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WHAT MEANETH THIS?

THE FATHER'S PROMISE was fulfilled at Pentecost. The Comforter had come. The infant Church had received the Spirit to purify, to motivate, and to energize each member and to make the corporate body equal to the assignment in the Great Commission.

The wind, cloven tongues of fire, and the speaking with other tongues were incidents of the inauguration of the Holy Spirit's administration in the Church. Nevertheless they had meaning. These things drew the attention of the multitude as the outward signs often do. They therefore asked, "What meaneth this?" If we can understand the things they were given to symbolize, we shall also grasp the true meaning of Pentecost, for they body forth the deep spiritual realities.

What meaneth this rushing mighty wind from heaven? That the salvation of sinful man demands supernatural power. He cannot save himself. A code of ethics, a theory of truth, or a ritual of religion could not save him. Paul's word is, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Galatians 6:15). Jesus said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

What meaneth this cloven tongue of fire which sat upon each of them? That the nature of man could now be cleansed from sin's dark stain. It was like the

coal of fire that touched Isaiah's lips and took away his iniquity and purged his sin. It was the crucible fire that separates gold from the dross as Malachi prophesied. It was the baptism with the fiery Spirit which John the Baptist said Jesus would administer.

What meaneth this speaking with other tongues? That there was here a miracle of communication there can be no doubt. Whether it was altogether in the speaking or partly in the understanding seems uncertain. They spake "with other tongues" (Acts 2:4). "How hear we every man in our own tongue, wherein we were born?" (v. 8) The purpose of the miraculous gift is perfectly clear. It was that the gospel might have free, effective, and universal proclamation.

At Corinth there seems to have been a variation from what took place at Pentecost. There may have been "ecstatic utterance" here for communion with God, not communication with men. Paul forbade the practice in public meetings except one interpret and that by course. This was in effect to rule it out. Paul no doubt intended to play it down. He never suggested one seek it or that it was evidence that the Holy Ghost had

*General
Superintendent
Williamson*



been received. He declared that though one spoke with the tongues of men and angels he was a clanging gong if he had not the love of God shed abroad in his heart by the Holy Ghost.

The spiritually immature seek for a sign. Those who have received the Spirit in sanctifying fullness have what is signified. They need no sign save the Spirit's inward witness and the fruit of the Spirit as the outward testimony.

TRANSISTOR CHRISTIANS

By MORRIS A. WEIGELT, *Hightstown, New Jersey*

A GRAYISH-WHITE, brittle, metallic element called germanium has revolutionized the world of communications. It made possible the replacement of the large, fragile vacuum tube in the radio with a tiny, rugged transistor which did the same job on a minimum of power. It creates the possibility of the intricate, but compact, mechanism of the mighty rockets that orbit in space, as well as the transistor radio—the status symbol of the modern teen-ager.

The secret of the transistor is the purity of the germanium. For normal uses the purity factor is one part foreign matter in one million parts of germanium—99.989 percent pure. In highly sensitive applications it is possible to further reduce the impurities to one part in ten million.

This purity makes the transistor highly sensitive and, at the same time, capable of greatly amplifying the signals it thus receives. No wonder the stringent demands of the space era are met by the transistor!

This secret of extreme purity in the transistor carries a lesson for all Christians. The full range of usefulness is largely dependent upon the purity of our hearts. The foreign elements of sin and evil drastically reduce the spiritual efficiency of an individual Christian. Elements of pride and self-will will hinder the operation of God in a man's life. The dark shadows of sin will mar the reflection of the glory of the Lord in our lives.

Germanium is not found in its natural state as some elements are. It must be refined and manufactured into the necessary state of purity. Neither do we find pure Christians in their natural state. It is decidedly impossible to live a Christian life or function as a Christian in this sin-darkened world without remaking at the hands of the Creator. The cleansing, purifying presence of the Holy Spirit alone is able to create the necessary purity in a man's life to make him fit for the kingdom of Heaven.

It is not possible to "forgive" these impurities. Purity comes only via cleansing. You may forgive a pig a dozen times per day for getting dirty, but this will not change the situation. Only the cleansing of the desire to be dirty would renovate his character. This is the inadequacy of the confessional system of religion.

The flaming, purging power of the Holy Spirit can thoroughly cleanse, purify, and saturate the heart, soul, and personality of a man until every

vestige of impurity has been removed. The only price required is complete submission to the indwelling presence of God through His Holy Spirit—for any purpose He sees fit. From that moment the untrammelled operation of the Spirit makes it possible for a man to live above sin and sinning. He has the purity of heart required to see God. He is a "transistor" Christian.

Germanium is purified for a purpose—to make it sensitive enough to handle the signals it receives on a minimum of power. Likewise the Holy Spirit does not perform this remaking of a man's personality for any small purpose of that individual. It is not done that one may vaunt himself and parade before his fellowman with a holier-than-thou attitude. It is not performed for personal advancement. The Holy Spirit just doesn't stoop to such operations. He cleanses for a purpose.

The purity of the germanium makes it extremely sensitive. It is responsive to signals of 100 billion cycles per second whereas the hi-fi set seldom exceeds 15,000 cps. Likewise the purifying of the Spirit creates spiritually sensitive Christians. The still, small voice of God is received more frequently in the responsive heart. After all, how is it possible to transmit God's message of love to a world groping in darkness if we are insensitive to it?

Purified to serve! It was no accident that Paul included the illustration of the interdependence of the various members of the body in his discussion of the gifts of the Spirit in I Corinthians 12–14. The primary purpose of the energizing presence of the Holy Spirit is the upbuilding of the Church. Each member has a vital contribution to make to the whole and, in turn, exists by virtue of the contributions of his fellow Christians.

Most of the petty squabbles of the Church have been due to the failure to understand this overwhelming truth—the Holy Spirit purifies a man's heart to make him useful in the Kingdom. Transistor Christians are purified in order to be highly sensitive in the demanding projects of the spiritual world! What an exciting prospect!

Were every man called by the name of Christ purified to this degree of sensitivity to God's will and message, the tremendous release of the energizing, inspiring, thrilling, stirring presence of the Holy Spirit would remake this old world overnight! The call in this specialized age is for *transistor Christians!*

The Holy Ghost

Power

By Evangelist C. B. McCaull

IN AVOIDING that which is false we must not turn from the genuine power of the Holy Spirit. Some hold that they are more afraid of formalism than they are of fanaticism. But why not avoid both? One is as dangerous and deadly as the other.

The path is clearly marked between the two extremes. Although the tongues of Pentecost ceased along with the other symbols of wind and fire, the baptism and fullness of the Holy Ghost continues.

This divine power is given to believers today. Not only are we to be clean vessels, but we are also to be instruments through which the divine energy is released upon the world. As another has said, "It is not so much the fact that power is resident with us, but rather that God now has an open channel through which to flow to others." Jesus said, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

The Church cannot prosper in its mission, nor can it long endure, without the divine energy. Many have acknowledged and decried the lack of this power.

Dr. A. M. Hills said, "We have everything desirable for doing Christian work but the general endowment of Holy Spirit power."

Dwight L. Moody, the great evangelist of yesterday, said: "It is the old power that the Apostles had; that is what we want, and if we have that in our churches, there will be new life. Then we will have new ministers—the same old ministers renewed with power, filled with the Spirit . . . Oh, that God may anoint His people! Not the ministry only but every disciple."

Spurgeon said: "Death and condemnation to a church that is not yearning after the Spirit, and crying and groaning until the Spirit has wrought mightily in her midst."

Legion are the testimonies of those who have possessed this power. "Their very language pos-

essed an incredible energy, an amazing power of sending light into the understanding and conviction into the heart."

Of John Wesley it is written: "His message kept to the very last its power to attract and sway crowds."

From Whitefield's *Journal* we read: "After I had begun, the Spirit of the Lord gave me freedom, till at length it came down like a mighty rushing wind and carried all before it. Immediately the whole congregation was alarmed. Shrieking, crying, weeping, and wailing were to be heard in every corner, men's hearts failing them for fear, and many falling into the arms of their friends."

Several years ago a pastor wrote in a letter to a friend: "As I listened to the remarks of that young woman in the class and prayer meetings, one fact very deeply impressed my mind, namely: *that she was possessed of a power that I had not.* So deep did that impression at length become that I went to her and requested her to tell me the secret of that divine life she was living. In listening to her I saw clearly my own deficiency and need, and sought and obtained an 'endowment of power from on high.'"

Dr. Hills also wrote: "This Holy Spirit, filling and sanctifying the soul, gives a power of utterance to the lips to say what God wants His witnesses to say, and a peculiar savor to the life that drives home the message."

Today, we of the Wesleyan holiness persuasion stand as a testimony to the Holy Ghost power. We accept, we welcome—yea, we covet!—the genuine manifestations of His outpourings. Deliverance from sin (both committed and inbred), shoutings of praise, and actual miracles of divine healing follow our ministering.

It is only that which is false that we shun.

The Cover . . .

U.S. Highway 101 on the northern Oregon coast winds its hair-raising route around Neahkahnie Mountain. The road at this point is 500 feet above the surf, and offers an unparalleled view of the blue Pacific. Nazarenes from around the world will be gathering in Portland, Oregon, for the General Conventions and the Sixteenth General Assembly next month. The conventions begin at 1:00 p.m., Thursday, June 18. The General Assembly opens with Communion service Sunday morning, June 21, in the Memorial Coliseum.

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IV. AT PENTECOST:

The Environment Is Overcome

Last of four articles on "Pentecost" by Brian L. Farmer, Pastor, Bristol, England

PREVIOUSLY, in this series, it was noted that Pentecost released religion from specially sacred places.

Yet Jesus specifically instructed His disciples prior to Pentecost to *wait in Jerusalem* until the Holy Spirit came upon them (Luke 24:49). Why Jerusalem? Was Jesus sending them to a sacred place?

Rather to a place of failure. It was here that Judas had betrayed Him. This was the place of Peter's denial, and the place from which they all forsook Him and fled.

Had Jesus directed them to a more *suitable* place they surely would have attributed any subsequent success to the change of environment. And so would history.

Actually, the environment could hardly have been less conducive to the live birth of the Christian Church. The atmosphere was not only cold but hostile! Not only was there the psychological drawback of vivid, unpleasant memories of recent failure and a bad conscience, but the well-founded fear of physical interference from civil and religious authorities. The cry of "crucify" had hardly died away; for safety's sake the disciples had to meet behind bolted doors.

The great power of the Holy Spirit was manifested in that He came to purify and empower the hearts of the disciples in just these circumstances. We must not expect our temptations to be softened, our sorrows to be lessened, and our trials and heartaches to be taken away as a necessary prelude to sanctification. If we can live the sanctified life anywhere, we can live it everywhere.

We may go further.

The power of the Holy Spirit in the hearts of the disciples was so great that not only were they unaffected by their environment, but they changed it. New Testament Christianity was on the offensive. The Acts of the Apostles, for this very reason, makes most refreshing reading. So often in more recent times the Church has struggled on the defensive.

All of this brings a very important and encouraging message to all Christians who might be in seemingly impossible situations at the moment. We may be *more than conquerors* and the experience of a personal Pentecost brings this realization.

We may go further yet.

History shows that, far from being dampened by

the storms of adversity, the flame of Christianity is invariably wafted to greater intensity. The Church not only endures hardship; it thrives on it!

The period immediately following Pentecost is a point in case. In spite of threats, in spite of persecution, in spite of martyrdom, the Church advanced with unparalleled rapidity. The personal humiliation of Paul and Silas was painful and hard to bear, but note how they seized the accompanying opportunity to introduce the gospel to a Philippian family and thereby to a whole area.

The atrocious persecutions of the Church under succeeding Roman emperors provided great sport to perverted Roman minds, but great impetus to the crusading Christian Church. In fact Christian witness has definitely been more effective in the teeth of opposition than in easier times.

Having a history like this, provided the Church preaches about Pentecost and enters into the experience, she can face the future with confidence. The harder the Church is flung to the ground, by Communism or anything else, the higher it will soar on the rebound.

Love

*Love is just a tiny thing
But, oh, how great its mission,
Playing parts of all that's lovely—
Comforter, physician—
Healer, friend, and constant guide—
Master, teacher, father—
Making lighter hearts and faces—
Making happy smiles go farther!*

*Love makes broad the sight of living—
Helps to make your burdens light—
Keeps you singing at your labor,
Making all things turn out right.
"What is love?" would you inquire?
Love will last from birth to sod,
For it cannot be exhausted.
Love is mercy. Love is God!*

By LULY HERLING EIKANGER

Reactivate the Power . . .



PENTECOST!

By Evangelist MORRIS CHALFANT

THE CHURCH OF JESUS CHRIST in this tragic hour of the world's history has more "wire stretched and less juice on it" than in any other day in the world's history. We have superlative equipment but very little vitalizing force to bring our equipment into action. There are hundreds of religious parlors all over the country as void of spiritual life as a morgue or a grave.

Almost any pastor or layman in any church group will tell you that spiritual power in the Church is a scarce commodity. Who will deny the weakness of the nominal Church? Who is not ashamed of its ineffectiveness, its lack of convincing authority and power? Let me tell you why. It has become popular in church circles to doubt and make disparaging remarks about the Spirit-filled life. And some are afraid to seek an experience not fully endorsed by their particular brand of religion. Hence many settle down to a powerless life in the name of Christ and the Church.

Paul wrote about people "having a form of godliness, but denying the power thereof" (II Timothy 3:5). Why should a man deny the power of God in his life? The answer is obvious. The power of God is not there to attest and claim. Men who possess the power of God do not deny it. There are multitudes of Christians who yearn for the power that the Holy Spirit gives. They wish they had adequate power to become something and do something worthwhile. You have often heard a Christian sigh, "Oh, if only I had power to overcome fear, to be a soul winner, to get rid of self, to let God manifest himself in me!"

What is the trouble? Man in himself is a dull creature. Man was created for God. He has capacity to radiate God's personality. But until he receives God's Holy Spirit, he is a failure. The Spirit of God makes a person radiant, victorious, conquering. The Christians on the Day of Pentecost were so unlike the staid religionists of their day that they appeared to be intoxicated. They were accused of being drunk with wine.

As we read the Book of Acts we find that the wonderful deeds wrought by the Early Church were done in the presence and power of the Holy Spirit of God. We have such marvelous expressions as,

"Then Peter, filled with the Holy Ghost, . . ."; "They were all filled with the Holy Ghost"; "Paul, filled with the Holy Ghost, . . ." The accomplishments of the first-century Church could have been achieved only by Spirit-filled men.

No one will deny the fact that the disciples possessed a certain amount of power before the Day of Pentecost. We read in Matthew 10 that Jesus commissioned them to "preach, . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils" (vv. 7-8). But Jesus promised His disciples that, after He returned to His Father, He would send them "another Comforter." When He came to dwell in their hearts, they would be able to do greater works than Jesus himself had done.

The power of Pentecost cleansed the disciples of self. It still does. Pentecost produced a new day for God's people. No longer was their primary concern a place of prominence in Christ's kingdom, but a place of service that would bring honor to the Saviour.

Pentecostal power gives victory over sin. Just as the atonement of Christ provided forgiveness for sins, so the presence of the Holy Spirit purges the heart of the carnal nature. Then with Paul we may declare, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

Pentecost generates power for a new life. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13). "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

Pentecost is the power for effective witnessing. "He that hath clean hands, and a pure heart" is sent forth as a witness of these things. They were all right with men, forgiveness and restitution made; all right with God, complete obedience to His directions and will. The Holy Spirit came upon them and sent them forth as cleansed vessels filled with His power, and the seed they sowed brought forth fruit, "some an hundredfold, some sixty, some thirty."

God does not say to man, "Save yourself by moral reform." Neither does God say to the believer,

"Go and sanctify yourself, and live a powerful life by doing the best you can." His provision for a dynamic life is the abiding presence of the Holy Spirit. Pentecost is the secret of power, and the secret of power is Pentecost.

We need to recover a sense of urgency about Pentecost. We need to stop, take stock, retrace our steps, align our work in the direction of some "spiritual Jerusalem" of His indicating. We are too slow in coming to the place of our helplessness and His holiness, in owning up to that vital, stabbing truth, "Without me ye can do nothing," in getting into true line with that decisive directive, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Of course we are quick on the "doctrinal uptake," and know all of this as cold facts of theology. But the sovereign Spirit, who would breathe divine quickening and empowering life into these facts until they become translated and transformed into mighty, marvelous, moving acts, is not given much liberty. We are all too slow where He is concerned.

We are all talking revival these days, for it is the religious fashion. But "talk is cheap," and the expense is felt when the talk would be turned into walk, and we come to fully submit to His leadership. Yes, indeed, we need to become persuaded about the point of pressing on to Pentecost as never before. We need to reach "Jerusalem Junction," where self ends and the Spirit truly begins in power. It is either return to Pentecost, and recover its fruits, or perish and take others to ruin with us. *Let's reactivate the power!*

Comforting Companion

*Companion of Comfort, Thy presence
Gives meaningful hope today.*

*We willfully choose Thy direction,
For none else can show us the way.*

*Instruct us thro' pleasure and sorrow.
Be with us in health and in pain.*

*When pressures of duty surround us,
Let Thy perfect peace remain.*

*A deluge of distracting dangers
Are set to divert the soul.*

*Defend us, O Comforting Presence;
With Thy help we'll reach our goal!*

By JACK M. SCHARN



The **FIRE** of the **HOLY SPIRIT**

(Matthew 3:11)

By MELZA H. BROWN
District Superintendent of Hawaii

THE OLD TESTAMENT PROPHETS were usually prophets of doom. They were sent to a backslidden people and pronounced woe and judgment unless the people repented.

John the Baptist was the last of the prophets of the old dispensation and undoubtedly he had judgment in mind when he spoke of the fire of the Holy Spirit. He followed up the proclamation of the baptism of fire with the words, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (v. 12).

The Holy Spirit is the Spirit of judgment and He always judges sin. However, since Pentecost the work of the Holy Spirit has been a labor of love and mercy rather than judgment.

Jesus baptizes with the Holy Spirit and with fire. The tongues of fire at Pentecost were symbols, but the Holy Spirit was the reality.

Fire warms what is cold. When one enters a cold room in a frigid land, the first desire is to start a fire. Or, if the fire already has been started, the invitation is, "Come up to the fire." When a church or a heart is cold, the need of both is the fire of the Holy Spirit. Come up to the fire. "Draw nigh to God, and he will draw nigh to you" (James 4:8).

Fire has a purifying effect. The dross of impurities is consumed by the fiery baptism of the Holy Spirit. Peter testified, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

Fire is never passive or static, but active and progressive. The followers of Jesus were behind closed doors and filled with fear until the Holy Spirit baptized them with fire. Then they came down into the city with testimonies ablaze and the message of salvation. The council and the high

priest said, "Behold, ye have filled Jerusalem with your doctrine."

The fire of the Holy Spirit is a comforting fire. How comforting to sit by an open fire on a cold evening! How much more comforting it is to have the fire of the Holy Spirit in a cold, indifferent world! Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth" (John 14:16-17).

The fire of the Holy Spirit is also a guiding light. When the people of Israel came out of Egypt and traveled toward their promised land, they were led by day by a pillar of cloud and by night by a pillar of fire. The Holy Spirit is the Fire who leads both by day and by night. Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). Who? The Spirit of truth

will guide you "into all truth." One of the great blessings of the presence of the Holy Spirit in the individual's life is the guidance of the Spirit in all of life's ways. He does make known God's will to our hearts.

Fire is only one of the symbols of the Holy Spirit, but to my mind one of the clearest and most meaningful. When Christ baptized my own heart with the Holy Spirit, I actually felt as if encased in the fiery glory of God. However that was just a temporary manifestation or ecstatic experience. The reality was the abiding, cleansing, enduing power of the Holy Spirit which I have enjoyed now for almost a half-century.

John said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

PENTECOST! **IN PRACTICE**

By ROBERT A. RAPALJE, Pastor, Patchogue, New York

THE OLD TESTAMENT PENTECOST commemorated the giving of the Ten Commandments on Mount Sinai. Many Christians never give the historical significance of this day any thought. They have omitted something from a correct understanding of Pentecost today.

Would it not be wise for us on Pentecost Sunday to commemorate Jesus' interpretation of the Ten Commandments? Have you considered keeping Jesus' teaching a part of your Pentecost? Will you compare with me on this great day the old and the new law?

1. The law says: "Thou shalt have no other gods before me." "But I say unto you"—"Go and sell that thou hast, and give to the poor, . . . and come and follow me"; "He that loveth father or mother more than me is not worthy of me"; "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Let no thing, person, or position keep you from serving God.

2. The law says, "Thou shalt not make unto thee any graven image." "But I say unto you"—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

3. The law says: "Thou shalt not take the name of the Lord thy God in vain." "But I say unto you"—"Let your communication be, Yea, yea; Nay, nay." Be a man of your word and you'll need no oath to emphasize your promises.

4. The law says: "Remember the sabbath day, to keep it holy." "But I say unto you"—"Is it lawful to do good on the sabbath days, or to do evil?" Don't make the law an excuse for not doing that deed of mercy or visiting that sick or neglected one.

5. The law says: "Honour thy father and thy mother." "But I say unto you"—". . . Who is my mother?" Those needy ones around about you, that father or mother in the nursing home or down the street that you and everyone else has forgotten. Love can't be confined to blood relations.

6. The law says, "Thou shalt not kill." "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:21-22).

7. The law says, "Thou shalt not commit adultery." "But I say unto you, That whosoever looketh

"Whatever difficulties, trials, and temptations you must meet as you live each day for Christ, remember they are short-lived and passing. Someday you will search for them and not be able to find them. . . . the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble" (Psalms 37:38-39)."—Kenneth L. Dodge.

CIGARETTE MONEY



By **R. E. ZOLLINHOFFER**
Pastor, Collingdale, Pennsylvania

WHEN my corner grocerman told me he had been playing the horses, I asked him how much he lost (because one never wins). He replied, "It was just cigarette money." As if cigarette money was nothing! But I run my church on cigarette money.

No, I don't sell cigarettes, of course. I don't smoke them either. My health is too valuable to be endangered. My body, which is the temple of the Holy Spirit (I Corinthians 3:16-17), is too precious to be defiled with smoke, tar, and nicotine. Sooner or later, conscientious Christians recognize this and quit smoking.

But back to the business of running the church on cigarette money. Here is how we do it:

According to an article in *Newsweek*, July, 1962, the average smoker consumes a pack and a half per day, or about forty cents' worth of tobacco. There are 250 contributors in my congregation. If each

one smoked a pack and a half per day (which is not true, of course), that would be \$100 per day. Multiply that by 365 and you have \$36,500 a year. It cost this much to operate our church last year. (The Collingdale church actually had a budget of \$51,000. However, money used for missions, benevolence, district, camp, pensions, colleges, and home missions was not included in cost of operating the local church.)

The money paid the salaries, heated the building, lighted the sanctuary and classrooms, and purchased Sunday school literature as well as Bibles and tracts. It also paid the mortgage notes, interest, and insurance. It purchased a bus, a piano, a typewriter, and some new songbooks. It provided for painting the building, building a retaining wall, and repairing a furnace. This money sent delegates to conventions, pastors' retreats, and boys' and girls' camps. All of this on cigarette money! You see, Nazarenes don't smoke. They tithe!

The per capita giving in the Church of the Nazarene is very close to the amount a smoking man spends each year for tobacco—\$144. Instead of this money going up in smoke, it goes forth in power to preach the gospel to hungry hearts, to teach Sunday school lessons to men and women, boys and girls.

After I was converted at the age of twenty-six, the money which I had been spending to wreck my nerves, contaminate my blood, and congest my lungs, I rechanneled into promoting the *Good News* of salvation. Now my hands are clean, my lungs are clear, my blood is unpolluted, and my soul is saved.

Yes, sir! We run our church on cigarette money! You see, Nazarenes don't smoke; they *tithe!*

on a woman to lust after her hath committed adultery with her already in his heart." What would you do in the dark, if no one would ever know?

8. The law says, "Thou shalt not steal." "But I say unto you"—Be not anxious about tomorrow; "Seek ye first the kingdom of God, . . . and all these things shall be added unto you."

9. The law says, "Thou shalt not bear false witness against thy neighbour." "But I say unto you"—Judge not, turn the other cheek, go the second mile, "pray for them which despitefully use you." No cynical remarks, gossip, or slander.

10. The law says, "Thou shalt not covet." "But I say unto you"—"lay up for yourselves treasures in heaven;" "it is more blessed to give than to re-

ceive."

The Jews observed the Feast of Pentecost, commemorating the giving of the law, but few kept the commandments. There was a reason. It takes the filling of the Holy Spirit to keep them.

Jesus promised that power should come upon those who tarried and that they would be witnesses. We doubly need the power of the Holy Spirit to keep the law as interpreted by Jesus. Keeping the spiritual law will be an effective witness though not necessarily the only witness. However, if there has been a personal Pentecost in our lives there will be power to witness. Just don't expect power that you're not going to use. Let's pray for more Pentecost living and witnessing.



The Prayers of the Two Thieves

By Evangelist J. J. STEELE

IN OUR AWE, wonder, and love for the One on the middle cross in the greatest of all human dramas, we often miss the great lesson in contrasts between the two thieves who died with Him. Both prayed to Christ, but their prayers were entirely different.

The similarity of their situation is noted in that they were both condemned criminals. Each was dying for his crime. Each was on the edge of eternity. Each was equally close to Jesus, with equal light and opportunity; but here the similarity ends.

The first wretched, suffering, dying thief prayed and "railed on him, saying, If thou be Christ, save thyself and us" (Luke 23:39). In this prayer is no word of repentance or sorrow for sins. It was a selfish, rebellious, faithless, self-justifying prayer for self-preservation. There was no self-surrender or commitment to God's will. The "if" in this prayer is the key to its failure.

The "if" makes the big difference for us all. No one is justified or saved or sanctified wholly so long as that "if" is there. And there is no answer to prayer for anything on the basis of conditions laid down by a rebellious sinner. We can't make deals with God. Total surrender through unconditional faith is the divine ultimatum.

How often we hear, "Lord, *if* you'll save me I'll serve You"! Or this, "*If* you'll give me the feeling I once had, I'll surrender." Sometimes this, "Lord, *if* You'll prosper me, I'll pay Your tithe." Often it's this, "Lord, *if* You'll heal me, I'll obey You." And often we have even heard this one, "Lord, *if* Brother So-and-so will come to me and apologize, I'll go back to church and serve You."

Actually, all such praying means is, "Lord, *if* You won't, I won't." This is not surrender. Such praying is rooted in self-will and rebellion. The big "if's" must go. God does not honor conditional prayers. Total surrender is His condition. He says, "If you will, I will." We try to reverse that, but it won't work.

There were no "if's" in the prayer of the penitent thief; no conditions were laid down. He did not ask for release from horrible pain and imminent

death. "But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom" (Luke 23:40-42).

Here are all the elements of effective praying: confession of guilt, unconditional faith, complete surrender to whatever comes, willingness to suffer for wrongs done, no bitterness toward anyone, acceptance of death on the cross with Him, no "if's" or conditions laid down. His simple, short prayer was heard. He was saved, forgiven, and comforted by the gracious words, "To day shalt thou be with me in paradise" (v. 43).

We saw a similar drama in death row many years ago. Two men awaited the final, fatal strike of the clock on the wall tolling the midnight hour that would end their lives on earth. It was now eleven-thirty. Both wretched men had equal opportunity to repent, to pray, to listen to the words of the chaplain and be ready for that unavoidable last moment.

One was without remorse or sense of guilt. While willing for a minister to pray, he was not willing to pray for himself. He walked to the chair maintaining his innocence, justifying himself. The other condemned man humbled himself, bowed upon his knees, called on God seeking forgiveness. He went to the chair without bitterness, with praise to God and bright hopes for the future life.

The difference was not in their crimes or their punishment. The attitude of each man toward his sins and toward the justice of the law and toward the Saviour who died for all made all the difference in this world and in the world to come.

All humanity is represented in one or the other of the two thieves. The difference in us is not in our sins or our guilt before God. The difference that divides us into the lost and the saved, the rejected and the accepted, the condemned and the justified is a quality of spirit, an attitude of heart.

One thief soon died and awoke with Dives in hell, tormented in eternal flames. The other soon died and awoke with Lazarus in paradise with the Lord. Neither ever had been baptized, or joined a church, or performed one good deed that we know of. We know only that one was impenitent, hard, rebellious, and faithless, seeking only his personal welfare, thinking only of his earthly life. The other humbled himself, accepted his fate, acknowledged his guilt, looked to our dying Lord for mercy, and received an answer to his prayer. It was as simple as that. And it is still that simple either to be saved or to be damned.

*The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.*

EDITORIALS

By W. T. PURKISER

Easter and Pentecost

Two great days in the Christian calendar, Easter and Pentecost, are lineal descendants of the Jewish festivals of Passover and the Feast of Weeks—the latter called Pentecost because it came fifty days after Passover.

Passover commemorated the deliverance of the people of Israel from the death of the firstborn through the sprinkled blood of the Passover lamb. Pentecost was associated with the giving of the law at Mount Sinai and was marked by the offering of two loaves of bread baked from the new wheat of the just-completed early wheat harvest.

It was in connection with the Passover that Christ, our Passover, was slain for us, and on the third day rose from the dead triumphant over sin and death. It was when the Day of Pentecost was fully come that the Holy Spirit of promise came in His baptizing fullness upon the Christian company.

BUT THERE is an inner connection between Easter and the Passover sometimes missed. No one pays proper respect to Easter unless he also recognizes the meaning and importance of Pentecost. For Pentecost is the great historical and experiential proof that Jesus is indeed risen and exalted at the right hand of God. Then the risen and glorified Redeemer sent into the world the gift of the Spirit He had received from the Father.

That Christ is Lord was the universal confession of the Early Church. That Christ is Lord was certified by the coming of the Holy Spirit. He was the power for which (or whom) they had been commanded to wait. His presence was actually that of "the Lord working with them, and confirming the word with signs following" (Mark 16:20).

Easter and Pentecost were the surest facts in the experience of New Testament Christians. Pentecost would have been impossible without Easter. And Easter would have been impotent without Pentecost. These are the wings on which the Church soars. Without either, she would be crippled and earthbound.

Easter is the glorious symbol of the new life in Christ. We who were dead in trespasses and sins have been made alive through His rising from the dead. "Because I live, ye shall live also" was His promise—and it means two things. It means an endless life with Him after this mortality is done with. But it also means a risen life with Him right here

and now: "eternal life begun below" that fills the heart and soul.

PENTECOST is the abiding type of the fullness of the Spirit. What is meant in "the sound from heaven as of a rushing mighty wind" is the power from on high. What is symbolized in the "cloven tongues like as of fire" is the purity wrought in the baptism "with the Holy Ghost, and fire." And what is shown in the languages spoken is the proclamation of the gospel to all men everywhere, of every nationality and tongue. The confusion of unknown tongues at Babel was completely reversed at Pentecost.

The pity of the Church in general today is that so many linger between Easter and Pentecost. They fail to move on in experience from the garden of the empty tomb to the glory of the Upper Room. And in so doing they miss much of the meaning of Easter itself.

God, who brought His people out of captivity in Egypt with a mighty arm at Passover, brought them into covenant with himself at Pentecost in order to lead them on into "a land flowing with milk and honey."

So the risen Christ of Easter points His people toward Pentecost: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:3-5).

Opportunity in Disguise

"A great door and effectual is opened unto me," wrote the Apostle Paul about his work in Ephesus, "and there are many adversaries" (I Corinthians 16:9). This may truly be said of our day. There is a great door and effectual. And there are many adversaries.

Never have opportunities for the Church and its gospel been greater than they are today. We have advantages of which our forefathers would hardly have dreamed. Modern means of transportation and communication have shrunk the size of the earth until its most remote corner is no more than

a few hours distant. Through radio and the printed page millions more may now be reached with the saving Word.

Further, two world wars and the dreaded possibility of a third have brought modern man to a new sense of destiny. There aren't many scoffers today who can honestly say, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:4). There is a new undertone of concern, a new readiness to be serious, a new atmosphere of the apocalyptic abroad in the world.

BUT THERE ARE many adversaries. Opportunity comes, but always in disguise. And you can separate the men from the boys by whether they look first and most at the open doors or at the adversaries.

Adversaries to the gospel are no new phenomenon. As long as the devil has been around, there have been adversaries to everything good and holy. And until the devil is chained, there will continue to be enemies of the cross of Christ.

If today we seem to have more than our share of

adversaries, it is only because we still have all the old ones and in addition have some that are quite new. Along with new seriousness in the world, there is a new cynicism. Someone remarked that a generation ago the preacher could always count on a sense of guilt in his audience. Now all he can count on is a sense of doubt. The ready retort of the modern to all he hears is, "Oh, yeah?" or, "So what?"

It never does to underestimate one's adversary. To do so is the surest way to defeat. Nor can we ever afford to overestimate the strength of the enemy. To do so—as have some faithless prophets of doom in our day—is to paralyze effort and create a spirit of hopelessness.

Let us view the adversaries for what they are—the disguise in which opportunity always comes. We have the word of the living Lord: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:7-8).

THE CHURCH AT WORK

HOME MISSIONS

ROY SMEE, *Secretary*

Home Missions at Portland

While attending the General Assembly in Portland, Oregon, you will enjoy looking over the exhibit of the Department of Home Missions and the Division of Church Extension in Exposition Hall of the Memorial Coliseum. The center of curios from our overseas areas will be a popular feature, next to the great world map giving a better understanding of the location of these areas. You will be able to push a button and learn the number of new churches organized on your district this past quadrennium. Animated animals will tell the services of Church Extension. An attractive feature will be the architectural exhibit of recent Nazarene church buildings, presented by architects from all over the country.

A great Home Missions rally will be held in the Coliseum on Monday evening, June 22, at 7:30 p.m., with General Superintendent Powers as principal speaker.

Visitors will enjoy slide picture presentations from several overseas areas during the afternoon of General Assembly week.

Architects, contractors, pastors, and

members of building committees, will enjoy the second Quadrennial Conference on Church Building and Architecture to be held at First Church of the Nazarene in Portland, June 19 and 20. Write to the Division of Church Extension for program and further information.

We will all enjoy the wonderful fellowship of a General Assembly, the many interesting features and thrilling services. But most of all, let us all pray that God's direction and the leadership of the Holy Spirit may be the most predominant event of all the assembly services.



15 months: 100 churches

Churches Under 50 Members

Smaller churches with an outstanding record of achievement will be honored at the district assemblies again this year. It is our prayer that many others will be inspired by their enthusiasm to a greater measure of growth and advancement. Report forms are being sent to all churches with less than fifty members about six weeks before the district assembly. If you fail to receive one, write to the Department of Home Missions for your copy.

The stories of some of last year's outstanding churches will appear in the June 3 *Herald of Holiness*, and the entire ten representative churches for 1963 will appear, with pictures, in the Small Church Achievement Program display in the Home Missions exhibit at the General Assembly.

Savings Deposits Needed

Semiannual interest payments of over \$30,000 have been made by the General Church Loan Fund on savings deposits for the period ending April 30. Deposits made by districts and churches for traveling expenses to the General Assembly are now being repaid. At the same time our list of applications for new loans is growing as we approach the height of the building season.

If you have thought about making a

deposit to this worthy fund, letting your savings work for God and the church while earning a fair rate of interest, write today to the General Church Loan Fund, 6401 The Paseo, Kansas City, Missouri 64131. Complete information will be sent to you immediately.

Vacationing Abroad?

While so many of our people will be journeying to Portland this summer to attend General Assembly, others may have the opportunity of traveling abroad. If you are one of these fortunate folk, be sure to include attendance at the Church of the Nazarene in the countries you visit. If you plan a trip to any of our overseas home mission areas—Australia, Bermuda, Canal Zone, Denmark, Hawaii, New Zealand, American Samoa, South Africa, West Germany, or Alaska—we will be glad to send you the addresses of our missionaries in the countries you plan to visit, along with a list of suggestions to help make your visit a pleasant one. Just write to the Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Request

By VINCENT SEELY, *Bolivia*

Pray for Cathy Jean Seely. "We took Cathy Jean to Columbus, Ohio, last week to start making preparations to put her in the Crippled Children's Hospital. They are trying to process her through the Crippled Children's Fund since her problem is a birth defect. This will help tremendously with the expenses of her treatment.

"The doctor in Columbus tells us that Cathy will be put in traction first and then later they will perform surgery. He said to plan on at least a year and perhaps more time.

"We have put Cathy in the Lord's hands and we know He can heal her instantly and He can also shorten the hospital stay. So many times we can't understand these things when we are so eager to get back to the field, but we know that He understands and sees all. Our trust is in Him completely."

Brazil Participated

Brazil participated in the three days of prayer and fasting. It was a blessed time and culminated with the largest missionary offering yet in the Campinas local church.

I do not have all the news from the other churches, but here in the local church it will probably pass 600,000 cruzeiros. In one church last year, the offering was a little more than 1,000 cruzeiros. This year they gave almost 28,000. Praise the Lord! Cosmopolis almost doubled their offering. I know this will be the greatest offering for world evangelism Brazil has yet given.

God is still on the throne! Monday

night a young man for whom I have prayed for a year called me to his home and, weeping, told me he wanted to be saved. How marvelous is the working of the Holy Spirit!

Our emphasis this month is evangelism. We are looking for a great harvest of souls.—RONALD DENTON, *Brazil*.

Central Africa Shares in the Three Days of Prayer and Fasting

Every church in Central Africa cooperated in the three days of prayer and fasting. Great blessings have followed already. In one revival service over eight hundred were present, with many seeking God. In the opening service of another revival more than three hundred were present. Souls have been saved, sanctified, and backsliders reclaimed. We have had over sixty seekers in all. We believe this is only the beginning.—B. MAURICE HALL, *Central Africa*.

Easter Reports from Haiti

By PAUL ORJALA

We had a wonderful Easter weekend convention on the island of La Gonave, with 627 at the Etroits for Sunday school on Easter Sunday, and well over 700 for the three main services of the day. This included 6 choirs and groups from 8 churches, some from as far away as 8 hours' walking time. We had 3 weddings and 20 persons were baptized.

When we returned to Port-au-Prince, we discovered that Avenue Dessalines church had had 3,835 in Sunday school by actual count (with the gate locked!). Pastor Joseph Simon had topped our records! Duroc Placide, who graduates from the Bible school this year, brought 77 people. Harry Rich estimated that forty or fifty people brought more than 20 guests each to the services.

It is thrilling and inspiring to see these Haitian Nazarenes work!

Easter Week in Panama

By ELMER NELSON

In our 3 churches and 2 missions, services were conducted every night except Saturday of Holy Week. During the 7 days 46 services were held. The total attendance of all services was 2,280. There were 80 who came to the altar, of whom sought Christ for the first time in their lives.

Some three thousand tracts and Gospel portions were distributed during the week. Over two thousand sheets of mimeographed advertising were distributed plus radio announcements. We set a goal of \$180 for our Easter offering. So far the people have brought in \$140. We are giving them another week, for they are determined to exceed the goals we set.

In our 5 churches, we broke Sunday records in 3 places with a total of 502 in Sunday school on Easter Sunday.

We had at least 90 percent cooperation among our people for the three

days of prayer and fasting. Some reported fasting and praying without any food for the three days. One elderly lady was gloriously saved during our Easter morning Communion service. Another lady told me of her experience during Easter week. She said she was trying to pray when suddenly she felt a chill come over her causing her to tremble as though she had a high fever. During this time she was speechless. Then suddenly she became calm and felt a deep joy flood her soul. She said that for some time afterward she was hoarse. I told her that it sounded as though God had delivered her from a demon. She testified of the wicked life she had lived previous to this experience.

Praise God! He *lives!* He still works miracles in the human heart!

This has been the greatest week in the Church of the Nazarene in Panama since its opening two and one-half years ago—a definite result of prayer and fasting.

GENERAL INTERESTS

Nazarene Colleges and Seminary Convene for First Nazarene Student Leadership Conference

Excitement mounted on the campus of Bethany Nazarene College recently in anticipation of the arrival of Nazarene students from all regions of the United States and Canada. Students and faculty representatives from all the Nazarene colleges and from the Seminary convened in Bethany, Oklahoma, for the first Nazarene Student Leadership Conference.

Actual planning for this conference began last spring at the National Convention of the American Association of Evangelical Students held at Olivet Nazarene College, Kankakee, Illinois. Five of the seven Nazarene colleges met at Olivet to consider the needs and purposes of such a conference. Willie Dishon, 1962-63 student body president of Olivet, was appointed conference chairman. Bethany Nazarene College was chosen as the meeting place for the first conference.

The basic purpose of these annual conferences is to help student leaders to better sense the relationship of the colleges to the general program and burden of the entire church. This includes the exerting of an evangelistic force which is in keeping with the basic nature of the denomination, with a deepened sense of unity and dedication to the cause of holiness.

The conference this year made definite strides in the realization of its objectives. Support of and encouragement for the conferences were given in the address by General Superintendent Powers and the statements of General N.Y.P.S. Secretary Paul Skiles.

Dr. Roy H. Cantrell, chairman of the Department of Education, presented a personal challenge in his keynote ad-

dress. He asserted that the greatest quality in a young person's life is an "intense dedication to a worthwhile goal."—DICK BOND, *Editor, Bethany "Reveille Echo."*

British Honduran Preachers' and Wives' Meeting

The annual British Honduran preachers' and wives' meeting was held, March 31 to April 3, in Benque Viejo, British Honduras, with an attendance of about sixty-five, counting preachers and their families, Bible college students, and missionaries. Planning special features for the preachers' wives is a new development.

From the first early morning prayer meeting to the Communion service which closed the retreat, the Spirit of God set His seal on the sessions in a marked way. The special messages of District Superintendent L. Edward Green impressed us all anew with the need of spreading scriptural holiness over these lands. A fitting complement to the holiness emphasis were the papers, on different phases of revival and evangelism, presented by Rev. Donald Tucker, Rev. Edward Cairns, and Rev. Alvin Young. Mrs. Cora Lee Green, wife of our district superintendent, gave special classes for the preachers' wives. Nurse Evelyn Johnson, recently returned from advanced nurses' training in England, gave three timely and illuminating classes on individual and family health problems. All the sessions were bilingual—English and Spanish.

For a more effective evangelistic outreach two camp meetings were planned for July and August of this year, one in English and one in Spanish. All sessions were marked by a spirit of unity, fellowship, and divine blessing.—EDWARD G. WYMAN, *Reporter*.

DISTRICT ACTIVITIES

Superintendent Boyd C. Hancock of North Arkansas District reports: "Two churches organized since Superintendents' Conference—Walnut Ridge on January 26, with fourteen charter members, and Rev. Bill Howard appointed pastor; Northside Fort Smith on April 12, with fifty-nine charter members, and Rev. Ralph Miller appointed pastor."

THE LOCAL CHURCHES

Rev. A. L. Dennard, Nazarene elder of Bethany, Oklahoma, died of a heart attack on March 27. He was ordained in 1942 on the Western Oklahoma District, and had served as pastor of a number of churches in Oklahoma. He was a member of Bethany First Church. He is survived by his wife, Elizabeth, of the home, 7006 N.W. 36th Street, Bethany; also by a daughter, Mrs. Pearl Wilkerson, and a son, Lewis.

Pastor E. E. Hale of the West Covina, California, church sends word that "on May 10, Rev. and Mrs. L. H. Ritter celebrated their sixty-fifth wedding anniversary, from 2:00 to 5:00 p.m., at the church. Brother Ritter is a retired Nazarene elder. The home address is 410 N. Virginia, Azusa, California."

TWENTY-FIVE HIGHEST

In Sunday School Attendance and Enrollment 1962-63

CHURCH	ATTENDANCE	CHURCH	ENROLLMENT
Bethany, Oklahoma, First	1,164	Bethany, Oklahoma, First	1,662
Nashville, Tennessee, First	702	Nampa, Idaho, First	1,205
Nampa, Idaho, First	680	Detroit, Michigan, First	1,168
Detroit, Michigan, First	678	Charleston, W.Va., Davis Creek	1,153
Wichita, Kansas, First	665	Nampa, Idaho, College	1,070
Nampa, Idaho, College	658	Long Beach, California, First	1,053
Pasadena, Calif., Bresee Ave.	654	Pasadena, Calif., Bresee Ave.	1,049
Kansas City, Missouri, First	615	Ashland, Kentucky, First	1,028
San Diego, Calif., University	602	Nashville, Tennessee, First	1,023
Pasadena, California, First	601	Council Bluffs, Iowa, First	996
Long Beach, California, First	582	Oklahoma City, Oklahoma, First	982
Kankakee, Illinois, College	546	Nashville, Tennessee, Grace	973
Oklahoma City, Oklahoma, First	540	Kansas City, Missouri, First	962
Charleston, W.Va., Davis Creek	539	Muncie, Indiana, First	962
Muncie, Indiana, First	525	East Liverpool, Ohio, First	951
Ashland, Kentucky, First	477	Huntington, W.Va., First	946
Nashville, Tennessee, Grace	471	Richmond, Indiana, First	932
East Liverpool, Ohio, First	471	Kankakee, Illinois, College	930
Little Rock, Arkansas, First	467	Wichita, Kansas, First	923
St. Louis, Missouri, LaFayette	463	San Diego, California, University	877
Huntington, W.Va., First	446	St. Louis, Missouri, Lafayette	860
Seymour, Indiana, First	445	Sacramento, California, North	840
New Castle, Indiana, First	441	New Castle, Indiana, First	826
Walla Walla, Washington, First	440	Newport, Kentucky, First	826
Chattanooga, Tennessee, First	439	Pasadena, California, First	823
Oklahoma City, Oklahoma, Trinity	439		

K. S. RICE, *Executive Secretary*
Department of Church Schools

HIGHLAND, MICHIGAN—Our church recently concluded one of the best revivals of its history. Evangelist Ellis Blythe was at his best, and preached with the anointing of the Holy Spirit. More than fifty seekers were at the altar, and several new families are now attending our services as a result of this meeting. Plans are to be in our new \$100,000 church building sometime in April.—RONALD D. MOSS, *Pastor*.

MENDOTA, ILLINOIS—Our church has been steadily growing under the Spirit-anointed leadership of Pastor Clayton E. Allen. A good spiritual atmosphere prevails, with good gains shown in membership, the Sunday school, and attendance in the worship services. It was a real privilege to have Dr. Roy F. Stevens, district superintendent of Minnesota, as special speaker for the combined Holy Week community services, conducted in the E.U.B. church. He was a great blessing to us—JAMES KIDWELL, *Reporter*.

RAVENNA, KENTUCKY—In March our church had one of the greatest revivals of its history with Rev. Garnald Dennis, evangelist, and Darrell and Betty Dennis, singers. The Holy Spirit was present in an unusual way, and the altar was lined with seekers night after night. In several services the Holy Spirit came in such a way that there was no preaching and people moved out and came to the altar of prayer. We greatly appreciated the Spirit-anointed ministry in sermon and song of these workers. They pray and fast and carry a burden for souls.—EARL PIERCE, *Pastor*.

MANSFIELD, ARKANSAS—Our recent revival with Evangelist and Mrs. H. A. Casey was the greatest in the history of the church. The Lord's presence was manifested in an unusual way in each service; a total of fifty-two seekers bowed at the altar of prayer; and there were shouts of victory. We thank God for His blessings upon the church under the capable leadership of Pastor Cecil Johnson. Many souls have been saved, sanctified, and added to the church since he came.—VIVIAN SLATE, *Reporter*.

The Vancouver-Frazier Valley (British Columbia, Canada) Nazarene ministers who meet once a month for prayer and fellowship have reinstated their slate of officers for another year: Rev. Ron Frey, president; Rev. Ethel Prior, treasurer; and Rev. W. H. Brower, secretary.

Rev. Ernest S. Mathews reports: "One year ago, on Good Friday, I came to First Church, Denver, Colorado, to serve as minister of visitation; it has been a blessed year. My work with Dr. Du Bois, pastor, and members has been most happy—working with our Home Department, the Bible Class, in the hospital, and at a nursing home. Our prayer fellowship is contributing to the spiritual upsurge in the church. On last December 2 my wife went home to be with Jesus, after we had enjoyed more than forty-five years of love and fellowship together. Having been an elder in our church since 1911, I hope to meet other pioneers at the General Assembly in Portland."

AUSTIN, TEXAS—First Church, located at East Fifty-first Street at Pecan Springs Road, will observe its fiftieth anniversary on May 17. Rev. James C. Hester, district superintendent, and Rev. E. W. Wells, a former pastor, will be the speakers. All former pastors, members, and friends are invited to be with us. Greetings may be mailed to us c/o P.O. Box 4677, Austin.—CHARLES R. McCART, *Pastor*.

SECURITY, COLORADO—The Church of the Nazarene held their first service here on April 22, 1962, in the parsonage, with 35 present. We moved to the Widefield School until our building was complete in March of 1963. Dedication was held on November 24 of '63 with 150 present, and District Superintendent Cornelison bringing the message. Our lovely building has nine classrooms in the basement, and the sanctuary will seat 225. The church was organized May 20, 1962, with 40 charter members. The Sunday attendance has increased from an average of 35 the first month to 96 last month. We had a good fall revival with Rev. Hugh Dean, many seekers and God blessed richly. Rev. Wm. Butcher conducted our Youth Week activities with good response, and music by the local Harmonette Quartet.—MRS. WAYNE ENGLE, *Reporter*.

NASHVILLE, TENNESSEE—Grace Church had a record-breaking Easter attendance of 996—the largest attendance on the Tennessee District. Our Easter offering to date (April 1) is \$2,237. On Easter Sunday we closed a very good revival with Evangelist G. Preston Bishop and Singer Jack Bierce as special workers. Services were well attended, and much good was accomplished. Pastor George Scutt is closing out his seventh year, and under his good leadership we have enjoyed growth in numbers, finance, and physical facilities, including a three-story educational building. Average Sunday school attendance for March was 603, with an average for the year thus far of 501.—MRS. J. H. DEAL, *Secretary*.

The Church of the Nazarene in Peabody, Kansas, is planning for a homecoming on July 5, with services all day. They are anxious to contact all former members. Write the pastor, Rev. Marshall Uncapher, for details.

ALPINE, TEXAS—Recently our church had a good revival with Evangelist Thomas Hayes as the special worker. God blessed, our church was helped, and there were some good gains made for the Lord.—BOB WHITE, *Pastor*.

SACRAMENTO, CALIFORNIA—Arden Church recently experienced what old-timers here are calling the best revival in the church's history. Rev. Lee Ensley, evangelist, and Mr. and Mrs. L. W. Godfrey, singers, were the Spirit-filled leaders of this pre-Easter revival campaign. The altars were filled to overflowing, with young adults and youth leading the way to new spiritual victories.—CLYDE A. RHONE, *Pastor*.

NAZARENE GENERAL ASSEMBLY
June 18-26 MEMORIAL COLISEUM
PORTLAND, OREGON

General Assembly window and bumper stickers are available now.

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



SEAT PLEASANT, MARYLAND—Faith Church is experiencing new enthusiasm under the leadership of Rev. Norman V. Rickey, who came to us last October. A vigorous visitation program resulted in Sunday school increases for six consecutive weeks during February and March, and on Easter Sunday we had the largest attendance in the church's history. A wonderful spirit prevails, with seekers at the altar in almost every service. If you have friends at Andrews Air Force Base, write our pastor, 5103 Logan Street, Suitland, Maryland.—AL BRATLY, *Reporter*.

MONTGOMERY, ALABAMA—First Church recently enjoyed the best revival of its history with the Bender Evangelistic Party as special workers. God's anointing was upon these workers as they preached, sang, and played. Many visitors attended the services, and God blessed in giving sixty-five seekers, with six new members added to the church and seven baptized. Revival fires continue to burn and the church is moving forward.—WALLACE BELL, JR., *Pastor*.

First Church, Hutchinson, Kansas, reports that Rev. W. A. Strong, pastor, has received and accepted a good recall vote. Under his leadership for about four years, the church has progressed spiritually and financially.—FLOYD R. SWIN, *Secretary*.

Reporter Bill Knowles sends word from Chattanooga, Tennessee: "On Sunday, April 12, Pastor John R. Andrus of First Church received and accepted a three-year call. Brother Andrus, who succeeded Dr. Lawrence B. Hicks last November, received more than 95 percent of the votes cast in this recall election."

Evangelist Thomas Hayes writes that he has two open dates for the fall: October 29 to November 8, and November 12 to 22. Write him c/o Nazarene Publishing House, Box 527, Kansas City, Missouri 64141."

Rev. Oscar Hudson, pioneer Nazarene preacher and evangelist, celebrated his ninetieth birthday on April 24, according to word received from his daughter. His wife, Rev. Nettie Hudson, will be eighty-five on June 11. Their present address is 2016 Mar Vista, Altadena, California.

THE BIBLE LESSON

By NELSON G. MINK

Topic for May 17:

Alcohol: Dangerous Deceiver
(Temperance)

SCRIPTURE: Proverbs 23:29-35; Matthew 18:5-14; Romans 13:11-14:23; I Corinthians 3:16-17 (Printed: Proverbs 23:29-35; Romans 13:12b-14:21; I Corinthians 3:16-17)

GOLDEN TEXT: *Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise* (Proverbs 20:1).

Even sociologists now recognize alcohol as a major problem to our modern society. Such indulgence shows poor stewardship of the body and mind. The Bible has been right all the time, but it takes a long time for people to wake up—some never do until it's too late.

Our mechanized, high-speed civilization demands clear heads and sure hands. I have often thought of the air force major and jet flyer who sang in my choir, whose mother and father and sister were wiped out in one automobile accident, where the driver of the other car was intoxicated.

Social drinking and the idea of "belonging," as well as the fear of being different, have taken heavy toll on otherwise well-meaning people. A great need for our generation is a sure knowledge of what's right in the sight of God, and then a backbone strong enough, supported by the grace of God, to back it up.

Years ago when William Jennings Bryan was our ambassador to Japan, he was at a great banquet where guests were drinking toasts to the Emperor in champagne. Bryan raised a glass of water for his remarks, while the people looked on in amazement. Said the great American: "Your Majesty has won many campaigns on water, and I drink to your health in water. When you win any battles with champagne, I'll drink to your health in champagne."

Jesus gave us stern warning about our influence over other people, and Paul strongly emphasized a concern for his brother's welfare. Moderate drinking, then, greatly endangers other people's lives. The Bible nowhere makes any room for social or moderate drinking. God doesn't deal with sinful problems that way. He demands a complete separation from alcoholic beverages, and furnishes all the grace we need to make it work.

Our bodies are gifts of God to us. Many a man or woman may look back

and see how wrong he was in wrecking the only body he ever will have. To save ourselves from being deceived by wine and strong drink, we need to take God's way out. He will fill us with the new wine of the Spirit, giving us pleasant exhilaration and wonderful feelings, but at the same time keep us level-headed and blessed.

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.

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"SHOWERS of BLESSING"
Program Schedule

- May 17—"Unmerited Suffering Is Redemptive," by R. V. DeLong**
May 24—"What Anchors You?" by R. V. DeLong
May 31—"Guideposts to Greatness," by R. V. DeLong
-

Deaths

REV. WILL BRUNER

Will Bruner, retired Nazarene elder, died December 18, 1963, in Nampa, Idaho, following a heart attack a few days previously. He was born January 21, 1895, and was an ordained elder for thirty-two years in the Church of the Nazarene. He served several churches in South Dakota, Minnesota, Wisconsin, and Oregon, and retired after serving in La Grande, on the Idaho-Oregon District. He is survived by his wife, Mrs. Victoria Bruner, of Nampa; a son, Leon, of Boise; a daughter, Mrs. Ethel Ulmet, of Iowa; and a brother, Henry, of South Dakota. Funeral service was held in First Church of the Nazarene, Nampa, with the pastor, Rev. Earl G. Lee, officiating, assisted by Rev. I. F. Younger, district superintendent.

JOHN H. HALE, age seventy-nine, died January 8, 1964, in Lamesa, Texas, after only two days of illness. He was a long-time member of the Church of the Nazarene in Lamesa. He was faithful and loyal to his church in every way; the last Sunday of his life found him in his place in church. For many years he served as trustee, and he will be greatly missed. He left a wonderful testimony. He is survived by his wife, Mrs. Essie Hale; four daughters, Mrs. Elmer G. Adams, Mrs. Bertie Goodson, Mrs. Otis Goodson, and Lucelle Hale, all of Lamesa; and three sisters, Mrs. L. D. Younger, Mrs. Thelma Thorpe, and Mrs. Minnie Robinson. Funeral service was conducted in the Lamesa church by his pastor, Rev. Douglas F. Roach, assisted by his former pastor, Rev. W. C. Emberton, with interment in Lamesa Memorial Park.

ARTHUR O. LUKER, was born January 21, 1893, and died June 13, 1963. Converted and sanctified as a young man, he spent the rest of his life as a devoted layman in the Church of the Nazarene. His quiet, dedicated life was a challenge to all who knew him. At the time of his death he was serving God in the Church of the Nazarene in Shawnee, Oklahoma. He is survived by his wife, Myrtle Luker; two daughters, Olenis Luker and Mrs. Ewing Keltner, both of Shawnee; two stepchildren: Mrs. W. C. Greene, of Sayre, Oklahoma; and Robert Webb, of Colton, California. Funeral service was held in the Shawnee church, with Rev. Ralph Simpson bringing the message. Interment was in the cemetery at Arpeler, Oklahoma.

MRS. LIDA J. BAKER was born October 4, 1872, and died December 23, 1963, at Circleville, Ohio. She was born in Monroe Township, Pickaway County, Ohio, and helped to start one of the first holiness works in Pickaway County in 1905. "Grandma" Baker was a beautiful Christian and a wonderful blessing to those who knew her. She is survived by three children: Francis J., of Cincinnati; Floyd, of Washington C.H., Ohio; and Mrs. Roy E. Wolford, wife of the Nazarene pastor of McKinney, Texas. Memorial service was held in the Circleville Church of the Nazarene, conducted by Rev. Wilsie McMILLAN.

MRS. ROSA M. DAVIS of Meansville, Georgia, died suddenly on September 15, 1963, at the age of sixty-six. She was a member of the Pine Moun-

tain Church of the Nazarene, and a Sunday school teacher. She is survived by her husband, Jimmie Davis; and a son, Gerald Slaughter. Funeral service was conducted at the Pine Mountain church by the pastor, Rev. David L. Ash, assisted by Rev. W. P. Colvin, with burial in the Pine Mountain cemetery.

NELSON B. WILLIAMS died January 14, 1964, at the age of eighty-seven. For many years he was a member of First Church of the Nazarene in Binghamton, New York. He is survived by two daughters: Mrs. George Winchell, of San Diego, California; and Mrs. Rollin Deabler, of Casa Grande, Arizona; and three sons: Hanford, of Plattsburgh; Nelson, of Binghamton, New York; and Jay, of San Diego, California. Funeral service and burial were in Margaretville, New York.

MRS. ZELLA PATTERSON (nee Fulbright) was born September 25, 1890, at Stoutland, Missouri, and died in a hospital in Hastings, Nebraska, February 3, 1964. She made her home in Newman Grove for many years, and operated the Sunset home until her health failed. She was a faithful member of the Newman Grove Church of the Nazarene, and always present when able. She was generous in her giving. A few months ago she moved to Hastings because of failing health. She is survived by a son, Edwin Pinney, of Scottsbluff, Nebraska; a daughter, Mrs. Pat Hoggatt (Lois), of La Crescenta, California; and a sister, Mrs. Emma Roberts, of Lyons, Colorado. Funeral service was held in Hastings with Rev. Gilbert Anderson and Rev. Norman Bloom officiating. Burial was in Park View Cemetery.

B. M. WADE, age eighty-five, died February 13 in a hospital in Brownfield, Texas. He was a faithful, devout Christian and served in a number of places on the Abilene District, putting considerable money into the work of the Church of the Nazarene. He had moved to Terry County in 1916. He is survived by two sisters. Funeral service was held in the Brownfield Church of the Nazarene with his pastor, Rev. Lewis Clegg, officiating, assisted by Rev. Lonnie Voorhies. Burial was in Rest Haven Mausoleum in Lubbock, Texas.

MRS. WILLIAM F. KIEMEL was born December 9, 1886, at Sylvia, Kansas, and died February 10, 1964, in a hospital in Boulder, Colorado. She faithfully served God as a pastor's wife for over fifty-five years with pastorates in Colorado and Kansas. She was a true prayer warrior and devoted servant of God. She is survived by her husband, Rev. Wm. F. Kiemel; two daughters: Mrs. Zelza Baxter, of Winter Haven, Florida; and Florence Kiemel, of Boulder; a son, Rev. Harold Kiemel, of Nampa, Idaho; and a brother, Harley Melville, of Sylvia, Kansas. Funeral service was held in Boulder First Church of the Nazarene with Rev. E. L. Cornelison, district superintendent, officiating, assisted by the pastor, Rev. Douglas Clem. Burial was in Mountain View Memorial Park, Boulder.

MRS. ANNA P. SPELL, age ninety, died March 13, 1964, in Avondale, Arizona. She was a member of the Church of the Nazarene for over sixty years, having joined the Salt Lake City Nazarene Mission several years before the 1908 merger at Pilot Point, Texas. She was the wife of Evangelist C. Kellie Spell for over fifty years before his death in 1914. She is survived by three daughters: Mrs. Beulah Holly, Avondale, Arizona; Mrs. Ruth Barker, Orange, Texas; and Mrs. Carol Gish, of Kansas City, Missouri. Funeral service was held in the Peoria Church of the Nazarene with the pastor, Rev. Roger M. Williams, officiating, assisted by Rev. Paul MacLearn and Rev. J. B. Gatlin.

HAROLD N. DALLY was born September 23, 1902, at Eagle Bend, Minnesota, and died February 19, 1964, in a Minneapolis hospital. A printer by trade, he retired about two years ago because of poor health, and established his home at Stanton, North Dakota. A member of the Church of the Nazarene at Fort Clark, he took an active part and interest in the work, and died with a good testimony. He is survived by his widow, Tillie; a son, a daughter, and five stepchildren. Funeral service was held at Mandan First Church of the Nazarene with his pastor from Fort Clark, Rev. W. A. Cunningham, officiating. Burial was in Sunset Memorial Gardens, Bismarck, North Dakota.

MRS. ATHA DELLA MERRIMAN (nee Loftin) was born July 17, 1886, in Webster County, Missouri, and died February 22, after a prolonged illness, in California. She was converted in 1905, and in 1906 was united in marriage to Moses A. Merriman. In 1910 she was sanctified wholly and lived victoriously until death. In 1920 the family moved to Orange County, where

she became a member of the Placentia Church of the Nazarene. She was a godly wife and mother. Besides her husband, she is survived by a daughter, Gladys Steerts; five brothers, Ben F., John H., William L., George J., and Lester E. Loftin; and three sisters, Mrs. Mattie Grudier, Mrs. Gladys Bond, and Mrs. Edna Trude. Funeral service was at Anaheim, in charge of Rev. Edward Spruill, Nazarene pastor of the Apple Valley church, assisted by Rev. Murray Morford and Dr. Oscar J. Finch. Burial was in the Rose Hills Memorial Park in Whittier.

HARRY EMERSON ROSENBERGER was born December 18, 1885, near Ladora, Iowa, and died November 30, 1963, at the home of his niece and nephew, Dr. and Mrs. Morris Stevens, in Pittsburg, Kansas. He was united in marriage to Emma Johnson in 1918, in University Park, Iowa. He taught at Asbury College in Kentucky, and served as professor of psychology and philosophy at Eastern Nazarene College, Houghton College, Kletzing College, and Taylor University. During his first year at college he was converted, and four years later was sanctified wholly; he was a member of the Wesleyan Methodist Church. He is survived by his wife; a sister, Mrs. Mary Craig; and two brothers, Homer and John A. Funeral service was held near Ladora, Iowa, with the pastor, Rev. John W. Rosenberger, in charge, with interment in the ancestral lot of Ohio Cemetery.

Announcements

WEDDING BELLS

—Janet L. Brewer of Gallipolis, Ohio, and Thomas N. Duncan of Point Pleasant, West Virginia, were united in marriage on February 14 in First Church of the Nazarene, Gallipolis, Ohio, with Rev. Ronald Justice officiating, assisted by H. A. Wilcox.

BORN

—to Rev. Charles and Marilyn (Page) Moreland of Craig, Missouri, a daughter, Dana Lynne, on April 1.

—to Rev. Charles R. and Nota (Whitaker) McCall of Austin, Texas, a daughter, Carolyn Kaye, on March 10.

—to Bobby and Cleta (Belk) Yocum of Austin, Texas, a son, Michael Trent, on March 23.

—to George and Gladys Wolfe of San Diego, California, a daughter, Marian Kay, on February 11.

SPECIAL PRAYER IS REQUESTED

by a mother in Michigan that "a loved one might win victory through faith and overcome false teachings";

by a mother in California that God will grant a healing touch for her body, also for unsaved members of her family and especially for one who needs special help from God spiritually and physically;

by a mother in Virginia for a crippled daughter in a state hospital for mental trouble, also for the salvation of unsaved loved ones before it is too late, and for help for her own hearing;

by a Nazarene in Florida that God will help in her home situation which has been a burden for a long time, that God may give direction;

by a reader in Kansas for "a special unspoken request";

by a reader for Nazarenes in Seward, Alaska, who lost their homes in the recent earthquake, also that it might be a means of salvation for those of the family who do not know the Lord.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
 Kansas City, Missouri 64131

HARDY C. POWERS

District Assembly Schedule—Spring, 1964
 Los Angeles May 20 to 22
 Southern California May 27 and 28

G. B. WILLIAMSON

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

SAMUEL YOUNG

District Assembly Schedule—Spring, 1964
 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
 Rocky Mountain May 28 and 29

HUGH C. BENNER

District Assembly Schedule—Spring, 1964
 Nevada-Utah May 20 and 21
 Canada West June 4 and 5

V. H. LEWIS
 District Assembly Schedule—Spring, 1964
 Maine May 27 and 28
 New England June 3 and 4

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Southwest Indiana	August 12 and 13
Kentucky	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 9 and 10
Joplin	September 16 and 17
North Carolina	September 16 and 17
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26

District Assembly Information

FLORIDA, May 18 and 19, First Baptist Church, 100 E. Pine, Orlando, Florida. Rev. Ben F. Marlin, pastor, 1029 W. Kaley, Orlando. General Superintendent Williamson. (N.F.M.S. convention, May 16; N.Y.P.S. convention, May 16; S.S. convention, May 16.)

NEVADA-UTAH, May 20 and 21, First Church, 6th and Evans, Reno, Nevada. Rev. Mrs. R. B. Sherwood, pastor. General Superintendent Benner. (N.F.M.S. convention, May 18; S.S. convention, May 19; N.Y.P.S. convention, May 22.)

LOS ANGELES, May 20 and 22, Bresee Avenue Church, Bresee and Washington, Pasadena, California. Pastor J. George Taylorson. General Superintendent Powers. (N.F.M.S. convention, May 19.)

CANADA PACIFIC, May 21 and 22, First Church, 998 East 19th Ave., Vancouver, B.C., Canada. Pastor D. George MacDonald. General Superintendent Young. (N.F.M.S. convention, May 20; S.S. convention, May 22.)

MAINE, May 27 and 28, at church, 176 Sawyer St., South Portland, Maine. Pastor A. B. Sampson. General Superintendent Lewis. (N.F.M.S. convention, May 25-26.)

SOUTHERN CALIFORNIA, May 27 and 28, at the Memorial Auditorium, 7th and Lemon, Riverside, California. Pastor Bill Burch, 8830 Colorado. General Superintendent Powers. (N.F.M.S. convention, May 26.)

ALASKA, May 28 and 29, at First Church, Tenth Street at Noble, Fairbanks, Alaska. Pastor Edward Hurn. General Superintendent Young. (N.F.M.S. convention, May 27; N.Y.P.S. convention, May 30; S.S. convention, May 29.)

ARIZONA, May 28 and 29, at Eastside Church, 2300 No. 24th St., Phoenix, Arizona. Pastor Crawford Vanderpool. General Superintendent Williamson. (N.F.M.S. convention, May 28.)

ROCKY MOUNTAIN, May 28 and 29, at church, corner of 8th Street W. & Alderson, Billings, Montana. Pastor George Ronnekamp. General Superintendent Vanderpool. (N.F.M.S. convention, May 26-27; N.Y.P.S. convention, May 27; S.S. convention, May 28.)



Conducted by W. T. PURKISER, Editor

Who is demon-possessed? What differentiates a sinner? a mental patient? a moral derelict? a demoniac? Where did demons come from? It is claimed that they are fallen angels, but II Peter 2:4 and Jude 6 seem to say that the fallen angels are reserved in chains in darkness until the judgment.

These are difficult questions, chiefly because the Bible says so much less about the kingdom of evil and darkness than it does about the kingdom of God.

It has been noted by Bible students that most cases of demon possession recorded in the Bible occurred during the earthly lifetime of Jesus, as if Satan were mounting an "all-out" attack against the Son of God in the flesh.

I believe that demon possession in our day is real but rare. Most of it is found in primitive cultures where there is actual demon or devil worship.

A sinner is any person who lives in unbelief apart from the grace of God in Christ Jesus (John 16:9). A mental patient is any person, saint or sinner, suffering from a loss of contact with reality either through physical or psychological causes. A moral derelict is one who has become so self-enslaved to vice and evil that he cannot free himself from his own sinful habits. A demoniac is one who has become actually possessed by a demonic spirit, the dreadful counterpart of a Christian filled with the Spirit of God.

The Scripture indicates that Satan

fell from heaven (Luke 10:18), that he has his "angels" (a term which simply means "messengers") for whom everlasting fire is prepared (Matthew 25:41), and that he heads principalities and powers opposed to God and righteousness (Ephesians 2:2; 6:12).

Other passages of scripture distinctly speak of a great number of evil spirits under the leadership of the adversary who are still active in the affairs of men (Mark 5:9; Revelation 12:9-11). It is commonly assumed that these demonic spirits were originally created as angels of God, but that they revolted against the authority of God with Satan and were cast out of heaven.

The original Greek of both II Peter 2:4 and Jude 6 speaks of angels without a definite article. It could therefore mean that not all, but some, of the fallen angels are reserved in chains. Why some should be chained and others not, I cannot say—unless it is another indication of the mercy of God in preserving the human race from the full force of demonic power (cf. Job 1; 2 for what Satan's unrestrained power could do to us all).

Do you think that Bethabara spoken of in John 1:28 was a ford on the Jordan? Also, do you think that John the Baptist was baptizing by immersion at that time—or any time, for that matter?

Sounds as if you have been having an argument about the mode of baptism. The name "Bethabara" means "house of the ford." However, many manuscripts read "Bethany beyond the Jordan," and all indicate that the place was on the other side of or in the territory beyond the Jordan.

I don't know how you can prove one way or the other the mode John used in baptizing. One can't argue that it must have been immersion and only immersion, since John 2:6 together with

John 3:25-26 indicates that stone jars at least sometimes used in baptizing only held from seventeen to twenty-five gallons of water.

Many hold very strong views as to what they believe to be the only true, biblical mode of baptism. Personally, I believe the mode is less important than the fact; and the position of our church in leaving the mode up to the conscience of the candidate is the only position that can be held with any degree of intellectual humility.

Who were the father and mother of Lazarus, Mary, and Martha in the Bible? We can't seem to find the information. Can you help us?

I'm afraid not. All we know about this beautiful little family at Bethany is found in Luke 10:38-42 and John 11:1-12:11, and nothing at all is said about

the parents. Perhaps we can learn from this silence that God is more concerned with what the children are than with whom their parents were.

In our church we have a couple who own and operate a small store, open seven days a week, selling cigarettes and beer. Should they belong and lead in the services of the church?

Are you sure of the facts you report? If so, these persons should be subject

to the discipline outlined in the *Manual* of the church.

Easter Offering Passes Million

The 1964 Easter Offering for world evangelism passed the \$1 million mark in receipts by the General Treasurer's office on the nineteenth day of business after the offering. Late receipts continue to swell the total.

First Volume of Beacon Bible Commentary Announced

The first volume of the *Beacon Bible Commentary* will be released at the General Assembly next month. It was announced this week by Mr. M. A. Lunn, Nazarene Publishing House manager. The volume will deal with the Gospels of Matthew, Mark, and Luke, and is authored by Drs. Ralph Earle of the Nazarene Theological Seminary; Elwood Sanner, Northwest Nazarene College; and Charles C. Childers, Trevecca Nazarene College.

The second volume of the ten-volume set is expected for fall release, and will deal with the historical books of the Old Testament. Publication of two volumes per year is planned until the series is complete.

Each volume will run approximately five hundred fifty pages, and will feature helps for expository teaching and preaching of the Bible. The project is under the guidance of an editorial board composed of Dr. Albert F. Harper, general editor; Ralph Earle, New Testament editor; W. T. Purkiser, Old Testament editor; and William Greathouse, secretary.

College Housing Offer Misunderstood

Northwest Nazarene College reports some misunderstanding on the offer of overnight accommodations for travelers by automobile to and from the General Assembly. Some who did not read the announcement interpreted the reservation blank as offering housing during the General Assembly, apparently not aware of the four hundred miles' distance between Nampa, Idaho, and Portland, Oregon. The college has written an explanation to each person requesting a reservation, and has extended the deadline for reservations to May 15.

General Assembly Services in Spanish

General Secretary B. Edgar Johnson announced that the General Assembly Arrangements Committee has completed final plans for the simultaneous translation of proceedings and public services of the General Assembly next month into Spanish.

The Spanish-language translation can be heard in the Memorial Coliseum with

regular transistor radios, provided they are equipped with earphones. Those who do not bring their own radios will be supplied with one for a small deposit. Details will be available at the Information Center at the Coliseum.

Seminary Announces Expanded Missionary Training

The election of Missionary Paul R. Orjala as chairman of the Department of Missions, Linguistics, and Anthropology has been announced by Nazarene Theological Seminary President Lewis T. Corlett as the key step in an expanded curriculum of missionary training offered by the Seminary beginning with the fall semester, 1964.

Mr. and Mrs. Orjala have served as missionaries in Haiti since 1950. In addition to his missionary labors, Mr. Orjala has been active in the literacy program of Haiti, having served as chairman of the Protestant Literary and Literature Committee. He has written and edited Sunday school literature in Haitian Creole, composed and translated a number of songs into Creole, and served on the Creole New Testament Revision Committee.

Furloughs have been used to complete a master's degree at Kennedy School of Missions, and the course requirements for the Ph.D. degree with the Hartford Seminary Foundation.

Dr. Willingham Continues to November 1

Dr. T. W. Willingham, whose retirement as executive director of the Nazarene Radio League had been announced for June, has been requested by the Board of General Superintendents to continue to serve in this capacity until November 1.

It is expected that Dr. Willingham's successor will be chosen after the General Assembly, and further announcement made at that time.

Nazarene Pioneers to Meet

Rev. J. W. Short, president of the Nazarene Pioneers Organization, has announced a quadrennial meeting and banquet during the General Assembly in Portland next month. All persons who have been members of the church since 1922 are eligible for membership. All desiring further information or planning to attend are requested to write Rev. H. J. Rahrar, 211 W. Park Ave., Greenfield, Indiana.

Dr. Clyde Fisher in *Who's Who*

Dr. Clyde P. Fisher was newly listed in the thirty-third edition of *Who's Who in America* recently published in Chicago. Dr. Fisher is dean of applied sciences at the California State Polytechnic College, San Luis Obispo.

Dr. Fisher is minister of music, Sunday school teacher of young adults, and a member of the board of the Church of the Nazarene of San Luis Obispo. He is the brother of Evangelist C. William Fisher.

N.Y. Senate Committee Asks "War on Cigarette"

ALBANY (EP)—One of every five deaths of men between forty-five and sixty-five in New York state was caused by cigarette smoking, according to a report issued by a State Senate Special Committee on Smoking and Health.

Cancer researchers at the Roswell Park Memorial Institute in Buffalo provided the information on which the report was based.

"More citizens of this state are killed each year by lung cancer caused by cigarette smoking than by injuries sustained in automobile accidents," the report said.

Africa Inland Mission Calls for Recruits for Congo

BUNIA, CONGO (LEOPOLDVILLE) (MNS)—"Seventy-five new workers are needed immediately for work in the Congo," said Rev. Harold C. Olsen, speaking for the Africa Inland Mission here. "Especially needed are teachers, medical doctors, and nurses," he added.

"Due to the evacuation of most of the government medical staff during the upheaval in the country, there is a desperate need for doctors and nurses," continued Mr. Olsen. "Teachers are in such demand that one Congolese leader suggested that perhaps every missionary in the country should enter the teaching ministry. Yet the general missionary is still in great demand, and despite unrest in many areas of the nation, missions in general are free to present the Christian message."

Denver Citizens Organize Campaign Against Pornography

DENVER, COLO. (EP)—An organized citizens' campaign is under way here against both "hard core" and "gray area" pornography available to teenagers from magazine racks.

A twelve-member temporary review committee has made three recommendations:

(1) Survey drugstores and other retail outlets where "questionable" magazines are being sold and make an effort to have proprietors voluntarily take them off the stands.

(2) Contact magazine wholesalers and have them take a public stand on whether they are forcing retailers to accept questionable material to get first-rate magazines.




(3) Launch a campaign through churches of all denominations to educate the public on the problem and let people know what action they can take to overcome it.

* * * * *
A Story-Note from.....



Hi,

Have you ever heard someone say, "I can't"? Well, I have. Mother says, "Eat your food," and the boy says, "I can't." Daddy says, "Smile"; the child says, "I can't." Teacher says, "Read this verse"; the girl says, "I can't." Maybe you can't do it as well as someone else but at least try.

In Sunday school if the teacher asks you to pass the books , sing God's praises , collect the offering, learn the verses, or listen  to the stories, say, "I'll try my best," but don't say, "I can't." Serve Jesus with your best.

Love, *Gloria* *

"Serve the Lord with gladness." —Psalms 100:2.

* * * * *

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12 to 47 \$12.50 each	96 or more \$10.75 each

NUMBER E-22S

GANG COUPLING—(optional) unobtrusive device welded to one side of chair for interlocking in orderly rows. *Extra for Each Chair, \$1.00*

Shipping charges extra from Kansas City, Missouri. Prices slightly higher in Canada.

*If no color combination is specified, order will be filled with Charcoal Seats and Aluminum Frame.

For additional information, write requesting illustrated brochure



NAZARENE PUBLISHING HOUSE

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