

FEBRUARY 19, 1964

Herald of Holiness

EVANGELISM
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Official Organ
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the Nazarene

An Earnest Appeal And Proclamation

Every member of the Board of General Superintendents believes that the time has come when our entire church should go to its knees in sincere humility and with earnest petition for God's help and blessing upon our world-encircling task. The pressing and deepening world need, besides the call of God's Spirit, impels us. May we begin with all superintendents - both general and district - all church executives, college presidents, pastors and evangelists, and teachers until our laymen feel the throb of our prayers and join us at the throne of God. In view of our confessed inadequacy for our total task, and because of a sense of responsibility and urgency that we cannot shake . . .

WE HEREBY CALL THE ENTIRE CHURCH
TO THREE DAYS OF FASTING AND PRAYER
ON MARCH 25-26-27, 1964.

Let every church in every country join in this endeavor. Let each local church work out its own specific program and method. Let every member find his own place. May there not be a shirker among us who would refuse to make some effort or sacrifice for God and the gospel.

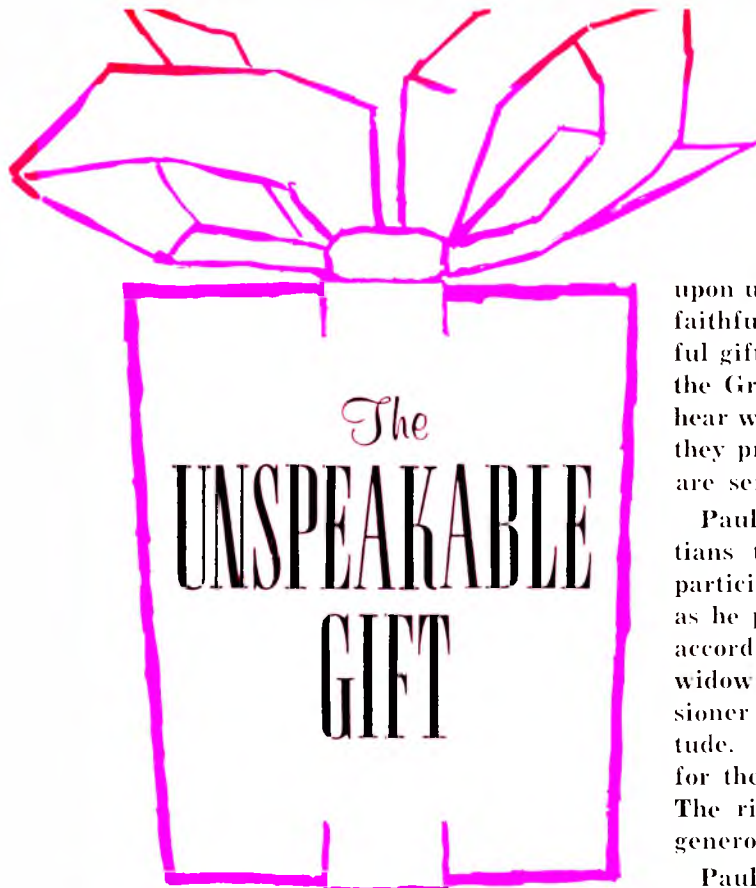
Let us pray for our needy world and for the nations wherein we serve. Let us pray earnestly for the entire Christian Church and for our own Zion in particular. Let us pray for our coming General Assembly in Portland, Oregon. Let us pray individually with sincerity: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-24). Let us pray with the humility of confession until we can rise in the obedience of faith.

YOUR BOARD OF GENERAL SUPERINTENDENTS

Andy C. Powers *D. K. Anderson*
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Samuel Young *V. H. Davis*

"By prayer and fasting"
(Mark 9:29)





GOD LOVED THE WORLD and gave His only Son to redeem it. No wonder Paul called this the "unspeakable gift"! It was prompted by absolute love—the purest and strongest motive. It was to accomplish the noblest purpose—the redemption of sinful man—none excluded. The gift was the costliest that infinite goodness and wisdom could conceive. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (I Peter 1: 18-19). "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9).

How shall we give thanks for such a gift? The only acceptable offering is to present ourselves a living sacrifice:

Love so amazing, so divine,

Demands my soul, my life, my all.

Hearts filled with love and gratitude respond in maximum giving.

Why is an offering of money urged

upon us? Because it is a criterion of our faithfulness as stewards of God's bountiful gifts. Furthermore it is obedience to the Great Commission, "How shall they hear without a preacher? And how shall they preach, except they *be sent*?" They are sent by our offerings.

Paul instructed the Corinthian Christians that there should be unanimous participation in their giving. Every man as he purposed in his heart was to give according as God had prospered him. The widow should give her mite; the pensioner should not forget his debt of gratitude. The workman has God to thank for the ability and opportunity to earn. The rich man should share his bounty generously.

Paul further taught that a God-honoring offering must be cheerful and spontaneous. He made it clear that the resources of God's people are sufficient to provide ample supply for every good work. It is never necessary to withhold

*General
Superintendent
Williamson*



from one good cause to support another. "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (II Corinthians 9: 11).

If the Church of the Nazarene gives an Easter Offering in 1964 to fit the pattern of Paul's appeal to the church at Corinth, it will be at least \$1,500,000. By it the great work will go forward and we shall return thanks to God for *His unspeakable gift*.

A Purified Vision

By DONALD C. MOORE
Pastor, First Church, Seattle, Washington



Blessed are the pure in heart: for they shall see God (Matthew 5:8).

"AN ESTIMATED 750,000 Americans today will be blind before they die," was the cryptic space filler in a mountain of newsprint in the daily paper. As shocking as loss of physical sight may be, does it compare with having eyes that see but do not perceive?

When Isaiah "saw the Lord," his own sinful heart was unveiled. Numbed senses had not only veiled his personal need for cleansing but was the key hindrance in the people to whom he was sent: "For the heart of this people is waxed gross, and . . . their eyes have they closed."

Sin was what caused our first parents to hide "themselves from the presence of the Lord God amongst the trees of the garden" (Genesis 3:8). Adam said, "I heard thy voice . . . and I was afraid, . . . and I hid myself" (v. 10). As sin drove the first pair to hide from the Father, we also "hid as it were our faces from him" who is the Son, because we have "gone astray; . . . have turned every one to his own way" (Isaiah 53:3, 6).

Spiritual blindness is the consequence of any man choosing his own way rather than God's. Willful sin always veils the face of God. It is not God's hand which is shortened nor His ear that is heavy, "but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1-2). "The eyes of the Lord are upon the righteous, . . . [but] the face of the Lord is against them that do evil" (Psalms 34:15-16).

His eyes upon the righteous? There is the *good news!* "The light of the glorious gospel of Christ, who is the image of God," has shined upon sinful, sorry man, whose mind is blinded by the god of this world. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:4, 6).

He in whom there is no darkness at all comes as the soul's Physician to open the eyes of the blind and to purify their vision. Those who sat in darkness have seen a great Light. "Blessed is the people that know . . . they shall walk, O Lord, in the light of thy countenance" (Psalms 89:15).

Singular heart hunger for God results in a purified vision. When He says, "Seek ye my face," do I answer with tongue-in-cheek reservation, or do I forthwith declare, "Thy face, Lord, will I seek" (Psalms 27:8)? Have I swept my heart clean with the decision, "I will set no wicked thing before mine eyes" (Psalms 101:3), only to be invaded by worse carnal spirits for failure continually to affirm, "I have set the Lord always before me" (Psalms 16:8)? Is His Word to me a "commandment . . . pure, enlightening the eyes" (Psalms 19:8)? Do I need to be coaxed to follow His direction or can He guide me with His eye (Psalms 32:8)? Do I give lip service to desire for revival within the church without observing the primary stepstone, "If my people, . . . shall . . . seek my face, . . ." (II Chronicles 7:14)?

The single eye which Jesus said would give the whole body light comes from letting Him become the one central purpose and one ultimate loyalty. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord . . . behold the beauty of the Lord, and to inquire in his temple" (Psalms 27:4). Double vision can be symptomatic of serious physical malady, not only of the eye, but of other vital parts of the body as well. James said that "a double-minded man is unstable in all his ways" (1:8).

Good physical eyes see not only singularly but only the objects upon which they rest. The single eye pays no attention to itself at all; it is occupied only with the object. A small girl awakened one morning, sat up in bed, and gazed into a mirror hanging on the opposite wall. In the mirror she could see reflected clearly a picture of Jesus which hung on the wall above her bed. Noticing this for the first time she exclaimed, "Mother, I can see Jesus in the mirror." Then to get a better view she decided to stand up, but this brought her body between the picture and the mirror and Christ was shut out. This interested her so that she had to stand and lie down several times, experimenting with her new discovery. Finally she said, "Mother, when I can't see myself, I can see Jesus; but every time I see myself, I can't see Him."

O God, give us cleansed hearts and clear vision!



Let us stand on the top of this great peak of conquest. One and one-half million dollars for world evangelism this Easter! From this vantage point we can face with assured faith our God-given assignment for the coming quadrennium.

V. H. Lewis
General Superintendent



Some to Share

by CHARLES ALSTOTT

THE LITTLE BOY reported to his mother, "My dictionary says abundance means 'some to share.'" Immediately he corrected himself, "Well, it means 'more than enough.' Isn't that the same as 'some to share'?"

"Not exactly," his mother replied. "You may have more than enough without feeling you have any to share. But your idea is right, Son; as long as we have 'some to share' we have real abundance."

God's children should always have "some to share." Why is this true? Because they are vitally connected to the Source of divine sufficiency. Paul expresses it in beautiful and meaningful language when he says, "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Colossians 2:9-10). And again, "For it pleased the Father that in him should all fulness dwell" (Colossians 1:19).

Are you dwelling in Christ? If so, then, you are a partaker of His fullness. Christ confirms this truth by saying, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Erich Sauer has said,

"In Christ is opened unto us an everlasting source of riches."

Since this truth is validated by the Scriptures, how can it become a living reality in our everyday living? By "living out of his fulness"; or simply by drawing from the Source. Jesus said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

*In Jesus' name ye shall receive;
In Jesus' name, oh, only believe.
His promise to you, "Ask anything,"
Only in Jesus' name.*

One definition of abundance is "an overflowing fullness." This is the kind of life that God wans His children to manifest to the world. This is life that is not only full and satisfying to the individual Christian, but a life that reaches out in blessing and helpfulness to those about. Do you have "some to share"? This is real abundance.

Someone has said, "As long as we, in panic, fear our supply is limited, hoarding our material wealth in selfishness, we deprive ourselves of the blessing in store. All that the Father has is ours. His abundance is inexhaustible. We become His co-workers by accepting and sharing His gifts to us. To give in love, whether food, money, clothing, or a smile, unlocks the storehouse of God's supply."

We believe the words of the prophet Isaiah reach down to the present day in depicting what the life of the Christian should be, "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isaiah 58:11).

"Authentic Christian life is never the result of religious salesmanship or programming. It is a dynamism, a quality of inner being, and a style of existence in the world. It is new-breathed by the Spirit of God. Authentic Christian life is 'strength and power . . . in . . . inner being' (Ephesians 3:16). It is 'fullness of being, the fullness of God himself' (Ephesians 3:19). New being is life in conversation with God. Part of the conversation is within each person. God converses through the free exchange of life in the koinonia. God speaks also out of human need and tension. New being grows out of the mysterious inner life of man in his encounter with God. It never comes by an idolatrous identification with any moralism or external form."
—J. Wiley Prugh.

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HOLINESS AND ETHICS

By RICHARD SHELLEY TAYLOR

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IT CAN BE SAID quite emphatically that true holiness will give to its possessor two impulses which are inherent and reliable. One is the disposition to want to please God rather than self; the other is the disposition to be more concerned about setting a good example and having a good influence than in asserting one's liberties.

This is basic and elemental. This much is surely implied in the idea of perfect love. Love for God would be far from perfect if we were more anxious to please ourselves than to please God, and love for our neighbor could scarcely claim perfection if we were more bent on asserting our liberties than on being concerned about the effects of our liberties on others.

This means that a holy person will not be governed in his ethics by the statements, "I can't see any harm in this; therefore I will do it," or, "This doesn't hurt me; therefore I will do it." It may be perfectly true that he doesn't see any harm in it. It also may be perfectly true that it doesn't hurt him personally. But these are not the chief considerations in the mind of a sanctified man. On the contrary, Will others be harmed by my liberty? is the question which primarily and spontaneously concerns the man motivated by perfect love. Not self, but others, is the chief consideration.

This means that in respect to what he practices, how he lives, and what he allows, every truly sanctified person has an *inbuilt* tendency to be cautious, careful, and conservative, rather than liberal, careless, and reckless. This will be due in part to a more penetrating perception of ethical overtones in situations where others see no ethical perils at all. But it will also be due to a conscientious regard for the possible influence of one's actions on others. This is Christian deference to one another. This is Christian care for one another. This is that submission to each other "in the fear of the Lord" which Paul links in Ephesians 5:20 with being filled with the Spirit.

Therefore that woman who insists on her liberty to dress daringly and immodestly, even when she knows that it is offensive; that young person who insists on Sunday sports, even when he knows it is a stumbling block; that father who insists on evading traffic rules wherever he can; that adult

who watches fights on TV even when his young people don't see the difference between watching the fight and going to the fight—such persons lack the motivation of perfect love. Their ethics are defective because the governing impulse of their lives is defective. In his ethics a truly sanctified man would rather be fussy than fuzzy.

But while restricting one's personal liberty (and the ability thus to restrict oneself is the highest liberty of all) for the sake of others, one must be careful not to get into *bondage* to others. This occurs when one blindly bows to every other conscience without discerning whether its sensitivity is sincere and vital, or merely censorious and crotchety.

Some Christians are weak and would really be *harmed* by my liberty. Others would not be harmed by my liberty, only annoyed. They are self-appointed policemen whose time is spent spying out the liberty of their fellowmen on trifling issues that might offend personal *taste* and private *notions* but have nothing to do with the subversion of morals.

One woman, for instance, told a conscientious young Christian that a sanctified woman would not wear red, whereupon the sensitive Christian promptly burned her new forty-dollar coat. She was to be commended for manifesting the *spirit* that is essential to perfect love—a willingness to sacrifice personal desires for the sake of others. In this she was strong, not weak; but she lacked *wisdom*, for she failed to discern between a petty quibble raised by a Pharisee, and a vital issue over which a weak Christian might stumble into sin. The decent covering of one's body is a vital issue; the choice of color in one's coat is merely a question of personal taste.

St. Paul enforced the principle of relinquishing one's liberty if the real welfare of others was at stake: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth" (I Corinthians 8:13). But he just as vigorously enforced the duty of protecting one's liberty from "false brethren" who come in "privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Galatians 2:4).

From legalistic Pharisees who would exact unscriptural and artificial requirements, Paul admonishes that we stand "fast therefore in the liberty

wherewith Christ hath made us free" (Galatians 5:1). But from moral looseness, compromise, and carelessness he urges that we keep free: ". . . only use not liberty for an occasion to the flesh, but by love serve one another" (Galatians 5:13). Let us restrain our liberty for the sake of the weak; let us protect our liberty from the chains of the legalist. But in all cases let us "by love serve one another."

CHRISTIAN VOCATION SERIES

A Christian in Advertising

By L. C. SHEPHERD



Leonard C. Shepherd is managing director of Fords of Bristol, Ltd., in England, a position he has held for seventeen years. Five years with the Royal Air Force and previous experience as a commercial artist are in his background of employment. The Shepherds have three children. Mr. Shepherd serves as organist and board member in his

local church, is a member of the advisory board of the British Isles South District, and on the board of trustees of British Isles Nazarene College.

YOU ASK ME in what ways being a Christian helps me to be a better advertising director. Anyone working in this profession is familiar with its constant pressures. It is a pattern of conceiving fresh marketing proposals, advertising plans, ideas, copy, design—all required by "impossible" target dates. The result is often tension, rush, long hours. Life is a kind of organized scramble to catch up with the impossible. Somehow it all gets done and then you're off again on another chase.

This is the kind of situation where tempers can fray and irritations nag. It is just the kind of work where living for Jesus demands a sanctified, Spirit-filled life as a substitute for stomach ulcers and worse. I have enjoyed an experience of sweet inward peace at such times. When the comings and goings, the telephone, time schedules, and frustration are doing their worst, I lift my heart inwardly to God, thank Him for His promise to keep me in perfect peace, and in that moment the tension drains away like a vanishing toothache.

Then there is the business of finding fresh ideas. The question one is most frequently asked is,

"Where do all those advertising ideas come from?" I cannot speak for others, but it has been my habit over the years, when starting to concentrate on a new advertising problem, to spend a few moments in prayer to God asking that He send along His help for my inadequate mind. Then the ideas have started to flow. On occasions I have thought back afterwards to try to remember how some of those visualized ideas started. Usually there is no answer they just dropped into my mind from an outside Source. "Inspiration" literally means "breathed in"—and I like to think of it that way.

Do you suppose that being a director or working in advertising would make it either easier or more difficult to live a Christian life? Neither is the case. I trusted God to save my soul and sanctify me, as a young man. Since then my responsibility has been to trust and obey Him—the material results are His affair, and He must have saved me from more pit-falls than I can imagine.

One of the problems facing any Christian businessman is that of maintaining an unsullied faith and clear testimony in a society that binds itself to the social code, to patterns of habit and fashion. In my limited experience I have found that society is not averse to a Christian having unusual ways because of religious convictions, provided he is free of humbug or hypocrisy. (May God keep us from priggishness!)

In practical terms, being a Christian in business may mean standing apart sometimes from a majority opinion. It is an agonizing thing to have to stand against the good intentions of others. Take, for example, a proposal that the staff should work on Sunday to reduce the intolerable pile-up of work. Standing against it might easily be taken as a rebuff—but stand one must, and leave the result to God.

No such attitude, however, has brought me any substantial loss—unless it be of personal pride, which needs stripping at any time! Better by far to let others know, as soon as you have an opportunity, the kind of man you are and the God you serve. This is important when meeting new people. If they are clients, they will not then expect you to participate in some of their habits or even to share their opinions. They will usually nod understandingly when you ask leave to bow your head for grace before a restaurant meal. I have even had them say to me, "May we join with you?" A businessman with strong religious convictions does not receive so many invitations to parties. Perhaps you are counted out as being "different!" But what a blessing in disguise these omissions really are!

On one occasion I was elected chairman of an outside business organization. The annual luncheon was due to be held in a city hotel. It was customary for the press to take the usual photograph of the chairman and committee members with

the Lord Mayor and other prominent guests conversing before the luncheon began. What concerned me, as a Christian, was the possibility of my picture being published standing in a group of men with wine-filled glasses. I felt this to be contrary to the kind of Christian witness I sought to maintain.

At the committee meeting prior to this event I said something like this: "Gentlemen, you all know me to be a practicing Christian, a local preacher, and a total abstainer. I feel it would impede my Christian influence to have a photograph published showing me standing amongst a group of men with glasses of strong drink in their hands. When the photographer arranges to take the picture, will you please oblige me by putting your glasses aside?" To my relief and pleasure there were not dissentients, and when the day came, I noticed that no one present needed any reminder of my request. The photograph was duly published, and that was one less free advertisement for "the trade."

I do not believe that a Christian businessman can cut himself off from the people about him. Jesus moved among men of all kinds. A Christian may be an integral part of the business organization. But he must be conscious of being separate in the moral and spiritual sense, "sanctified, and meet for the master's use."

There are opportunities to talk to many about life and salvation. There is also a happy abandonment to the will of God. Suppose, for example, that your business fails? That things go seriously wrong? That all the structure you have patiently worked for crumbles at the foundation? Perhaps even the degree of comfort your family is blessed with may be denied? This nightmare thought, which comes anon to everyone in business in this competitive world, is faced and triumphed over when you say with the apostle that you and your every material situation are all included in "that which I have committed unto him."

*Follow peace with all men, and holiness, without which
no man shall see the Lord (Hebrews 12:14).*

HOLINESS: The Gospel Synthesis

By LAWRENCE B. HICKS, Pastor, First Church, Ashland, Kentucky

THIS oft-quoted holiness text, so dear to most Nazarenes everywhere, contains a much-neglected truth. It is a remarkable synthesis of the social gospel and the spiritual gospel. For whether we wish to admit it or not, there is a social gospel as well as a spiritual gospel.

In recent years we have heard so much of a compromising and modernistic sort of preaching termed the social gospel that we have all become afraid of the very words themselves. Such is often a tragedy. One who is over-defensive often will swing into an orbit at the opposite extreme, and any extreme can be most dangerous in what it omits.

Specifically, I mean by the spiritual gospel that portion of the gospel which adjusts one's soul to God. It is that portion of the true gospel that makes us spiritual, which brings about an inner heart purity. It is such as would make us totally at home in the presence of the Lord Jesus Christ. I also mean by the social gospel that element in the gospel message which produces the correct care for and relationship to my fellowman. The bodies of men must be considered. Jesus Christ, our divine Lord, made it clear that at the great day of reckoning we will be questioned about how we have treated our brothers in the flesh (Matthew 25:31-46). The Holy Spirit caused James to ques-

tion seriously the religion of any professor of salvation who ignores the social side of the issue, that of food and clothing (James 2:14-17).

Dr. Timothy Smith, in his altogether monumental book *Revivalism and Social Reform*, has produced the best answer to the so-called "holiness fighters" in the last fifty years. In this great and fully documented work, this Nazarene scholar has proved beyond the shadow of a doubt that much of modern social reform stems directly from the great second-blessing holiness revival of the late nineteenth century and the early part of this one.

To preach a spiritual gospel to the neglect of the social side is to withdraw us from the realism of living into some sort of Protestant monasticism where we live in a mystical realm of our own little cloister while a rotting world festers in its awful sores! To go off on the tangent of a social gospel at the expense of the spiritual truth is to breed an awful brood of modernism, liberalism, and ultimately communism without God. At its very best it will be humanism void of mighty, soul-saving, heart-cleansing factors. Either without the other is a sad half-truth that is often as bad as no truth.

I feel sure that Jesus set the example of a well-rounded gospel teaching in the first fifteen verses of the Sermon on the Mount in Matthew five. I

am certain that the great, holy theologian, the Apostle Paul, set it forth as forcibly as words can state in The Acts, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (24:16).

In our text in Hebrews 12:14 we read both sides, the spiritual and the social. "Follow peace with all

.....
"With the consecration of all of life, eternal values result from yielding to God, giving to God, and serving God"—Selected.
.....
men"—the social—"and holiness"—the spiritual—"without which no can shall see the Lord."

God's Answer to Boredom

By D. SHELBY CORLETT, Nazarene Elder, Pasadena, California

A BLIGHT of our modern culture is boredom or meaningless existence. Many factors which are a boon to most people make for boredom in others. For example, the forty-hour workweek has given more leisure to workers; also laborsaving devices, modern gadgets, processed and instant food mixes, frozen dinners, and the like, give the homemaker more time for leisure.

But the problem is that, while this added leisure time is a boon to many, there are thousands of people who have never found what to do with this "time they have on their hands." Even the radio and television become stale—these people live in a state of boredom. Then there are those whose type of employment adds to the meaninglessness of their lives.

Many of the evils of our society are traced to boredom. Alcoholism becomes an escape for many people with meaningless lives. Laxity in morals, even broken homes, are caused by boredom. Experts say that boredom is one of the greatest contributing factors to juvenile delinquency in which the youth from the better-class neighborhoods as well as those from the slums are involved.

Some church people find life dull, uninteresting, and meaningless. Their lives are morally good but they are spiritually empty and bored. In some rare instances the pastor becomes bored with the routine of church work, which to him has become monotonous and unrewarding.

People are bored because they have lost a purpose for living. They are not conscious of their own worth, of their own potentialities, and how to use them. The repeated remark of a bored person is, "I don't know what to do with myself."

Christ is the answer to man's boredom. People



find themselves when they find Christ. The monotony of life is broken when a person accepts Jesus' challenge, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). For "mono" means one, alone, single; a "mono"-life is a self-centered life. When a person "denies himself," Christ, not self, becomes the center of the new life. To "take up his cross daily" brings him into partnership with Christ in His saving work; he lives savingly to help, bless, and uplift others and to bring to them a knowledge of the Saviour. To accept Christ's "Follow Me" is to be yoked with Him in true partnership and fellowship, to live in a covenant relation with Him. There can be no boredom to the person who has found Christ and who is seriously following Him.

The basic purpose of the work of Christ is to bring to people a creative existence, to give meaning to life, to put significant content into otherwise empty lives, to give guidance in life's perplexities, to give a person a consciousness of belonging, of being found from his lostness, to help people to find "what to do with themselves" in rewarding Christian life and service.

The Church has not given the total answer to boredom when it has brought people to accept Christ as Saviour or Sanctifier. This experience of Christ may be the total answer to some enterprising persons. In Christ they have new inspiration, new power, new realizations of what they may become by His grace and through His presence and power in their lives.

But there are many people who are not as enterprising as these. These people need continued inspiration to be guided into meaningful goals for living, to be helped in finding rewarding activities

"The great difference between the people of God and those of the world is in their attitudes toward material things. God's people use them; the world worships them."—Selected.

in Christian service, to be directed along lines for making wholesome use of their leisure time. In addition to the devotional exercises for spiritual growth they need suggestions for reading and study for mental enjoyment and development and how to find helpful types of physical recreation and entertainment, some of which the church may provide by the fellowship with other Christians in worship and in its social fellowship. This the early Christian Church practiced in the "breaking bread from house to house" (Acts 2:46), and in the church meal which history implies was a common practice among those early Christians but which the Corinthian Christians abused. It was the abuse, not its practice, that St. Paul condemned (I Corinthians 11:20-22, 33-34). Nothing brings people, even sanctified Christians, closer to each other than enjoying a meal together.

The message from the pulpit can help overcome a tendency to boredom, or lift a person from its clutches. Few people are edified by being scolded or having their faults magnified. How fortunate is that congregation whose members after hearing a message from its pastor go from the service saying, "Wasn't that a helpful message? It made me feel that I am somebody, someone capable of doing something to make life meaningful and useful"!

Every alert Christian can find opportunities to bring relief from boredom in others and thereby save himself from its effects in his own life. Within the reach of most of us there are people who need help. There are the sick, the older people, and others who are unable to attend church services or to "get out" to any event. There are those crushed with trouble, some who are bereaved, who need help. Many people of our acquaintance are living within the cell of their boredom. Why not help them?

There are the "golden-agers," the elderly people, many of whom live alone, eat alone, do everything alone day in and day out. The monotony of it all makes them feel they are forgotten—and they are.



Though I feel incapable of performing the seemingly impossible tasks that lie ahead, I give my life in missionary service because God has called. I am convinced that He will not call us to failure but will provide the needed grace and strength for every situation.

**Bethany DeBow
Bible School Teacher
in Bolivia
Appointed in 1963**

Many of them are living in boredom. How much they would enjoy a meal or an evening with a family—your family perhaps! Why not organize a "golden-age" society or class in your church or community to give these forgotten people recognition and fellowship?

Then there are the women clerks, secretaries, industrial workers—and some men—who because of their employment must live away from home, often alone. Their small rooms or apartments become their world when they are not working. This type of existence breeds boredom. The church, the Christian families, can save these persons from becoming victims of monotonous living by enlisting them in the service of the church or its auxiliary organizations, by families "adopting" one or more of these "alone ones" occasionally for a meal, an automobile trip, an evening spent in their home.

Boredom, which is a blight of our culture, is your problem, my problem, the Church's problem, as well as the problem of our society in general. To save people is our mission. Saving them means bringing them to Christ for salvation, and it also means to save them from boredom to useful, meaningful, helpful, and satisfying living.

Differing Gifts

(Romans 12:6-8)

*I am so glad that differing gifts
Are all the same to our Lord.
If not, then I could never please Him
If asked to expound His Word;*

By JESSIE WHITESIDE FINKS

*Nor could I move a great, eager crowd
By singing a lovely song;
To use the gifts God has given me
I must serve Him in the throng.*

*The crowded throng need differing gifts,
For many the calls today.
There I can be helpful as I go
To those I meet on life's way;
And, if in striving to give my all
Of gifts God has given to me,
Though differing, and lowly they are,
He will bless eternally!*



John T. Benson, Jr. Willis Brown Roy H. Cantrell Louise R. Chapman Lawrence Crawford Bert Daniels L. W. Durkee George Frank

HIGHLIGHTS from the G

THE thirty-three ministers and laymen pictured on these pages, who make up the General Board of the Church of the Nazarene, met for three days in Kansas City last month to consider and plan for the work of the church around the world. Here in capsule form are some of the highlights of the sessions:

- ✓ Heard reports of overseas visitation from General Superintendent Samuel Young (Hawaii, Japan, Okinawa, Taiwan, Korea); Dr. G. B. Williamson (British Honduras, Africa); Dr. V. H. Lewis (Mexico); Dr. Hardy C. Powers (Guatemala, Nicaragua, Costa Rica, Peru, Bolivia, Cape Verde Islands).
- ✓ Honored missionaries for extended and distinguished service: Rev. and Mrs. J. W. Anderson, twenty-seven years; Rev. P. L. Beals, thirty-nine years; Rev. and Mrs. Kenneth Bedwell, thirty-two years; Katherine Dixon, twenty-seven years; Dr. and Mrs. W. C. Esselstyn, thirty-five years; Irene Jester, twenty-five years; Rev. and Mrs. L. C. Osborn, twenty-seven years; Bertha Parker, twenty-six years; Dr. Orpha Speicher, twenty-seven years.
- ✓ Elected new members to fill vacancies which had occurred during the year: Mr. Melvin Hansche, Rev. Bert Daniels, Rev. Robert Woods.
- ✓ Received and referred a summary report from the Commission on Education.
- ✓ Adopted resolutions honoring Dr. C. Warren

Jones, retired executive secretary for foreign missions and Dr. B. V. Seals, district superintendent and member of the General Board, both of whom died during the year.

- ✓ Approved the appointment of forty-three missionaries.
- To BOLIVIA: Rev. and Mrs. Chester Naramor
- To BRAZIL: Rev. and Mrs. Roger Maze
- To CENTRAL AFRICA: Rev. and Mrs. Paul Marshall
- To HAITI: Rev. and Mrs. John Abney; Miss Lois Rodeheaver
- To INDIA: Miss Norma Weis
- To JAPAN: Miss Ruth Rawlings
- To MOZAMBIQUE: Rev. and Mrs. Frank Howie
- To NEW GUINEA: Miss Marjorie Merritts
- To NICARAGUA: Rev. and Mrs. Robert Perry
- To PERU: Mr. and Mrs. Larry Garman
- To PHILIPPINE ISLANDS: Rev. and Mrs. Denny Owen
- To REPUBLIC OF SOUTH AFRICA: Mr. and Mrs. Ralph McClintock; Miss Elizabeth Fullom
- To SWAZILAND: Miss Eunice Bown; Rev. and Mrs. Arthur Evans; Miss Dorothy Ferry
- GENERAL APPOINTMENT (field to be decided later): Rev. and Mrs. Paul Andrus; Miss Evelyn Crouch; Rev. and Mrs. Kenneth Crow; Rev. and Mrs. Elvin DeVore; Miss Martha Gray; Rev. and Mrs. Ivan Lathrop; Rev. and Mrs. Jackson Phillips; Rev. and Mrs. James Smith; Rev. and Mrs. Paul Wire

Vernon Lunn J. Robert Mangum Edward S. Mann J. Wesley Mieras L. D. Mitchell L. Guy Nees Gordon T. Olsen Kenneth I. Olsen





alloway E. E. Grosse Ray Hance M. R. Hansche Harlan R. Heinmiller L. B. Hicks William B. Kelly John L. Knight

GENERAL BOARD MEETING

In addition, a mail vote appointing Rev. and Mrs. Charles Howard to Swaziland was approved; and Miss Genevieve Mayle was appointed as a missionary nurse for six months in Raleigh Fitkin Memorial Hospital, Swaziland. Missionary status was granted to Rev. Mrs. Ralph Wynkoop, now in Japan.

Voted to consider plans for two new Bible schools: a Spanish-speaking school to serve all of Central America with the exception of Mexico; and an all-European school to be located in Switzerland.

Approved the Church Schools Department plans for a "March to a Million" Sunday school enrollment campaign for the next quadrennium.

Approved the recommendation of the Department of Education for a Tenth Educational Conference for the Church of the Nazarene to be held in 1965.

Adopted the recommendation of the Department of Evangelism to continue the Evangelistic Honor Roll program for the coming quadrennium.

Voted to accept the plans of the Department of Foreign Missions for strengthening its overseas work.

Approved new plans for special types of loans and gifts for the General Church Loan Fund.

Received the introduction of Dr. Fred Parker as new book editor, and Dr. Jonathan T. Gassett as secretary for wills and annuities.

On recommendation of the Department of Ministerial Benevolence, liberalized provisions of the Benevolence Assistance Grants Policy for retired ministers and their dependents.

Approved the selection of the Nazarene Evangelistic Ambassadors, who will work in Caribbean and Latin-American fields next summer.

Approved an all-time record General Budget of over \$1 million, with major increases of \$192,024 to foreign missions; and \$45,466 to home missions.

Allocated \$585,150 in Alabaster funds for buildings and properties in overseas work.

Listed approved specials totaling \$513,791.

Participated in dedication service for the New General Board Building, in which the sessions were held, with Dr. Hardy C. Powers, general superintendent, as the special speaker.

Accepted the recommendation of the Department of Publication to authorize the investment of \$395,500 by the Nazarene Publishing House in new lithograph press equipment and in the building housing the lithograph unit.

Elected as officers for the next year: chairman, Dr. E. S. Phillips, president, Dr. Roy H. Cantrell; first vice-president, Dr. Robert Mangum; second vice-president, Dr. Lawrence B. Hicks; Executive Committee, Wesley Mieras, Gordon Olsen, and Willis Brown.

Charles E. Oney E. S. Phillips James Snow Leonard Spangenberg Paul Updike Morris E. Wilson Robert F. Woods E. E. Zachary



The Hope of His Coming

By R. E. MANER, *Pastor, Decatur, Georgia*

WE LOOK with undisguised admiration at the men and women of the Early Church. They had a motivation sadly lacking in many Christians today. The Holy Spirit, in fulfillment of the prophecy of Joel, had been poured out on them. Their mortal bodies had become the temples of the Spirit. We detect a note of victory in their suffering and an optimism in their living which are sorely needed today. They lived as though they expected Christ's return at any time.

The blessed hope of Christ's return took away the sting of death. The chief threat of the Roman world was death to all who defied its authority. Human life was cheap. People were killed to entertain the mobs. Dying gladiators, hungry beasts feeding on human bodies, wild cheering mobs clamoring for more human sacrifices were common.

But the Christians did not cower in fear of death. It was like a bee whose sting has been removed; the bee and the buzz are still real but the deepest hurt is gone. The sting of ceasing to live was gone now. They had eternal life. No man could touch that. The fear of the unknown was gone. The Captain of their salvation had gone before and put a light in the valley. The sting of separation was gone. They would soon be reunited in a new and better world where parting would never come again.

The blessed hope brought life into true focus. Sometimes our lives, like our cameras, get out of focus. Things get fuzzy. Sometimes values become indefinite. The worthless becomes too important. The transient replaces eternal values. The secondary becomes primary. The grind of making a living saps spiritual vitality so gradually we scarcely detect the leak.

Christ's return and the accompanying resurrection, with all of the attending joys, have a way of refocusing our lives. Material things, when seen in the light of His coming, look vastly different.

The blessed hope of Christ's return produced a continuous revival in the Early Church. We could not visualize these first-century Christians slating two revivals a year with no soul-winning effort be-

tween. On the contrary, revivals started spontaneously wherever they went with their message.

There is a danger that our thinking will become clouded and our concepts secularized where revivals are concerned. It is not enough to have an occasional revival and consider ourselves an evangelistic church. How many will be lost between revivals? Evangelism is the constant commission of the Church. All else is but means to this single end. An evangelistic church not only brings in the lost, but it has a peculiar power to keep those who are reached. Evangelism is not only necessary for growth—it is necessary for survival.

In the Early Church everybody did some form of evangelistic work: personal evangelism, mass evangelism, daily evangelism. Activated by the hope of Christ's soon return, the Christians felt compelled to get their family and friends saved today. Tomorrow could be too late. We need this spirit of evangelism today.

While I was a student in college some years ago, my wife and I were going home for the Christmas holidays. While driving through a heavy fog at night in north Georgia, we came over the top of a hill to behold a scene I shall not soon forget. Coming out of the fog high up in the sky there seemed to be the figure of a man shining in all the brightness and splendor of the Son of God. My first thought was, Christ has come at the Christmas season. Just like He did before! For a full thirty seconds I experienced what I expect to feel when He does come. Not condemnation, not fear, but joy beyond words. I was really disappointed when I realized it was a big Christmas star mounted on a water tank on a high hill. I had seen the star edge-ways. We rode on in silence for a long time. We knew that someday, just as suddenly as that, Christ would come again. It is good to be ready.

.....

WHO?

Romans 8:35, 37

*So long as evil is entrenched in human hearts,
And faithlessness shall hold its subtle sway,
There shall be sorrows that shall threaten our frail
bark,
And it may seem that Satan rules the day.*

*But there's the God of peace, who through His Son
Has—praise His name!—emphatically declared
That nothing past, or present, or to come
Shall separate us from His loving care!*

*And also He has promised, through His power,
We shall be "more than conquerors" in every test,
So in the fever and the anguish of each trying hour
Embrace these truths, and in His presence REST!*

By **FRANCES B. ERICKSON**

EDITORIALS

By W. T. PURKISER

Life's Meantimes

A very discerning minister has pointed out how much of life is lived "in the meantime." Most of the average human life is passed in waiting for something—waiting for peace, waiting for returning health, waiting for a raise, waiting for a promotion, waiting for an end to contention and defeat, waiting for an election, and finally waiting for death itself.

It isn't that we are waiting that counts. It is what we do in the meantime. Learning to use the "meantimes" of life, the in-between times, makes the difference between success and failure, a fruitful life or a futile life.

THERE IS an example of this truth in Jeremiah's letter to the exiles in Babylon. Discouraged, defeated, coming to a dead end of everything for which they had hoped and sought, these weary captives hung their harps on the willow trees and complained that they could not sing the Lord's song in a strange land. Cherishing the ancient promise of God against all evidence to the contrary, they sat in idle despondency waiting for God to break through and restore them to their homeland.

Then the Lord told Jeremiah to write to them. They *would* be brought back to the promised land. But it would not be immediately. In fact, seventy years would pass before the tide would turn. And in the meantime? In the meantime they were to "build ye houses, and dwell in them; and plant gardens, and eat the fruit of them" (29:5). In the meantime, they must carry on with the labor that came to hand.

There are both necessity and benediction in work. In fact, whether we shall be able to rise to the changing situation when it actually comes depends largely on the labor of the meantime. To sit in idleness is to defeat the purpose of God for the future, for He has ordained that only those who labor in carrying the cross shall wear the crown, and only those who prepare through hard, solid work day by day shall be equal to the opportunity when it finally comes.

BUT THERE IS MORE. In the meantime, Jeremiah told these Jewish exiles in their despair, they should "take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters" (29:6). In the meantime, cement solid-

ly the bonds of fellowship between person and person and lay out your plans for the future.

There is a special message here for us who wait with ready hearts for the return of Christ to this world in His second coming. We have heard His promise, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). We have learned to be suspicious of all theories of the Second Coming which tell us that certain events in history must occur first, and that it will surely be years yet before our Lord comes again. We reject the implication that, because we do not know the day or the hour, we do know that it will not be soon.

But what shall we do in the meantime? Along with His word to be ready is His command to "occupy till I come," and we cannot occupy well today if we do not plan for tomorrow and indeed for all of a normal life-span. We must learn to balance our faith in the soon coming of Christ with the necessity of planning for the long future. And it is not easy. One or the other is apt to get the upper hand and defeat us in this. Our test comes in what we do in the meantime.

BUT THERE IS another step. In the meantime, the Lord told His people in their land of exile, "seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf." Their prayers and concern had been only for Zion, for Jerusalem, the city they so dearly loved. They must learn to broaden their horizons, and on the mud flats of Babylon pray for and seek the welfare of a people who know not the Lord.

Here is a foregleam of the word spoken by a greater than Jeremiah: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matthew 5:44-45).

Some who are even professing Christians have written this off as hopeless idealism, impossible in a world of power politics and civil strife. One wonders if these false prophets have ever been "children of your Father which is in heaven." It takes a new birth and a heart made perfect in love to live like this "in the meantime." But it is the eternal Word and will of God.

May the Lord help us to live well in the meantime. We shall go on waiting, of course, for "we

are saved in hope." But we shall not neglect the challenges and the opportunities of life's meanings.

Come Down!

The cry that rang in the ears of the crucified Christ was, "... come down from the cross ... and we will believe" (Matthew 27:40-42). And this is the cry still voiced to the Church of the same Christ: Come down, and we will believe; come down, and we'll go along. And the cry is just as false today as it was then.

There have always been those who have argued that if the Church would just "come down" to lower standards, easier ideals, there would be many who would accept and join in. It is possible that there are others who would take an easier way, one less exacting. But the question is, Where would that way lead? The wide gate and the broad way do not lead to life, either temporal or eternal.

Now this is no reason for erecting artificial and arbitrary barriers in the path. Some have done this very thing. Some have gloried in being "small but clean," but their idea of cleanness has been that of the Pharisees and shot through with self-righteousness and spiritual pride.

ON THE OTHER HAND, there are those who have thought that to lower the demands of the gospel, to blunt the edge of its radical requirements, to make the path of righteousness appear smooth

and easy would attract the multitudes. It is true, some soft souls will "fall for" this kind of appeal. But there are thousands of others who turn away in disgust, realizing that a group that stands for nothing will sooner or later fall for everything.

There is something about humanity—even though marred by sin—that rises to a challenge. The Cross is not without its drawing power. "If I be lifted up from the earth, [I] will draw all men unto me," said Jesus—and John adds, "This he said, signifying what death he should die" (John 12:32-33).

One fears that this spirit of "Come down, and we will believe" has infected much of modern evangelism. When Christ is presented as the panacea for all human suffering and frustration, when "power" and "peace of mind" are the enticements used to attract the defeated, when "Be good, and you'll be happy" is the extent of the message, the gospel is drained of its power and the whole thing becomes little more than a refined form of selfishness.

Hard as it may seem, there is no real alternative to the Cross with all it stands for. The requirement has never changed: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). This means a radical death to self-interest, human sufficiency, and pride, and the very indwelling of sin itself.

No, we cannot come down. The promise, "... and we will believe," is a lie. There is nothing attractive about a watered-down, halfhearted compromise. And the gospel itself cannot live on a lower plane than that set forth at Calvary.

THE CHURCH AT WORK

GENERAL INTERESTS

Coloured and Indian Assembly

The third annual assembly of the Coloured and Indian District in the Republic of South Africa met January 7 to 9. This was the first time the assembly had been held in Cape Town; it was a never-to-be-forgotten time. Prayer undergirded the meeting from the beginning. Missionaries had met beforehand to pray and fast; delegates from the north had prayer meetings on the train coming in; and members from the south threw open their homes and hearts with rejoicing.

In such an atmosphere of love, God's blessings were manifest, and every session was characterized by harmony under the wise and kindly guidance of Dr. W. C. Esselstyn, our beloved field superintendent.

Great progress was reported in all sections of the work: 34 percent increase in membership (full and probationary), 27 percent increase in tithes

and offerings, and 26 percent increase in over-all giving.

Owing to the distance of more than one thousand miles separating the two zones, a decision was taken to divide into two assembly districts, the Northern District incorporating the new work among the Indian peoples in Natal.

As the assembly adjourned, a great wave of praise ascended and shouts of victory mingled with tears of joy.—B. EMSTIE, *Reporter*.

THE LOCAL CHURCHES

Pastor Ezra W. Hendley writes: "After having pastored the Richfield church, Eastern Michigan District, we accepted a call to pastor the North Street Church in Lansing, Michigan, moving here in late January. We had a wonderful people in Richfield and the church enjoyed a good growth, the membership increasing from 130 to 158. Giving also increased, with the Easter and Thanksgiving offerings increasing from a top of \$365 to \$1,000 each. We look forward to a good ministry here at Lansing North Street."

McKinleville, California—Our church recently experienced a wonderful revival with Evangelist H. T. Lummus. Several times we were honored with gracious outpourings of the Holy Spirit. During the one-week campaign, seventy-two souls bowed at the altar of prayer, with several new families brought in, for which we praise God. We all greatly appreciated Brother Lummus' ministry with us.—RAY MORRISON, *Pastor*.

1 1/2 Million Dollars
in
Easter Offering

Rev. C. J. Quinn, retired Nazarene elder of the Southwest Indiana District, died January 19. He is survived by a stepdaughter, Mrs. Grace Fox, with whom he made his home, at Route 5, Brazil, Indiana.

Holy Week

FASTING and PRAYER

THE DEPARTMENT OF EVANGELISM unanimously endorses the appeal of the Board of General Superintendents proclaiming three days of fasting and prayer during Holy Week, March 25, 26, and 27 of this year.

It is true that the days demand that we humble ourselves, fast, and pray. All our plans and programs and proposals must be made vital by the outpoured power of the Holy Spirit. The Department of Evangelism urges all pastors to prepare their people by preaching on fasting and prayer sometime between now and Holy Week. Let them point to the blessing received by those who participate as well as the effect on the church and its evangelistic thrust.

Let every church make its own plans as to how it will observe this fast. There are some who can for the three days abstain from food; others for reasons of employment, health, etc., may deny themselves some specific thing, or some meals. But every Nazarene and every friend of the church should make these three days a time when we engage in self-discipline and intercessory prayer.

The Department of Evangelism believes that fasting and prayer can produce results in our Zion. Yea, in our world! **WHY HAVE THESE DAYS OF FASTING AND PRAYER?**

BECAUSE of many whom we know who need the Saviour.

BECAUSE the Bible commands us to

take the gospel to all.

BECAUSE of the value of a never-dying soul.

BECAUSE the fields are white unto harvest.

BECAUSE we need a vision of lost souls whose blood could be required at our hands.

BECAUSE the Master reminded us that if we ask we shall receive, if we seek we shall find, and if we knock the door will be opened. Undreamed of soul-winning potentials shall be opened.

Therefore in humility and faith let us plan now in every church to make these three days of fasting and prayer a time when we will stand in the gap between the finite of today's world and the treasures of divine love.

It was in this spirit that at their recent meeting the Department of Evangelism made the following recommendation to the General Board, which was unanimously adopted:

The Board of General Superintendents is making an earnest appeal and call for the entire church to participate in three days of fasting and prayer on Wednesday, Thursday, and Friday, of Holy Week, March 25, 26, 27, 1964. By unanimous action the Department sincerely endorse this appeal and offer their services to accentuate the promotion of this earnest appeal throughout the entire church.

Wednesday, Thursday, and Friday

MARCH 25, 26, and 27

After nine years as pastor of the Chase Avenue Church in Cincinnati, Rev. Newman Sheldon has resigned to accept a call to First Church in Hamilton, Ohio.

Pastor Ellis L. Teasdale reports: "After serving our church at Shelby for eight years, we accepted a call to the church here in Cardington, Ohio. With God's help and a wonderful people, the

work has made rapid progress. Plans for a new church have been approved, and bids now are being accepted; thirty-four new members have been received since last September 1, and God is blessing the services. An oil company has completed the drilling of a 'good' well on the church's property, and a second location has been staked."

Song Evangelist George R. Waterman reports: "In March of 1962, I entered

the field of full-time song evangelism. God has blessed my ministry in New England, Michigan, Ohio, New York, and Canada, and I give Him praise. I appreciate the fine pastors and laymen with whom I have worked. I have some open dates for this spring and in the fall, and also into '65, and am available for camp meetings during the summer. Write me, 85 Wendell Street, Cambridge 38, Massachusetts."

Matthews, Missouri—Recently our church had a one-week youth revival with Rev. Richard Cochran as the evangelist. God was present in each of the services, with twenty-seven seekers at the altar. Our choir, composed of fifteen teen-agers, were a great blessing as they sang each night. The work is moving forward, and it is a joy to work with these folks.—BOB C. HUNT, *Pastor*.

Ashland, Kentucky—On last December 1, Dr. Lawrence B. Hicks returned to pastor First Church. Soon after his arrival, the spiritual interest, crowds, and finances began to improve. From December 29 through January 5, Dr. Hicks conducted his own revival, and an outstanding week was noted, with thirteen souls bowing at the altar on the closing night, most of whom claimed definite victory. Dr. Hicks has a shepherd's heart, and his deep, powerful messages were remarkably effective. Our church has purchased a new parsonage, improved the corner parking lot, purchased one hundred feet of new property east of our present sanctuary, and expansion plans are now in progress.—WAYNE E. KENDALL, *Secretary*.

After five and one-half years as pastor of the Euclid Avenue Church in Boise, Idaho, Rev. Howard Mansfield has resigned to enter the field of evangelism. He writes: "It has been a privilege and joy to serve with Superintendent I. F. Younger, on the Idaho-Oregon District, and I have appreciated the people of the Baker, Oregon; Payette and Boise Euclid Avenue churches for their loyalty and co-operation."

San Diego, California—Clairemont Church enjoyed a very successful revival campaign prior to the Christmas holidays, with Rev. John Esterline as evangelist. God graciously ministered to the congregation, and many people responded to the tender messages of this godly minister. Brother Esterline persevered in prayer and humility, and carried a real burden for souls. We praise God for the wonderful results of Brother Esterline's labors with us.—GLADYS WOLFE, *Secretary*.

Pastor Dwain W. Hopkins reports from Eldon, Missouri: "After serving our church at Brookfield for more than eight years, we accepted a call to the Eldon church. The Lord blessed our labors at Brookfield, with the church growing in both numbers and finance. A beautiful new parsonage, valued at about \$18,000, was built also. The work here at Eldon is progressing nicely."

Savannah, Georgia—In January, God gave one of the best revivals the East Side Church has ever had. Under the leadership of Dwight and Norma Jean Meredith, the song services were inspirational, and Evangelist Charles E. Haden preached the gospel with the anointing of the Holy Spirit. There was not a barren service, with a total of 116 seekers during the 8 services. Fourteen people have presented themselves for church membership, and the entire church has been encouraged and edified. These workers are among the best. This re-

vival followed the giving of the best Thanksgiving offering in the church's history—\$929.69. We praise God for His blessings.—PAUL M. LAWRENCE, *Pastor*.

Evangelist Hugh Slater writes: "I have some good dates open for this spring, and will be glad to slate with any pastor desiring my services. I thank God for His blessings upon our efforts in revival work. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Rev. and Mrs. H. N. Dickerson celebrated their golden wedding anniversary (February 10) by having their entire family at home with them for Christmas. Present were: Major Meredith Dickerson, Hampton, Virginia; Kline F. Dickerson, Pompano Beach, Florida; Donald W. Dickerson, Republic of Panama; and Rev. Harry Dickerson of Detroit, Michigan; four daughters-in-law; and five grandchildren. Rev. H. N. Dickerson has been an evangelist in the Church of the Nazarene for forty years. He and Mrs. Dickerson make their home at 5220 N.E. 20th Avenue, Fort Lauderdale, Florida.

Evangelist W. B. Walker reports: "I thank God for His mighty manifestations in saving and sanctifying power during the year of 1963. Also, I thank our fine pastors and people for their prayers and support in the churches where I have been privileged to labor. The new year is starting off with real victory. I have an open date for the spring, April 26 to May 3. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Evangelists Alva O. and Gladys Estep write: "Due to a cancellation, we have an open date, April 22 to May 3. Just prior to this we will be in California, and would be interested in a date in California, or between there and Dover, Delaware. Write us, Box 7, Losantville, Indiana."

THE BIBLE LESSON

By NELSON G. MINK

Topic for February 23: Simon and the Repentant Woman

SCRIPTURE: Luke 7:36-50 (Printed: same)

GOLDEN TEXT: *We have redemption through his blood, the forgiveness of sins, according to the riches of his grace (Ephesians 1:7).*

Poor Simon! There was so much he did not know. Here is a partial list: He did not know that he was inviting more than an ordinary guest for dinner; he did not know that this Jesus was the "friend of . . . sinners." He ought to have known that a sin-burdened soul finds relief at His feet, and that Christ is most appreciative of the least services done in His name. He should have known, too, that Christ is never too preoccupied to forgive a sinner.

Someone has said, "Conceit is a form of illness. It is a strange ailment that exhilarates the victim and makes his associates sick." The good in the Phari-

"SHOWERS of BLESSING"

Program Schedule

February 23—"Sinners in the Hands of a Loving God," by R. Fletcher Tink

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

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

see became the enemy of his best. Things that were to be marginal in his life moved over and became central. One man asked, "If you were to name the ten smartest men in your town, who would be the other nine?" Self-righteousness gets in the way and keeps us from being blessed or a blessing.

Here is a lesson of two persons who need forgiveness. So far as we know, only one of them found it. We can be so near and yet so far! This woman gave vent to a flood of tears, as she drew near to Christ, and in His presence became aware of her own undone condition. Getting a good view of Christ gives us a good view of ourselves. How comforting and healing it is to feel the joy of forgiveness, and to know that there is "nothing between!"

The word confess, actually, comes from two words which mean, "I'm saying the same thing about myself as Someone else is saying." Christ tells us we are sinners. When we say the same thing, we receive forgiveness. However, this confession has its positive side too. When before men we stand and say the same things the Holy Spirit is witnessing to in our hearts, we are confessing Him. This pleases our Lord, and makes our own inner witness strong and clear.

So here we have the contrast between *pride* and *penitence*. What a contrast in attitudes! What a difference in the end results!

These things stand out: the importance of sorrow for wrongdoing, the warning concerning self-righteousness, and the error of judging others.

"Bless me, Lord, and make me a blessing!"

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.

Announcements

WEDDING BELLS

Lorna R. Allen of Wollaston, Massachusetts, and Dr. V. W. Littrell of Fairfax, Virginia, were united in marriage on December 31, 1963, at the Church of the Nazarene in Annapolis, Maryland, with Rev. Frank G. Kish, brother-in-law of the bride, officiating, assisted by Rev. Walter F. Masters.

Miss Miranda Big Har Leung and Peter Pui Tak Leung, of Bourbonnais, Illinois, were united in marriage on December 21, 1963, at the College Church of the Nazarene in Bourbonnais with Rev. Forrest W. Nash, pastor, officiating.

BORN

—to Rev. and Mrs. W. Perry Winkle of Juliaetta, Idaho, a son, Weldon Perry, Jr., on January 7.

—to Rev. R. Alfred and Mrs. (Arlene Shannon) Swain of Manchester, Connecticut, a son, Gordon Alfred, on December 31.

—to Keith and Sharon (Gardner) Sims of Manhattan Beach, California, a son, David Keith, on December 24.

—to Earl and Joan (McKay) Skinner of Bourbonnais, Illinois, a son, Jeffrey Michael, on December 5.

—to Carl and Frances (Drake) Koerner of Bourbonnais, Illinois, a son, Chris Lee, on November 17.

—to Eugene and Barbara (Scott) Hartness of Bradley, Illinois, a daughter, Michelle Deanne, on November 14.

SPECIAL PRAYER IS REQUESTED

by an elderly Nazarene brother in Texas—he is going through severe trials—that God will give him wisdom to know His will in some perplexing matters of body and soul and keep him on the victory side.

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
Northwestern 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
Central Ohio	July 15 to 17
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
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
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 9 and 10
Joplin	September 16 and 17
North Carolina	September 16 and 17
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

What is the meaning of I Corinthians 7:36, "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry"?

This is part of Paul's advice that, in view of the turmoil of that day and the conditions under which the early Christians lived (v. 26), it would be best for those who were single to remain single, that they might better serve the Lord. Norlie's translation of v. 36 makes its

meaning clear: "If anyone feels that he is not behaving properly toward his betrothed, especially if she is getting on in years and he feels there is need for it, let him do as he wishes, and marry her. There is no sin in that."

Are we anywhere in the Bible given to understand God's purpose for creating man, and what is man's purpose for being on earth?

I know of no definite statement of purpose, as such, in the Bible. In Psalms 8:6 we have the nearest, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Genesis 2:15 states, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Genesis 1:28 says, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and sub-

due it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Paul says in Acts 17:26-27, God "hath made of one blood all nations of men for to dwell on all the face of the earth, . . . that they should seek the Lord." Revelation 4:11 says that God created all things to be pleasing to Him. The answer in the old catechism was, "To glorify God, and enjoy Him forever."

What does Paul mean in II Corinthians 5:6-8 when he says, "Whilst we are at home in the body, we are absent from the Lord," and we are "willing rather to be absent from the body, and to be present with the Lord"? Isn't the Lord always with us, and aren't we always with Him?

Jesus said the same thing in almost the same way: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3); yet, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Or again, "It is expedient for you that I go away" (John 16:7); yet, "Lo, I am with you always, even unto the end of

the world" (Matthew 28:20). While we live by faith, Christ is with us in the Person of His Holy Spirit, the Comforter, whom He sent into the world to make His presence real to His people. And if He is with us, by the same token we are with Him. Yet He is preparing an eternal home for us in glory, and someday we shall go to be with Him—absent from the body until the resurrection, but present with the Lord.

Is it proper for a person to say, "I walk in my light," instead of as God's Word says, "But if we walk in the light, as he is in the light"—according to the messages we hear from the pulpit? Don't we have to walk in that light?

I'm not sure I understand the meaning of this question. However, perhaps a few observations about "light" will be helpful. First, "light" in the sense in which the term is here used means the personal revelation of God's will for our lives through His Word and His Spirit. It is, to be sure, God's light. There really is no other.

be just as he is."

But simply hearing another person say something does not necessarily constitute light for me. Oswald Chambers, a far greater holiness preacher than I shall ever be, said, "There is a possession of light that the Spirit distributes to each one according to the perfect wisdom of God. It is Satan, not God, who makes a man say everyone must

Most of us heard a great deal of preaching on second-blessing holiness before God finally got through to us, and we knew, This is it, and now is the time. When that happens, we either walk in the light or go back into darkness.

It is possible for people to close their eyes to the light and refuse to accept it. When such is the case, they soon have no light at all in which to walk. Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23) I take it that this is what you are properly concerned about.



Dr. Powers at N.H.A. Meet

General Superintendent Hardy C. Powers will be one of the featured speakers at the 1964 annual convention of the National Holiness Association to be held in the Hotel Leamington, Minneapolis, Minnesota, April 1-3.

Other Nazarene participants in this year's convention include Dr. Richard S. Taylor, of the Nazarene Theological Seminary, who will lead a seminar on holiness preaching; and Publishing House Manager M. A. Lunn, who will direct a special publishers' section; and Dr. Timothy Smith, professor at the University of Minnesota and author of *Called unto Holiness*, will speak on "Gospel Publishing: the Past, Present, and Future."

The convention theme will be "To Tell the World." Speakers for the main sessions represent several of the affiliated denominations in addition to the Nazarenes. They include Rev. James Lentz, Evangelical Methodist minister and missionary evangelist of World Gospel Mission; Dr. Kenneth E. Geiger, N.H.A.'s retiring president and general superintendent of the United Missionary Church; Commissioner Samuel Hepburn, territorial commander, Salvation Army; Dr. Walter S. Kendall, bishop, Free Methodist church; Rev. Herbert Sebree, pastor, Spring Arbor College (Free Methodist church); and Dr. William Gillam, vice-president, Oriental Missionary Society. Mr. E. Stanley Banker, of Miltonvale College (Wesleyan Methodist), Miltonvale, Kansas, will serve as convention music director.

Dr. Lewis to Foreign Assignment

General Superintendent V. H. Lewis is scheduled to leave next Saturday, February 22, on a visit to missionary fields in India, the Philippine Islands, and Taiwan. He is expected to return to the United States about March 24.

Student Leaders to Confer at Bethany

The first national Nazarene student leadership conference will be held March 25 to 27 at Bethany Nazarene College, Bethany, Oklahoma. The theme of the meet is "The Role and Responsibility of Student Leaders on the Nazarene College Campus." From three to five students from each college are expected, including the student body presidents and the editors of campus newspapers and yearbooks. Each college will also have a faculty representative. The opening address will be given by

Dr. S. T. Ludwig as executive secretary of the Department of Education, and the closing address will be presented by a member of the Board of General Superintendents. Mr. William Dishon, senior from Olivet Nazarene College, will preside.

General Board Actions Reported

A brief summary of actions taken by the General Board last month will be found on pages 10 and 11 of this issue of the *Herald*. The General Board serves as the policy and administrative body of the Church of the Nazarene in the interim between meetings of the General Assembly. It is composed of equal numbers of laymen and ministers, elected by the General Assembly from the various geographical zones of the church, and meets each January for three days.

Choose Nursery Curriculum

U.S. military chaplains have chosen for use in the unified armed forces curriculum the Nazarene Sunday school nursery materials. Dr. A. F. Harper, executive editor of the Department of Church Schools, announced.

The decision becomes effective October 1, 1965. It will mean a significant widening of the ministry of the Nazarene teaching program. Miss Joy Latham is writer-editor.

Griders to England

Dr. and Mrs. J. Kenneth Grider and their family are planning to sail February 22 for England. Dr. Grider, on sabbatical leave from the Nazarene Theological Seminary, will study at Oxford University and supply the pulpit of Thomas Memorial Church in London during the absence of Pastor T. Crichton Mitchell, who is coming to the States for college lecture series and conventions. The Griders plan to return late in June.



of the Religious World

Cowman Names President

LOS ANGELES (EP)—The Board of Directors of Cowman Publishing Company here have announced the election of David E. Phillippe as president, effective February 1, 1964. He succeeds Floyd Thatcher, newly appointed vice-president of publications for Zondervan Publishing House.

Associated with Cowman Publishing Company for the past ten and one-half years as sales representative and sales manager, Mr. Phillippe was born in Hong Kong of missionary parents and lived in China until he was thirteen years old. He is a graduate of Taylor University, Upland, Indiana.

"Action" Reports on Missionary Radio

WHEATON, ILL.—"The miracle of missionary radio" is what writer Harry J. Albus calls recent developments in missionary radio around the world in an article in this month's issue of *United Evangelical Action*.

"Except for HCJB, organized in 1931 in Quito, Ecuador, there was still by the mid-forties relatively little interest in the establishment of full-time, missionary-owned broadcasting stations," Albus recalls.

Since then things have changed. By 1950 three new stations devoted to gospel broadcasting had been established: DZAS, Philippines; TIFC, San Jose, Costa Rica; and HOXO, Panama City, Panama. During 1950 four more began operation, and by 1962 the directory published by the World Conference on Missionary Radio listed thirty-seven missionary radio stations.

Missionary broadcasting is very versatile and is not limited just to the missionary-owned stations. Albus summarizes various methods: "Some transmit internationally, others locally; some use medium and short wave, others short wave only; some build facilities on mission-owned properties, others adapt and use commercial facilities on long-term leasing; some broadcast a few hours a day or evenings a week, others 12 or more hours per day, 7 days a week; some broadcast in a few local languages, others in many languages beamed into specific target areas on various continents. Whatever the differences, the objectives are the same: to send out the gospel to the uttermost parts of the world."

Narramore Foundation Receives Substantial Gift

PASADENA, CALIF. (EP)—Announcement has been made that the Narramore Christian Foundation here has been given property valued at approximately \$500,000. The site includes ten acres overlooking the beautiful San Gabriel Valley, just eight miles east of the Los Angeles City Hall.

The property is the gift of Mr. Harry C. Weaver, a retired Christian man who had purposed a half-century ago that the land "should be used for the glory of God in some special ministry."

The activities of the Narramore Christian Foundation, a nonprofit Christian organization, include: (1) a daily radio broadcast throughout America and overseas, (2) correspondence for scores writing daily, (3) a Bible-centered literature in psychology, (4) the Christian Counseling Center, (5) seminars for Christian workers, (6) scholarships for graduate students of psychology, (7) psychological services to missionaries, and (8) a national institute for professional training of ministers.



1 Interior of the new sanctuary of the First Church of the Nazarene, Grand Rapids, Michigan. The congregation was organized 53 years ago, and worshiped for 40 years in a building purchased from another denomination. The new sanctuary seats 700 persons, and the building provides space for 5 Sunday school departments and 20 classrooms. Dedication was conducted by General Superintendent G. B. Williamson, assisted by Dr. Fred J. Hawk, district superintendent. Rev. Fletcher Galloway has been pastor since 1953.



2 A record crowd of 296 attended rally day services at the Summit Church in Ashland, Kentucky, exceeding the goal of 270 which had been set for the occasion. Pastor Clifton DeBord and Sunday School Superintendent Frank Shepherd display a board noting the goal which had been passed.



3 Dr. John H. McCombe of the American Bible Society explains one of the Society's publications to Dr. S. T. Ludwig, general church secretary; Mr. Paul Skiles, executive secretary of the general N.Y.P.S.; and Rev. Don Peterman, pastor of Walla Walla, Washington, First Church and a member of the General N.Y.P.S. Council. The three Nazarene leaders represented the church at the Bible Society's recent Advisory Council meeting in New York City.

4 Left to right, District Superintendent Jerry Johnson, Rev. Victor E. Gray, superintendent of the East Tennessee District, Pastor Gerhard Brohl, and Airman 2/C David W. Gray, stationed with the U.S. Air Force in Germany, stand before the nearly completed Church of the Nazarene in West Berlin, Germany. The building has since been finished and dedicated, and is now in use by a growing congregation of German Nazarenes.



News
in
Picture



5 Colonel William Thane Minor, currently serving in the Pentagon as Chief of Computer War Games Branch, recently spoke devotionally to the Pasadena College student body in a chapel service. Colonel Minor is a graduate of Bethany Nazarene College and an active member of First Church of the Nazarene, Washington, D.C.

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