

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



...with should, new, in, hope

March 15, 1961

EDITORIALS

By W. T. PURKISER



Wisdom and Power

In his day, Paul found two quite different attitudes toward his preaching of Christ crucified. One was the attitude of the Greeks, who heard the gospel with scorn. The other was the attitude of his own people, to whom the Cross was a stumbling block.

The Greeks were highly educated, sophisticated people whose goal in life was the attainment of philosophical wisdom. They held that all moral problems are really the result of ignorance. The cure for sin is knowledge, they thought. They dismissed as foolishness the preaching of salvation through the atoning death of the Lord Jesus Christ.

The Jews, on the other hand, sought power to throw off the yoke of oppression. Their idea of salvation was political. They looked for signs and wonders which one sent of God would use to overthrow the hated power of imperial Rome. They were sure that once they had independence, and the restored power and prestige of the kingdom of David, all would be well. To them, the preaching of the cross of Christ was a stumbling block.

Paul deals with these two contrasting attitudes toward the gospel in I Corinthians 1. The wisdom of the world has not led to God, he says. The requirement for a sign of power will not be met. In Christ and Him crucified are both the wisdom of God and the power of God. "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (v. 25).

This is not a lesson in ancient history. We still

have with us those who would solve all the world's problems either by more or by better education. That education is important, this writer would be the last to deny. But education without God only increases the capacity for evil.

Then we still have with us those who would solve all the world's problems by political or social action. Again, political and social action may do much good. But changing the environment does not necessarily change the people who live in that environment. In fact, people have a way of making their own environment, wherever they are. As Sam Jones said bluntly, "If you bring a pig into a parlor, you may not change the pig; but you will change the parlor."

As we approach again the high point in the Christian calendar, let us proclaim anew the Lord Jesus Christ as the Wisdom and the Power of God. He is the Wisdom of God because in Him alone has the eternal Father fully revealed himself to mankind. All human learning proceeds by the patient accumulation of facts drawn from our limited and partial experience. But until we find Christ, who is the same yesterday, today, and forever, we are like surveyors trying to work with a shifting base and meridian.

Christ is the Power of God because through Him alone comes the transforming grace which changes human life from the inside out. He alone can write God's law on the heart, and enable us to forsake sin and live in holiness, not only because we have to but because we want to.

It is no surprise then to read that Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption" (v. 30). Here are four great steps in salvation, all of them in Christ. The first is the wisdom which begins in the fear of the Lord. The second is the righteousness which is forgiveness and justification. The third is sanctification, which means both consecration and cleansing. And the fourth is the redemption for which we look in hope (Romans 8:23-24), to free us from the scars of sin we bear in our bodies.

In Christ, and in Him alone, can we find all that we need in this life and that to come. Though it may be foolishness to the worldly wise, and a stumbling block to the politically minded, the preaching of the Cross is, to those who believe and obey, the power of God and the wisdom of God.



The Cover . . .

In the springtime of the soul as in the season of the year it is time to plow and sow the seed.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12).

Prayer Time

I KNELT AND PRAYED at "prayer time" Tuesday morning. It is one of the weekly periods set aside for Nazarenes around the world to pray. I prayed for myself, my loved ones, my pastor, our great church around the world, my local church, for those who need God, for revival in our world today. What an abundance of "things" to pray for! As I knelt I was aware of the presence of God. I also became aware of the fact that around the world others were doing likewise. What a sea of faces that morning were turned towards God! A multitude of hands were lifted in supplication. Voices were being lifted in earnest prayer until it seemed I could hear the swell of their mighty plea as it filled the air.

I recalled that in the Bible it speaks of offering the prayers of the saints with incense on the golden altar before the throne. I could visualize the fragrance of such a selfless offering as pleasing unto God.

I was not praying alone last Tuesday. Fellowship of many Nazarenes praying at "prayer time" was keenly realized.

The church has wisely planned for this tremendous united "prayer time." My voice, my tears, my spoken plea were amplified a thousand times last Tuesday by my brethren

in the Spirit who were uniting with me in bringing the resources of God to bear upon the distress of men.

Faith rose within me. It became a great force. I lifted my voice in calm assurance that God would hear us all.

Surely He was pleased with the praying Nazarenes who called with united voice unto Him. He hears and will surely answer.

Every Tuesday morning and every Saturday evening is "prayer time" for Nazarenes all over the world. This is the church on its knees in intercession that it might face the world with power and victory and hope for man. In this program every one of us becomes important, one just as necessary as the other in these united periods of prayer.

Every Nazarene can kneel, even though alone, and yet he will not be alone, for there is in his mind the knowledge that this is really the greatest prayer meeting going on in the whole world.

Thank God and my church for "prayer time." I shall join the great company of praying Nazarenes again and again, as through this quadrennium we pray for the spiritual awakening we must have in this day.

General Superintendent Lewis

Editorial Notes

Director O. Joe Olson of the Nazarene Information Service has released preliminary results of the survey of favorite hymns and songs among Nazarenes. An interesting summary of practical Christian theology could be made from the top ten numbers on the list.

Rev. T. Crichton Mitchell, pastor of Thomas Memorial Church of the Nazarene in London, England, and a leading authority on the hymns of Charles Wesley, has said, "The hymns people sing are at least as important as the sermons they hear." He quotes Thomas Carlyle, "Let me make a nation's songs, and I care not who makes its laws."

With over six thousand votes counted, the "Nazarene Top Ten" are:

1. "How Great Thou Art"

2. "Amazing Grace"

3. "The Old Rugged Cross"

4. "Victory in Jesus"

5. "What a Friend We Have in Jesus"

6. "My Wonderful Lord"

7. "I'd Rather Have Jesus"

8. "Glorious Freedom"

9. "The Love of God"

10. "Beyond the Sunset"

By way of comparison, the "Top Ten" chosen by thirty thousand American churchgoers in the 1960 *Christian Herald* survey are: (1) "The Old Rugged Cross"; (2) "What a Friend We Have in Jesus"; (3) "In the Garden"; (4) "How Great Thou Art"; (5) "Sweet Hour of Prayer"; (6) "Abide with Me"; (7) "Rock of Ages"; (8) "Nearer, My God, to Thee"; (9) "Amazing Grace," and (10) "Jesus, Lover of My Soul."

Telegram . . .

Houston, Texas—For the first time in the history of our city, God's Holy Word was read through on the streets of Houston. Beginning at 4:00 p.m., Sunday, February 12, at our main traffic corner, Texas Avenue and Main Street, ministers and laymen of the twenty-two Nazarene churches of the Greater Houston area read all sixty-six books of the Bible in seventy-two hours and fifty-two minutes of continuous reading. At 7:30 p.m., Wednesday, February 15, from the platform of the Music Hall and before the largest audience ever to assemble under the auspices of the Church of the Nazarene in Houston, Dr. W. Raymond McClung read the last chapter of Revelation, thus finishing the public reading of God's Word to our city, and at the same time beginning the Greater Houston Evangelistic Crusade, with Dr. Edward Lawlor, evangelist, and Jim Bohi, singer—David K. Kline, Publicity Chairman.

Word has been received from Pastor Jesse A. Middendorf of First Church, Tuscaloosa, Alabama: "Rev. E. J. Miller, evangelist, died this morning (Feb. 17) in the Druid City Hospital of a heart attack. Prayer is requested for Mrs. Miller and the family."

District Superintendent Arthur C. Morgan of Northwest Indiana sends word that "Rev. L. E. Myers, pastor of Valparaiso church, recently received a unanimous four-year call, after serving that church for the past thirty years. Approximately 90 per cent of the voting members were present to take part in the voting. Brother Myers is held in the highest esteem by his fellow ministers, his congregation, and the community."

After pastoring First Church in Mishawaka for eight years, Rev. H. E. Hackett has resigned to accept the pastorate at Bloomington, Indiana.

Mrs. Frances Colyer Sanford of Albany, Kentucky, died February 10 at the age of seventy-seven. She was the widow of the late Rev. E. L. Sanford. She was loved and admired by relatives and friends for her sterling Christian character.

Evangelist C. A. Amos has accepted the pastorate of the church at Greenbrier, Arkansas.

Contents . . .

General Articles

- 2-3 Editorials
- 4 "If Only It Weren't for His Wife!" *Thelma Gray*
- 5 The More Excellent Way, *Forrest W. Nash*
- 6 "No Man Is an Island . . ." *Brian L. Farmer*
- 7 Problems or Promises? *C. T. Corbett*
- 8 Where Is the Glory? *R. E. Baker*
- 9 New Church in Jerusalem, *Jordan*
- 10 Divine Healing, *Maynard James*
- 12 Why Evangelize? *Sylvan F. Starks*
- Effectual Praying, *Mont Hurst*
- 13 Tired Out! *Clyde Gollither*
- 19 Highway of Holiness, *David L. Saucier*

Departments

- 14 Foreign Missions
- Department of Evangelism
- 15 The Sunday School Lesson
- News of the Churches
- 18 News of the Religious World
- The Answer Corner

Herald of HOLINESS

MARCH 15, 1961
Vol. 50, No. 3 Whole No. 2551

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Layout Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

PHOTO CREDIT: Cover, J. C. Allen and Son

1 1/4 Million Dollars
in
Easter Offering

"IF ONLY IT WEREN'T FOR HIS WIFE!"

"If only it weren't for his wife!" All of us have heard those heartbreaking words too many times, and have felt sorry for the ones who suffer because of them; sorry—if they bear a trace of truth—for the man who is handicapped, and much more sorry for the one who hinders.

We know a young minister, and "if only it weren't for his wife!" I think he would succeed anyway because of the evidence of his call, but how much

his wife has added! When she agreed to share his life, I'm sure she determined to complement his calling. She accepts her role—and a great one it is—not as unimportant, but as the one she is privileged to fill. To this end she has employed a vital experience, natural ability, good Christian sense—and last, but nonetheless a valuable asset—a charming sense of humor.

She refuses to push a personal opinion at the cost of real values. We've seen her satisfied to lose (a personal wish) by winning (a spiritual victory). She serves graciously in the hidden places, "stands by the stuff," and supplies love and understanding throughout the parish. Her ears are not tuned to the frequency of gossip, nor is her tongue trained to repeat it.

"If it weren't for his wife," we should have missed knowing the young woman who has graced our parsonage for a number of years, and has added fragrance to the program of the church—for she is *our* pastor's wife.—THELMA GRAY, *Moscow, Idaho*.

Concerning the collection, brethren, have you prayed about your gift for world evangelism? God has a stake in the Easter Offering on April 2. If Jesus "sat over against the treasury," as He did in the days of His flesh, what would He say about your gift?

The More Excellent Way

EXERCISE WITHOUT PROFIT. Energy without purpose. St. Paul was aware of such conditions in his day. The same can be said of much of the activity in our day. There were members of the Corinthian church seeking the gifts of the Spirit rather than the way of perfect love, to which the apostle refers as the "more excellent way."

Empty energies have always robbed the church of her greatest achievements. In the thirteenth chapter of I Corinthians the Apostle Paul speaks of words without true significance. "I may speak like orators or angels," he said, "and yet be as the sound of brass or tinkling cymbals." He refers to thoughts without true value when he says, "I may have the gift of prophecy, understanding all mysteries and knowledge, and still amount to nothing." Furthermore, he speaks of deeds without true profit when he writes, "Though I had faith sufficient to move mountains, I could still be nothing. And if I give all I have to feed the poor, it could be done in such a way that it would profit me nothing."

What is it which keeps all mental and physical activity from having profitable value? The answer is simple and easy to understand—*lack of perfect love*. This is why the progress of the Corinthians was paralyzed. How readily we behold this weakness as we read Paul's letter to this church! We easily see the faults of others. How difficult to see our own faults!

In our times we are saying much about techniques and know-how. We are very careful to keep our theology straight. Our activity is kept at a fevered pitch to get things done, to realize set goals. But in the midst of it all there are times when we languish. There are times when our work comes to naught, for we too often find ourselves trying to do the Lord's work without perfect love. And the tensions which tarnish us result from this supreme need. Only perfect love gives adequate motive, perspective, and climate in Christian service. It is the only kind of love which meets the moral demands of a workaday world.

Natural or human love can never be developed into divine love. For our natural love, regardless of culture and refinement, is self-centered. This

disposition is the tragic result of Adam's sin. Divine love becomes ours only in the work of redemption. As Christ came into the world from the outside, so He with His love must come into our lives from outside our natural capacities. And when He comes, our lives are different.

Adam Clarke has commented on Paul's description of divine love as recorded in I Corinthians 13. He gives sixteen particulars of this love:

1. It *suffers long*. It suffers all the weakness, ignorance, errors, and infirmities of the children of God, and all the malice of the children of this world—not merely for a time, but long, without end.

2. It *is kind*, and if called to suffer, inspires the sufferer with the most amiable sweetness.

3. It *envieth not*: is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love can rejoice as much at the happiness, the honor, the comfort of others as they can in their own.

4. *Love vaunteth not itself*: does not desire to be noticed or applauded.

5. It *is not puffed up*. It is not inflated with a sense of its own importance, for it knows it has nothing but what it has received, and it deserves nothing that it has.

6. It *doth not behave itself unseemly*. Love is never rude and is ever willing to become all things to all men, that it may please them for their good to edification.

7. It *seeketh not her own*. Love is never satisfied but in the welfare, comfort, and salvation of all.

8. It *is not easily provoked*. It is not irritated, is not made sour or bitter.

9. It *thinketh no evil*. Love never supposes that a good action may have a bad motive; and gives every man credit for his profession of religion, uprightness, godly zeal, while nothing is seen in his conduct or in his spirit inconsistent with this profession.

10. *Rejoiceth not in iniquity*, that is, in falsehood; nor does it rejoice when wicked men suffer for their wrongs.

11. *It rejoiceth in the truth.* Those filled with the love of God rejoice in the extension and propagation of divine truth.

12. *Beareth all things.* It is the distinguishing property of love to cover and conceal the fault of another.

13. *Believeth all things.* Love is ever ready to believe the best of every person and will credit no evil of any kind but on the most positive evidence.

14. *Love hopeth all things.* When there is no hope left for believing good of a person, then love comes in with its hope, and begins immediately to make allowances as far as a good conscience can permit.

15. *Endureth all things.* Love bears up under all persecution; and never says of any trial, affliction, or insult, "This cannot be endured."

16. *Love never faileth.* This love never falls off because it bears, believes, hopes, and endures all things; it is the means of preserving all other graces.

God's Word speaks of this love as a gift of grace. How beautifully true are the words of John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1)! It is not given only to the mystical elite. Rather it is for all who by faith have known the Saviour's forgiveness. Our Lord in John 17:26 prayed for the disciples, "That the love wherewith thou hast loved me may be in them, and I in them." In this same prayer He said, "Neither pray I for these alone, but for them also which shall believe on me through their word"

(v. 20). This prayer was answered in the Upper Room when the Holy Spirit, on the Day of Pentecost, was poured out upon those faithful disciples who tarried. It has been answered in the lives of God's people across the centuries.

When one receives the Holy Spirit in fullness he receives these qualities which are becoming to the Spirit. In his Roman letter Paul wrote, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (5:5).

There are those who sincerely believe in this experience of perfect love but in their own hearts they lack the assurance of its possession. It must be kept in mind that it does not come by our struggling. As Thomas Cook has written, "Love is never produced by struggling. Love is an effect. We receive love when we receive God. Perfect love means that we opened all the avenues of our being, and that He has come and taken possession of every chamber."

This love becomes the cause of our rejoicing. It rejoices in the redemptive possession that conquers all sin; it is His personal presence. Love alone makes our words significant. Love alone makes our works of the same quality as His work, and we have joy in tribulation. Men without Christ respond to this love when they cannot understand what we say. It demonstrates its own language of redemption. When other laborers have become tired and discouraged, when some have quit, he who has this love works on with patience, for this love "never faileth"! It works on and awaits the crown.

"No Man Is an Island . . ."

By BRIAN L. FARMER, Pastor, Glasgow, Scotland

"LOST by removal by church board" is a line to be completed in every pastor's annual report blank. Yes, there are some whose church membership is so terminated. Every church board at some time has the unpleasant task of removing a person's name from the roll. It is a drastic measure taken only as a last resort, and is preceded by every conceivable effort to reclaim the wayward one. Nevertheless, at times, the distasteful decision simply has to be made.

No matter who the person no longer worthy of membership in the Church of the Nazarene, his removal means the church is made weaker than it might have been. This may not be considered so at the time of removal because by that time the member has long since been more dead than alive!

Consequently he is not known personally to many present-day members, and even current board members may think of him only as a statistic—perhaps one for whom they are "charged" in budget assessments—and one is not generally greatly concerned over the removal of a dead statistic!

But I bid you think back to the time when this person was spiritually keen enough to seek membership in the Church of the Nazarene. Then he was an asset. His prayers were heard on Wednesday evenings and sometimes long into the night; his presence swelled the numbers at revival campaigns; and his tithe helped financially. So when it is decided that a name must be removed from the church roll let it be remembered that somewhere along the line the inestimable asset, the

Problems or Promises?

By EVANGELIST C. T. CORBETT

PROBLEMS! PROBLEMS! PROBLEMS! Everybody faces problems. They make up a large part of life's activities. They are life. As children we attend school and learn reading, 'riting, and 'rithmetic. These rudiments of life equip us to read situations, write down their findings, and add or subtract as the problems may have demanded. Such is life.

Virtually all of life's problems hang on two hinges. They are *pay* and *people*, or money and folks. For us to keep these hinges well oiled is part of life's success. Apart from money and people there are very few problems in life. In most cases it is our challenge and privilege to face and solve problems that deal with pay or people. When we come to think it over, about all board meetings, be they educational, industrial, political, or religious, as well as problems we face individually, fall in these two areas.

Problems are pressing issues—there is no way to get around that fact—and the pressure at times is intense. However, there is

One who understands all the problems and pressures of life, and *He* offers some promises. Let us look at a few!

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

"Casting all your care upon him; for he careth for you" (I Peter 5:7).

"The Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

"That we might receive the promise of the Spirit through faith" (Galatians 3:14).

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

"And, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:20).

If we elect to *battle our problems* instead of *believe His promise*, God will let us fight on and, sometimes, fight alone. But should we desire to let Him help us, we may be surprised at the marvelous assistance and victories He can give us.

Problems or promises? Battle or believe? It is all up to you, reader. Your choice determines your ultimate success and victory or trouble and defeat. "As for me and my house, we will serve the Lord" (Joshua 25:15).

invaluable help of one person, one redeemed human being, has been lost.

John Donne, dean of St. Paul's Cathedral, over three hundred years ago wrote words applicable to such a sad severance:

No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

"Lost by removal by the church board" is a twofold tragedy. It means that somewhere a sheep is out on the hillside in lonely danger; it also means that there are only ninety-nine in the fold. In the parable, the man who found the lost sheep rejoiced. It was a twofold rejoicing: because of the recovery of the one sheep, but also because of the renewed completeness of the fold.

This article is a plea that we not only work hard

to *take in* new members, but that we strive equally well to *keep* them. It is a task for all of us.

A natural tendency in this quadrennium of concerted evangelistic endeavor will be to gaze gladly and proudly at the bright entrance where new members come in: the revival, the testimony time, the membership class, and the reception service. Let us also spare a glance, and a prayer, for those in the shaming shadows of defeat who slip out by the back door.

Yet this is not to ask that our official church membership be kept falsely and artificially large. Being realistic, we know that there will always be those who in spite of our efforts to keep them healthy Nazarenes, and our prolonged attempts to revive them when they fall sick, will finally die.

Corpses are as unhealthy on a church roll as anywhere else.

There comes a moment solemn as a funeral. They are given decent burial.

Then, Nazarenes, "Never send to know for whom the bell tolls: it tolls for thee."

And it came to pass, . . . the glory of the Lord had filled the house of the Lord (I Kings 8:10-11).

Where Is the Glory?

By **R. E. BAKER**
Pastor, Geneva, Indiana

What a wonderful experience it is when the glory of the Lord comes upon the people of God: those times when they gather in the house of the Lord and suddenly the presence of God is so near that He seems to fill the whole house with His glory, and His people are blessed!

There are those times when in the middle of the second stanza of the special song, or in the congregational singing, or through a testimony, the Lord breaks through, the singer can no longer sing, and the preacher is unable to preach because of the wonderful visitation of God.

Then there is a Presence that is known and felt by sinners in the congregation till they find their way to an altar of prayer and find there the Saviour. As God lingers near, backsliders feel the weight of their sins and repent and return to Father's house. What a wonderful experience when the glory comes down as a cloud upon the sanctuary, and He claims it for His own!

Not only is this wonderful and glorious; it is a common experience in many churches today. Yet in many more it is something lost, or so seldom seen that it frightens the people when it does happen. What makes the difference? Why do some churches experience regularly the visitation of God and others seldom see God move in their midst? What are the contributing factors to the visitation of God upon His people?

I would like to draw attention to four factors that I believe bring about the visitation of God and without which He will not come.

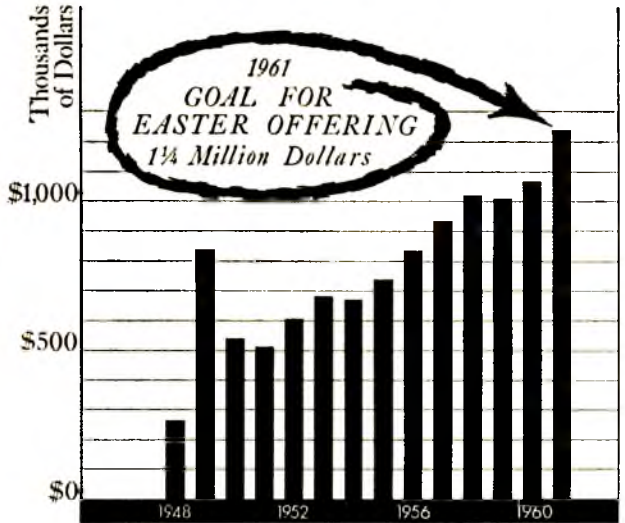
I. Obedience

God's people must be *obedient*. God will come when His people are obedient in prayer, when they are so in love with Him that they call upon Him every day in agonizing, interceding, compassionate prayer, both for themselves and for others. When the prayers of sincere, righteous people reach the throne of God, He cannot but answer. When the communication line is kept open between God and His people, they will hear from Him.

God's people must be obedient in the faithful reading of His Word. It is here that we so learn of Him that we may strive to be like Him. It is here that we find those principles by which He expects us to shape our lives. It is here that we find His precious promises that give us strength

A STEWARDSHIP INDICATOR

Church of the Nazarene Easter Offerings
1948-60



If our world-wide evangelism program is to push forward in the sixties, we must raise 1¼ million dollars in the Easter Offering. This means that each one of us will need to give 20 to 25 per cent more than last Easter.

and courage to "fight the good fight," to "finish the course." How many times we have needed those promises and by some method God has turned our minds back to a verse of scripture that we read last week, or last month! To be obedient in the reading of the Word, we must hide it in our hearts.

II. Sacrifice

God will come to a *sacrificial* people. Sacrifice has been a part of religious practice since the beginning of time. While times have changed, while we have more material possessions than ever before, and while we have more free time on our hands, God's demand for sacrifice remains the same. We must give more today than we gave in the yester-years—more of our material wealth and more of our time. We must give more because we have more to give. If we give only of our abundance, we are not sacrificing. Sacrifice is not sacrifice until it hurts!

III. Selflessness

God's people must be selfless if God is to visit them in the sanctuary. This may sound as if it

should come under the heading of sacrifice, but I do not mean it in that sense. When we come into the house of the Lord we must come to worship Him. We must leave our trials, troubles, cares, worries, self-pity, and plans for tomorrow outside the church door if we expect to find Him and His glory inside. We must wait upon Him. God must have first place in our thoughts as well as our hearts. Self with all its frailties must be set aside and God given pre-eminence. We have come to worship the King of Kings. Let us worship *Him!*

IV. Remembrance

Finally, I believe that a most important factor in bringing the blessings of God upon His people is recalling the blessings of the past. I believe that if the people of Solomon's day of which our text is speaking had failed to take the ark of the covenant into the Temple, God would have remained outside too. The ark symbolized the presence and blessings of God.

How good it is as we come to worship to think on the things God has done for us! He loved us enough to send His only Son that He might bear our sins to the cross of Calvary, that we may through His shed blood be free from sin. We need to think of and recall His faithfulness to us in our every need. When we were unlovable, He loved us, forgave our trespasses, and cleansed our hearts as if by fire. He now abides, not just *with* us, but *in* us moment by moment. The Spirit witnesses to our spirits that we are children of

In more than half our churches during recent years, what we have done for world missions has been done rather easily and *without too much sacrifice*. In my book, the Easter Offering of 1961 will be a real test of our love and devotion to the cause of Christ, our wonderful Lord.



Let every Nazarene do his part on April 2, and do it conscientiously and with genuine enthusiasm. We must not fail the One who has done so much for us.

Samuel Young
General Superintendent

God, and that He will be with us even unto the end; and if we remain true, we will dwell with Him throughout all the endless ages of eternity!

If we would have the blessed presence of our God in our midst from time to time, we must be an obedient, sacrificial, self-forgetting, and worshipping people. Then "the glory of the Lord" will fill "the house of the Lord."

New Church in Jerusalem, Jordan

JUST ACROSS the barbed-wire no man's land that divides Jerusalem, Jordan, from Jerusalem, Israel, the gospel message is being preached to Arabs and Armenians, and men are responding to its message. Just recently our Jordan pastors have opened this new Sunday school and mission in another quarter of the ancient city of Jerusalem.



In just such little groups as these the gospel seed is being planted in every quarter of the globe by our consecrated national pastors and our missionaries. The story of Nazarene missions is a thrilling story of expansion and advance on slim budgets and inadequate staffs. What our church is doing is magnificent; what we could do if we would all give as God wants us to is beyond prediction.

Our slogan for this quadrennium is "Evangelism First." For many nations of the world it should be "Evangelism NOW or NEVER." Everywhere in the world we are faced with unprecedented opportunities and an acute awareness that the doors will not long remain open. What we do, we must do quickly.

The General Budget allotment for foreign missions is the measure of what we shall be able to do in the year ahead. Your share in the General Budget Easter Offering should reflect what you want the Church of the Nazarene to do for world evangelism.

I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth
(III John 2).

DIVINE HEALING



THE PROBLEMS and privileges of divine healing are too important to be ignored. They figure largely in scripture and play a very prominent part in Christ's earthly ministry. Beginning in Galilee and continuing right to Gethsemane, Jesus stretched forth His hand to heal. That He fully intended His followers to exercise a similar ministry is made plain by His promises and precepts.

In his *Decline and Fall of the Roman Empire*, Gibbon states that one of the reasons for the rapid advance of early Christianity was its claim to possess supernatural powers. Although miracles of healing diminished considerably after the apostolic age, they never entirely ceased. The records of the Church and the memoirs of her saints prove that supernatural healing was not uncommon in the subsequent centuries. Even among the Pilgrim fathers in America there were striking instances of healing in answer to prayer and faith.

It is, however, in the present century more especially that healing movements, both genuine and false, have attracted world-wide interest. The claims of Christian Science and spiritualism have been contemporary with those movings of the Holy Spirit through such saintly men as Dr. Charles Cullis of Boston, Dr. A. B. Simpson, founder of the Christian and Missionary Alliance, and Dr. A. J. Gordon.

Later have come mass healing campaigns in Britain and America, in which evangelists like Mrs. McPherson, Dr. Charles Price, the Bosworth Brothers, the Jeffreys, and Oral Roberts have filled

the headlines. These mass healing movements have come under heavy fire from such eminent Christian leaders as Dr. W. H. Griffith Thomas and Dr. Rowland V. Bingham. Others, like Dr. J. H. Hunter, have been less censorious.

It is not within the scope of this article to defend or condemn such meetings. It is the writer's concern to encourage the holiness people in a scriptural and balanced approach to the subject of divine healing. In the Church armory are the "gifts of healings" (I Corinthians 12:28). Foolish indeed are those Christians who despise or neglect such God-given weapons simply because of the fanaticism or wrong motives of others. We must learn to separate the precious from the vile.

The Church of the Nazarene believes in divine healing. In its *Manual* is the clear statement: "We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick." Wisely it adds, "Providential means and agencies when deemed necessary should not be refused."

Frequently God works through nature in healing the sick. King Hezekiah was raised up from his deathbed in answer to prayer. But a poultice of figs was placed on his boil in the process (Isaiah 38:21). In Timothy's case, a change of diet was prescribed by Paul for the alleviation of his "often infirmities" (I Timothy 5:23).

Nor can it be denied that the Lord has used skillful doctors to bring healing to ailing Christians. Ambrose Pare, surgeon to the army of the

By **MAYNARD JAMES**, *Evangelist, British Isles South District*

king of France in the early sixteenth century, once replied to those who praised him for his work, "I treated them; God healed them." The Harvard Medical School has this inscription over its door: "We dress the wound; God heals it."

In revealing himself to Israel as *Jehovah-Rophi* ("the Lord that healeth"), God linked up the health of His people not only with the keeping of the moral law (the Ten Commandments) but also with the observance of His statutes. In His statutes governing the bodily health of Israel were the laws of sanitation, sterilization, isolation, hygiene and dietetics, physical culture, and relaxation. (Read Deuteronomy 23:12-14; Leviticus 11:32, 39-40; Numbers 5:4; Leviticus 11; etc.)

Often the work of a doctor is to bring the human machine into harmony with the laws of nature, which God himself has made. Hence the wisdom of the statement in the Nazarene *Manual* that "providential means and agencies when deemed necessary should not be refused."

Bearing in mind the agencies already mentioned, we must also remember that God often heals by direct intervention, that is, by the working of miracles. The ministry of Jesus and the apostles was full of miraculous healings. It is impossible to read the Gospels and the Acts without realizing this. In our most fruitful revival campaigns in Britain in the 1930's, when virile holiness churches were raised up in quick succession, we witnessed many miracles of divine healing. God confirmed His Word with signs following. It was our privilege to see the lame walk, the dumb speak, and the incurably diseased made whole. We dare not gainsay what the Lord has been pleased to do before our eyes.

Three important factors in divine healing are:

OBEDIENCE TO GOD

When Jehovah promised to deliver Israel from those diseases which afflicted the Egyptians, it was on the condition that they "diligently hearken" unto the voice of the Lord their God (Exodus 15:26). We read in Psalms 34 that health and longevity are often conditioned upon sanctified conversation. Miriam, the sister of Moses, was struck with leprosy because of her jealous spirit and backbiting tongue (Numbers 12:1-10). Many of the Corinthian Christians were suffering in body, and even dying prematurely, because of their carnality (I Corinthians 11:29-30). There can be a close connection between wholeness of soul and health of body.

FAITH

All the blessings of redemption are given to us through faith in Christ Jesus. "God . . . hath blessed us with all spiritual blessings . . . in Christ" (Ephesians 1:3).

Time and again the Master uttered such words as these: "According to your faith be it unto

Plan now, organize now, to do your prayerful best in the Easter Offering. If we all do our share and a little bit more, we can place a million and a quarter dollars in the offering plates Easter Sunday. There must not be a gap left in the wall where you labor. Dr. J. G. Morrison said, "Where there is a will there are twenty ways."



D. J. Vanderpool
General Superintendent

you" (Matthew 9:29); "Thy faith hath made thee whole" (Mark 5:34). The Apostle James tells us clearly that it is the prayer of faith that saves the sick. In scores, perhaps hundreds, of cases I have proved that when unwavering faith is exercised in praying for the sick, then the answer surely comes. The healing may be instantaneous in its outward manifestation, or else it may not appear until some time after the anointing service.

UNITED PRAYER

"Call for the elders of the church; and let them pray over him, . . . Pray one for another, that ye may be healed" (James 5:14-16).

I remember reading of a young man who was anointed by his pastor for healing of the body. The deliverance granted was only temporary, and the young fellow was puzzled. Then the Lord showed him that it needed, in his case, the united prayers of the local church members to bring permanent healing. So he went back to his minister and requested collective intercession on his behalf. The pastor responded. The saints gathered around this young man and prayed earnestly for his complete healing. The answer came; permanent deliverance was granted. The *united* prayers of the local assembly had prevailed.

It is of the utmost importance, when healing services are conducted in our churches and camp meetings, that a spirit of reverence and whole-hearted co-operation in prayer be manifested by *all* Christians present. A divine healing service is not something conducted by a few elders before the altar, while scores of people look on in almost peep-show fashion!

We have yet to see, as holiness folk, what God will do in the realm of healing when we gather together as groups of holy, determined prayer warriors, united in our desire to see the promises of God fulfilled in *our* day and generation.

Why Evangelize?

By SYLVAN F. STARKS

Nazarene Lay Member, Central Church, Tulsa, Oklahoma

PERHAPS the greatest opposition to the cause of world evangelism is within the ranks of professing Christendom, in the form of skepticism. We have had the personnel and the resources for many years to complete the task, but the progress is still painfully slow and arduous.

This skepticism does not manifest itself in open opposition, but in calloused indifference and unconcern. It tries to justify its passive resistance by raising these two questions: (1) Since there are several well-established and influential religions in the world today, how do we know the Christian religion is the true religion? (2) What right do we have to try to convert these followers, and others, from their religions to ours?

These are reasonable questions. We cannot ignore them. There must be convincing answers to such questions as these.

The distinguishing feature of the true religion is not to be found in the realm of worship. Varied as the modes may be, all seek a common object of worship—a supernatural, supreme Being. Varied as the languages and the color of skins may be, all men have an innate desire to worship and to be restored to favor (which they sense they have lost somewhere) with their God.

There is a certain degree of self-satisfaction attained in almost any mode of worship; for there is always some element of humility, sacrifice, or self-denial in every sincere worshiper's approach to his God. The tragedy of the false religions is the brevity and shallowness of that satisfaction.

The distinguishing feature of the true religion is found in the results of the Christian's seeking and worshipping his God. No other religion offers, or testifies to, an experience of divine grace which transforms the sincere seeker from a life of sin, unhappiness, and frustration to a life of righteousness, joy, and peace. This is the indisputable evidence that should satisfy the skeptic's questioning mind about the true religion.

Then if the skeptic should seek and obtain this experience for his own heart, he would have the answer to the second question. He would discover

that it is not a question of "rights," but a sense of duty—an inner compulsion born of compassion and love—commissioned and endorsed by our Lord himself, who set the pattern and example of evangelism.

It was not from beholding the miracle in the Upper Room that some three thousand souls were converted on the Day of Pentecost. It was the personal witnessing of those who partook of that miracle, led by their spokesman, Peter. There were no skeptics in that band of 120 witnesses testifying to the multitudes that day!

The secret of their success was not just that they witnessed, but that they had tarried until they were endued with power from on high before they began witnessing. This kind of witnessing has never been easy. It isn't easy today. In spite of the obvious need and spiritual hunger all around us, we *dare not* go forth without that endowment. Peter must have had this in mind when he wrote: "But sanctify the Lord God in your hearts: and [that you may] be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

"World-wide Evangelism First" will become a personal challenge when Christ has first place in our hearts. Then, filled with His Spirit, we will be ready to give an answer to those about us; and the Lord will add to the church daily such as would be saved.

Effectual Praying

By MONT HURST

It is a fact that it requires a deeper spiritual life to pray effectively than it does to work. A nominal Christian can do a good work for the Lord. We can see examples of this daily. People can be won to the church and to a clean and beautiful life; but they must be prayed into a life of genuine spirituality.

John supplies the answer to what effectual prayer is in saying, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23-24). Effectual prayer, from the viewpoint of Christ, is the power to ask and receive. When we pray "in his name," we are praying in the *nature* of Christ as He prayed to God.

There would have been no power to descend on the Day of Pentecost if Christ's followers had not obeyed His command implicitly. And this was important because, prior to Pentecost, the disciples did not engage in "effectual" prayer, as they were with Christ in person. He gave them instructions as to how they could receive this necessary power

A date to remember . . .

APRIL 2

Easter Offering Sunday!

after He left them. He made it practical and imperative that they should be baptized with the Holy Spirit and, with His power within them, they could pray effectively. He knew they would need this power to pray after He left them. He did not leave them without direction—and He has given us that same direction.

When we are true partakers of His divine nature, we have all of the necessary equipment we need for effectual praying. And if there is anyone who must pray in this manner, it is the person who seeks to serve Him and do effective witnessing for Him. Our human effort in prayer *must* co-operate with God. We can be blessed and be a blessing to others when we pray effectively, and in no other way. How many prayers are said each day without ever reaching the ear and heart of God? How many conscientious, but ignorant, Christians spend much time in ineffective praying? If every single prayer that is offered could be presented in an effective manner,

the world would be much farther along toward what God would have its people to be!

If we will study the prayer life of Jesus we will derive great help, inspiration, and discernment. He lived in a constant state of prayer. He sought to set an example to His disciples. He gave them a vivid illustration of how to get God's attention and receive something from Him. He showed them the great necessity of thinking and acting according to the will of God. We cannot equal Christ in praying but we can do our best to emulate Him and, in our doing so, God will see what is in our hearts and He will be happy to honor us with His blessings.

Most important of all, He wants to hear us praise Him more and more. We simply cannot praise God too much! It would be impossible. Here is one of the most vitally important phases of effectual prayer. If we seek and keep the presence of the Holy Spirit within us and make praise the major portion of prayer, we are praying effectively.

TIRED OUT!

By **CLYDE GOLLIHER**

District Superintendent, Peru

That is what must have happened to the frame on our car. It got so tired out from the constant pounding of the Peruvian washboard roads that it broke right in two.

As we go over the road of life our lives are often full of constant poundings with which Satan would try to break us. There are the speed, uncertainty, and changes of this present age. Too, there are the many needs and cares which, together with numberless problems and trials, form the average life.

There are some problems that seem to be so long in being solved, some cares which leave us so deeply moved, and some trials which seem so severe that they leave us almost exhausted. By the constant pressure and pounding of having these things ever before us Satan would try to break us. He would have us to give up and think, What's the use? He would have us to become tired and discouraged and believe it almost too much for us to bear.

An open sin would be out of the question. We decided a long time ago to leave such things behind. Satan is too wise to hope to defeat us with them. But he does not give up so easily. He hopes to break some by the constant poundings and pressures which are so characteristic of life.

God knows all of this. "For he knoweth our frame; he remembereth that we are dust" (Psalms

103:14). So He bids us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). "They that wait upon the Lord shall renew their strength" (Isaiah 40:31).

What a privilege! With every problem, every trial, every care, and every need we can come boldly to the Lord and expect Him to give us strength. We don't have to bear the weights and pressures of these things until they discourage and break us. We can come to God and find help. He expects us to come. Did not Jesus tell us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28)?

We are not made to carry constantly a heavy load. Overcrowded mental institutions prove that. The implication is not that we should run from problems and pressures. We should do our best to solve and remedy them. But sometimes we cannot do that in a minute or two. In such cases we should take the matter to the Lord and leave it there.

A wealthy lady marveled one day at the inner peace and happy spirit of a humble, God-fearing little widow. She could not understand how the little woman could be so much happier than she, so she asked, "How is it that you, who have so little, are so much happier than I, who have so much?" "I'm happy," the other responded with a smile, "because I have learned to take all of my problems to the Lord and leave them there. Then when they try to come back, I just take them back to the Lord and leave them there again."

If we would bear up under the constant problems and pressures of this life, we too must learn to take things to the Lord and *leave them there!*

FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

Prayer Requests

Rev. Carlos Stopani, district superintendent of our North Mexican District, and two of his pastors were seriously injured in an automobile accident recently. All were hospitalized, some with broken bones, some with serious cuts and other injuries. One pastor lost the sight of one eye and the other is severely damaged. Pray for these servants of God that He will touch and heal their broken bodies. The accident occurred late at night on a dangerous mountain road, and they were not found and taken to the hospital until the next morning.

Heather Miller III

Miss Heather Miller, fourteen-year-old daughter of our missionaries in Formosa, Rev. and Mrs. R. R. Miller, has recently been hospitalized with the tentative diagnosis of rheumatoid arthritis. Doctors are watching to see if it develops into rheumatic fever. She must be in bed at least three months. Pray for this young girl, that God will be pleased to touch her and heal her completely, so that she and her mother may be able to rejoin Mr. Miller in Taiwan soon. Heather and Mrs. Miller are presently in Bethany, Oklahoma. Their address is Box 664.

God Answers Prayer!

"Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24).

Thank you for your prayers. We depend upon you more than you can realize. I thought you should have some reports of the way God is answering on this end of the prayer line.

This morning a young Nazarene preacher stood in our living room, after we had prayed together. He said to my husband, "Could you please let me hear that prayer Dr. Vanderpool prayed at the Fiftieth Anniversary?"

It didn't take long to get the record out and start it playing. While we

were doing this, the young man said, "You know, during the war, when I was at the front, I was never afraid, but when I hear that prayer of Dr. Vanderpool's, I'm scared! I'm afraid I'll not have that same Holy Spirit of power in my own life, in my family, in my village, in our Indian church. I need to hear that prayer."

We listened to the prayer, standing with bowed heads—two missionaries and one young Indian. We gripped God anew for His presence among us. God is working mightily among our preachers, in answer to your prayers.

And God is working among our young people. Our church is a young people's church. Recently a young man who is a college graduate wrote to us from a distant city. He said, "There is just one request in this letter, and that is

that you will pray for me, that I may know God's will for my life."—MARY ANDERSON, *India*.

It Costs Something To Serve Christ!

One of our branch Sunday schools, in barrio San Judah, has just been open for seven or eight weeks. We are thrilled to see how God is working. Last Sunday there were ninety-five present, and eleven have already accepted Christ.

The people often have a hard time after they become Christians, for the persecution at times is severe. Two weeks ago in our LaCeleieta church one lady's husband came in and tore up her Bible and songbook. He struck her severely. Two men tried to quiet him, but he continued his disturbance. He spent the night in jail, and since then has permitted his wife to attend church. He gave her a choice of him or Christ. She chose Christ. Perhaps he was trying to scare her, but she remains faithful. Just today we received the new Bible and songbook for her, purchased by her friends at church. Pray with us that God will save this good woman's husband, and many others in this barrio.—ROBERT PITTAM, *Nicaragua*.

Department of EVANGELISM

EDWARD LAWLOR, *Secretary*

Flash—Nazarenes Go over Seekers Goal

A total of 116,091 people found help at our Nazarene altars during the special period from October through January. The goal of 100,000 was well exceeded because Nazarenes are keeping the fire of evangelism burning on our altars. As of February 15, the report also shows that 13,302 members have been received into our Church of the Nazarene by profession of faith. May God help us keep this evangelistic spirit in our churches.

Moving Nazarenes

"... I was a stranger, and ye took me in; ... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:35-40). Moving is a hard job. Nazarenes can make the load a little lighter by welcoming "moving Nazarenes" to their church services. It helps a lot if someone from the church can call on the family sometime during the first week that they are in their new

location. Rush the names and new addresses of your people who are moving to:

Department of Evangelism
6401 The Pasco
Kansas City 10, Missouri

We will send the name and address to the pastor nearest their new address so he can roll out the welcome mat.

These reports from our pastors testify that the "Moving Nazarenes" service is much appreciated:

TEXAS—"Very fine reception. Promised to attend our services. Our people are calling on them this week."

CALIFORNIA—"Very friendly reception. We plan to send other couples their age to call on them. We are thrilled with the prospect."

WASHINGTON—"They attended our Sunday school and morning service since we called on them."

FLORIDA—"They attended last Sunday. Good response on the call."

OHIO—"Enjoyable. The entire family have been attending church regularly since personal call was made February 2, 1961."

1 1/4 Million Dollars
in
Easter Offering

Evangelism First On Sunday Night

Our pastors continue to send enthusiastic reports about the brochure on Sunday night evangelism and the emphasis for 1961—"Shining Lights on Sunday Nights." We have now heard from thirty-six states, Alberta, British Columbia, Ontario, and Scotland.

Here are some typical replies:

SCOTLAND—"Wonderful programme with many good suggestions, which should inspire every pastor."

ONTARIO—"Great! Just what I needed!"

OREGON—"I have just finished reading the booklet you sent out, *Evangelism First on Sunday Night*, and want you to know how much I appreciate it. You have put a great deal into a small compass, and it is highly pertinent material. I intend to use much if not all of it. I believe that if just half our pastors just half-try this year's program, with the Lord's blessing, we should have a tremendous upturn in our church's evangelistic success."

CALIFORNIA—"Very glad to have ideas as this from my own church instead of having to seek other sources."

COLORADO—"Good. We need something to help the night services."

FLORIDA—"Wonderful! This is the emphasis we all need and must have."

GEORGIA—"I appreciate the material and also the fact of concern for Sunday night evangelism."

IDAHO—"I think it is great."

ILLINOIS—"Wonderful! Helps from Kansas City are best ever. Thank God for real leadership."

INDIANA—"I appreciate this 'tool' for 'Shining Lights on Sunday Nights' emphasis."

IOWA—"Excellent. Received it an hour ago. My heart is stirred."

KANSAS—"Helpful—to the point and Christ-centered."

KENTUCKY—"It reaffirms what I have always tried to do. Adds encourage-

ment. Keep this type of motivating literature before us."

MASSACHUSETTS—"I am using every

means I know to promote 'Evangelism First' and sincerely appreciate the helpful suggestions in the brochure."

THE SUNDAY SCHOOL LESSON



By J. W. ELLIS

Topic for
March 19:

Jesus Prays for Us (Temperance)

SCRIPTURE: John 17 (Printed: John 17:13-26)

GOLDEN TEXT: *Sanctify them through thy truth: thy word is truth* (John 17:17).

If you are hurried, don't read this article now. Lay it aside. Come to it in the quietness of the morn or the still of the night. Be certain that distractions are at a minimum. Please do not mistake this caution as haughtiness, for the article is neither holy nor noble. But the subject matter—ah! that is the difference.

Prophet—Priest—King—each is fulfilled separately and all fulfilled completely in the person of Jesus Christ. But in this instance the Prophet's proclamations are silenced; the King's business is at recess. Jesus, Son of God, Son of Man, becomes the Priest for Peter, James, and John, for you, yours, and mine.

Not in a disposition to argue am I,

especially in a setting like this. But a few facts might help. The prophet has his podium and the preacher his pulpit—and rightfully so, and may they ever herald the truth of the eternal God. With trumpet clearness and plumb-line precision and hammerlike rapidity, let them proclaim the unsearchable riches of the eternal Christ.

And there is the Kingdom. What a business it is! From early in life and early in the morning, it must be given top priority. Management must be efficient; labor must be unafraid of perspiration. Nothing must be left to chance and nothing must be done with leftover energy.

But, friend, (now be not shocked!) let the Prophet be silent—let the Kingdom be inactive; I need the High Priest, even Jesus Christ, to intercede for me. And into the holy of holies I go. Alone. Hushed. Inarticulate. Spirit with Spirit. Heart with Heart. Mind with Mind. Soul with Soul.

Be silent, O lips, save for thy sobs. Be bowed, O outer man, that the inner man might stand upright. Listen, O ears, and you shall tingle as the Divine Intercessor pours himself out before God in your behalf.

... my joy fulfilled in them . . ."
His was the "in spite of" kind of joy, for circumstances gave it not to Him. The worst that could have happened to Him did! And yet full of joy was He. Sobs are now in order, for we can have His kind of joy in spite of the frustrating, perplexing, confusing, heart-breaking circumstances that scream at us.

... that they may be one, . . ."
Now lay the article down. Go to John 17 and pray your heart full.

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: "Last October we had a good revival at Hoisington, Kansas, with Pastor Jack Abbott. Our meeting in Iola, Kansas, with Pastor Wilson Baker was especially blessed with many fine young people seeking the Lord. Good unity prevails in the church. One of the best meetings of the year was at Cimarron, Kansas, with Pastor Howerton. The services were marked by great manifestations of the

Holy Spirit. The revival in Newport, Kentucky, with Rev. Jack Lee was great in interest, attendance, and fruitage. Altars filled with seekers, and members added to the church! It was a joy to be a worker in the Northeast Oklahoma District Preachers' Convention in Tulsa, to be associated with Dr. and Mrs. I. C. Mathis, and to enjoy the great messages by Dr. Samuel Young. My first meeting

for 1961 was at Lamesa, Texas, with Pastor William Emberton. We had good crowds, souls prayed through, and God blessed in the services. The closing service was crowned with great victory. At this writing I am in a meeting with Pastor Claud Burton at First Church, Greenville, Texas. I thank God for the privilege of laboring with our good pastors and people, and seeing old-time revivals."

Biloxi, Mississippi—Since our coming to First Church four months ago, God has blessed our labors with these fine dedicated and consecrated people. We have seen seventy-four people at the altar seeking God for salvation or heart purity, the attendance has almost doubled, and we have received twenty-two into church membership. We had a good meeting with Evangelists Sandra (Cox) Wood and her husband, and God gave thirty seekers at the altar. They are both good preachers, and she is a wonderful singer and musician. Dr. G. B. Williamson was with us here for a holiness convention, and also to dedicate our new auditorium. Under the leadership of our predecessor, Rev. W. E. Latham, the people did a great job in the building. We have received a unanimous call for one year, with only one negative vote on a four-year extended call. If you have friends in this area, write us (228 Porter Avenue), and we'll be glad to contact them for the church. —C. B. CARLETON, *Pastor*.

Chula Vista, California—During the past three years our church has been engaged in a relocation and building program. The original property, acquired in 1943, was sold. On this lot was a large, two-story home, used in the beginning months as a place of worship and the home of the pastor. In March of 1946 a commodious church building with full basement was ready for dedication, alongside the old home. Last July this was sold for \$10,000 more than the original cost. On the first Sunday in July, 1960, services were conducted in the new building at our new location, consisting of a plot of land of 3.2 acres, which joins property with one of the city's largest elementary schools. This location was purchased two years ago for \$18,000, and one year ago was appraised by a local bank at more than three times its cost to the church. The present unit, completed and dedicated, contains the religious education facilities, fellowship hall, junior church chapel, and church chapel where we are presently worshipping. It has a seating capacity of 300. We also have a parking area, paved, of over 30,000 square feet. This entire project, land and buildings, has cost a little under \$100,000, and we are all grateful to God for His leadership. On January 29 it was our wonderful privilege as pastor and people to present the project to the Lord in dedication with the assistance of District Superintendent Nicholas A. Hull. Both former pastors, Rev. Clive Williams and Rev. Ira Paul Dumas, were present, and also many of the area pastors and their people. God was wonderfully present to own and bless. Mr. and Mrs. Dumas were especially honored in the morning service, and Mr. and Mrs. Williams in the evening service. The current pastor, Rev. L. Wayne Jenkins, was genuinely honored in the morning service, when he was given an extended call for three more years—the third time the congregation has given him a three-year call. Brother Jenkins is now serving the church in his seventh year as pastor, and a wonderful atmosphere of unity prevails.—*Reporter*.

Evangelists Naomi Meadows and Elcanore Reasoner report: "Upon arriving at the church in Scottsburg, Indiana, we found the building newly decorated, with a six-room modern apartment in the annex of the church for the parsonage. Rev. Ross L. Bennett won the friendship of the community and did a splendid job of sowing seed. Rev. Mrs. Iretha Darnell came as pastor last September, and has seen an increase in every department of the work. The Sunday school has more than doubled and is now averaging 80 in attendance. In our three-Sunday revival meeting, several people prayed through in their homes, others at the altar in the evening services—36 victories in all. Also testimonies were given to definite cases of divine healing. An outstanding feature of the meeting was the attendance of 241 visitors, of which 151 were brand-new people who had not been in the church before. This revival was blessed with more enthusiasm and joy than we have seen in years. One man was responsible for 51 new people in the services. We give God praise."



Columbus, Indiana—"Evangelism First" was very successful in First Church beginning last August with the C.S.T. course, "The Church Winning Souls." This proved a blessing to all of us. In late October we had a revival with Rev. J. B. Root, evangelist, and Wayne and June Haas, singers, in which God blessed with 18 seekers at the altar. We used all available materials of the "Try Christ's Way" program, and our people worked, making a total of 1,365 witnesses; our goal was 1,134. God blessed in the regular services, with 32 seekers at the altar. During the last two weeks of January we had a gracious outpouring of God's Spirit in a revival with Evangelist and Mrs. Marcellus Crider, and 114 seekers. This gave us a total of 164 seekers; our goal was 54 percentagewise. We received 27 into church membership, 14 by profession of faith; and our goal was 13 new members by profession of faith. We give praise to God, and thanks to our faithful people and the general church for this fine program. We are serving our sixth year here, and now in the first of a three-year call. —ALBERT B. SCHNEIDER, *Pastor*.

Rev. H. Dale Prye writes: "The fine church of Yazoo City, Mississippi, extended us a wonderful vote of confidence on February 12; only one negative vote. We give God praise. However, we felt it best to resign and return to our home in Ohio. I have been pastoring for eleven years: eight years in Ohio, one year in Alabama, and two years in Mississippi. I am now available for revivals and week-end meetings. Write me, 325 W. Beech Street, Hillsboro, Ohio."

Boone, Iowa—Our church has had a fine Youth Week revival with Rev. Don Scarlett as evangelist, and local talent in charge of the music and singing. Several souls prayed through to God for saving grace or sanctifying power. We praise God for His blessings.—LEWIE L. WATERS, *Pastor*.

With Rev. Dale McClafin, pastor at Alamogordo, New Mexico, as the El Paso Zone N.Y.P.S. president, we enjoyed an outstanding Youth Week this year. A progressive zone rally was conducted, with meetings each night in a different place. Mr. Eugene Jones, student at Bethany Nazarene College, was special singer and in charge of the music each night. Rev. Don Johnston, pastor at Deming, spoke Monday night in the rally at Alamogordo; Rev. John Abney, pastor at Capitan, spoke Tuesday night at Las Cruces. Wednesday night each group stayed in their home church, with local young people conducting the midweek services. Rev. Eudel Stroud, pastor at Van Horn, Texas, spoke Thursday night in the El Paso Valley Church. Brother McClafin was special speaker at a banquet on Friday night before 175 persons in a fellowship hall in El Paso. All the services were blessed of God. The singing of Brother Jones was an inspiration; young people prayed through to God at the altar; Christian youth were encouraged; and new young people were brought into the circle of Nazarene fellowship.—B. W. CULBERTSON, *Reporter*.

Chester, West Virginia—Our church has had a wonderful revival with Evangelist Ellis Blythe. A fine revival atmosphere prevailed; the attendance increased each evening; and, because of the sweeping tide of victory, the services continued into the third week. Our church has greatly blessed, and men and women prayed through to clear experiences of regeneration and entire sanctification. Evangelist Blythe has an exceptional ministry, carries a real burden for souls, and his preaching is a challenge. He uses a dummy, "Johnny Gospel," as a feature for children's services and Sunday school work, which is very effective. We thank God for His blessings.—ROBERT THOMAS, *Pastor*.

Punta Gorda, Florida—Evangelists C. C. and Flora Chatfield were wonderfully used of God in the meeting here. The Lord blessed with seekers almost every night, and gave some outstanding victories which will mean much to the advancement of our church. The Chatfields sang and preached with the anointing of the Spirit, and we appreciated their forceful messages.—ROBERT E. DAVISSON, *Pastor*.

Orangevale, California—Recently this church enjoyed one of the best revivals this writer remembers. Evangelist John Harrold was mightily used of the Lord, and there was not a barren altar service in the ten-day meeting. This church was organized on February 14, 1960, and recently we were privileged to move into our new building. God is helping us here in this very fast-growing community.—R. L. HOYT, *Pastor*.

Martinsburg, West Virginia—Our church recently enjoyed a wonderful revival with Evangelist George C. Sherry. In spite of unfavorable weather, the Lord met with us in an unusual way, several souls prayed through to victory, and the church was greatly revived through the visitation of the Holy Spirit. The meeting continued a week longer than originally scheduled. Brother Sherry is a godly holiness preacher, and we appreciated his ministry with us.—LORRAINE YEAKLEY, *Secretary*.

Berne, Indiana—Recently the Mt. Hope Church closed a good revival with Rev. Franklin M. Moore, evangelist, and Jim and Janet Crider as the song evangelists. The Spirit of God was present in every service in a wonderful way, with more than thirty people seeking God at the altar of prayer. Some definite victories were won for God in saving grace and sanctifying power. The church is encouraged, as there seems to be a continued working of the Holy Spirit in the community. We give God praise and thank Him for these faithful and anointed workers.—FRANK D. VOSS, *Pastor*.

Homestead, Florida—We recently completed a ten-day revival with Evangelist Ellis Blythe and his dummy, "Johnnie Gospel." The Lord met with us; the Spirit-anointed preaching of Brother Blythe reached the hearts of the people; and more than forty seekers came to the altar of prayer. As a Sunday school booster, Brother Blythe used "Johnnie Gospel" in a very appealing way. The church was helped, our people were enthusiastic, and we broke our all-time Sunday school record. We thank God for the ministry of Brother Blythe with us.—W. L. CHAMBERS, JR., *Pastor*.

New England Preachers' Convention

The first preachers' convention of the "new" New England District was held at Malden, Massachusetts, January 23 to 25.

Rev. J. C. Albright, beloved district superintendent, was the efficient spiritual leader from the opening prayer and fasting hour on Monday to the closing benediction on Wednesday.

Dr. V. H. Lewis, general superintendent, was God's able messenger, helping to inspire, encourage, and to burden us with the task of soul winning. His messages were well received, and a deeper interest in and concern for the success of the "Evangelism First" program have been realized. We are determined here in New England that "Evangelism First" will be not only our slogan but also our daily practice.

Other features of this spiritual and informative convention were a splendid paper presented by Rev. Richard Howard, and a panel of preachers, Donald Strong, William Benson, Neale McLain, and R. H. Parks, speaking on the subject "After the Altar."

Reports were given by Dorothy Brumagin, the N.F.M.S. president; Howard Rickey, N.Y.P.S. president; and Paul Neal, district church schools chairman. Dr. Edward Mann and Rev. Stephen Nease spoke of the progress and needs of Eastern Nazarene College. The con-

tribution in singing by Gary Moore and the Men's Chorus of E.N.C. was much appreciated.

Rev. Donald Strong was the gracious host for the convention.—ALTON H. SWIFT, *Reporter*.

Deaths

MRS. MARVIN ROBERTS was born September 18, 1895, near Hartsville, South Carolina, and died September 18, 1960, in Fitzgerald, Georgia, where she had resided from childhood. She was a faithful member of the Fitzgerald Church of the Nazarene for almost twenty years. She is survived by her husband; three sons: Eldridge R., Ted H., and James E.; also four daughters: Mrs. R. E. Maner, Jr., Mrs. D. D. McAllister, Mrs. C. B. Crider, and Miss Frances Roberts. Funeral service was conducted by her pastor, Rev. Comer Johnson, assisted by Rev. Ed. Mahoney and Dr. Aubrey Alsbrooks.

HUGO BROOKS, Sr., of Dayton, Ohio, died after a short illness, on January 16, at the age of fifty-five. He was widely known for his tireless work in personal evangelism. After serving ten years as superintendent of the Dayton Parkview Sunday school, he transferred to the new Kettering First Church in July of 1960, where he became an enthusiastic trustee. He is survived by his wife, Lucy; three sons: Hugo, Jr., Fred, and Tom; two daughters: Mary June Charleton and Joyce Ann; two sisters; and three brothers. Funeral service was held in Dayton, with his pastor, Rev. Walter Vastbinder, officiating. Interment was in Memorial Park Cemetery.

Announcements

RECOMMENDATIONS

Rev. Thomas Pauley, Jr., has recently resigned as pastor of the Avon Lake church to enter the field of full-time evangelism. This he has done because for some years he has felt that this is God's plan for his life. I commend Brother Pauley to the consideration of pastors and church boards in the arranging of their evangelistic programs.—Harvey S. Galloway, Superintendent of Central Ohio District.

Rev. P. P. Belew and wife are now engaged in the full-time evangelistic work. Brother Belew has had many years' experience as pastor, district superintendent, and evangelist. Mrs. Belew carries a song evangelist's commission, and Brother Belew's evangelist's commission is on our district. I am happy to recommend them to our people. Write them c/o P.O. Box 527, Kansas City 41, Missouri.—C. E. Shumake, Superintendent of Tennessee District.

WEDDING BELLS

Rachel Ribblett of South Fork and Henry Rose of Ebensburg, Pennsylvania, were united in marriage

"SHOWERS of BLESSING"

Program Schedule

March 19—"Prayer—Victorious Warfare," by T. W. Willingham

March 26—"Palm Sunday—Temptation and Triumph," by T. W. Willingham

April 2—"He Is Not Here—He Is Risen!" by T. W. Willingham

on January 24 in the Ebensburg Church of the Nazarene with the pastor, Rev. Elizabeth M. Dumann, officiating.

Miss Dana Gail Fry of Dallas and Jerry Turner McDonald of Ferris, Texas, were united in marriage in February in South Oak Cliff Church of the Nazarene, Dallas, with Rev. Elbert Labenske officiating.

BORN—to Rev. and Mrs. Dewey Johnston of Eagle, Idaho, a son, Geron Mark, on February 8.

—to Delmer and Gwen (Rice) Clark of Dayton, Ohio, a son, Timothy Dale, on December 27, 1960.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Ohio "that our church may have a great revival, and that it begin in me," also that un-saved loved ones may be converted.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

G. B. WILLIAMSON
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

SAMUEL YOUNG
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

D. J. VANDERPOOL
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

HUGH C. BENNER
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

V. H. LEWIS
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

N
H
A

MORRISON HOTEL
CHICAGO

APRIL 4 — 6

REVIVAL NOW

1961

FOR FURTHER INFORMATION
WRITE

NATIONAL HOLINESS ASSOCIATION
1819 SOUTH MAIN
ELKHART, INDIANA

93rd Annual Convention

the **A**nswer corner 

Conducted by W. T. PURKISER, Editor

Another milestone in Bible translation was passed with the publication yesterday (March 14) of "The New English Bible: New Testament." Sponsored by the Oxford and Cambridge University Presses, the new version purports to be, not a revision, but a fresh, new translation.

The work of translation began thirteen years ago under the direction of Dr. C. H. Dodd, and has enlisted the help of the leading British New Testament scholars of different denominations. Work on the Old Testament and Apocrypha is now going on, and is expected to take another six years for completion.

World Religious News reports that the churches and religious institutions receive less than 5 per cent of the grand total of \$625,000,000 distributed during an average year by the more than five thousand philanthropic foundations in the United States.

Chicago, Ill. (WRN)—A survey made at the recent National Youth Conference on the Atom indicates that the scientists of the next generation will be devoted churchgoers. The survey of 300 of the nation's most promising high school science students showed that more than 80 per cent of these young people regularly attend church and are active in church affairs.

A Monte Carlo radio station, part of which was built by Adolph Hitler for propaganda purposes, has been leased by Paul Freed of Trans-World Radio and is now carrying a number of American religious broadcasts, including "Showers of Blessing" in both English and Spanish. The station is a 100,000-watt, short-wave transmitter, and directional antennas "beam" the broadcasts to the various language areas. The English "Showers of Blessing" is beamed toward western Europe and the British Isles, and the Spanish "Showers of Blessing" toward Spain, Spanish Morocco, and South America. The Nazarene Radio League, together with other American religious broadcasters, has leased time for a year in advance in order to make the new project possible.

Rev. F. J. Bedford, East Africa secretary of the British and Foreign Bible Society, reports that more than 2,750,000 Gospels were distributed in the first ten months of the Million Gospels campaign for Africa. Hundreds of thousands more of the scripture portions are on order for further phases of the campaign (WRN).

Please explain the meaning of "storehouse" tithing. Can an individual be a sincere Christian, a born-again, holiness man or woman, and not tithe faithfully? Should we support other works, other than our church, from our tithe?

The phrase comes from Malachi 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The Hebrew term is *beth otsar*. *Beth* means "house"; and *otsar*, a word which occurs seventy-eight times in the Old Testament, is translated "treasure" or "treasury" seventy-one times in the King James Version.

As to what the "storehouse" or "treasure" or "treasury" is in terms of our modern situation, we state in our *Manual*:

"We believe that the scriptural method of gathering money for the support of the church is by means of tithes and offerings. We urge that our people adopt tithing as the scriptural and satisfactory plan, that each member may do his minimum share in the support of the whole church, local, district, and general. And on the basis of the divine promises to liberal givers, we exhort our people, in addition to their tithes, to make freewill offerings as generous as circumstances will permit" (paragraph 33). "Storehouse tithing is clearly both the scriptural and practical performance

of faithfully and regularly placing the tithe in that church to which the member belongs. Upon careful reflection the local church is the only storehouse properly recognizable in a scriptural sense. Therefore, to widen the scope of the definition but weakens its import and value" (paragraph 595).

For me, not to tithe would be a point of rebellion against what has been given to me as light. I could not be a born-again, sanctified Christian and refuse to walk in the light. On the other hand, I could hardly consign to hell all who do not tithe into the storehouse. I have known some I am convinced are God's children who for one reason or another do not have the light I have.

As to the support of "independent" works by means of the tithe, I would say that it is a clear departure from storehouse tithing. This certainly is not to discredit the good some independents are doing. But God has given us far more open doors than we seem to be able to enter. To me it is only good sense to believe that I ought to do my own job *before* I undertake to do anyone else's. And I personally have far more confidence in an organization where accounts are strictly audited and every penny accounted for than I would where these controls are lacking.

What is the Biblical authority for the belief among many that the soul, or spirit, and body are reunited at the resurrection?

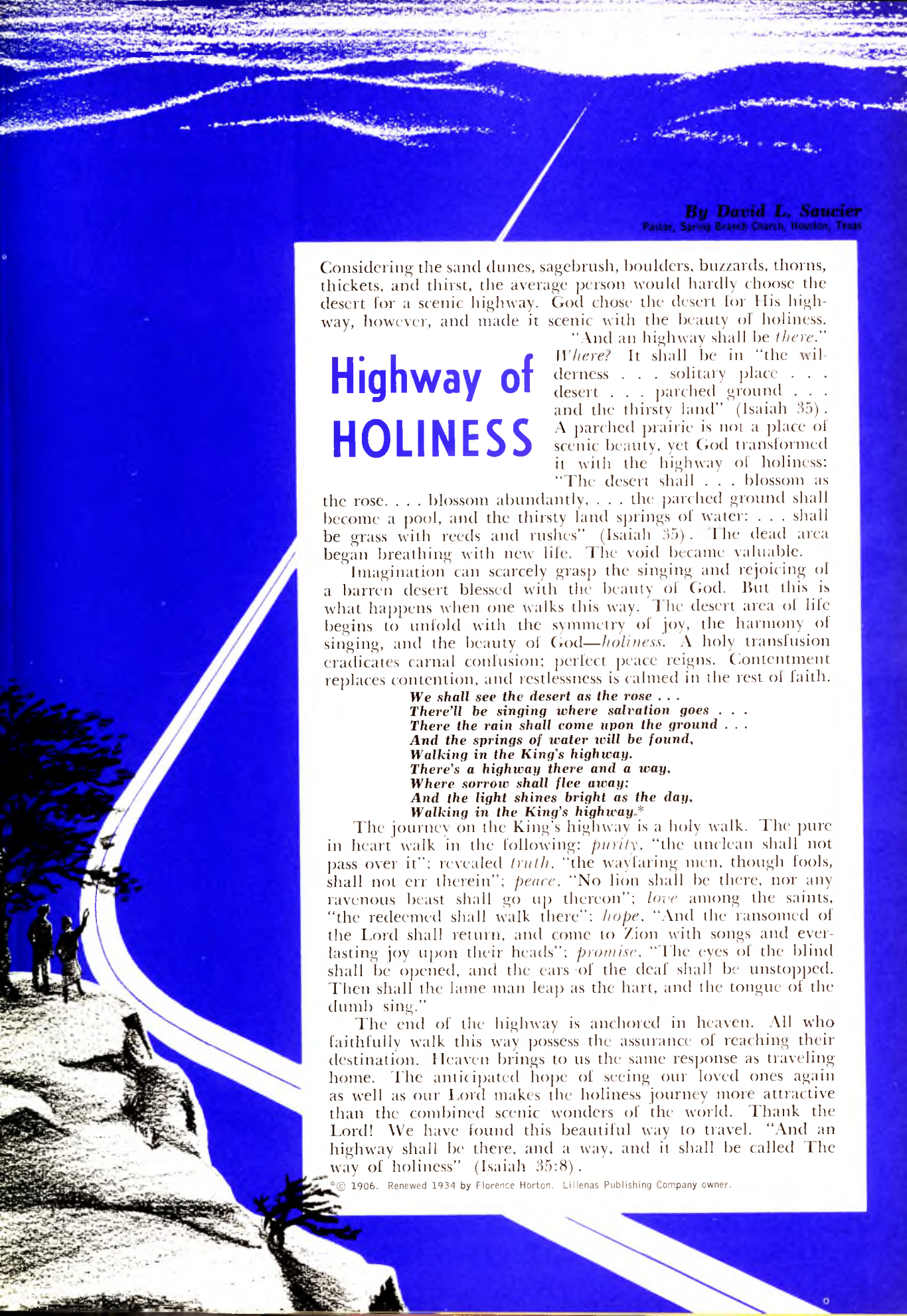
It lies chiefly in the very meaning of the resurrection. Paul is quite clear on the point that death would bring him immediately into the presence of the Lord (II Corinthians 5:1-4; Philipians 1:23). On the other hand, the physical

body returns to the dust from whence it came (Genesis 3:19). The only possible meaning of resurrection would demand that soul, or spirit, and the body are reunited into a whole person (I Corinthians 15:35-56).

Recently an idea was discussed in our Sunday school class which leaves me quite puzzled. I do not recall having heard the statement before. It was to the effect that the devil does not and cannot know any of our thoughts unless we reveal them through a spoken word or an overt action. If this is true, how can the devil be so powerful in presenting temptation and hindering Christian life? Are there any scriptures bearing directly on this idea?

I can hardly think of a subject of discussion less profitable. Practically all I know about the devil is based on what the Bible says about him, and what I have seen him do (with lots of qualified human help) in the lives of people. Neither of these sources gives any information whatsoever on this particular

subject. I feel a bit like the lad whose teacher had assigned him a twenty-minute essay, ten minutes on God and ten minutes on the devil. When he came to the end of the twenty minutes, he scrawled across the bottom of the page, "I have given all my time to God, and don't have any left for the devil."



By David L. Saucier
Pastor, Spring Branch Church, Houston, Texas

Considering the sand dunes, sagebrush, boulders, buzzards, thorns, thickets, and thirst, the average person would hardly choose the desert for a scenic highway. God chose the desert for His highway, however, and made it scenic with the beauty of holiness.

Highway of HOLINESS

“And an highway shall be *there*.”
Where? It shall be in “the wilderness . . . solitary place . . . desert . . . parched ground . . . and the thirsty land” (Isaiah 35). A parched prairie is not a place of scenic beauty, yet God transformed it with the highway of holiness: “The desert shall . . . blossom as the rose. . . blossom abundantly, . . . the parched ground shall become a pool, and the thirsty land springs of water: . . . shall be grass with reeds and rushes” (Isaiah 35). The dead area began breathing with new life. The void became valuable.

Imagination can scarcely grasp the singing and rejoicing of a barren desert blessed with the beauty of God. But this is what happens when one walks this way. The desert area of life begins to unfold with the symmetry of joy, the harmony of singing, and the beauty of God—*holiness*. A holy transfusion eradicates carnal confusion; perfect peace reigns. Contentment replaces contention, and restlessness is calmed in the rest of faith.

*We shall see the desert as the rose . . .
There'll be singing where salvation goes . . .
There the rain shall come upon the ground . . .
And the springs of water will be found,
Walking in the King's highway.
There's a highway there and a way,
Where sorrow shall flee away:
And the light shines bright as the day,
Walking in the King's highway.**

The journey on the King's highway is a holy walk. The pure in heart walk in the following: *purity*, “the unclean shall not pass over it”; *revealed truth*, “the wayfaring men, though fools, shall not err therein”; *peace*, “No lion shall be there, nor any ravenous beast shall go up thereon”; *love* among the saints, “the redeemed shall walk there”; *hope*, “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads”; *promise*, “The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as the hart, and the tongue of the dumb sing.”

The end of the highway is anchored in heaven. All who faithfully walk this way possess the assurance of reaching their destination. Heaven brings to us the same response as traveling home. The anticipated hope of seeing our loved ones again as well as our Lord makes the holiness journey more attractive than the combined scenic wonders of the world. Thank the Lord! We have found this beautiful way to travel. “And an highway shall be there, and a way, and it shall be called The way of holiness” (Isaiah 35:8).

*© 1906. Renewed 1934 by Florence Horton. Lillenas Publishing Company owner.

THIS BEAUTIFUL FLAG SET CAN GRACE YOUR SANCTUARY TOO!



No place of worship is completely furnished until it displays the national and Christian flags. Show your colors throughout the church—in the sanctuary, your young people's room, the Sunday school auditorium—invest in this de luxe set with all these outstanding features . . .

High-quality rayon . . . Lustrous and colorfast . . . Wear-resistant . . . Dignified golden-colored fringe on three sides . . . Brilliant yellow, twisted cord with 4" tassel . . . Complete with pole hem for easy mounting . . . Oak pole 8' high x 1 1/8" diameter (comes in two pieces) with brass screw joint . . . Heavy gilded, 6" high, metal stand with adjoining piece for keeping flag steady . . . Appropriate 3 x 5' auditorium size



Christian Flag Cross skillfully applied on both sides of blue field. White flag carefully sewed to blue field. 8" bronze cross included. **E-201 \$50**



American Flag Stars securely embroidered on both sides in blue field with high-luster thread. Stripes firmly sewed with double stitch. 8" bronze eagle included. **E-101 \$50**



Combination Set of two above flags **E-202 \$89**



Canadian Flag Companion to Christian flag—write your name on the white field. Nazarene Publishing House, 1592 Bloor Street, West, Toronto 9, Ontario, for complete details.



Note: For additional flag selections see our *Master Buying Guide*. A "church office copy" has been sent to all pastors, or write for FREE personal copy.

A wonderful project for a layman or some S.S. classes!

NAZARENE Publishing House
2923 Troost Avenue, Box 527, Kansas City 41, Missouri
Washington at Breeee, Pasadena 7, California 1592 Bloor Street, West, Toronto 9, Ontario

WE PAY POSTAGE.....to serve you better



NOW INCLUDES NEW 50-STAR FLAG