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Herald of Holiness

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**N.F.M.S.
GOLDEN ANNIVERSARY
PROJECT:
A New Guinea Hospital**

See page 12

My Church and

WITHOUT DOUBT the most important factor in my life is my church.

It threw its cloak of influence about me when I was but a lad. It was good. It was strong. It was positive. It injected divine truth into my mind. These truths became the reference points of my decisions, standards, and habits.

The church became the tool of God to thunder His will for my life. Its ministers became the patterns by which I began to shape my career. They were good men—men of God. They preached with fervor. They denounced sin and proclaimed the gospel with great fervor.

The church became the lens through which God focused the light of His redemptive plan upon me. During revivals this light became intense and searching and revealing. It was a clear light. In its radiance sin became ugly, stripped of all veneer—terrible—a repulsive thing.



*General
Superintendent
Lewis*

I fled its condemnation to the altar; in repentance I escaped its slavery and doom. In faith I found peace. Wonderful peace!

So the church brought me Jesus. Life is so interwoven with Him and my church that I cannot conceive an existence for me without Him.

The church led me to the meaning of Pentecost—the glorious advent of the

Holy Spirit. It preached to me, pleaded with me, pointed its finger of truth at me. It urged me, pushed me with no rest, till I sought the baptism with the Holy Spirit. Tears, prayers, vows, consecration, yielding faith! He came: love, perfect love, for God, for all mankind was mine.

The church has been indeed the mighty force, friend, guide, comfort of my life. I thank God for it. It is a good church. It was founded by great men, led of God, men who were able to center on the great essentials: regeneration, sanctification, a holy life. My church does not harass me with the sidelines. It points to the main line.

It tells me to seek God's will, to rest in faith, to place the emphasis of life and faith where God says in His Word to place them.

It is not a church of human aggrandizement with ecclesiastical prestige and ministerial authority, but is the church of divine worship and the leadership of the Lord.

It is not weakened by the dilution and modifications of accommodations to worldly influences, but centered in the will of God.

Neither has it led into the confusion and meanderings of the isms, the non-essentials, the secondaries, the peculiarities of gift seeking or fringe demonstrations. Rather it offers the more excellent way—the way of holiness.

My church shuns the excesses of the Corinthians, the problem church so well rebuked by Paul. It urges us to be worthy of the commendations given by Paul to the Thessalonians as he wrote, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it . . . as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thessalonians 2:13).

My church is good. It leads me into the way of eternal life and guides me in its way. I am at peace. I seek no other way. I am content.

I shall look neither to the right nor to the left, but pursue the way of holiness unto the dawn of the perfect day.

Join me in saying, "Thank God for our church!"

The Center of the Highway of HOLINESS

By ROBERT E. HARDING, Pastor, First Church, Minneapolis, Minnesota

And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein (Isaiah 35:8).

HERE WE HAVE PICTURED the wilderness of the world with its rocks and crags, its dry and dusty desert. In the midst of it there is a highway which is up away from the roughness of the wilderness and the bleakness of the desert. And down the center of this roadbed is a way called *The way of holiness*.

This is the way of the ransomed of the Lord. The redeemed walk there. Only the unclean are forbidden. God says, "The wayfaring men, though fools, shall not err therein." This *way of holiness* is the center of the highway—a plain path, clearly discernible, and an even place where we may be spared much of the heartache and discouragement of spiritual setbacks. When faced with temptation to turn aside from the center of the highway of holiness we should pray David's prayer, "Teach me *thy way*, O Lord, and lead me in a plain path" (Psalms 27:11), or, "Keep me in the center of the road."

Dr. J. B. Chapman said that the only time some people are in the middle of the road is when they are crossing to the other side. This is true in different areas of our lives. We are not justified in being extremists, excusing ourselves by thinking that although we may have veered from the center of the road and perhaps even gotten into the ditch, at least we didn't get off the highway on the *other* side. To go to either extreme is to end up in the ditch and not in "the center of the highway of holiness."

"Cheap Grace" Versus "Legalism"

We are living in a day of "cheap grace," and some in an endeavor to avoid this ditch alongside the highway of holiness have swung to the other extreme, which is "legalism." Dietrich Bonhoeffer in his book, *The Cost of Discipleship*, says: "Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate."

With this attitude it is easy to excuse sin and abuse our Christian liberties by living too close to the world until we look so much like the world,

act so much like the world, and, in fact are so much a part of the world, that the world accepts us and perhaps the Lord himself classifies us with the world.

The center of the highway to Bonhoeffer is what he calls "costly grace." "It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. . . . Grace is costly because it compels a man to submit to the yoke of Christ and follow him; it is grace because Jesus says: 'My yoke is easy and my burden is light.'"

Down through the years the Pharisees have been used as examples of legalism. But before we are too quick to condemn them we should realize that in a day when righteousness was at a low ebb, when ethics and morals were being disregarded, and it was not popular to be religious, these men with their great show of public piety and the great stress they gave to "externals" were saying in effect: We don't care what this world thinks; we are taking our stand for God and righteousness.

However, in spite of holding some lines legally, Jesus said that the Pharisees had ignored the "weightier matters." They had become so taken up with their traditions that they had forgotten matters truly spiritual; they didn't even recognize the Lord, their Messiah, when He walked among them.

Other Extremes

It is heart-rending to realize that our very sincerity may cause us to move from the center of the road and thereby miss God's ideal will, often leading others into the ditch. We can mention only a few danger areas.

To neglect Christ's healing ministry because some have commercialized it is to leave the way open to these very charlatans and the healing cults of the day.

There are those whose religion is centered in neither the head nor the heart, but in the emotions alone; and these have caused some to try to remove emotion from religion. In a reaction to extreme emotionalism they would swing to extreme intellectualism, believing that the problems of man can be met through education. Our crop of intellectual delinquents has disproved this theory, and there is a swing in the other direction.

We have nothing to fear from sincere questions, free from skepticism and cynicism. Our religion should stand the test of reason. To put a premium on ignorance is a reflection upon our God, the Supreme Intelligence, and upon man, the object of His creation.

Man is an emotional being, and this essential element in man should not be excluded from his religious life. Souls have been born into the kingdom of God in times of religious enthusiasm such as revivals, camp meetings, and regular church services:

*And heav'n comes down our souls to greet,
While glory crowns the mercy seat.*

In fact, if there is reality in your religion, if the Lord has truly forgiven you of past sins and cleansed your heart of sin, filling you with divine love, then you have your own "glory" as the Holy Spirit witnesses to your heart that you are a redeemed child of God. Led "in a plain path," and kept in the center of the *way of holiness*, the joy of the Lord shall be yours.

Have You Left The "I" Out of

REVIVAL

?

By **THOMAS P. PAINE**
Pastor, Woodland, Washington

HOW ABOUT you and revival? We say, Brother Jones does not come to the services. Sister Smith is not living as good a life as she should. Brother Wilson is not praying enough. Maybe the other fellow isn't what he should be, but how about me, myself, and I?

Can I pass the spiritual lie-detector test? Am I right? Am I doing my part? Am I inviting others? Am I praying for revival? Do I go to the altar and pray with seekers? Or is it hard to pray for others because I have to pray secretly for myself?

To find if we have left the "I" out of revival, let us question ourselves:

(1) Am I really saved? Am I farther along the way than the day I was saved?

(2) Am I reading my Bible sincerely, or am I like D. L. Moody when he hoed corn, who said he did such a poor job sometimes that the next day he couldn't tell where he had stopped the day before?

(3) Do I pray every day?

(4) Am I a living witness, sowing seed?

(5) Am I holding a grudge . . . am I at "outs" with anyone?

(6) Am I willing to put Christ before everything—school studies, club meetings, sports activities, favorite radio and TV programs, loved ones, friends—even life itself?

(7) Am I sanctified wholly, and am I living a holy life?

For a fruitful revival, we must be fruitful Christians providing edible fruit for a hungry world. Do I love my enemies and neighbors? Have I joy in singing the songs of Zion, in revival, in seeing souls won to Christ, in praying, and in everyday Christian living?

Have I "peace" in my heart and soul; have I entered the second rest? Am I "longsuffering" when I am sick and someone makes demands of me that are hard? Have I "gentleness" of heart in the most trying circumstances? Have I "goodness" to give unto others and not expect reward? Have I "faith" to take my burdens to the Lord and leave them there? Can I ask Him in faith, nothing wavering (James 1:6)? Have I "temperance" in all phases of living?

After hearing the Word on salvation and holiness am I walking behind light and thus hindering revival?

To have revival we must be right in our own hearts first. It is not *REVIVAL* without the "I."

The Cover . . .

Missionary Nurse Margaret Bromley attends a patient in the emergency room of the dispensary in New Guinea. The N.F.M.S. Golden Anniversary Project is to raise \$150,000 for a complete hospital for the new Nazarene field in New Guinea. God has markedly blessed the mission of the Church of the Nazarene in New Guinea since Rev. and Mrs. Sidney Knox first began work there in October, 1955. The response of the people has been eager, and many have professed faith in Christ. The Golden Anniversary Offering on May 3 will give all a chance to share in this important project.

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SOCIAL HOLINESS

By **WILBUR W. BRANNON**, *Pastor, First Church, Hot Springs, Arkansas*

EFFORTS TO REMOVE EVIL from the earth have characterized the human struggle for centuries. We must accept our part in this struggle. We cannot go on talking about the sinfulness of the world and do nothing about eliminating it. There is a pressing urgency about our task. We must become involved in it notwithstanding the encompassing dangers and difficulties.

Perhaps our greatest obstacle as holiness people is assuming our part in the guilt of accommodating ourselves to the existence of the social evils in our time. Isn't it true that our common concept of true Christian living has become all too fuzzy? The idea of what a Christian is has been so drained of its content that it is hard to tell much difference between a Christian and a non-Christian.

Oh, we do notice that as a rule the Christian is usually more frequent in his church attendance! And the non-Christian may get by doing some things a little more often than the Christian can do without his conscience cringing.

It is so easy for some of the very basic Christian ideas to become twisted completely out of proportion in our thinking. For example, has our concept of *temperance* become so diluted that we can do almost anything so long as we don't do it too much or too long or too many times? How many of us are doing almost anything we desire just as long as it isn't quite to the same degree as the world does it?

The Bible message of holiness speaks with tones of such moral certainty that there can be no doubt as to the lines that must be drawn. But where is our interest in this message and its relatedness to a context of social responsibility?

We have stretched *tolerance* so far that it is difficult to distinguish our difference from others. What reason do we give that men should believe as we do? Have we conclusive evidence to show our offering is superior to anything else on religious display?

Of course we have something very distinctive to offer. But won't we admit that in our desire to be conciliatory and inoffensive to the universalist, the predestinarian, or the papist, we have suffered a weakening of our own holiness position? We have a unique contribution to make. Our contribution must be both to the individual and to the society that breeds him.

Have we become so lenient with hate that we have no initiative to begin cutting away this cancer of society? To paraphrase Matthew 17:19, "Why could we not have cast out the evil that produced the wicked impulse of assassination?" The answer seems to be implied in the question. An unconscious and infectious unbelief has cultured our alibis and explanations for the embarrassing eruption of moral putrefaction. Therefore our compromises with existing evil conditions have broken down, if not destroyed, our moral distinctions and vigilance.

We have viewed on television frontier lawlessness glamorized as a part of our glorious heritage. The stream of scandalous releases of hate, violence, and immorality is forcing its venomous tributaries into supposedly Christian homes. These corrosive influences are received with such moral passiveness and intellectual nonchalance that the Church is left in awesome jeopardy. Is this the preclusion to disorder from which will emerge an ecumenical order that would be divinely out of order?

Apparently it takes a national tragedy, that leaves the whole world reeling, to shake an inarticulate Church from its slumbering silence. Does a sickening atrocity have to be committed before the Church begins speaking on matters that pertain not only to personal but universal redemption?

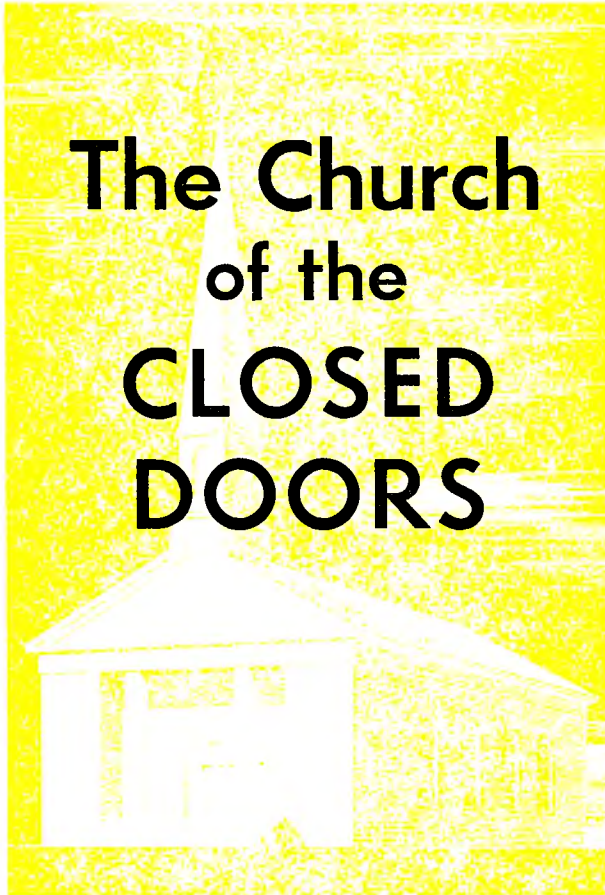
It is long overdue that we as holiness people quit allowing those with lower standards of personal conduct to out-voice us in religious pronouncements and actions on the moral issues in our communities. It may cost us a few votes of popularity and the much coveted sense of personal security; but since when has the cross of Calvary been conceived to be cushioned with comfort! Compelled by divine love to uphold an ethic of holiness, we not only have something to say; we have a strong reason for saying it.

The Church must seek to transform individual lives; also the social situation that would destroy them. The Church can begin by acknowledging her apathy to the frequent expressions of bitterness and hate which weaken the power of love and justice. Let us practice being peacemakers as those who have been sanctified by the God of peace. To a world that is ignorant of spiritual values we must

reveal that love can and must overcome hatred and evil.

Dr. J. Paul Taylor quotes a "brilliant newspaper columnist, who would hardly be classified as a devout Christian,"—"Were Christian concepts ablaze in society, as its central creative force, there would, in my belief, be no Communism. They are not ablaze. They hardly smolder. But," Dr. Taylor adds, "Christian concepts are set ablaze by a flaming heart, a heart that feels deeply because it knows."

If we know that the love of God is shed abroad in our hearts, is there anything to keep us from demonstrating what we have been recommending?



IT WAS a beautiful Sunday morning in this bustling little western city. As I looked out of my motel window, I wondered, Where am I going to church this morning? A fast survey of the yellow pages showed this town to have several Nazarene churches. Since my home church is the First Church in the city in which I live, I said, "Maybe it will give me the illusion that I am at home, and not two thousand miles away, if I attend First Church."

The sun shone brightly, and was a little uncomfortably hot, as I headed my rental car down the wide boulevard on which First Church was supposed to be located. Then I saw it, on the top of the next hill. The beautiful white spire rose majestically above the surrounding residences. Someone surely had vision, I thought, when this

church was being planned.

An attractive, well-kept lawn and shrubbery surrounded the church, and a wide sidewalk led to the beautifully sculptured doors. A small parking lot was situated to the side and back of the church, and was nearly full of cars. I parked my car across the street and took a picture of this excellent structure for my collection of slides.

Suddenly I realized that something must be wrong. I had not seen a single bit of activity. The windows were closed; the front doors were closed, and all but the parking lot looked deserted. I hastily glanced at my watch. Had these time zones fouled me up again? No, I should be on time.

While I was putting the camera away, a car drove into the parking lot and a young couple and their little girl disappeared into a small side door. I reasoned that they must start services here earlier than in other places, and the services must be half over. The growing heat reminded me that I should do something besides sit there, so I walked up the sidewalk and tested the front doors. No, they were not locked. There were people inside.

The service had not started. The church was cool; the air conditioning apparently was working fine. An usher, alerted no doubt by my having entered by the front door, immediately recognized me as a visitor, welcomed me, and asked me to sign the register. The stained-glass windows, the graceful arches, and the modern pews were equally in harmony with the outside of the building. The pastor preached a rousing sermon, admonishing the parishioners to renew their efforts to reach the community.

The sermon over, the people quietly filed out the small side door, and the pastor walked slowly down the center aisle shaking hands with numerous people. I walked to the front doors, opened one, and tried in vain to find a method of propping it open. When I was finally forced to release it, the closing mechanism quickly returned it to its normal position.

What was wrong? Had the pilot of my great airliner gotten mixed up in his navigation and set us down in another country, where disciples worship behind closed doors like that very Early Church? No, this was America. But why the closed doors?

I suppose there are many good reasons for not opening the front doors. Open doors would impair the air conditioning in summer. Open doors would waste heat in winter. When the weatherman couldn't make up his mind whether it was going to be summer or winter, why take a chance? Again, dust blowing in the door would make cleaning harder. It might even affect the pipe organ. But this is not right! Churches are made for people! If they look deserted, the people won't come.

On another trip to this city, several months later, I returned to this beautiful church. Some-

thing had happened. The front doors were open. The side door was locked. Two friendly ladies greeted everyone who came in. The church was full of rather noisy neighborhood children. After the service the pastor stood by the doors and shook hands with everyone who went out.

No, I am sorry to say, this last paragraph is not true. I have returned to this church on several occasions on different trips. The front doors have never been open; there have never been greeters

standing by the doors to welcome people. On one Sunday evening, I even found the front doors locked. Won't someone please prop those doors open for me?

I am a real person, you know, and this is a real church filled with wonderful people. At some future date, the Lord willing, I shall again visit this same church. I may even visit your church. Won't you have the doors open for me?

The Church Visitor

Anxiety Sin!

By DALLAS D. MUCCI, Pastor, Tinley Park, Illinois

ANXIETY is a condition that precedes sin, wrote Soren Kierkegaard.

Anxiety is listed as a major cause of emotional problems today. This is true, even for professing Christians.

"Take no thought . . .," (Matthew 6:25) is a carefully prepared statement by our Lord; prepared with a concern to redeem men and the world.

Yet our cares seem to increase and multiply.

We anxious people encounter frustration because of unfounded and nebulous fears. Most of our fears are based on material considerations. Yet Christ said, "And fear not them which kill the body, . . ." (Matthew 10:28). But our paralyzing fear of material failure prevents us from grasping God's promise.

W. Curry Mavis echoes: "Anxiety is a psychological infirmity that hinders spiritual progress in much the same manner illness hinders physical growth."

There is no time to battle social injustice, immorality, and no time for constructive grace. No! Our energy is lavishly wasted on the phantom of tomorrow which leave as the sun burns the morning haze. We may not be aware of this happening!

Christian service is for the anxious a constant quixotic struggle, chasing the windmills of personal guilt, supposed family and financial ruin, supposed lack of love by others—all our pagan crosses. In fact, Christian service is often nil—due to fear of

failing—failing to impress. The capacity to love and bind up the brokenhearted is dammed up by the flood of anxious emotion.

Prayer is thwarted because of "distracting anxiety." A contemporary difficulty in prayer life is getting things in proper focus. We are preoccupied with what might happen. God's will becomes obscured in our "What will happen?" "Lord . . . wait until I see how it works out, and then I will have faith," flounders the anxious Christian.

Lack of faith haunts the anxious. It haunts the anxious since he inwardly fears that the Lord will not hear. He inwardly fears that the Lord's will is not best. The guilt of the past is not forgiven since the anxious hold on to it. The flow of redeeming grace is blocked.

Anxiety is excused by the complex age we live in. It is excused by the pressures—ever increasing. Anxiety is excused in good causes. I well remember the days when by sheer dint of will I expected to fill the church, save the souls, rescue my community from calamity, and somehow call the world to repentance. For it all, I gained anxiety.

Let us lay aside the anxiety that doth so easily beset us and listen to the Christ: "But seek ye first the kingdom of God, and his righteousness; and all these things [necessities of life] shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:33-34).

Let us remember with Paul, "Likewise the Spirit also helpeth our infirmities" (Romans 8:26). Paul is reminded that the Holy Spirit employs a divine therapy. But this therapy requires faith and a rugged personal honesty.

"Take no thought . . ." but give today in the work of the Kingdom.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven.—Matthew 6:19-20.

PRACTICAL PROBLEMS



in Unknown Tongues

III

By **DONALD S. METZ**

Professor of Religion, Bethany Nazarene College, Bethany, Oklahoma

FROM THE STANDPOINT of logical analysis, several weaknesses are apparent in the contemporary doctrine associating unknown tongues with the baptism with the Holy Spirit.

1. The doctrine of unknown tongues is basically experience-centered rather than primarily Bible-centered. As such it tends to emphasize experience at the expense of biblical teaching. Instead of using Scripture to test experience, individual experience is used to force the interpretation of Bible truth.

2. The doctrine of unknown tongues improperly elevates a physical manifestation as the supreme evidence of a spiritual reality. The idea of a physical evidence for a spiritual experience is contrary to the whole tenor of the Bible and of church history.

When the Old Testament priests made the sacrificial ritual an external substitute for an internal state of grace, they led Israel into idolatry. When the New Testament Pharisees sought to judge spirituality on the basis of external forms, they became the deadly enemies of Christ. When the Roman Catholic church made external sacrament the exclusive method of achieving internal grace, the Protestant Reformation became inevitable.

Any group, Catholic or Protestant, which attempts to produce or to prove an internal spiritual state by an external act or evidence is missing the heart of New Testament teaching. For New Testament experience always requires spiritual evidence for a spiritual state.

3. Speaking in unknown tongues makes no distinct contribution to Christian character. From both past history and current observation, it may be stated that speaking in tongues, as a sign or as a gift, fails to provide any significant depth to Christian character that cannot be experienced without the gift of tongues. Those who profess to have had

the experience of speaking in tongues often witness to "added dimensions of praise," new joy in reading the Bible, great satisfaction in Christ, and other effects.

But the holiness people have always testified to such qualities—and to more, but without the tongues emphasis. For the emphasis of the holiness movement has always been upon the infilling of the Holy Spirit which results in purity and divine love and a life of dedicated service.

4. Biblical and Christian biography fails to support the doctrine of speaking in tongues. The parade of Old Testament leaders such as Moses, Joshua, Eli, Samuel, Elijah, Elisha, Job, and David reveal no instances of glossolalia. The march of the prophets from Amos to Isaiah to Micah proceeds at the beat of a heavenly drummer, yet there is no evidence of speaking in tongues.

Jesus spoke of many things, but there is no record of His speaking in tongues. With the exception of Pentecost, where the gift of languages was temporarily bestowed, none of the apostles gave any hint of speaking in tongues. There is no recorded incident of Paul actually speaking in unknown tongues. None of the apostolic fathers from Clement of Rome to Polycarp witnessed to such a personal experience.

The great reformers such as Martin Luther and John Calvin did not speak in tongues. John Wesley preached the witness of the Spirit for almost fifty years and never spoke in tongues. Speaking in tongues was never accepted by the Methodist church of the eighteenth century nor by the holiness movement of the nineteenth century.

The record of biblical and Christian saints who have lived lives of holiness and of purity would of itself refute the idea that speaking in tongues is the evidence of the baptism with the Holy Spirit, or that it is a permanent gift of the Spirit.

5. Speaking in unknown tongues fails to produce a strong conviction of sin. One of the marks of a revival of religion is a deepening sense of conviction regarding sin, both in the church and upon sinners outside the church. Historically, the coming of the Holy Spirit has produced a noticeable sensitivity to sin.

The current revival of the emphasis on the Holy Spirit seems too frequently to place a premium on joy, happiness, and the "good life." Little is said about repentance and restitution, and not a great deal is said about worldliness and secularism. The present emphasis almost makes the Holy Spirit the sponsor of a "happiness cult" or the promoter of uninhibited ecstasy of spirit. But it must not be forgotten that one task of the Holy Spirit is "to reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

6. Christ is not glorified by speaking in tongues. The task of the Son is to honor the Father, and the task of the Holy Spirit is to honor the Son (John

Concerning Eternal Revenue:

"I WORK for the Department of Internal Revenue. Yes, I am the chap that everybody loathes. I go over your income tax return.

"The other day, I checked a queer return. Some fellow with an income of \$5,000 claimed he gave \$624 to some church. Sure, it was well within the 30 percent limit. But it looked mighty suspicious to me. So I hopped a trolley and dropped in on the guy. I asked him about his 'contributions.'

"I thought he'd get nervous like most of them do, and say that he 'might have made a mistake.' But not this guy! He came back at me with that figure of \$624 without batting an eyelash.

"Do you have a receipt from the church?" I asked, figuring that would make him squirm.

"Sure," he said, 'I always drop them in the drawer where I keep my envelopes.' And off he went to fetch his receipts.

"Well, he had me! One look at the receipts and I knew he was on the level. So I apologized for bothering him, explaining that I have to check up on deductions that seem unusually high. And as we shook hands at the door, he said, 'I'd like to invite you to attend our church sometime.'

"Thanks," I replied, 'but I belong to a church myself.'

"Excuse me," he said. *That possibility hadn't occurred to me!*

"As I rode the trolley home, I kept wondering what he meant by that last remark. *It wasn't until Sunday morning when I dropped my usual quarter into the collection plate that it came to me.*"

—via *Mayfair Messenger*

15:26). Any excessive stress on the Holy Spirit which ignores or is silent about Jesus Christ may tend toward a kind of reverse unitarianism. Also, speaking in tongues tends to magnify the individual rather than God.

It appears impossible to find biblical or logical support for the contemporary tongues movement.

While we may learn much from the enthusiasm of its followers, the movement is neither biblically nor logically sound.

From the point of view of the author, speaking in tongues, as currently emphasized, is a human reaction to spiritual need. It does not show either spiritual maturity or scriptural authority.

SOMETHING HAPPENS:

Every Christian Has Power

By Evangelist C. B. McCaull

THERE IS NO SUCH thing as a powerless Christian. "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

You may not be aware of this power (which may be one reason you have it). You may think you are weak. But if you have the witness of the Spirit and live the normal Christian life, there is a potential within that salts the earth around you and causes the Felixes to tremble.

Paul said, "For when I am weak, then am I strong." God often uses our weaknesses, our failures, our discouragement. For "God hath chosen the weak things of the world to confound the things which are mighty" (I Corinthians 1:27).

The kingdom of God is built stone by stone, pre-

cept by precept. It might be only a tender smile under persecution, or a kind word, or patient silence, or a motto on the wall of your home, yet the work of God is advanced. It is a trick of the devil to make you believe you are powerless.

Something happens! Every time you get on your knees and pray in Jesus' name, the forces of hell are weakened. A wicked queen said of the praying of John Knox, "I fear his prayers more than armies." The poet Cowper penned—

God moves in a mysterious way

His wonders to perform;

He plants his footsteps in the sea

And rides upon the storm.

Something happens! Every time you quote a

verse of scripture, a bomb is released against the wicked one. Jesus, in His temptation, said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

God's Word is as seed. A seed sown in the crevice of a rock has been known to burst the stone asunder. Your listeners might try to act as if they haven't heard, but "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). Even a man preaching on the street cannot be ignored if he quotes the Bible.

Something happens! Don't let Satan discourage you. Every time you witness, by word or deed, to the saving, sanctifying grace of God, the enemy is driven back. Your testimony, your influence, your light are constantly shining forth, penetrating spiritual darkness and uncovering sin. Many a Christian couple have underestimated their power and have died brokenhearted over the waywardness of their children, failing to realize that their godliness would live on and would help eventually to bring

I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
Matthew 18:19.

their children to repentance.

Once when a noted physician was converted the preacher asked him what point in the sermon had been the deciding factor. The new convert replied, "It was not anything you said that caused me to turn. It was the look on the face of that old railroad man who testified before you preached."

Years ago an old farmer faithfully drove his horse and wagon to church. He was there for every service, rain or shine. The years rolled by, and he became discouraged. He didn't think he was doing anything. Then one Sunday a neighbor came forward and knelt at the altar. And later, when the neighbor stood up and testified, he said it was the old farmer's faithfulness that had softened his heart.

Beloved, press on. Keep on praying, living, quoting the Bible, and testifying. You have power! Something happens!

EDITORIALS

By W. T. PURKISER

"Teach Us to Pray"

As far as the record shows, the only request for instruction the disciples ever brought to Jesus was, "Lord, teach us to pray." It is a request every disciple may well make in every age.

One of the interesting facts about this desire is that it was inspired by example. It was as the Lord had finished praying that His disciples came to Him with their own petition. Nothing can create interest in prayer quite so effectively as the radiance in the life of one who has learned to pray.

It has often been pointed out that the wording of the request was not, "Teach us *how* to pray," but, "Teach us *to* pray." This may suggest that the burning sense of the importance of prayer is more necessary than knowledge of techniques and methods. It is one thing to go through the forms. It is quite another matter to pray "in the Spirit."

Of two things you must beware;

A prayerless life and a lifeless prayer.

What are the lessons in prayer we need to learn?

ONE IS THE VALUE of secret prayer. Public and group prayer has tremendous power with God, as is

clearly seen in the great prayer meetings recorded in the Book of Acts. But the foundation for effective public and group prayer is laid in the secret place.

Someone defined religion as "what a person does with his solitariness." We are so constructed that we can never be what we really are except in those moments when alone with God we open ourselves without reserve to Him from whom there is no hiding.

Secret prayer, particularly for others, is the acid test of unselfishness. The concerns of self must fade away, leaving a clear channel through which God's grace and power may flow out into the lives of those about. The truest expression of prayer is not asking the Lord for what we want for ourselves, but in letting Him pour through us blessings for those for whom we pray.

THEN WE MUST LEARN the need for persistence in prayer. In the unfolding of the lesson with which Jesus answered His disciples' request to be taught to pray, He told of the man who came to a friend at night seeking loaves of bread to feed a hungry guest. The seeker received what he asked, not because of mutual friendship, nor because of

the urgency of his request, but because he would not quit knocking until the man inside rose and gave him as many as he needed (Luke 11:5-8).

One of the greatest enemies of the prayer life is easy discouragement. Expecting an easy victory, we give up when the response does not come immediately. But as Frank Laubach put it, "Prayer is powerful, but it is not the power of a sledge hammer that crushes with one blow. It is the power of sun rays and rain drops which bless, because there are so many of them."

Many times lightning prayers receive lightning answers. The quick "SOS" sent up in a time of crisis may have a quick answer. But generally prayer is the drop-by-drop that causes the glass to overflow. There is one final drop which runs over the rim; but each one that has gone before is just as important as the last. In building a road across a swamp, hundreds of loads of stones may go into the roadbed before one appears above the surface. But each one of the loads which has gone before is as necessary as the one which finally shows.

OR AGAIN, WE NEED TO SEE that a successful prayer life depends on a consistent walk with God. The way we talk to God depends on the way we walk with God when we are not talking.

In stressing the need for secret prayer, Jesus said a really amazing thing as recorded in Matthew 6:6: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which *seeth* in secret shall reward thee openly."

At first glance, it might seem that the Master made a mistake in using the term "seeth" in relation to God's response. Should He not have said, "Thy Father which *heareth* in secret"? When we pray, doesn't God listen?

But a second look shows us something very important. To be sure, God listens as we pray. But He also *looks*. He looks at the motive behind the prayer. He looks at the spirit from which it springs. And He looks at the life that goes along with the prayer. There is much to being on "praying ground."

Lest we should think the closet or "inner room" into which we go for the prayer tryst is necessarily a place apart, it would be well to remember that the majority of the houses in which Christ's hearers dwelt were one-room houses. For He had earlier said that the light on the candlestick would give light unto "all that are in the house" (Matthew 5:15), a thing impossible if there were other rooms.

That a place alone is helpful is indeed true. But there is an inner soul door which we must shut whatever be our surroundings. Of it an unnamed poet wrote:

*There is a viewless, cloistered room
As high as heaven, as fair as day,*

*Where, though my feet may join the throng,
My soul can enter in, and pray.*

*One hearkening, even, cannot know
When I have crossed the threshold o'er;
But He alone, who hears my prayer,
Hath heard the shutting of the door.*

May we, as disciples of old, come to our Lord with the sincere request, "Teach us to pray." And to learn this lesson above all other lessons let us determine by His grace to be apt students in the school of prayer.

Formalism and Fanaticism

Bishop J. Paul Taylor has strikingly said, "Formalism and fanaticism have the same mother, Pride, and the same father, Self-righteousness." Apparently poles apart, these two opposites are members of the same family and spring from the same source.

Herein lies one of the wonders of all things human. Extremes may be entirely different, yet equally disastrous. The ship may be lost in the whirlpool as completely as it may be wrecked on the rock. There are ditches on both sides of the road, and to fall into the ditch on the right is not especially more desirable than to fall into the ditch on the left.

Formalism in religion is the fate of those who substitute appearance for reality, who are content with a form of godliness without the power thereof. It is the offspring of smugness and complacent self-righteousness and is born of the pride of human self-sufficiency.

Fanaticism in religion is the end of those who confuse human enthusiasm with divine reality, who grasp for the power but forget its Source. It is the child of self-righteous superiority and condescension and the foolish daughter of the pride of personal opinion.

There is one, and only one, safeguard against these extremes. That is to avoid the pride and self-righteousness which gave birth to them. When we recognize our dependence on God and His moment-by-moment supply of sufficient grace, and when we learn to cultivate the sources of spiritual life and power, we can have reasonable hope of finding a solid center between formalism on the one hand and fanaticism on the other.

A Salute to the N.F.M.S.

This year marks the fiftieth anniversary of what is now known as the Nazarene Foreign Missionary Society. The *Herald of Holiness* extends congratulations and best wishes for the golden year, and many more to come.

On the pages immediately following will be found an announcement of the Golden Anniversary Project and some highlights of the fifty-year history, prepared by Miss Mary L. Scott, general secretary of the church-wide organization.

N.F.M.S. GOLDEN ANNIVERSARY PROJECT



Gilt-edged Investments

Are YOU interested in building a hospital in the highlands of New Guinea? One must invest some capital before he can expect interest. The amount of interest obtained is determined by the amount of investment personally made.

INTEREST is stimulated by prayer, "making mention, without ceasing of . . . [them] in prayer."

INTEREST is heightened by knowledge, "I would not have you ignorant, brethren."

INTEREST is intensified by a sense of indebtedness, "I am debtor."

INTEREST is compounded by preparedness, "I am ready." "I delight to do thy will."

May 3 is the day!

God is standing ready to distribute rich dividends to every investor in this hospital in New Guinea. *Invest NOW! Your time—TODAY!* This opportunity will be yours for the next few weeks only.

**A
ONCE IN A LIFETIME
gilt-edged investment!**

The NEW GUINEA HOSPITAL Offering May 3

MAY 3 is a big day in N.F.M.S. history, for we have chosen this day to celebrate our fiftieth anniversary by bringing in a "birthday" offering of at least \$150,000 for a Nazarene hospital in the highlands of New Guinea. Our slogan is "Everyone Give 50." Children will bring 50 pennies or 2 x 50 pennies or their equivalent; teen-agers can bring 50 nickels or 50 dimes; adults should bring in 50 larger amounts—halves, dollars, tens; some could bring even larger gifts of \$1,000, \$5,000. Everyone bring 50 for a great hallelujah march offering on May 3.

The New Guinea Hospital offering should be sent to Dr. John Stockton, general treasurer, immediately, clearly marked, "New Guinea Hospital." As an approved Foreign Missions special your offering will count on 10 percent giving for your local church.

Any balance (and we are hoping and praying that we will go over the \$150,000 mark) not needed to build and equip

the hospital will be used to open new work. This is an added incentive to go over the top.

"Everyone Give 50" in the New Guinea Hospital Offering, May 3.

Help Your District Build the New Guinea Hospital

One of the special features of the General Convention will be the "building of the New Guinea Hospital." Each district will help and be recognized in a unique way. To be included in this recognition your New Guinea Hospital offering should be in Kansas City by June 5. Money received after June 5 will of course count on the project, but recognition at the General Convention could not be given.

Diamonds in Our Hands

New Guinea's black diamonds can lie in safety in our hands. Her dreadful infant mortality can be drastically lowered. Her suffering humanity can be lifted and healed. Cleanliness, new life, health, with control of disease, physical and spiritual, can spring forth on the right hand and on the left when New Guinea has a Nazarene hospital with

Christian nurses and doctor. You and I can work as missionaries there, too, through our love, our prayers, our parents, and our support.

Give generously on May 3.

50 YEARS OF PROGRESS



Mrs. Louise R. CHAPMAN



Mrs. Susan N. FITKIN

By **MARY L. SCOTT**
General Secretary of the N.F.M.S.

How interesting to delve into the records of the past and find there the hand of God and man! Tucked away in the book containing the first minutes of what we now know as the General N.F.M.S. Council was this interesting note:

ORIGIN OF THE WFMS [N.F.M.S.]

On April 16, 1899, while the annual meeting was in session at Providence, Rhode Island, a few sisters met and organized a society to be known as the Woman's Foreign Missionary Society of the Pentecostal Churches of America with 8 charter members. They were accepted by the missionary committee. The first year there were 2 auxiliaries organized and \$6.05 raised.

The second year 3 more auxiliaries were organized and \$133.75 raised. Since that time we have been steadily growing until now we number 18 auxiliaries and a membership of about 400.

The "now" referred to was the year 1907, when these 18 auxiliaries with 400 members were operating mostly on the local level, though recognized nationally by their church body. At the Chicago union of the Pentecostal Churches of America and the Church of the Nazarene, the W.F.M.S. was discontinued as a national movement. Under "local option" local groups continued to function, particularly in the East.

In 1915, at the Fourth General Assembly held in Kansas City, Missouri, the W.F.M.S. was officially recognized as an organization of the Church of the Nazarene by the adoption of the report of the Committee on Foreign Missions, which recommended "that Woman's Missionary Auxiliaries be organized in all our churches, where practical, to increase missionary intelligence and assist in raising funds to carry on the missionary work of the Church."

The responsibility of working out the details for getting this new organization off the ground was left to the General Board of Foreign Missions.

A committee of three was appointed and authorized to prepare a constitution and bylaws for the organization. The committee was made up of representatives from the three major sections of the Church—the East represented by Rev. Susan N. Fitkin, of New York, chairman; the West, by Mrs. Paul F. Bresce, of Los Angeles, California; and the South by Mrs. John T. Benson, of Nashville, Tennessee.

After much time spent in prayer, study, and planning, an original draft of the new local constitution was ready. In the course of the quadrennium the committee also initiated plans for the district and general organization.

The General Board of Foreign Missions was well pleased with the work already done, and at its meeting at the close of the General Assembly of 1919 complied with the request of the committee for the appointment of fourteen women to make up the Woman's General Missionary Committee. The appointments were as follows:

Div.	Representative	Districts Included
1	Rev. Susan N. Fitkin New York Dr. Julia R. Gibson New York	New England, New York, Washington-Philadelphia, Pittsburgh
2	Mrs. E. G. Roberts Columbus, Ohio Mrs. R. G. Coddling Kansas City, Mo. Mrs. D. W. Thorne Grand Rapids, Mich.	Ohio, Indiana, Michigan, Kentucky, Chicago, Central Iowa, Missouri
3	Mrs. John T. Benson Nashville, Tenn. Miss Fannie Claypool Nashville, Tenn.	Florida, Georgia, Tennessee, Mississippi, Alabama
4	Mrs. E. J. Harrell La Lande, N.M.	Louisiana, Dallas, Hamlin, San Antonio, New Mexico
5	No representative	Eastern Oklahoma, Western Oklahoma, Arkansas, Little Rock
6	Mrs. H. T. Wilson Lincoln, Nebr. Mrs. F. Toppin Canada	Eastern Colorado-Wyoming, Western Colorado-Utah, Kansas, Alberta-Manitoba-Saskatchewan, Nebraska, South Dakota, North Dakota-Minnesota
7	Mrs. Edith Whitesides Portland, Ore. Mrs. Paul Bresce Los Angeles, Calif. Mrs. S. P. Richards Los Angeles, Calif.	Idaho-Oregon, Northwest, North Pacific, San Francisco, Southern California

British Isles

Mrs. James Androssan
Scotland

At the first meeting of this committee, held October 7, 1919, in Kansas City First Church, Mrs. Susan Fitkin (New York) was elected general president; Mrs. Paul F. Bresce (Southern California), vice-president; Mrs. J. T. Benson (Tennessee), treasurer; and Dr. Julia R. Gibson (New York), secretary.

The first meeting of the Executive Committee (the entire committee was to meet only every four years) was held February 20, 1920. At this meeting it was reported that the W.F.M.S. was already organized in six districts—New England, New York, Washington-Philadelphia, Pittsburgh-Ohio, Indiana, and Southern California. The secretary re-

ported that Chicago Central was about ready to organize and that "Michigan is in a peculiar condition—organized but not under our constitution . . . Believe that they will swing in line later."

By the next year (1921) fourteen organized districts were reported, including Michigan!

The year 1923 marks an important development in the organizational pattern of the missionary organization due to the merging of the General Board of Foreign Missions with the General Board of the Church of the Nazarene. Members of the Woman's General Missionary Committee were elected by the General Assembly from nominees submitted by a nominating committee of five women appointed by the chairman of the General Assembly. There were no geographical stipulations except that of the sixteen elected there must be one representative from Canada and one from the British Isles.

At this same General Assembly the first constitution was officially adopted and placed in the *Manual*, the name of the Woman's General Missionary Committee was changed to Woman's General Missionary Council, and an annual meeting of the entire Council was authorized.

The new organization was off the ground and on its way to greater accomplishments.

The first General Convention was held in Columbus, Ohio, in June, 1928. With that event the main lines of the organization had been established.

Growth in Numbers

Growth is indicative of life. The "W.M.S." has grown steadily. Let these few brief figures given at approximately sixteen-year intervals speak for themselves.

No. of Soc.	1915	1932	1948	1964
	A few	1,236	2,742	4,456
Tot. Mem.	A few hundred	33,388	72,657	227,532
P. & F. Mem.		8,118	58,099	169,068
Soc. Comp. Study		896	2,720	4,299
Star (or Stand. 7-Pt. Soc.)		227	979	3,262
Mem. Roll		58	353	1,772
Readers			16,515	145,499

Growth in Giving

1915-19	\$	5,724.00
1919-23		60,602.00
1923-28		237,896.00
1928-32		466,245.93
1932-36		452,216.31
1936-40		758,065.24
1940-44		1,366,206.73
1944-48		2,856,343.86
1948-52		3,992,901.45
1952-56		5,519,261.06
1956-60		8,242,416.10
1960-63 (December 31, 1963)*		9,353,662.44
Total	\$33,311,541.12	

*This quadrennium is four months shorter due to the change of the fiscal year to the calendar year.

The Next 50

What shall we say more? Time and space do not permit recounting other great achievements in our fifty years of progress. The future lies ahead. We look at the past only to see what God

hath wrought. As Mrs. Chapman, general president, once quoted: "Hats off to the past! Sleeves up to the future." We face the future with confidence that the God who has given victory in the past leads on to a victorious future.

Forward, forward, never to settle down,

Forward, forward, ever to win the crown;

The world lies out before us, Jesus will lead victorious,

Forward into battle till we win the crown.

—N. B. HERRELL

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Other Interesting Facts

- The first issue of the *Other Sheep* was July, 1913.
- Treasurer's Report, February 20, 1920: "The Constitutions have been printed as revised, also blanks and stationery. No monies received as yet . . . Mrs. Benson."
- October, 1920, marks the date of the first W.M.S. page in the *Other Sheep*. It was called "Woman's Missionary Society News."
- As early as 1921 a wall chart of the pictures of all the missionaries was selling for 10c each "as long as they

last."

- In 1927 small envelopes for Prayer and Fasting were authorized to replace mite boxes.
- The first *W.F.M.S. Handbook* was published in 1940.
- Upon the retirement of Mrs. Susan N. Fitkin in 1948, Mrs. Louise R. Chapman was elected general president of the W.F.M.S.
- In 1952 membership in the W.F.M.S. was broadened to include men as active members and the name was changed to Nazarene Foreign Missionary Society.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

On Evangelism

There are at least three conditions for evangelism: first, *humility*; secondly, *prayer*; thirdly, the *seeking of God's face* (II Chronicles 7:14).

But it seems that another central prerequisite of revival is contained in the words "turn from their wicked ways." This is something different from humbling oneself, praying, or seeking.

The world sees many Christians who talk a lot, and pray a lot, but nothing happens. We need to remember that God is not impressed by pious phrases, but is interested in *activated* Christians.

The Book of Jonah records some interesting experiences. Jonah carried a divine pronouncement of coming doom and destruction to the city. Forty days was the allotted time. The people humbled themselves. The humbling began at the top—with the king and his nobles, who covered themselves with sackcloth. The common people followed—they sought the face of God. They even went so far as to *believe* Him. They listened to the message of Jonah and accepted it as "Thus saith the Lord."

But if that had been all, Nineveh would undoubtedly have gone down in ruins, and would have been overthrown. The final step was necessary—namely, *turning to God!* And I read in the Book, "Let them turn every one from his evil way, and from the violence that is in their hands" (Jonah 3:8).

Here is guidance that shows a turning to God as a prerequisite to revival. It was not when God heard, but when God *saw* what they did, that He acted. This is an important point for us to remember and underscore in 1964. Let us bring into focus the situation of our time and go back to these words, and

turn from our wicked ways.

What are some of the wicked ways of the so-called Christian in our day? *Leaving the first love!* Is Christ really the center of our lives? Do we love Him "more than these," or do we spend our energies on *things*? Are we merely *busy*? It would be well for us individually to ask ourselves the question, Is Jesus Christ Lord of *all* in my life?

A compromising of the Word of God. We must always live up to the standard of the Holy Bible. There can be no revival where there is a compromising of His Word.

Compromising with the world. The danger of trying to make sin respectable is always about us. Billy Sunday once said, "The lower the spirituality of the church, the more soup it takes to run it, or the more worldly entertainment, or the more worldly program." Someone says, "If I want to keep my young people I must give them what they want." To keep them for what? Let it be noted that, as worldliness moves into the church, spirituality moves out. As programming moves in, praying moves out.

Being alive in name, but dead spiritually. A sleeping church, a failing church, a church becoming careless with truth, is slipping into uselessness by its mere complacency. To be asleep at the task is to be unopposed to the wicked-

ness of men. Then there is lukewarmness: neither cold nor hot; rich, prospering, needing nothing—fat and lazy!

The work of evangelism, personal evangelism or mass evangelism, becomes nothing to get excited about; it's sort of a "business as usual," they say.

Someone yawns and says, "Don't wake me up; let me dream on! We do not care for the pressure of evangelism. Nor do we want our pastor to become too evangelistic. We don't want to be disturbed." Lukewarmness is something we can lapse into very easily, almost unconsciously.

The big question when we seek revival is, Are we ready to turn from our wicked or fleshly ways? Or are we satisfied to carry on as we always have with sin at the door and Communism ninety miles from our shores? Our churches are fairly well filled on Sunday mornings; we build new buildings add new members, but do not honestly cry out, "Revive us again," for we lack the courage to face up to that which smothered revival in our midst.

Recently I read the Ten Commandments again. Have you looked at them lately? We think of them as dealing only with the grossest of sins—adultery, lying, murder, and the like—and glibly say we are not guilty of any of these. But one of the greatest sins is uncovered in the first commandment: "Thou shalt have no other gods before me."

We care so little, we love so little, we serve so little. Here is the tragedy of the unsundered heart. Paul brings us, in Ephesians 4 and 5 and Colossians 3, face to face with the sins of the heart: anger, temper, ill will, foul talk, bitterness, resentfulness, self-centeredness, nagging spirit, crabbiness, all of the things that make it difficult for us to get along in the church.

God seems to require a lot when He

"SHOWERS of BLESSING"

Program Schedule

April 19—"The Thirst for God," by L. Guy Nees

April 26—"The Cry for Freedom," by L. Guy Nees

May 3—"God Can Be Real for You," by L. Guy Nees

asks for a thorough housecleaning as a prerequisite to evangelism or revival, but look if you please at what He has promised when we meet His conditions: ". . . then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

DISTRICT ACTIVITIES

Northwest Oklahoma District Preachers' Convention

The Northwest Oklahoma District preachers' convention was held February 4 to 6 in the beautiful new Lakeview Park Church, Oklahoma City, with Rev. Bill Draper as the genial host pastor.

Dr. V. H. Lewis, general superintendent, was anointed of God as he ministered to the hearts of all in attendance.

The convention was well planned and directed by Dr. J. T. Gassett, district superintendent. All departments shared in the time allotted to promotion.

This was a convention long to be remembered for its helpful messages and Christian fellowship.—E. ROY DARDEN, Reporter.

Central California District Midyear Convention

Overflow crowds filled the Visalia (California) church to more than capacity as Central California District Nazarenes met February 10 to 12 in the first midyear convention of the new district.

The special speaker was Dr. George Coulter, executive secretary of the Department of Foreign Missions. His messages were anointed of God, and of great blessing and inspiration.

The convention opened with a one-night Sunday school convention, with 150 pastors and superintendents attending the banquet, and hearing Rev. Lyle Potter's challenging message. In the evening service Brother Potter conducted his famous Sunday School Clinic.

Tuesday evening the a cappella choir from Pasadena College presented a concert under the direction of Professor Chester Crill. The blessing of God came upon the service in such a way as to create a camp meeting atmosphere. President O. J. Finch presented the work of the college. It was an outstanding service.

Other visitors in the convention were Dr. Roy F. Smec, former superintendent of Northern California District, and Rev. Kenneth Vogt, superintendent of the Sacramento District.

Host Pastor Don Lammers and his people did a splendid job of entertaining the convention.—EUGENE L. STOWE, District Superintendent.

New Church Organizations Reported

Norco, California, January 12, 1964. Rev. Holland Lewis, pastor.—Nicolas A. Hull, district superintendent.

Lawrence, Kansas—Holiday Hills, January 26, 1964. Rev. Jerrold Lake, pastor.—Orville W. Jenkins, district superintendent.

Pearl City, Hawaii, February 9, 1964.



Pastors:

Please call your local treasurer and ask him to send any EASTER OFFERING he has on hand to John Stockton, General Treasurer, 6401 The Paseo, Kansas City, Missouri 64131.

—General Stewardship Committee

Rev. Joseph Chastain, pastor.—Melza H. Brown, district superintendent.

THE LOCAL CHURCHES

Rev. Don Scarlett writes: "After working in the field of evangelism for several years, recently we accepted the call to pastor our church in Ravenna, Ohio. The people have been most kind, re-decorating the parsonage before we moved in, and have also given us a ten-dollar increase in salary. We appreciate this fine congregation. If you have friends in this area, write us and we'll be glad to contact them."

Completing five years of service on January 1, with the Werner Park Church in Shreveport, Louisiana, Rev. Howard M. Tripp resigned as pastor, to accept the work of First Church in Alexandria, Louisiana. Anyone having friends at the England Air Force Base you wish contacted may write Brother Tripp at 1111 Maryland Street, Alexandria, Louisiana.

Evangelist R. W. (Bob) Carpenter writes: "I have two good dates open in the month of June (June 10 to 21 and June 24 to July 5), which I would be glad to slate anyplace where a pastor is not planning to attend the General Assembly. I shall be glad to go as the Lord may lead. Write me, 501 S. Seventh, Lamar, Colorado."

LAKE ODessa, MICHIGAN—Recently our church enjoyed a good revival with Rev. and Mrs. Glen G. Ide, Jr., and daughter Diane. Their children's program is among the best and gave a big boost to our Sunday school, establishing a new record attendance. We enjoyed the special music and inspiring messages of Brother Ide, and God gave a number of seekers at the altar including a good group of teen-agers. God is blessing the church here.—ELWYN DIETRICK, Pastor.

Rev. Clyde B. Winland, retired Nazarene elder, died February 17. He is survived by his wife, of the home address, Route 5, Mount Vernon, Ohio.

ASTORIA, ILLINOIS—Our church had a good revival in February with Evangelist Grant Barton. On Wednesday night

of the meeting there was a healing service in which God gave definite victory. Older members of the church said this was one of the best meetings ever in attendance and victories. The teens of the church accepted Christ and are now bringing their school friends to the services.—R. L. IRELAND, Pastor.

THE BIBLE LESSON

By NELSON G. MINK

Topic for April 19:

Facing Family Tensions

SCRIPTURE: Matthew 10:39-49; Ephesians 5:18, 21-6:4 (Printed: Ephesians 5:18b, 21-33; 6:1-4)

GOLDEN TEXT: *Be filled with the Spirit . . . submitting yourselves one to another in the fear of God* (Ephesians 5:18, 21).

It is believed by many that our complex society has intensified the problems of the home. The growing tensions in family life seem due, however, to a number of things. Social factors play an important part. Custom changes and doing that which "belongs" have complicated the problem for those bringing up children in this generation.

Respecting the rights of others, if cultivated, will prove one of the greatest virtues. It is said: "Something is wrong with the life of the individual who constantly sees wrong in others." Another person has said: "What millions of Americans need is to have their souls lifted, and leave their faces alone. The longer I live, the more I am amazed at the number of 'sad sack' people I meet."

What about Christian convictions in the home? Do these create tensions? I think we have to answer, "Yes." The Christian parents will not find it easy to have to say, "No," to many things the teen-ager wants to do. The wife that stands alone in her home, living for Christ, will have a thorough schooling in the things of the Cross.

How do we resolve these problems? First, we gain nothing by giving up. We lose everything in the long run this way. There must be a lot of giving in; not always, but much of the time. It has been said, "Good manners and soft words have brought many a difficult thing to pass."

NAZARENE GENERAL ASSEMBLY

June 18-26 MEMORIAL COLISEUM PORTLAND, OREGON

General Assembly window and bumper stickers are available now.

Write for your
FREE
vinyl sticker today!



Elvin Hicks, field representative for the Nazarene Publishing House, placing on his car the first sticker released.

Learning to respect the rights of others is a sure road to happiness and peace. Conflicting loyalties hinder the chariot wheels of the home. The Christ-controlled person makes life richer, and oils the machinery that is being slowed down by friction. Cultivate a sense of values that shrinks irritations and promotes a flexibility of mood. Someone has said, "The resilient of spirit bend, but they don't break. They have the power of comeback."

Time and experience, as well as observation, have proved that it pays to be Christian—all out! Tensions are more easily resolved, humility more often exercised, and the rights of others more likely to be respected. The practicing of Christian love provides an overall coverage that cannot be duplicated elsewhere. One truth in I Corinthians 13 stands out, *Love wears out everything!*

This submission of ourselves one to another in today's Golden Text has the formula for most of the cures of the ills we'll encounter. Someone has suggested, "The size of your troubles usually depends on whether they are coming or going. We are challenged to be so consistently Christian that we can make our part of the home all that it can be, by the grace of God.

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.

Deaths

REV. ANN ELEN HOOVER

Ann Elen Hoover, age ninety-four, Nazarene elder, died January 24, 1964, in Colorado Springs, Colorado. She was born April 19, 1869, in Taylor County, Iowa. She and her late husband, Elzy Hoover, came to Colorado Springs in a covered wagon in 1888. Sister Hoover was ordained as an elder at the Colorado Assembly in 1927 by Dr. H. F. Reynolds. She pastored various churches in Colorado, started the home mission work which is

now the Fort Morgan church, and remained a devoted servant of the Lord until death. She was a member of Trinity Church in Colorado Springs. She is survived by four sons: Orville and Paul, of Denver; Jim L. C., of Sterling; and Buzz, of McAllen, Texas; and a daughter, Mrs. Grace Madison, of Colorado Springs. Funeral service was conducted by Rev. C. W. Davis and Rev. E. R. Verbeck, with burial in Evergreen Cemetery, Colorado Springs. Prayer was offered at the graveside by a grandson, Rev. Loran Madsen, Nazarene pastor in Loveland.

REV. CLAYTON W. KIDD

Clayton W. Kidd was born at Frasersville, Ontario, Canada, March 3, 1905, and died at Detroit, Michigan, February 12, 1964, after many years of illness. He was ordained in the Church of the Nazarene in 1930 and served God and the church faithfully. He organized twenty-seven churches; served as pastor in Michigan, Ontario, Canada, New York, and Mississippi; also did evangelistic work in many states. He is survived by his wife, Mrs. Daisy Kidd; a daughter, Mrs. Barbara Metras, of Dearborn; and a son, Jerret, of Burlington, Massachusetts; also by a brother, Orville; and a sister, Mrs. Jean North. Funeral service was held at Greenview, Michigan, with Dr. Fred J. Hawk, district superintendent, in charge, assisted by Rev. Nathan Hawks, Rev. Grover Reed, Rev. William Hurt, and Rev. W. E. Weaver, with burial in Greenview.

REV. HENRY HOWARD WAGNER

Henry Howard Wagner, retired Nazarene elder of the Los Angeles District, died February 5, 1964, at the age of eighty-three, in Pasadena, California, after a lengthy illness. He spent seventeen years as a missionary in Japan, and for some time had been in the employ of Pasadena College. He is survived by his wife, Gladys; a son, Howard E.; and a daughter, Doris Davis, missionary in Japan. He lived victoriously and died triumphantly. Funeral service was conducted at Central Church of the Nazarene with Rev. Don Irwin, Dr. Roy Adams, and Dr. Henry B. Wallin officiating.

REV. C. J. QUINN

C. J. Quinn, retired elder of the Church of the Nazarene, died January 19, 1964, at Brazil, Indiana. He had served as pastor in Indiana, at Princeton, Bluffton, Indianapolis, and Brazil; also at Guthrie and Ponca City, Oklahoma; and in Moberly, Missouri. He served as superintendent of the Indianapolis District for twelve years, and as a member of the Olivet Nazarene College board of trustees. He is survived by a stepdaughter, Mrs. Grace Fox. He was a member of the Brazil church at the time of his death. Funeral service was conducted by his pastor, Rev. Frank Canada, assisted by Rev. Clyde Montgomery, pastor of Terre Haute First Church.

REV. ROBERT S. BRADLEY

Robert S. Bradley, retired Nazarene elder of Northeastern Indiana District, died December 26, 1963, at Fort Wayne, Indiana, at the age of eighty years. He was born July 1, 1883. He is survived by his wife, Annette; four sons, Milford, David, Robert, and James; and three daughters, Ruth, Miriam, and Margaret. Funeral service was held at Fort Wayne First Church with the pastor, Rev. S. J. Roberts, officiating, assisted by Rev. Cecil Morgan and Rev. Ronald Bishop. Interment was in Lindenwood Cemetery.

REV. I. D. HORINE

Funeral service of Rev. I. D. Horine, Nazarene elder on the Southwest Indiana District, and pastor of the Halesburg church, was conducted from the Brownstown, Indiana, church on Sunday, December 15, 1963, with the district superintendent, Dr. Leo C. Davis, in charge. Brother Horine was in his seventieth year. He began his pastoral work in 1926 at Parker, Indiana, and had served most faithfully in his several pastorates across the years. Members of the remaining immediate family are Mrs. Ethel Horine, a daughter of Indianapolis, and two sons of Phoenix, Arizona. Burial was at Redford, Kentucky.

REV. J. O. HOKE

Jesse O. Hoke was born May 12, 1877, in Monroe County, on Second Creek, West Virginia. He was converted in 1904, and sanctified in 1907. He attended Trevecca Nazarene College and while in Nashville, Tennessee, met Rev. Edna Wells, who became his wife. They served in the pastorates at Carterville, Decatur, Peoria, Rockford, Bloomington, Farmer City, Olivet, Rantoul, Tusculum, and Florida, Illinois, and also in Racine, Wisconsin. He was a minister on the Chicago Central and Illinois districts for fifty years. Several years after the death of his first wife he married Rev. Helen Peters, in 1941, and their life was a fruitful ministry together for God and the church until his death on November 10, 1963. Besides his ministry of the spoken Word, Mr. Hoke was the carpenter who helped in the building of many churches in Illinois and, with his wife, pioneered in many hard fields. He is survived by his wife, Rev. Helen Peters Hoke; also two sisters, Mrs. Addie Osborne and Mrs. Edyth Mustain; and two brothers, Leroy and James Edgar. He was preceded in death by one sister and five brothers. He died most triumphantly.

REV. J. KIMBALL ROBERTSON

J. Kimball Robertson, retired Nazarene elder, died December 19, 1963, at North Attleboro, Massachusetts. He was born July 21, 1878, in Prince Edward Island, Canada. He was converted in 1904. In 1905 he was united in marriage to Rebecca Lunney, and three children were born to this union. He was ordained an elder in the New England District Church of the Nazarene in September of 1929. He organized the Pawtucket Church of the Nazarene, built and organized the Bethany Church at Rumford, Rhode Island, and his last pastorate was the North Attleboro church. Survivors include his wife, of Attleboro, Massachusetts; and a son, Kimball A., of Cincinnati, Ohio. Funeral service was conducted by Rev. Donald Davis, assisted by Rev. Richard Morris and Rev. L. Broadhurst. The district was represented by Rev. Fletcher Spruce, district superintendent, and Eastern Nazarene College by President E. S. Mann.

REV. JAMES MONROE MARTIN

James Monroe Martin, retired Nazarene minister, was born November 16, 1879, at Nauvoo, Alabama, and died February 17, 1964, after an extended illness. He was a charter member of the first Church of the Nazarene organized in the state of Alabama. He assisted in organizing and building a large number of Nazarene churches in Walker and Winston counties in Alabama. He was called into the ministry at the age of twenty-four, ordained soon afterwards, and served a number of churches as pastor. Survivors include his widow, Mrs. Belle Cheatham Martin; three sons: Paul, of Jacksonville, Florida; Daniel B., of Kingston, Tennessee; and Reynolds J., of Jasper, Alabama; and one daughter, Mrs. Lois M. Blackwell, of Jacksonville, Florida. Funeral services were held in First Church, Jasper, with Rev. John Banks and Rev. Bobby Holmsbeck officiating. Interment was in Walker Memory Gardens, Jasper, Alabama.

Announcements

NOTICE

President Hugh Rae and Professor Jack Ford of British Isles Nazarene College will be in the United States prior to and immediately following the General Assembly, and have some open dates. Dr. Rae is available May 31 to General Assembly, and Professor Ford has June 8 to General Assembly, and June 28 to July 5, July 27 to August 2, and August 10 to 23. Either may be contacted airmail c/o British Isles Nazarene College, The White House, Dene Road, Didsbury, Manchester 20, England.—W. T. Purkiser, Editor.

BORN

—to Ronald and Joanna (Lindsley) Snowbarger of Johnson, Kansas, a daughter, Tanya Lynette, on March 6.

—to Rev. and Mrs. Marshall Pryor of El Paso, Texas, a daughter, Jana Michelle, on March 4.

—to S. Fred and Shirlee (Sullivan) Rapp of Aberdeen, Washington, a son, Robert Eugene, on February 26.

—to Carolyn and Gerald Hale of Fort Worth, Texas, a daughter, Kathryn Ruth, on February 10.

—to Ted and Geraldine (Garrison) Wight of Orange Park, Florida, a daughter, Margaret Ann, on January 29.

SPECIAL PRAYER IS REQUESTED

by a minister in Michigan, now an invalid, and needs prayer;

by a reader in Michigan that God may undertake in a business proposition for His glory, also for an unspoken request;

by a friend in Texas that "God will heal my body for my family's sake," and help them in financial matters;

by a grandmother in Arkansas for a grandson in the navy planning for a marriage to a young woman not of his faith, that God may undertake in a special way;

by a friend in California "for the healing of one of God's children who is suffering greatly," and also prayer for the writer;

by a reader in Kansas for her husband to be saved and sanctified, that their home may not be broken up, and also for an urgent unspoken request.

DISTRICT ASSEMBLY INFORMATION

BRITISH ISLES NORTH, April 25 to 28, Sharpe Memorial Church, Burgher Street, Glasgow, E. 1, Scotland. Pastor Sidney Martin. General Superintendent Lewis. (N.Y.P.S. convention, April 25; S.S. convention, April 18.)

NORTHWEST, April 29 and 30, First Church, 603 Wright Ave., Richland, Washington. Pastor Milo L. Arnold. General Superintendent Vanderpool. (N.F.M.S. convention, April 27.)

SAN ANTONIO, April 29 and 30, Grace Church, 1006 Koenig Lane, Austin 5, Texas. Pastor Jimmy Blankenship. General Superintendent Young. (N.F.M.S. convention, April 27; N.Y.P.S. convention, April 27; S.S. convention, April 29.)

WASHINGTON, April 29 and 30, First Church, 4301 Woodridge Road, Baltimore, Maryland. General Superintendent Powers.

BRITISH ISLES SOUTH, May 2 to 5, Morley Church, Albion Street, Morley, Yorkshire. Pastor John Townend. General Superintendent Lewis. (N.F.M.S. convention, May 1; N.Y.P.S. convention, May 1, and S.S. convention, May 1.)

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
Ablilene 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

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
Canada West June 4 and 5

V. H. LEWIS

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

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Norwest 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
Iolain	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 Answer corner

Conducted by W. T. PURKISER, Editor

Lot's wife was turned to a pillar of salt when she looked back. I have heard that the pillar is still there. Can you confirm this for me?

No. There is no evidence that the pillar of salt is still in existence, although salt formations abound in the region of the Dead Sea, which now covers the site of ancient Sodom and Gomorrah.

I believe Adam Clarke said it well when he summarized his long discussion (*Commentary*, Vol. I, pp. 126-27) with the words, "All speculations on this subject are perfectly idle."

Our church is studying the Manual, and as I have read the part about the church, I would like to know just how Rev. Phineas Bresee and Dr. J. P. Widney came to call us Nazarenes. Is it based on the Scripture?

It is. Actually, the name "Church of the Nazarene" was the suggestion of Dr. J. P. Widney (who incidentally was a medical doctor, founder of the Los Angeles Medical Association and the medical school of the University of Southern California, which he served as president for a short time).

gling, sorrowing heart of the world. It is Jesus, Jesus of Nazareth, to whom the world in its misery and despair turns, that it may have hope" (Timothy Smith, *Called unto Holiness*, pp. 110-11).

Dr. Widney joined his longtime friend, Dr. Bresee, in the establishment of the new church in Los Angeles in 1895. He said the word "Nazarene" came to him one morning just at dawn, after a night of prayer. It seemed to symbolize "the toiling, lowly mission of Christ." It was the name which above all others linked Him to "the great toiling, strug-

"The Nazarene" is the Lord Jesus Christ (Matthew 2:23). It was a name which in the plural was applied to the followers of Christ (Acts 24:5). But please note: our church is not "the Nazarene church." It is "the Church of the Nazarene." It makes a difference when the term is used as an adjective, and when it is used in its biblical meaning as relating to Jesus of Nazareth.

A visiting minister was invited to teach our adult class recently. During the course of the lesson he made this statement, "We all know that all of the Bible was not inspired of God." Please comment.

He would have lost me immediately. I would have asked him how he proposed to decide what was inspired and what was not, and how much of the Bible he thought would be left by the time everybody got through cutting out what he thought was uninspired.

This process are the entire canonical Scriptures, the sixty-six books of the Old and New Testaments. None of it can be dismissed as irrelevant. I cannot accept the idea that the Bible only contains the Word of God. It is the Word of God. I need to hear it all—even the parts I might not think I would like.

We have much emphasis on Sunday school teachers preparing well, taking extra courses to make their teaching better, using the effective materials provided by our Publishing House, etc. Added to that is the fact that all the religious teaching our Sunday school children get, in many cases, is what they get at Sunday school. Then why is so much time taken in opening exercises that could be eliminated? Need the same announcements be given in Sunday school as in church when the same people, for the most part, are in the church service as in Sunday school except for the children, who don't remember them anyhow?

These questions virtually answer themselves. It is a good idea to look at ourselves and our habitual practices with a critical eye at least once in a while. The fact that something has always been done in a certain way is no necessary proof that it ought always to be done in that way.

there was something important going on, some who come late would get there on time. They too know about the "marking time."

"Opening exercises" in a great many instances are a complete waste of time. In fact that seems to be what they are intended to be—just marking time until the late comers arrive. But perhaps if

And while we're wondering—I've often wondered why, when printed announcements are distributed to the members of the congregation, it should be necessary to repeat the same announcements from the pulpit. If people will not read them, is there any reason to suppose they will listen to them?

LATE NEWS

Cable from Bolivia

Sudden devastating flood. Winchester Memorial Church (in city of La Paz) badly damaged. Parsonage gone. Miracle no lives lost. Pray.—*Ira Taylor.*

No Casualties Reported in Anchorage Earthquake

Damage to church property in Anchorage was slight, and at press time there has been no report of injuries to Nazarenes as the result of the earthquake which shook Alaska, and in which more than 100 persons were killed or missing.

The Fairbanks church property was undamaged and the Seward property remains intact, although its location is near the demolished waterfront area.

At Crescent City, California, where a tidal wave set off by the quake damaged this area severely, the church was also undamaged.

Bookstore Under Construction

Construction on the new Nazarene Bookstore at the International Center is under way. The contract calls for completion of this fourth unit at the Center within 240 days.

Music Commission Meets

The Music Commission, authorized by the General Assembly, and the college presidents met in Kansas City, March 30-31, for a conference on music in the Church of the Nazarene. Dr. Benner, advisor to the Music Commission, attended and conducted a discussion.

Joplin District Preachers Meet

District Superintendent Dean Baldwin reports an outstanding preachers' meeting at Joplin First Church with Dr. McThomas Rothwell and Dr. and Mrs. Mendell Taylor as special workers. Many visitors from the four-state area attended. Bethany Nazarene College was represented by Dr. Roy Cantrell.

Missionary Moves

Miss Nellie Storey sailed March 17 for the Transvaal, Republic of South Africa. She returns to her nursing duties at Idalia for a third term of service.

The Dale Sieverses, missionaries to Nicaragua, returned to the States on March 8 because of the illness of their daughter, Kathryn. They have served as missionaries in both Bolivia and Nicaragua.

The Kenneth Singletons have furloughed to England from the Republic of South Africa, where they have served

since 1952. They have been stationed at Letaba. Rev. Kenneth Singleton has been supervising the area described in the new reading course book by Rev. Paul Dayhoff, entitled *Pioneering in Pediland*.

Miss Esther Thomas, missionary nurse, has returned to Swaziland, South Africa. She has been a missionary to Africa since 1946.

Dr. Paul Gray to Trevecca

Dr. Paul Gray, associate professor Old Testament at Pasadena College, Pasadena, California, has accepted the position of chairman of the division of philosophy, religion, and Christian education at Trevecca Nazarene College, Nashville, Tennessee, beginning in September, 1964. Dr. Gray is a graduate of Vanderbilt University, and has been on the faculty at Pasadena since 1959.

Nazarene Bible College, Philippines

Seventh Commencement at Nazarene Bible College, Baguio City, March 9, with the largest graduating class of thirteen. Enrollment fifty-one for the year. Two quartets going into field of evangelism for the summer months. Increased faculty chosen for the coming year. Good prospects. The second Bible College to start in Iloilo City in August. Pray for these two schools and revivals.—*Lillian Pattee, President.*

Thanksgiving Offering Final

The General Treasurer's office has just reported that the final amount received in the Thanksgiving Offering for 1963 is \$1,460,737.28. This is not only the largest single offering in the history of our church, but it is approximately \$209,000 more than the Thanksgiving Offering a year before, in 1962.

Nazarenes around the world should be thankful for this great offering. It is the largest increase over the previous year's offering in any of the last ten years.

The 1964 Easter Offering is now coming in and should easily go over the \$1,500,000 mark necessary to maintain and advance the holiness thrust around the world.



Portuguese Evangelicals to Try Saturation Evangelism

LISBON, PORTUGAL (MNS)—For the last fifteen months the *Movimento Promotor de Evangelizacao*, inspired by Evangelism-in-Depth in Latin America, has endeavored to prepare the way for a similar cooperative national evangelistic penetration in this country.

In an effort to bring Portugal's twenty evangelical groups into active coopera-

tion, M.P.E. has published a comprehensive directory of all evangelical activity, released appropriate informative material to the evangelical community, and sponsored conferences for ministers.

In February a small group of ministers met informally with Rev. Ben W. Peake, general secretary of the Movement for World Evangelization (British). As a result, M.W.E. was invited to cooperate in a national retreat of key leaders, both ministers and laymen, to be held in May. Later regional conferences will be held to spread the vision and burden among evangelicals in all parts of Portugal.

Martin Luther's Will to Be Placed in Hungarian State Archives

BUDAPEST, HUNGARY (EP)—Hungarian Lutheran church authorities here announced that Martin Luther's will, executed in 1542 and in the possession of the church since 1815, will be stored in the state archives.

The document, written in a neat, legible hand, was given to the Lutheran church by a Roman Catholic collector "as a token of interconfessional goodwill."

Lost during the Polish-Prussian war, the will later came into the possession of a German family named Carpzw. In 1803 the Catholic collector, a Hungarian named Jankovich, bought the document when the Carpzw estate was sold at auction.

South Korean Gains Highest in Catholic Church Worldwide

VATICAN CITY (EP)—South Korea was the Roman Catholic church's most fruitful mission area last year, according to a report issued by the Sacred Congregation for the Propagation of the Faith.

The report disclosed that, with 31,334 adult baptisms last year, South Korean Catholics now number over half a million, or 2 percent of the population, as compared with 167,000 ten years ago. It said priests in South Korea total 597, of whom 264 are foreign.

Evangelical Beacon to Become Biweekly

MINNEAPOLIS, MINN. (EP)—The *Evangelical Beacon*, weekly organ of the Evangelical Free Church of America, will become a biweekly beginning May 1.

Clayton E. Carlson, chairman of the church's board of publications, said a survey indicated 78 percent of the *Beacon's* readers preferred biweekly issues.

The publication has been on a weekly schedule since 1943, except during July, August, and September. As a biweekly, the *Beacon* will double its previous size and add eight pages of color, according to Editor Mel Larson.

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Oriental Pilgrim

By ALICE SPANGENBERG. From thieving sinner to shining saint. This in brief is the thrilling story of an uncontrollable Japanese boy who found God through Nazarene missions. An example of unflinching loyalty to Christ. 96 pages. \$1.00

Joy Cometh in the Morning

By HELEN TEMPLE. This year our author captivates our interest with seven true stories of how God's transforming power works in the hearts of the Japanese and Okinawan people filling them with peace and love. 88 pages. \$1.00

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By WILBERT LITTLE, HOWARD HAMLIN, PAUL MACRORY. An inside look at medical missions from three doctors who gave several weeks of time and went to Africa to become part of the team at the Fitkin Memorial Hospital. 104 pages. \$1.00

Pioneering in Pediland

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By CAROLYN LUNN. Stories of how four Japanese juniors found Christ as their personal Saviour. Nabu, through a typhoon; Ai-Shan, in an orphanage; Toshiho, because of a tent; Kai, on a trip. 32 pages. 50c

Boys of Nippon

By HELEN TEMPLE. Hiroshi and Nobumi grew up to become leaders in the Church of the Nazarene. An exciting and blessed moment was when God answered prayer during a bombing, changed the wind, and saved their church. 32 pages. 50c

Candles in the Dark

By KATHRYN BLACKBURN PECK. Through the experiences of several missionaries, boys and girls may better understand how God calls people when they are young and helps them prepare for His will. 36 pages. 50c

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