitely related.

To a Potted Hyacinth:

*Within this pot of earthen clay
Unfolding slowly, day by day,
Lies hidden treasure, beauty rare,
And owned of God, who placed it there.
And when its fragrance fills the air
Symbolic: sacrificial prayer,
May it bespeak, as well it can,
God's love within the breast of man.*

By GENEVA L. BOTTEMILLER

Absenteeism and

the Church



By **JAMES MACLEOD**

Pastor, Ballynaris, Dromore, Co. Down, Ireland

ONE of the greatest problems in modern life is that of absenteeism. In childhood, school officers work to keep the attendance up, and careless parents are fined. In industry, contracts are lost because the directors are unable to insure delivery on a fixed date. In religion, leaders are grieved sorely and must make great efforts to gain attendance at services, although the usual meeting lasts only a little over an hour, and only once or twice a week.

Shorter working days ought to give people ample time for necessary interests, but it just does not happen. Church accommodation for regular services is often so large that many ministers are ashamed of their meetings, and a small hall is big enough for the midweek gatherings and even the Sunday night service.

The early Christians were instructed on the danger of forsaking the assembling of themselves together, but evidently the warning is not heeded today.

One explanation of the sorrowful state of many of the evangelistic groups is that religion is now on the air, on TV, on tapes, and on records—streamlined of course, but still somewhat soothing to the disturbed conscience. The Holy Spirit is faithful, and the Scriptures enlightening, but the opposition to devotion to the faith is increasingly strong, and certainly very effective.

Synthetic or canned Christianity cannot be other than general because there is neither time nor desire to deal with particular things, sins, loyalties, and other interests. Time for proper discussion is given to all-important worldly programs, but little time (or none) is allowed for consideration of things of God and the soul. So much general religion is the cause of present-day ecumenism, and the gross compromising of truth is heartbreaking to the true disciples of Jesus Christ.

There are so many splendid things for meditation, and so much help needed, that on the foreign mission fields the meetings last for from two to six hours, not just on special occasions, but several times each week. In Christendom, the only gatherings which last for hours in the churches are those for entertainment and pleasure. Seemingly, that is needed for the soul can be attended to quite speedily these days, and thus taken out of the way to make room for something more interesting.

For soul health, fellowship in prayer and the Word is absolutely necessary, and the long-

distance brand on radio is no better than is "quack" medicine for body health. Whether understood or not, there is no substitute for regular fellowship for spiritual purposes, and all who fail to grasp this fact will suffer great loss in time and eternity.

Even fellowship in evangelism cannot take the place of proper spiritual fellowship, and surely the meager permanent results of mass or other evangelism prove this. Those who resort to evangelism for the advancement of the church program, although in line with scripture and church history, are likely to mourn over results unless the matter of fellowship in prayer and the Word is given its place in church activity.

What most churches need today is not a revival to increase statistics, though that is important, but a revival to enrich the fellowship of God's people; then their enthusiasm and fervent desires will produce an evangelism which will not only add to the statistics but will strengthen the evangelistic urge.

Fellowship with the Lord himself is not possible apart from private exercise in prayer and the Word; and when this is neglected at all, then the fellowship with those who love the Lord is unattractive, especially in prayer and the Word. Then, if the doors are to be kept open, some lower motive for meeting together must be found, and a serious condition is only partly healed, with deflection or declension soon following.

Everywhere the true spiritual work of the church is carried on by a few, with the majority absent from the fellowship of the prayer and Bible study services. Two big proportions of the members need to be helped rather than helping, and so evangelism is lacking in power, something which criticism does not supply.

Christians produced and sustained by canned religion will certainly be absent often from the regular or special services, and will need the attention of those who rejoice in fellowship in prayer and in the Word in the very services which are void of appeal to those others.

Reader, to what group do you belong? Are you deliberate about allowing nothing to keep you from private and group fellowship in prayer and the Word? Do you get so much at the services that you feel like inviting others to attend, or are you endeavoring to grasp from TV and other mediums what you consciously need for your personal happiness? There's danger around and ahead, but the wise will heed the warnings!

16th GENERAL ASSEMBLY

GENERAL ASSEMBLY—June 21-26, 1961

APRIL 15 IS THE DEADLINE!

The facilities listed have agreed to hold a block of rooms for the exclusive use of Nazarenes provided our reservation requests reach the Convention Bureau by April 15. Rooms will still be

Memorial Coliseum, Portland, Oregon



available after this date but will also be open to the general public.

CONVENTIONS

The N.F.M.S. and Church Schools conventions will be held at the Memorial Coliseum, where the General Assembly will convene. The N.Y.P.S. Convention will be at the Portland Auditorium.

50 DAYS LEFT TO GET YOUR RESERVATION!

If you are going to the Assembly, you will help out by mailing your request for housing early to the Convention Bureau in Portland. Do it today

and in no event later than April 15. Additional blanks for housing may be obtained by writing the General Sec 6401 The Paseo, Kansas City, MO 64131.

CONVENTION BUREAU

The Portland Chamber of Commerce will process your request for housing through their Convention Bureau if you are going to the General Assembly. Get your request for housing in writing by mail. Please do not contact the Convention Bureau directly.

GENERAL ASSEMBLY
ARRANGEMENTS COMMITTEE

REQUEST FOR HOUSING

Mail to: **CONVENTION BUREAU
NAZARENE GENERAL ASSEMBLY
1020 S.W. Front Avenue
PORTLAND 4, OREGON**

Please reserve the following accommodations for me:

SINGLE (one person); TWO PERSONS Double Bed Twin Beds

REMARKS

1st Choice

2nd Choice

3rd Choice

If reservation cannot be made in one of the hotels or motels indicated, shall we place you elsewhere? Yes No

ARRIVAL DATE Hour a.m. p.m. Departure Date

NAME

ADDRESS

CITY & STATE

I am a General Assembly Delegate ; Convention Delegate ; Visitor

Reservations will be confirmed. Give names of all persons who will occupy this reservation. If you are requesting reservations for others, please attach a separate sheet. List each name and address with type of accommodation desired with first, second, and third choice of places listed.

MAIL YOUR REQUEST TODAY IF YOU ARE GOING TO THE GENERAL ASSEMBLY

HOUSING INFORMATION

CONVENTIONS—CHURCH SCHOOLS—June 18-20

N.Y.P.S., N.F.M.S.

ADDITIONAL HOTELS

HOTELS and MOTELS

Name	AD	Single	Double	Twin
1. BENSON	AD	\$9.00-12.00	\$14.00-16.00	\$16.00-20.00
3. COMMODORE	CP	-	5.50	7.50
4. CONGRESS	P	6.50-8.50	8.00-10.00	10.00-13.50
5. CONTINENTAL MOTEL	P ACDP	8.00	11.00-12.00	13.50
6A. CORNELIUS	C	4.00-5.00	5.00-5.00	6.50
7. COSMOPOLITAN	ACDP	9.50-11.50	12.50-15.00	13.50-16.00
8. DANMORE	ACDP	5.25-7.75	6.25-7.25	8.75-9.00
9. DORIC MOTOR HOTEL	ADP	8.00-12.00	12.00-15.00	13.00
11. HILTON	ACDP	9.00	14.00-17.00	14.00-22.00
13. HUNGERFORD	P	-	-	-
14. IMPERIAL	ACDP	6.50-8.00	8.00-10.00	9.00-10.00
15. JAMAICA MOTOR HOTEL	AP	8.00-10.00	11.00-14.00	12.00-14.00
17. KING MOTEL	AP	6.50	8.50	10.00
19. MALLORY	AD	7.00-10.00	8.00-12.00	10.00-12.00
23. NEW HEATHMAN	CDP	6.50-9.50	8.00-11.00	8.50-11.00
23A. NORTONIA	CD	4.00-6.00	5.00-7.00	7.00
23B. ONGFORD HOTEL-MOTEL APTS.	P	-	7.00-8.50	7.50-8.50
24. PARK HAVILAND	CDP	6.00-8.00	7.50-9.50	8.50-11.00
25. PLAZA	C	4.25-5.00	6.00-6.50	6.50-7.50
26. ROOSEVELT	CDP	-	7.50-11.00	9.00-12.00
26A. ROSELAND	C	3.00	4.00	4.75-5.25
26B. ST. FRANCIS	ACDP	2.50-3.50	3.00-4.50	5.50
29. SHERATON	C	7.85-13.50	13.50-17.50	13.50-17.50
29A. STEWART	C	2.00-3.00	3.50-5.00	3.00-6.00
30. THUNDERBIRD MOTEL	ACDP	7.00-8.00	10.00-11.00	12.00
32. TRAVELDGE MOTEL	ACP	-	12.00	13.00
33. WASHINGTON	CDP	5.50-7.00	7.50-9.00	8.00-10.00

A - Air conditioning C - Coffee shop D - Dining room P - Free parking

LANDMARKS:
 A. MEMORIAL COLISEUM
 B. MASONIC TEMPLE
 C. PORTLAND AUDITORIUM
 D. NEIGHBORS OF WOODCRAFT
 E. BENSON AUDITORIUM
 18. KING TOWER HOTEL APTS.
 19. MALLORY HOTEL
 20. MEL'S MOTOR HOTEL
 21. MID-TOWN HOTEL
 22. MULTNOMAH HOTEL
 23. NEW HEATHMAN HOTEL
 23A. NORTONIA
 23B. ONGFORD
 24. PARK HAVILAND HOTEL
 25. PLAZA HOTEL
 26. ROOSEVELT HOTEL
 26A. ROSELAND
 26B. ST. FRANCIS
 28. SAHARAN HOTEL
 29. SHERATON HOTEL
 29A. STEWART
 30. THUNDERBIRD HOTEL
 31. TRAVELER'S INN
 32. TRAVELDGE HOTEL
 33. WASHINGTON HOTEL
 34. 6TH AVE. MOTEL

* NOT AVAILABLE.

In Portland . . . GO BY BUS . . . and Ride with Nazarenes

EDITORIALS

By W. T. PURKISER

Uncontainable Blessing

There is such mentioned in the Bible: "a blessing, that there shall not be room enough to receive it." It is blessing so great that, to give it, God opens the "windows of heaven" in order to pour it out.

How big the windows of heaven are I do not know. But they must be large. For each time they are mentioned in the Bible it is in terms of great size. The sneering nobleman in Samaria who scorned Elisha's prediction of abundance of food for the starving said, "If the Lord would make windows in heaven, might this thing be?" God did, and there was more food and greater riches than the famine-stricken city had seen for many a year (II Kings 7). And it was through "the windows of heaven" that the vast rains poured which brought flood to the whole inhabited earth in the days of Noah (Genesis 7:11).

In part, this blessing is an abundance of "things," of material well-being. But not all. For "things," material well-being, are not always a blessing. Sometimes they are a curse, an anesthetic which puts the souls of men to sleep.

ABOVE AND BEYOND the physical, the uncontainable blessing is spiritual. It is "joy unspeakable and full of glory." It is "the peace of God, which passeth all understanding." It is the thrill of being "more than conquerors through him that loved us." It is the assurance of hearing, someday, "Well done, thou good and faithful servant."

Who can find words to describe the blessing of the Lord? It is as indescribable as the vision of a beautiful sunset or the hearing of a perfect sonata. It is the mingled awe and adoration, the tingle of excitement, the upsurge of pure happiness that comes to the soul in moments of spiritual worship. It is the perfect enjoyment of "the beauty of holiness."

And it cannot be contained. No one can set boundaries to it or prescribe its limits. It overflows, and leaks out, and radiates through beaming eye and radiant smile. It has the aroma of heaven about it, like the odor of Mary's ointment that filled the whole house. It's just too big to hold in.

HAVE YOU HAD any uncontainable blessing recently?

No?

Well, the answer may not be hard to find. You won't necessarily have to look for it in your en-

vironment. It may not be found in the things you have been doing. It may be in the epochs of your spiritual biography: conversion, your entire sanctification.

It may be just as near at hand as the student checkbook, or the account of your disbursement of your money.

For you, see, the uncontainable blessing is reserved to those who prove God by bringing tithes into the storehouse, who do not rob tithes and offerings (Malachi 3:8-10).

Have you been thinking of tithing in economics? "Ten percent of X number no more, no less." "Money the church has to pay its bills." "Offerings to missions Word out a little sooner." "If I tithe, make me to prosper and I'll get it all more."

Why not think of tithing in terms of dynamics? It belongs in this area, you know, it is an expression of our whole stewardship to God, a "sacrament of consecration." And of God's Word is at stake. For God's that the honest, loving, unselfish, and divinely motivated practice of tithing will bring "that there shall not be room enough to

What Is Your Price?

Every person has a price. We can all sell. The difference lies not in the fact that some sell and others are not. The difference is in price, the medium of exchange.

Many are bought with the temporary sinful pleasure, the stolen thrills of gain. Their price is low. They sell their souls to gain the whole world—though even that is a poor bargain—but to gain a tiny and feeble part of it.

Others are bought with money and price. They value everything in terms of dollars. If "the price is right" their personal ideals go over the block. Such are the questionable practices, sharp deals are made.

Others are bought by the elusive popularity. To them, the strongest voice is that of God, or of conscience. The strongest cry of the crowd, the howl of the herd, go along with the mood of the mob. This force can be in human life is called the fads and fashions that sweep society well as female.

BUT THE NEW TESTAMENT speaks of being bought in another and a worthy way. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19).

Here is a price without parallel—the death and risen life of God's own Son. When Jesus asked the unanswerable question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He pointed us toward the price tag God puts upon us. It is more than the entire world in all its possible values—economic, cultural, recreational, vocational, or any other.

The value of the human soul is never really measured until we come to Calvary. It is God's love that makes every man of infinite worth. It isn't that God loves us because we are valuable. Rather, we are valuable because God loves us. The value of a man is not his usefulness, or anything which resides in himself. The value of a man is that he has been bought at infinite cost. It lies in what God has done for him.

Any price less than this is robbery. Any price less than this leaves the person who settles for it only the eternal realization that he has cheated himself. He has sold out too soon. He has literally been "taken in." Halford Luccock somewhere pictured the Machine as saying to modern man: "I give you a magical fairyland of mechanical progress, but a fairyland peopled with ogres and demons.



Since Christ loved me and gave himself for me, I am constrained to offer my life to Him. Foreign missionary service in the Church of the Nazarene offers to me the opportunity to fulfill my call to proclaim the gospel of Christ.

Russell Human
Preacher in Republic of South Africa
Appointed in 1963

—General Stewardship Committee

I leave you a new freedom from drudgery and a new slavery of spirit; I leave you large comforts and moral mediocrity. I leave you external riches and internal poverty, giant powers and pigmy purposes. And may God have mercy on your soul!"

What is your price? You *will* be bought. The only question is, For what price will you settle? Will you value yourself as God values you—worth even the blood of His only begotten Son? Or will you take the lesser value, and compromise for the things of sense and time?

May God help us to value ourselves as He values us, and to "sell out" to go with God, "bought with a price," not of silver and gold, but "with the precious blood of Christ, as of a lamb without blemish and without spot."

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, Secretary

An Open Letter to Harry Rich Missionary to Haiti

DEAR HARRY:

I've not taken the time to thank you for accidentally or purposely leaving your copy of Andrew Murray's book *With Christ in the School of Prayer* at our house last spring. I've not sent it to you because God has been using it in my life and the lives of the Christians here at Atchison. I'm sending another copy of the book in its place. Your copy is greatly marked.

Your message at our church was challenging. God dared me to believe that He could pour out His Spirit on us as

He has in Haiti. But my faith was very feeble.

Two or three months after you left, I picked up your book, intending to rush through it in a week and mail it to you at your home address. God's plans were different. He slowed me down to a lesson a day. Some days one lesson was almost too much.

Your book started a chain reaction. God has beautifully revived my own soul until my faith is stronger than ever before. We had a revival among our members in September as we let God talk to us about prayer. Now everything is different in our church from what it was when you were here. We are on the move for God and God's kingdom.

We have not yet realized the harvest of souls for which we are praying and believing. God is still working on us

Christians. When He has prepared us, we will be ready for a great ingathering of the lost.

Do you remember how little we were doing for missions last year? We were only a 2 percent church. At the end of 1963 we were nearly 10 percent.

Again I thank you. Whether it was thoughtfulness or forgetfulness that placed your book in our home, I do not know. But we praise God for what He has done through that book!

FRED WENGER
Pastor, Atchison, Kansas
Church of the Nazarene

Where the Drums Still Beat

By MARY MCKINLAY, Swaziland

Last week I was out where the drums are still beating in Swaziland. Today I spent a few hours at our newest out-

station Sunday school. In the week between I went to Acornhoek to our field council. The Lord was present in the devotional meetings and the business deliberations. We were happy to have Mrs. Williamson here with Dr. Williamson. Both of them were a great blessing to us. It is so good to sit and listen and feast on God's Word in one's own language.

In visiting a kraal recently, I contacted a witch-doctor school. I saw a girl about fourteen years old who had already been initiated in this school. Our hearts cry out for a way to reach these young people.

When I asked permission to take a picture, the witch doctor in charge readily agreed and gathered some of his school around the drums. He threw his shells and bones and danced with another witch doctor while two little girls beat the drums.

One of the woman witch doctors hid herself behind a hut. She told us that she would never agree to be photographed in her slavery.

It was a golden opportunity to tell her that Jesus died to free her from all the bondage of her life—that He wanted to set her free. She needed only to repent and believe Him. Pray for these dear people who live in such terrible darkness! Pray especially for this witch doctor, who evidently has enough spiritual insight to realize that her demon worship is bondage, and who longs to be free.

We visited another kraal that same day and a group of older boys and girls gave themselves to the Lord. Pray for them also, that they will hold true against the temptation and pull of their non-Christian relatives. These young people are the hope of this land.

Camp Meeting Time!

By **DON SCARLETT**
Republic of South Africa

Our Bible school is finished for another year, the new term to begin in February. This has been a good year for us, and I trust the students also. We are now preparing for camp meeting, which begins December 26. We are expecting about two hundred this year, and what a job to find places to put them all here at the Bible school! They bring their own bedding and sleep on the garage floor, dining hall, dormitory, in the tent on the ground, and about every place we can find. How different from we Americans who need air-conditioned rooms with full bath, and so forth! Last year to my knowledge we never had one complaint. These people are so happy to be a part of camp they just put up with most anything to get to come. We are trusting God for many victories.

Then when our camp closes, after a rest of a few days, our assembly begins, this year to be held in Cape Town.

From all I can learn it looks like we have had a good year, many of our churches having doubled their membership (with profession of faith members), and one that I know of nearly doubled its giving for all purposes. We trust that when the results are all in it will prove to be the best year in the history of our work here.

Pray for Cathy Jean Seely

Early in January, Rev. and Mrs. Vincent Seely, our missionaries on furlough from Bolivia, learned that their three-year-old daughter, Cathy Jean, has a dislocation of both hips—a condition that has probably existed since birth.

Treatment will take from three months to a year. If surgery is necessary it could be very serious. Please pray for this little girl, that God will touch her body and restore her to health.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

AFTER ACTION REPORT

The Sixth Annual Nazarene Servicemen's Retreat in Europe with the theme "In Step with God" concluded giving every indication of complete success. Throughout the entire retreat period the presence of the Lord was felt in a delicate and precious way. Although the services never reached a high emotional climax, the compulsion to get, or stay, "In Step with God" was positive and constant. Many servicemen and a number of dependents found definite spiritual help at the altar services. Everyone was lifted and encouraged.

The messages of Dr. W. were timely, grounded in scriptural appropriateness. His logical, systematic approach in the classes on the Romans was especially refreshing. Fountains of truth brought forth were deeply satisfying. The day was richly rewarded for studies. We are grateful to the Servicemen's Commission for providing him as our speaker. (Major) Lyle Robinson also had an outstanding job as retreat coordinator.

Inspirational singing and testimonies were highlights again this year. Hymns, choruses, and special presentations were lifted continually to the throne. The chorus "They Came They Were Blessed" was the theme chorus throughout the retreat.

The total registration was 1,000. Several other nations were represented. A SA Bermuda traveled farther than to attend anyone else, but many came from long distances. No one left disappointed.

CHAPLAIN (CAPT) CALVIN G. CAULFIELD
U.S. Army

THE LOCAL CHURCH

LOUISVILLE, KENTUCKY—On January 6, the beautiful, new, three-bedroom parsonage of the Buchel Church was dedicated, with District Superintendent Dallas Baggett in charge of the service. The new parsonage is located near the church. After the dedication, the congregation will receive the parsonage by Pastor Dayton I. and wife. On January 6 we had a revival with Rev. John Hay, and the week there were fifty-two seen to the altar. Our church is going forward for God under the capable leadership of Pastor Lockard.—Mrs. Kay Leonard, reporter.



Left to Right: Rev. Bob Cerrato, Chaplain Lyle W. Robinson, Rev. Jerry Johnson, Dr. W. T. Purkiser, Chaplain Curtis R. Bowers, Chaplain Calvin G. Caulfield

Now the Gospel Has Reached Alcoche

FOR YEARS Nazarene missionaries have labored in the heavily populated mountain area of Bolivia. They have established churches and schools among the Aymara Indians of the Altiplano, and more recently a church among the Spanish-speaking people in La Paz. The work in this area is still far from finished, for there are many who have not yet heard the gospel.

But as the missionaries have labored in this high mountain area, they have felt again and again the pull of the people of the lowlands, people untouched by the gospel, living and dying in darkness and despair.

Last year our missionaries went down to the lower tropical region of Bolivia and preached. At Alcoche and other towns, the people gathered by the hundreds, sitting on the grass, eagerly listening to the message of salvation. For many it was the first time they ever heard that Christ could save from sin.

There are hundreds more in this lowland



A congregation at Alcoche, in the lowlands, hears the gospel for the first time.

area who have never heard a gospel message. Think what it must mean never to have heard that Jesus Christ can redeem men from sin and give them eternal life!

Let's GIVE that others may hear the story of EASTER!

By HELEN TEMPLE, for the
General Stewardship Committee

Dr. and Mrs. A. S. London report: "Pastor Jack Driscoll of Northside Church in Longview, Texas, has a beautiful property, and is making good Sunday school gains. Marlow, Oklahoma, is an old organization, and Pastor Charles Smith is doing good work. Pastor R. L. Sumner of Trinity Church in Oklahoma City has a sanctuary and educational plant which is a credit to the people. The Sunday school is running above 400 in attendance. Rev. W. C. Rohlmeier of Grace Church in Norman is a coming young pastor, and doing good work."

Evangelist Daniel Stafford writes: "I began the year of 1964 with a full slate, but due to a change in pastors I have cancellation for a choice spring date, April 23 to May 3. If interested, write us, Box 11, Bethany, Oklahoma."

The Fowler Family Evangelistic Party write: "God is giving us wonderful days. Our first revival for '64, in Americus, Georgia, was blessed of the Lord with fifty seekers; and at Winder, Georgia, we saw seventy-five seeking God at the altar. We give God praise. We have transferred our home address from Nashville, Tennessee, to c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

NORCO, CALIFORNIA—A newly formed church held their first meeting in the Norco Grange Hall, June 2, 1963. There has been a steady growth along all

lines. The first month's Sunday school average attendance was thirty; for December, sixty-two. On this past January 12, District Superintendent N. A. Hull organized the group into a Church of the Nazarene with twenty-four members. He announced the purchase of property on Hamner, the main artery of Norco, with plans to begin building soon. The people responded with pledges and cash of \$8,150. Our pastor is Rev. Holland A. Lewis. He has formed and coached an outstanding group into a junior choir of near twenty-five members.—VELMA V. CRAWFORD, Secretary.



PHOENIX, ARIZONA—To highlight Youth Week activities at First Church, the N.Y.P.S. presented a "This Is Your Life" program for Pastor J. Paul Downey on Sunday, January 26, to a standing-room-only crowd. Various guests recalled events from Brother Downey's life, presenting pictures and letters from friends and associates across his twenty-seven-year ministry. He was given a tape recorder and a recording of the program, and a gift was also given to Mrs.

Downey. Their daughter, Carolyn, sang a special number.—FAUCIEL REGISTER, Reporter.

BATH, NEW YORK—After six years with our church, Rev. Clayton P. Wilson resigned to accept a call to the church in Willard, Ohio. We feel we have been very fortunate in securing Rev. C. C. Christopher of Lowville as our new pastor.—MILDRED K. HALEY, Secretary.

NEW CUYAMA, CALIFORNIA—Recently our church enjoyed the most effective evangelistic campaign it has had to date. Members and friends prayed much, and the Lord blessed the ministry of Rev. Doris McDowell, evangelist. Good crowds attended, with seekers in almost every service, and several were sanctified wholly. We give God praise for His blessings upon the work here.—FRANK L. DABNEY, Pastor.

MARLOW, OKLAHOMA—We had a wonderful time of rejoicing on Sunday, January 5, with the gospel team from Bethany Nazarene College with us for both services. On Sunday evening, without any preaching, ten sought God at the altar for spiritual help.—CHARLES W. SMITH, Pastor.

Rev. T. C. Potts, pastor of the Church of the Nazarene at Monahans, Texas, was recently elected vice-president of Monahans Ministerial Alliance, representing twenty-seven churches of the area.



Attention, Pastors!

SPECIAL LENTEN NEWS

PALM SUNDAY AND EASTER are very special occasions with Nazarene Radio League.

We are offering these special "Showers of Blessing" tapes to more than 4,000 radio stations that do not regularly carry the program. Last year more than 1,000 stations carried them.

We have contacted your station. If you could call and suggest that they carry these specials, it would greatly help; and if they do so, urge your people to express their appreciation to the station. This will make it possible for us to add more free-time outlets.

Thank you for this assistance.

NAZARENE RADIO LEAGUE

THE BIBLE LESSON

By NELSON G. MINK

Topic for March 1:

The Bethany Friends

SCRIPTURE: Luke 10:38-42; John 11:1-12:11 (Printed: Luke 10:38-42; John 11:20-27; 12:1-3)

GOLDEN TEXT: *I believe that thou art the Christ, the Son of God, which should come into the world* (John 11:27).

Our attention in this lesson is focused on the home. The warmth of love is reflected in what we read and what we do not read in the story of these two sisters of Bethany and their brother. It is not until tragedy strikes that we are able to feel the deepest pulse that made this small group such a good example of what the real spirit of a home should be.

Finding solace and comfort in their sorrow at the feet of Jesus, Martha and Mary have their spiritual insights deepened, and new dimensions added to their lives.

It is good already to be on friendly terms with the Lord, so that when we need help we don't have to push the panic button and fall into despair. Our Lord is a "present help" in times of trouble. He careth for His own.

Dr. Roy Angell tells of a lady in Florida, praying frantically as the hurricane destroyed her house. In confusion and anger she asked the minister why her prayer was not answered. Asked if she were a Christian, she replied: "No, but I prayed as honest and earnest a prayer as anyone could." Dr. Angell gave this answer: "Lady, I guess the Lord was so busy taking care of regular customers, He just didn't get around to you."

The death of Lazarus became a transforming family experience. We are much richer because of the lessons brought out, as we see how Jesus comforted the sorrowing, and in the end did something they could never get over. Jesus himself gives us in this chapter some of His choice statements about death, and life on the other side of the grave.

It is often when our faith is tested that we discover some spiritual treasure. It is often when we are in a furnace of

affliction that the "form of the fourth" seems so very near. Experiences that so often stand out are associated with times of great anxiety or pain. How near the Lord of the Bethany home can be to us in times like these! It is so good to have an anchor, sure and steadfast, and that holds.

The University of Sorrow graduates rare scholars. It often takes the fires of affliction to purge away the dross and bring out the gold. The winnowing experience beats away the worthless chaff and leaves only the golden grain. "Stormy winds fulfilling his word." "I will make all my mountains a way."

When Jesus came into the family circle in Bethany, their loss turned into gain, and the life of each was personally enriched.

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.



"SHOWERS OF BLESSING"

Program Schedule

March 1—"Upper Room Christians," by R. Fletcher Tink

March 8—"Be Not Afraid," by R. Fletcher Tink

March 15—"God Knows the Answer," by R. Fletcher Tink



Announcements

WEDDING BELLS

—Carolyn Jeannette Finney and Cecil Stewart Holt were united in marriage on December 21, 1963, at the Colonial Church of the Nazarene in Orlando, Florida, with Rev. G. Charles Finney, father of the bride, officiating.

BORN

—to SSgt. Franklin and Carolyn Clark at McClellan A.F.B. Hospital, Fair Oaks, California, twin sons, Leonard Ray and Leland Bert, on January 9.

—to Everett and Nancie (Davis) Combs of Muncie, Indiana, a son, Ashley Sheldon, on December 11, 1963.

—to Harold and Marie (Yoder) Brake of Lake Worth, Florida, a son, Daniel Marvin, on December 9, 1963.

—to Rev. and Mrs. Paul Deal of Sidney, Nebraska, a daughter, Charlene Renee, on December 7, 1963.

SPECIAL PRAYER IS REQUESTED

by a reader of the "Herald" that God will help her to find a place of rest and trust in God, that her husband may be saved and sanctified and obey God, and that the entire family situation may improve.

SUNDAY SCHOOL ATTENDANCE REPORT

	October November December 1962	October November December 1963
Group 1 (16,000-8,000)		
Indianapolis	9,350	9,997
Central Ohio	15,486	16,005
West Virginia	11,660	12,080
S.W. Indiana	10,022	10,291
Oregon Pacific	8,216	8,481
N.E. Indiana	11,072	11,273
S.W. Ohio	9,689	9,862
S. California	14,916	15,036
Florida	11,351	11,426
Los Angeles	11,215	11,289
Michigan	9,695	9,752
Illinois	9,562	9,519
Kansas	8,755	8,583
Akron	12,745	12,565
*E. Michigan	9,601	9,601
*Pittsburgh	8,312	8,312
Group 2 (8,000-5,500)		
N.W. Ohio	6,256	6,915
N.W. Illinois	5,903	6,261
Georgia	6,259	6,551
Philadelphia	6,068	6,344
N. California		5,909
C. California	16,452	5,670
Sacramento		5,039
Colorado	7,078	7,210
Wash. Pacific	6,975	7,096
Missouri	7,488	7,530
Abilene	6,291	6,330
S.W. Oklahoma	5,978	5,993
N.W. Oklahoma	6,200	6,205
N.W. Indiana	6,401	6,391
Idaho-Oregon	6,226	6,197
Iowa	6,824	6,790
Chicago Central	7,082	7,027
Tennessee	7,953	7,837
Northwest	7,422	7,301
Alabama	7,813	7,677
*Kentucky	5,707	5,707
*Washington	5,340	5,340
Group 3 (5,500-3,000)		
Albany	3,943	4,287
Maine	3,665	3,943
Arizona	4,567	4,809
S. Arkansas	3,640	3,738
Virginia	4,148	4,243
Houston	3,880	3,952
North Carolina	3,912	3,979
East Tennessee	5,646	5,707
Joplin	4,592	4,634
North Arkansas	3,566	3,593
South Carolina	4,799	4,803
New Mexico	3,634	3,637
Dallas	4,730	4,725
Canada West	4,559	4,546
N.E. Oklahoma	4,297	4,261
San Antonio	3,702	3,630
New England	4,425	4,328
S.E. Oklahoma	3,659	3,495
Kansas City	5,775	5,536
Louisiana	3,183	2,909
E. Kentucky	5,570	5,193
Group 4 (3,000-)		
Rocky Mountain	2,490	2,714
Canada Central	2,605	2,820
Australia	886	994
Nebraska	2,719	2,802
New York	2,264	2,331

British Isles S.	2,522	2,578	56
Minnesota	2,132	2,179	47
Canada Atlantic	1,213	1,257	44
Wisconsin	2,577	2,607	30
South Dakota	702	726	24
N. Amer. Indian	1,560	1,575	15
North Dakota	1,452	1,448	-4
Canada Pacific	1,339	1,329	-10
Alaska	871	841	-30
Nevada-Utah	1,130	1,079	-51
Mississippi	3,109	3,018	-91
Hawaii	851	755	-96
*British Isles N.	1,818	1,818	
*Gulf Central	552	552	

Totals 436,047 440,768 Gain 4,721
 *Districts not reporting for fourth quarter, 1963.
 Figure used is same as reported for the fourth quarter, 1962.

K. S. RICE
 Executive Secretary

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
 Kansas City, Missouri 64131

HARDY C. POWERS

District Assembly Schedule—Spring, 1964
 Washington April 29 and 30
 Philadelphia May 6 and 7
 Sacramento May 13 and 14
 Los Angeles May 20 to 22
 Southern California May 27 and 28

G. B. WILLIAMSON

District Assembly Schedule—Spring, 1964
 Alabama May 13 and 14
 Florida May 18 and 19
 Arizona May 28 and 29
 New Mexico June 3 and 4

SAMUEL YOUNG

District Assembly Schedule—Spring, 1964
 San Antonio April 29 and 30
 Abilene May 13 and 14
 Canada Pacific May 21 and 22
 Alaska May 28 and 29
 South Dakota June 3 and 4

D. I. VANDERPOOL

District Assembly Schedule—Spring, 1964
 Northwest April 29 and 30
 Idaho-Oregon May 7 and 8
 Washington Pacific May 13 and 14
 Rocky Mountain May 28 and 29
 Canada West June 4 and 5

HUGH C. BENNER

District Assembly Schedule—Spring, 1964
 Central California May 6 and 7
 Northern California May 13 and 14
 Nevada-Utah May 20 and 21

V. H. LEWIS

District Assembly Schedule—Spring, 1964
 British Isles North April 25 to 28
 British Isles South May 2 to 5
 Mississippi May 13 and 14
 Maine May 27 and 28
 New England June 3 and 4

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Kentucky	August 13 and 14
Southwest Indiana	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27

the Answer corner

Conducted by W. T. PURKISER, Editor

Would you kindly give me your interpretation of I Corinthians 12:10, 30; and I Corinthians 14, the whole chapter? This is referring to speaking with tongues.

I'm glad you ask for the whole rather than just to take a verse or two out of context. Most difficulties in Bible interpretation come from making sweeping generalizations out of verses lifted from their setting. Recognizing the wide variety of opinions on this subject, I give you what seems to me to be the best explanation.

In I Corinthians 12, Paul deals *theologically* with the gifts of the Spirit. He calls them *charismata*, gifts of grace, and indicates that they are the work of the Holy Spirit. Among them he includes, in verse 10, *gene glosson* and *hermeneia glosson*. *Glossa* and *dialektos* are the ordinary Greek terms for language and are used interchangeably in Acts 2:1-11. *Genos* means "a kind, a class, a sort." *Hermeneuo* means to explain, interpret, translate, or give the sense of words in a different language. In an order of preference (v. 31), Paul lists "kinds of languages" and the interpretation of languages last. In a similar list of the gifts of the Spirit in Romans 12:6-8, he mentions them not at all.

Three principles are stated governing the gifts of the Spirit. They are given for profit or value (v. 7); different gifts are given to different persons (verses 8-11, 14-23, 28-30); and the gifts of the Spirit serve to unify the Church or body of Christ (verses 25-27).

In I Corinthians 14, Paul deals *administratively* with one of the problems of a sick church. The church at Corinth was rent with division, and whatever may have been the attainments of some, the prevailing attitude was carnal and immature (3:1-3). Immorality not only existed but was tolerated (5:1-2). The members were at each other's throats in

lawsuits (6:7-8). The sacrament of the Lord's Supper had become a time of revelry instead of sanctity (chapter 11). Some even denied the doctrine of the Resurrection (chapter 15).

The key to the transition from chapter 12 to chapter 14 is I Corinthians 13:1-3, the attempted exercise of gifts without grace. It is possible to speak with tongues of men and angels, and have not love—as is well seen in the hostile and bitter letters people write today—even on religious subjects.

The really significant fact is that the term *charismata*, gifts of grace, which appears five times in chapter 12, is not used at all in chapter 14. And the Holy Spirit, of whom Paul speaks ten times in chapter 12, is not mentioned in chapter 14 even once. In I Corinthians 14:1, 12, "gifts" in italics shows that the word is not in the Greek; and the small letter *s* in "spirit" in verses 2, 14, 15, and 16 shows what the original plainly indicates, that it is the human spirit, not the Holy Spirit, here meant.

You see, Paul in chapter 14 gives full credit for everything commendable. Yet he is limiting and restricting the practice of the Corinthians, a thing I find it impossible to believe he would do if he were speaking entirely of an authentic gift of the Spirit.

It seems to me just as perverse to set up I Corinthians 14 as a pattern for the normal Christian Church as it is to set up Romans 7 as the ideal for normal Christian life. In each case, what is said must be understood in its larger context. We find the norms of Christian life and worship in Romans 8 and I Corinthians 13.

Why do our Sunday school workers wait until the last minute to give parts to students for the special programs at Christmas and Easter, etc.? Others start to train their young people early.

Just lack of advance planning and forethought. The materials are available many weeks in advance, and could be given out in ample time for thorough preparation. With your concern for the

welfare of the Sunday school, you will probably be elected to the church school board, and can work to correct the situation.

Can a person keep victory in his heart and at the same time continue to make unnecessary bills, while neglecting to pay overdue bills?

I can't possibly see how. Anyone may get into a financial strait at times; but when he does, common honesty requires him to practice the most careful economy and take care of his past obliga-

tions as quickly as he can. If one can't pay a bill when due, he should be sure to contact his creditor and explain why, giving some indication as to when he will take care of the debt.



After careful and prayerful consultation with the Board of General Superintendents and the District Advisory Board, I am appointing Rev. Jerald R. Locke district superintendent of the Northwest Oklahoma District Church of the Nazarene effective February 5, 1964.
HARDY C. POWERS
General Superintendent

Millers Teaching in Government School

The Department of Foreign Missions has announced that Rev. and Mrs. R. R. Miller, formerly missionaries with the Church of the Nazarene in Taiwan, accepted teaching positions last November in the American Dependents' School in Taipei, Taiwan. This is a school maintained by the American government for children of American personnel stationed in Taipei.

Sunday School Drive Begins

The "Stand by Christ" Sunday school attendance drive for the month of March, sponsored by the Department of Church Schools throughout the denomination, begins next Sunday morning. Wide response has been received to the materials offered by the Department through the Nazarene Publishing House, designed to help each Sunday school build toward a record-breaking attendance on Easter Sunday.

"From Darkness to Light" Film

A twenty-five-minute, color-sound motion picture featuring the foreign missions work of the Church of the Nazarene has been prepared and will be made available for use in local churches immediately following the General Assembly in June.

The film is narrated in part by Dr. George Coulter, executive secretary of the Department of Foreign Missions, and features sequences filmed in Nazarene mission stations around the world. It is hoped that this medium may help viewers to understand more clearly the scope of the present missionary activity of the church and the urgency of bringing many more "From Darkness to Light," as represented in the film title.

Information Needed on Children at General Assembly

Miss Betty Barnett, director of Caravan activities for the Church of the Nazarene, reports that inquiries have been received regarding children's activities at the time of the General Assembly in Portland, Oregon, in June.

Nursery facilities are provided for infants, and the N.Y.P.S. plans teen activities for young people. If interest justifies it, plans will be made for children's activities June 21 through 23.

Parents who expect to have their children with them in Portland during these days are urged to send information to Miss Barnett at 6101 The Pasco, Kansas City, Missouri 64131, concerning the ages of their children and their interest in planned activities for them.

Missionary's Parents Celebrate Seventieth Wedding Anniversary

Frank and Bertha Parker, parents of Mrs. Gladys Mosteller, Nazarene missionary to Brazil, celebrated their seventieth wedding anniversary in Oregon City, Oregon, with their missionary daughter and her husband, Rev. Earl Mosteller, in attendance. The Parkers have eight children, twenty grandchildren, and thirty-eight great-grandchildren.

Mr. Parker, now ninety-four years of age, taught Sunday school in the Church of the Nazarene until he was ninety. Mr. and Mrs. Parker now reside with their son, Glen, in Gladstone. A special feature at the anniversary observance was the reading of a personal letter of congratulations from Governor Mark O. Hatfield of the state of Oregon.

General Assembly to Provide Teen-age Activities

Plans were approved at the January meeting of the General N.Y.P.S. Council for teen-age activities for young people attending the General Assembly and conventions in Portland in June. Included will be a teen choir which will sing at the General N.Y.P.S. Convention and in the missionary rally on the first Sunday afternoon of the General Assembly. Excursions and other group activities will be provided for Monday, Tuesday, and Wednesday afternoons during the time the General Assembly committees are in session.

Dr. Arthur C. Morgan, district superintendent of the Northwest Indiana District, underwent exploratory surgery at the Mayo Clinic and an extensive malignancy was found. Remember him in your prayers.



Vatican Won't Confirm Report Pope to Visit Britain

ROME (EP)—Vatican sources said there was no confirmation here of a report that Pope Paul VI would visit Great Britain later this year.

The report had been published by an American magazine.

Rome Radio also said variously that Pope Paul will visit India. United States have never been confirmed by Vatican sources.

The rumor of a papal visit to Britain caused British news summarily thinking of a possible of Pope Paul with the Archbishop of Canterbury, to press the Anglican Communion office in London for details. An Anglican agency said it had no edge that a papal journey was planned.

The Pope's pilgrimage to the Holy Land has stirred many reports which will make frequent visits outside.

\$1 Million Gift to Establish Pastoral Counseling Center

BOSTON (EP)—Methodist-Related Union University has received a \$1 million from a onetime Boston orphan for its School of Theology.

President Harold C. Case said Mrs. Albert V. Danielson of Weymouth, Massachusetts, directed that funds be used to endow the Deane Center for Pastoral Care and Counseling.

This gift is in addition to the Deane Fund, which, established in 1911, has aided numerous human service groups and institutions through grants of \$200,000 annually.

Methodist Bishop Says Smoking Report May Settle Church Arguments

DETROIT (EP)—Methodist Bishop Marshall R. Reed of Detroit (EP) here that the scientific report on smoking released by the U.S. Surgeon General's office will probably settle the argument in the Methodist church.

The Methodist Discipline requires that clergymen abstain from the use of tobacco. There has been some question in Methodist circles as to whether the requirement interferes with a minister's personal discretion.

According to Bishop Reed, Methodists "have preferred to rely on scientific information, and now the new information might settle the matter a matter of courage for future attempts to change the Discipline."

Rabbi's Death Sentence Commuted in U.S.S.R.

MOSCOW (EP)—A death sentence imposed last August on a rabbi for economic crimes has been commuted after fifteen years' imprisonment. Soviet Radio has reported here.

Rabbi Benjamin Gavrilov, accused of speculation in foreign currency and participation in swindling activities, had appealed to the Supreme Court of the Russian Socialist Republic in Moscow.

Reports of the commutation could give a reason for the Supreme Court action, nor was mention made of the spread of protests to the death sentence.

1963 "HERALD" Subscription Campaign WINNERS

Districts are divided by size into five categories. Each district is competing on a percentage basis in its group, and has a goal equal to half its district membership.

Here are the winners . . .

Group I

CENTRAL OHIO

Group II

KANSAS

Group III

NEW ENGLAND

Group IV

NEBRASKA

Group V

NORTH DAKOTA

and the runners-up . . .

DISTRICT	Master Count	% of Quota	DISTRICT	Master Count	% of Quota	DISTRICT	Master Count	% of Quota	DISTRICT	Master Count	% of Quota
Group 1			Indianapolis	1,739	55.3	Washington	1,082	49.4	Group 4		
Central Ohio	4,204	70.8	Oregon Pacific	2,118	67.5	Eastern Kentucky	752	34.9	Canada West	727	48.9
Southern California	1,873	33.1	Missouri	1,312	44.9	Southwest Oklahoma	1,144	53.1	Mississippi	444	31.5
Akron	3,267	64.8	Abilene	1,718	59.0	Philadelphia	1,581	74.6	New Mexico	573	43.8
Northern California	1,542	31.1	Northwest	1,565	56.6	New England	1,641	82.0	Louisiana	694	53.9
Los Angeles	1,564	33.8	Colorado	1,831	67.6	Joplin	1,430	75.1	Maine	631	56.1
West Virginia	2,436	57.1	Chicago Central	1,293	48.3	East Tennessee	1,020	51.1	Canada Central	618	59.7
Northeastern Indiana	2,273	53.5	Northwest Oklahoma	1,666	62.5	Northwestern Illinois	1,411	74.5	Minnesota	996	98.0
Florida	2,265	54.8	Iowa	1,284	49.3	Arizona	2,053	55.8	Nebraska	1,112	118.6
Southwestern Ohio	2,199	59.0	Washington Pacific	1,174	45.4	Sacramento	792	44.1	Wisconsin	712	76.5
Group 2			Idaho-Oregon	1,209	47.5	Houston	1,047	61.6	New York	663	73.5
Tennessee	1,290	37.1	Group 3			South Arkansas	585	35.2	Rocky Mountain	785	93.7
Illinois	1,875	53.9	Kentucky	994	40.3	San Antonio	858	52.4	Group 5		
Pittsburgh	2,134	61.7	Northwest Indiana	1,112	46.1	South Carolina	834	51.4	North Dakota	585	106.7
Eastern Michigan	1,364	39.7	Northwestern Ohio	1,575	66.1	Albany	1,214	77.4	Canada Atlantic	164	41.5
Southwest Indiana	1,384	40.6	Dallas	1,128	47.8	Southwest Oklahoma	688	44.8	Canada Pacific	198	58.0
Michigan	2,138	65.6	Georgia	786	34.2	Virginia	932	60.7	Nevada-Utah	278	81.7
Kansas	2,764	86.8	Kansas City	769	34.3	North Arkansas	567	36.9	South Dakota	265	94.3
Alabama	1,567	49.0	Central California	958	42.8	North Carolina	647	42.7	Hawaii	160	65.3
						Northeast Oklahoma	984	65.2	Alaska	113	51.8



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MARCH 29



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