Right to your mailbox every week!

Fall Herald campaigns: See page 10-A
THOU SHALT MAKE

“An altar ... thou shalt make unto me, and shalt sacrifice thereon. ... I will come unto thee, and I will bless thee” (Exodus 20:24).

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne” (Revelation 8:3).

FROM NOAH AND ABRAHAM to Revelation we read of altars. Sometimes they were articles of great beauty and splendor. At other times they were humble and insignificant in size. Sometimes they occupied the prominent place in a beautiful edifice and on occasion they were in humble surroundings—a home, or the open field.

But they were all important. And there is no evidence that the large and costly altar gained the attention of God more than the few stones placed by careful and reverent hands.

It was not the height or breadth of the altar, but the quality of sincerity and worship in the heart of the altar maker that was the big factor.

There is an altar in a humble little church. It was simply made by the hands of some kind laborer. It stretches across the front of the auditorium and does double duty as the front of the platform. But I know it is a wonderful altar. It qualified as much as the altar God commanded to be made. For there I knelt and there He met with me and lo, my sins were forgiven. At that altar life began for me.

There have been other altars here and there along the way. Some in churches, some in the privacy of a room, and some in the solitude of the great outdoors. But they were meaningful and essential along life’s way.

What wonderful pieces of furniture—altars! Even in their severe plainness they are beautiful because of what happens there as we seek His favor and blessings.

May they always be until we see Him face to face.

Altar of wood or stone! Thou hallowed place, thou gateway to life, servant of my soul, thou ending of sin and glorious beginning of everlasting life and peace.

Altar of repentance and consecration! Thou approach to God, thou steppingstone to higher heights; signboard pointing to salvation Thou portal of redemption, I bend my knee at thy side.

Altar of my heart, thou keeper of my secrets, thou place of my travail, humbling, awesome, worshipful; thou assistant of my praying, As I lift my soul in worship and petition.

Altar of God for man, thou shalt timeless be, thou waiting tool of the soul, ministering ever to a needy world, thou ally of the Christian as he travels on to the everlasting throne!
TO AIM to be happy is a popular pursuit, but even to think one might be holy is quite unpopular. However, happiness and holiness go together. Jesus said, “Blessed [or happy] are the pure in heart” (Matthew 5:8). Sin mars happiness. Holiness produces it.

Holiness is basic to the satisfied heart and for this reason certainly desirable. It is also the desire and requirement of God, which is more important. His Word states in 1 Peter 1:16, “Be ye holy; for I am holy.” But the wonderful thing about God’s attitude is that His love meets His requirements.

The provision for man’s holiness is clearly set forth. In his natural state man is powerless to make himself holy. Here he inevitably follows a law of life. It is found in the plant and animal kingdom. When things are left untended they retrogress rather than progress. A beautiful garden will not accidentally come into existence. It must have care or it will be overrun with weeds and the plants will not flourish. So man tendeth to evil and not to good.

The law, the conscience, the will, environment, and natural inclinations are all powerless to bring to holiness. Paul declared in Romans 7: “I delight in the law of God after the inward man: but I see another law in my members, … bringing me into captivity to the law of sin” (vv. 22-23). Man in himself has not the ability to overcome sin that dwells in him. It is like a dreaded disease, which only the able physician can successfully cure. Thank God we have a Physician with a cure!

How shall we describe God’s provision for our spiritual healing? “O the depth of the riches both of the wisdom and knowledge of God!” (Romans 11:33) Out of the depths of God’s wisdom and love came the plan to save man fully from his sin. Jesus Christ, God’s Son, became our Representative.

This idea of representation is seen all through the Old Testament. The sacrifice represented the sacrificer. The eldest son represented the family. Israel represented mankind. At last the fulfillment of this representation was embodied in Christ. He who knew no sin was made sin for us. He who because of His position and virtue should have escaped the Cross and death embraced them for us.

Think of Christ’s significant words in John 12: 27-32, a mixture of sadness and joy: “Father, save me from this hour: but for this cause came I unto this hour. … Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” He dedicated himself to this task in prayer—“for their sakes I sanctify myself”—and carried out the prayer on Calvary. Wonder of wonders, the provision of God is personalized! “Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Hebrews 13:12). Now all Christians may cry—

“Ye the cleansing stream, I see, I see! I plunge and, oh, it cleanseth me!”

The requirements for man’s holiness are plainly revealed. All through the New Testament we have appeals to accept these wonderful provisions of the Saviour. Did not Jesus cry, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28)? Did not Paul declare, “Yield your members servants to righteousness unto holiness” (Romans 6:19)? And after offering the earnest plea for the sanctification of the Thessalonians, did not Paul add, “Faithful is he that calleth you, who also will do it” (Thessalonians 5:24)? Obviously, the answer to each of these interrogations is in the affirmative.

How can I have a holy heart and thus a truly satisfied heart? How else but by yielding my all to the sanctifying Saviour? How else but “looking unto Jesus the author and finisher of our faith” (Hebrews 12:2)? Is there something I can do? Nought but have a yielded and believing heart.

. . . Simply to Thy cross I cling.

Really, the requirement is to accept the provision! Will we not believe?

In the ancient days of Israel the people could not approach God as we do. They came to a mountain, Sinai, that trembled with thunder, flashes of lightning, and a long trumpet blast. It was a fearful sight. But now we come “unto mount
THE HEART OF MAN

... who can know it?

By THOMAS REID, Lake Worth, Florida

THE HEART OF MAN

who can know it?

By THOMAS REID, Lake Worth, Florida

The heart is deceitful above all things, and desperately wicked: who can know it? (Jeremiah 17:9)

MAN has spanned great distances in order to know. Each year he probes millions of miles deeper into the black infinity that surrounds him. By means of satellites, telescopes, and listening devices he reaches farther into the void. With the telescope he observes, analyzes, and predicts; and not content that any realm of existence remain unsearched, he even proves into the “miniature universes” of the atom, determined to know! Yet, with all his findings, man himself remains the greatest mystery of all.

The uncovering of man’s inner life and nature has led many psychologists to the “window-ledge,” so “unnatural” was the nature they encountered. Beneath the “sugar-coated goodness” of society there lay an inner life unbelievably deceitful.

To the Psalmist and his day this unruly nature was indeed a reality. Men “imagine deceits all the day long,” he writes (Psalms 38:12). Christ, several hundred years later, pointed immediately to the source of man’s problems when he said: “From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mark 7:21-23).

Like its father, the carnal nature goes forth seeking what it may devour. Working through the senses, the physical body, and the vain imaginations of men, it denies or manipulates the truth for its own end. This subtle nature, both contradictory and irrational, “is not subject to the law of God. Neither indeed can be.” Of those, bound by its power, Jesus said they have eyes that do not see and ears that do not hear.

Such an innate corruption, selfish and demanding, develops its own code of ethics and morality. It struggles against experience, training, and education. Time cannot change it.

However the Bible declares that God, who searches the heart of man, can both renew and cleanse man’s inner life. The heart of man can be made pure and perfect in love. Man’s problem is an old one; so is the remedy. Deceitful hearts can be changed and men can know it!

Acceptance

The Great Physician heals our bodies’ pains, He mends our broken hearts down through the years;
He is our great Psychiatrist as well, If we can only see Him through our tears.

He can restore our faith, our hope, our peace, If we embrace His will with grateful heart,
In resignation to His every wish — Rebellion only tears our lives apart.

By KATHERINE BEVIS

The Cover...

“Anything in the mail today?” “Yes, the HERALD!” It comes every week for less than the cost of a postage stamp. For twenty districts this fall (whose campaign managers are introduced for you on page 10-A) little “Miss Herald” will be encouraging every church home to subscribe again to the periodical that provides you and your family with news about the church, and inspiration for Christian living. Plan now to subscribe when your local campaign is in progress. For districts whose HERALD campaigns were held during the spring, check pages 10-B, -C, and -D for a list of each church and pastor on these districts reaching its goal.

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Sion. . . church of the firstborn, . . . to God the judge of all, . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (Hebrews 12:18-24).

Come to this Mountain of Grace! At the end of your consecration, by simple and yet sincere faith, your heart will be cleansed and the Holy Spirit will come in to abide. You will testify unequivocally to a satisfied heart!
THE WRITER of the Book of Hebrews states, “We are not of them who draw back” (Hebrews 10:39). Over fifty years ago the Church of the Nazarene started upon a course of pressing the doctrine and experience of Christian perfection. Today we face the question, “Will we continue on this course or will we draw back?”

John Wesley once wrote, “I find almost all our preachers in every circuit are done with Christian perfection. They say they believe it, but never preach it; or once in a quarter. What is to be done? Shall we drop it or make a point of it?”

This is a question which faces us. Shall we drop it or make a point of it? Shall we draw back or press on? Perfection is not a popular doctrine. In preaching it and professing it we are open to misunderstanding, to the charge of self-righteousness. What shall our course be?

What are the arguments for dropping it?

(1) Some profess it who do not demonstrate it. This hurts. No one should lightly cast away his confidence. But no one should profess this experience who does not possess it. Nothing is gained by such a profession and much harm is done.

(2) Much unwise preaching has been done on the subject. Wesley in a letter to Miss Furley in 1762 explains: “I want you to be all love. This is the perfection I believe and teach. And this perfection is consistent with a thousand nervous disorders, which that high strained perfection is not. Indeed my judgment is, that in this case particularly to overdo is to undo: and that to set perfection too high is the most effectual way to driving it out of the world.”

(3) Some who do not profess seem to be more zealous than those who do. Admittedly, this is a damaging charge.

However, as a case for dropping the doctrine all three arguments are weak. In the first place, we answer that there are many who profess regeneration who do not give much evidence of it in their lives. Yet it is difficult to find anyone who would seriously advocate that we stop preaching on the new birth. In answer to the second charge, that of unwise preaching on the subject, we would say that this is true of practically every Bible doctrine. If we were to carry this argument to its logical conclusion, there would be very little preaching at all on any subject. And finally, in answering the third charge that those who do not profess the experience frequently are more zealous than those who do, we would remind that the Bible speaks of a zeal which is “not according to knowledge” (Romans 10:12). There are many emotions, including fear, which stimulate zeal.

Certainly we should be careful to know that we possess what we profess. We should make sure that our preaching is consistent with scripture and human experience, and our zeal born of love should be as strong as that which issues from fear or pride. These arguments may serve as warnings but they are hardly sufficient to discount the doctrine and experience of perfect love.

On the other hand, what are the arguments for making a point of perfection?

(1) The Scriptures certainly make a point of it. Genesis 17:1 reads, “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.” The words of Jesus are, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48). Paul states that, “All scripture is given . . . that the man of God may be perfect” (II Timothy 3:16-17), and the ministry in all its forms is “for the perfecting of the saints” (Ephesians 4:11-12). As Dr. David Miles Dawson says in his book, More Power to the Preacher, “One honestly cannot deny the New Testament teaching of Christian Perfection and Practical Holiness.”

(2) Another argument for making a point of it is the testimony of the saints. Space here will not allow lengthy personal testimonies. Suffice it to say that the godliest people from New Testament times until the present, men like John and Charles Wesley, Samuel Logan Brengle, and Uncle Bud...
Robinson, women like Madam Guyon and Phoebe Palmer, did not hesitate to preach and testify to perfect love.

(3) And then there is the argument of human need. A quick glance at the newspaper headlines should be enough to convince a thoughtful person that the crying need of the world is love.

Now the writer realizes that the arguments are academic. There is really no question as to whether or not the Church of the Nazarene in the foreseeable future will continue to make a point of Christian perfection. The question is what our attitude will be. Will we mention it hesitantly, defensively, infrequently? Or will we be militant in our approach?

Wesley wrote to a Miss Chapman in 1773, “You can never speak too strongly or explicitly upon the head of Christian Perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation.” Our message is holiness, Christian perfection. Let us declare it, sanely, humbly, experientially, but militantly. Let’s make a point of it!

**In Good Faith**

By RUSSELL METCALFE

Pastor, Butler, N.J.

LIVING FAITH in Jesus Christ that brings about a new relationship with Almighty God also finds expression in a changed attitude and relationship to all of mankind. The child of God literally lives “in good faith” with all men everywhere.

Practical aspects of this changed relationship to man are many. Possibly most important is that faith believes the best about people.

Now this does not mean that faith is blind to obvious sin, or that the Christian in any way condones or overlooks known sin in any area. But it does mean that faith leans to the side of trusting in the integrity of a person in question, especially if that person is of the household of faith. Hear-say evidence is firmly refused. Inconsistencies or apparent failures are held without judgment where possible until facts or true motives are known.

I know of a man who became involved in serious trouble, the nature of which was private. To this day I do not know all the details; but unfortunately, his trouble was not kept as private as the nature of the problem, and soon the man was being criticized and censured far and near. But my heart responded to the love that was evident in the words I heard one of his former pastors say: “Mr. ——— always showed a Christlike spirit. Until I hear from his own lips that he has gone back on God, I shall refuse to believe what is said about him!”

Such Christian faith would serve to steady a shaken brother; or if he had fallen, prove a help back to a victorious experience.

Another practical aspect of Christian faith in human relationships is the fact that faith responds to sincerity in service.

No matter how humble the sermon, or how trite the testimony, or how barren, musically, the special song, the true child of faith responds “in good faith” to the spirit of the service. This does not mean that good homiletics, fresh expression, or harmony and sweetness in singing are not important or appreciated; but it does mean that the Christian puts the emphasis on the spirit, where it belongs in worship.

I think of those men and women who were the godly faculty members of the Christian college I attended. Though great in reputation, and deservedly respected as authors and scholars, they were the most appreciative and responsive men and women in the college church. Whether the music was provided by a trained college choir or by a prayer meeting duet; whether the testimony was by a college freshman or a Ph.D., the response was the same. Although a musician, I learned absolutely to refuse to be a music critic in church; although a student minister, I learned to appreciate a masterful sermon, but to listen with an open heart and obedient will for the voice of God in a sermon lacking some fine points.

A third aspect of changed relationships to mankind is that faith can go on enjoying victory even though the intellect does not fully understand a particular problem.

The Christian simply is disposed to go God’s way, and the way His people go, even though he cannot fully understand why at the time. Especially is this true in the realm of standards and rules and guides of conduct.

A new convert often honestly cannot see the wisdom in our church’s rules against worldly amusements, for example. “Why not pick out the ‘good movies’?” “What’s wrong with a school dance?” “Why ban the lodges?” But if true faith has been exercised for a real transformation into a new creature in Christ, the natural expression of that faith is one of willingness to conform to the standards of God’s people, and a desire to emulate all that is Christlike in them.

It may not be entirely clear just why a thing is right or wrong, but the safe course, and the course
of Christian faith in human relationships, is to live "in good faith" by the accepted standards, while praying earnestly for God to make these standards personal and vital. In this way faith keeps the Christian always on the safe side of questionable issues.

This same aspect of faith comes in beautifully whenever the Word of God is called in question. Even mature Christians are astounded at the exploits of science, and these, coupled with widespread unbelief, serve to test the faith of every thinking child of God. Here the human relationship brings challenge from unbelieving men to us to scrap God and His Word in the light of their new achievements and discoveries.

Once again we may find we are over our heads. We cannot explain away science or understand atheistic advancement. But our faith holds us steady in the certainty of our relationship to God; and so long as He is real, and His Word satisfies our hearts, a few tons of metal orbiting our planet cannot obscure the face of the God who fills the heavens. And so long as all these best minds of men have never been able to prove false a single sentence of God's Word, a thousand volumes of discovered truth, taken out of context to prove the Bible false, cannot shake the trusting child of God.

As Paget Wilkes said in *The Dynamic of Faith*, faith is a mystery, a seed, a principle, a conviction, a work, and a fight! But best of all, faith is climax ed when it becomes a rest! There is a rest of faith even in the realm of human living.

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**HOME AND FAMILY LIFE FEATURE**

**Through the Eyes of a Child**

*By CAROLYN LUNN, Nazarene Laywoman, Leawood, Kansas*

"WE NEVER KNOW the love of a parent until we become parents ourselves." These words flashed before my mind's eye when you stood before me—a troubled, searching look in your eye and a defeated droop to your shoulders. My heart ached with tenderness for you! You, my daughter, needed me desperately at that moment.

I had never fully realized before my responsibility and commitment to God concerning you. Suddenly you were no longer a babe interested only in receiving a small caress, having a story read aloud, or the satisfaction of the moment's hunger. You had need to be treated as an individual whose desires, energies, and values were struggling to take shape and assert themselves. You were not quite at ease. Conflicting impulses, restlessness, and other bewildering feelings were reflected in the lines of your body and the expressions of your face. You needed me to help and I—needed strength, wisdom, and understanding.

You were not quite at ease. Conflicting impulses, restlessness, and other bewildering feelings were reflected in the lines of your body and the expressions of your face. You needed me to help and I—needed strength, wisdom, and understanding.

Your problem was serious. It revealed a trait in you that unless correctly guided now would affect your whole future. We talked and prayed together. You arose with a gleam in your eye, a set of the shoulders, that told me you were going to be the overcomer. Maybe not in a minute, but now you believed you could do it.

How did I feel? I was thankful that God had helped me in this moment. But I was realistic enough to know that never again must I be caught so unaware and unprepared.

An outstanding Christian mother said that in relationships with her son she had learned to look ahead. She anticipated each problem with prayer for guidance and wisdom from the Lord. She didn't wait until the moment came to frantically seek an answer. She was prepared. Could this be my answer?

My prayer life needs revamping. My goals need to be clear. I have already experienced some of the battles and trials you will face. Some of the temptations which will cross your path have dogged my step. Perhaps I can anticipate these things and the Lord will meet our needs.

What are my goals? Where should my values be? Think about them with me:

1. To develop an effectual prayer life. Have a definite time and not just haphazard moments. Learn not only to petition and give praise, but also to be still and listen. God wants to speak to my heart and reveal His will.

2. To cultivate the presence of the Holy Spirit. Life can be an adventure in love, devotion, and selflessness.

3. To live as consistently as possible in my personal Christian life. You will know me better than others. It must be real!

4. To demonstrate that a smile and a sense of humor make many problems regain their proper perspective.

5. To guard my lips. A critical, faultfinding spirit has no place in my heart. Your mind records
everything I say and forms a lasting impression.

6. Help you to learn to depend on God as your Source of strength. Teach you to search the Scriptures to help you find His will. Your faith must be your own—not merely a reflection of mine.

7. May I not clasp you too closely and deprive you of the privilege of making decisions. Your decisions in life will be so important.

Thank you, my child. Through your eyes I have seen a picture of myself. May that image more clearly reflect the Master!

By CARL L. WOOTEN
Pastor, Wooster, Ohio

WHY didn’t the sun rise again this morning? For days it has not risen. The reason that I know it has not risen is because I have not seen it; therefore I will not believe.

Another reason why I will not believe that the sun has been rising each morning is because a member of our church went to his family doctor and the doctor told him that he needed a vitamin supplement since he was not deriving the proper help from the sun. The doctor said that in the wintertime we derive a certain amount of help from the shining of the sun, but since the sun was not shining, then we were not receiving the proper amount of help. Therefore the sun has not been shining.

Sounds skeptical, doesn’t it? But it is no more skeptical than some people saying that they do not believe that Christ can save or sanctify because they do not see it in the Bible and they do not feel it. How many people have missed many a blessing, and many have missed heaven, because they could not see or feel; therefore they would not believe!

As a young man at the age of twenty I sought God at an altar of prayer. My family was not a church family, and I knew hardly anything about God or the Bible. My heart was convicted and I wanted to become a Christian, but I wanted to see or feel. However, neither seeing or feeling came to my heart.

After having sought God for two nights at an altar of prayer, through the instruction of some wise and godly laymen I came to a place where I could believe and saw that I must believe; and when I did believe, Jesus came in saving power and forgave me of my sins. There came a feeling of assurance that Christ had done the work.

Why? Why do we have to see and why do we have to feel, and why are we so prone to wait until we are able to see or feel before we believe? John Wesley said, “I have continually testified in private and in public, that we are sanctified as well as justified by faith, and indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so we are sanctified by faith. Faith is the condition and the only condition of sanctification, exactly as it is of justification.”

WHY is it so hard for us to believe? Why is it so difficult for us to lift our eyes above the clouds and our faith above the wall of doubt? Above the clouds the sun is shining.

It is said that one day a minister was walking with a troubled man who expressed his doubt as to the goodness of God, and he said, “I do not know what I shall do with all this worry and trouble.” At the same moment the preacher saw a cow looking over a stone wall. “Do you know,” he asked, “why that cow is looking over the wall?” “No,” said the man who was worried.

The answer was, “The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble. Look over it and avoid it.”

And this is what we must do. We must try to keep our heads above the walls of doubts and fears, and trust in the God who hears and the God who answers prayer. Though not seen, though not heard, yet God is on His throne, and somewhere above the clouds of the earth there is a God who sits on His throne and who hears and answers prayer.

“If Ye Love Me, ...”

John 14:15

“If ye love me,...” Oh, what implication My Lord has hidden in these tender words! It seems I hear them now in meditation, And hearing them, my soul is strangely stirred! “If ye love Me, child, keep My commandments. This is the key to victory and peace, That opens wide the door of heaven’s treasure, And grants to you My holy, quiet release.”

“If ye love me,...” O my gentle Saviour! (How I love Thee, only Thou dost know!) May no taint of self impede the measure Of Thy Holy Spirit’s gracious flow! May no other truths, however sacred, E'er obscure this salient fact from me, That the measure of my keeping Thy commandments Is the actual measure of my love for Thee!

By FRANCES B. ERICKSON
What is the position of the Church of the Nazarene in social issues? First of all, we are aware of our place in the denominational spectrum. We are known as fundamentalists (in the most balanced sense, hopefully) or evangelicals. Consequently we are naturally concerned about the individual and his salvation, about the development of one’s inner self (spiritual growth), and not only stress “being saved,” but also experiencing a deeper relationship with God in the holy life.

Because of such an emphasis, we have our critics. We are criticized for “manicuring our souls” to the neglect of those about us; for being so concerned about heaven’s streets of gold that we have forgotten earth’s alleyways; for being ingrown rather than outgoing; for being piously critical of “the world” but doing very little to change it; for appearing holier-than-thou while actually not realizing our own incompleteness. These are representatives of the perennial attacks against us.

We react by stating that it is naive to say that we have no social concerns. We do have. However they are not usually the most popular ones. We are concerned in that, growing out of the interest for the spiritual welfare of the individual, we have stated prohibitions in regard to smoking, dancing, the theater, drinking, and gambling, all of which not only involve the individual, but to varying degrees the individual in relation to other individuals (society) and the harmful influences of such evils on society at large. Consequently, for one to state that we have no social emphasis is naïve; our emphasis, however, is not of the popular nature to make headlines.

However, in addition to the “don’ts” listed above, there are numerous “do’s” which must be realized in order to focus a clearer picture. We as a denomination are justly proud that we are engaged along with other evangelical groups in social activity that, unfortunately, frequently goes unheralded. For instance, recognize that in the slum areas of the cities more times than not the mission outpost is run by an evangelical.

Recognize that long before the idea of the Peace Corps there were evangelical missionaries going on a person-to-person mission. Although such missionaries have frequently been caricatured as merely agents of Western culture propaganda, or merely concerned about a native’s soul while forgetting the implications of the cultural milieu, such is not true. Just recently I heard of a concrete example in which a chief of an African tribe asked the missionaries to multiply their stations because the gospel emphasis was seemingly the last means of defense in the war against Communist infiltration. Today’s missionary is not unaware of the threatening inroads of “isms” and cultural perversions. He is instead desperately socially concerned in order that the individuals about him might continue to live in a cultural atmosphere conducive to Christian growth and propagation.

Recognize that the evangelicals are largely interested in the redemption of society via Bible distribution through such agencies as the Gideons and the American Bible Society.

Recognize that numerous evangelicals are supporting orphans, especially in other countries, by sending prescribed amounts of money each month through agencies organized specifically for this purpose.

Recognize that it was the evangelical (Pietist) August Francke who, while the rationalists were spinning their philosophical thread, was busy organizing an orphanage and training missionaries for service. Here we realize a representative example that the evangelicals all along have not infrequently lived to contradict the stereotype which says an evangelical emphasis is necessarily socially sterile.

Nevertheless we have been dubbed as being provincial and overly anxious about spiritual introspection—looking inward rather than outward as well. Possibly there has been some justification for this stereotype. If so, we should take notice. No doubt, due to numerous causes, we have been negligent in regard to some noticeable weaknesses. Therefore, to state the evident question: What can we do? We can—

1. Make our standards to be crusades. Our de-
nominational standards have become merely pre­
requisites for individual church membership, rather
than being crusades for holiness in society.

2. Rid ourselves of the idea that to be separate
from “the world” means necessarily to have abso­
lutely no communication with “the world.” We
must communicate if we are to have any influence.
Communication does not necessarily mean amal­
gamation.

3. Realize that though politics may be “dirty”
in some quarters, yet Jesus himself mingled with
sinners in order to clean up the inside of the cup.
What would politics do without such men as J. Ed­
gar Hoover?

4. Realize that we should quit hedging on some
of the more current social issues, as for example,
racism, and speak out concerning the gospel of
holy love in the midst of pockets of hate.

5. Realize that the non-evangelical social con­
cern frequently goes no further than church bingo
parties, rummage sales, or strawberry festivals.

Our emphasis must continue to remain strong
on the salvation of the sinner and the sanctification
of believers; but to see the sinner or the redeemed
apart from his family, neighborhood, town, and
country is not to see the whole of him.

HOLINESS
Merchandise

By LETTA J. YOUNG

TODAY, a personable young lady knocked at my
door. With a smile, she greeted me, asked about
my family, and then began to speak of world con­
ditions and “the way to peace with God.” She
turned to portion after portion in her New JVorld
Translation . . . and I wondered.

Do we Nazarenes have the same zeal to go from
door to door and charm people into listening to
the saving story of our blessed Saviour? Do we
know our beloved King James Version so well that
we can talk of timely and interesting subjects,
quoting many scripture passages, leading up to a
decision for Christ?

My earnest caller began to climax her talk at
my door and produced a supplement to her already
“.convincing” lead-in. Before my eyes she held the
magazine with the startling title Awake . . . and
I wondered. Are we wide awake enough to see the
soul needs of our neighbors, acquaintances, and rel­
atives? Have we ever shown the Herald of Holiness
to one person?

She promised “peace”; we as Christians know
what perfect peace is. She promised “the way ever­
lasting”; we are on that way, for we know Him who
is the Way . . . and I wondered. Are we as good
witnesses for our Lord as she was for her mistaken
belief?

She told me of the church composed of the
Jehovah’s Witnesses and explained that there were
no divisions among them and that their unity was
blessed by a continual increase in numbers . . . and
I wondered. I thought of all the petty differences
that often divide those of us who are believers and
members of the church, and I knew those petty
differences for what they really are—wiles of the
devil to leave us defeated in our efforts effectively
to win others for Him.

My caller graciously and smilingly accepted my
statement without argument that I had something
much better. I thought of the verse, “And her mer­
chandise and her hire shall be holiness to the Lord:
it shall not be treasured nor laid up; for her mer­
chandise shall be for them that dwell before the
Lord, to eat sufficiently, and for durable clothing”
(Isaiah 23:18).

Salvation and holiness are not things to be
“treasured nor laid up” but they are merchandise.
Merchandise is something to be put out on the
shelf for all to see. It is to be peddled. It is to be
bartered in a blessed exchange for sin and misery
for those who are soul-hungry and destitute.

As my caller left my door this morning, my
prayer was that we as Christians—yes, we as Naza­
renes—may search our hearts before the Lord and
have poured into our spirits the kind of zeal
and earnestness that this lady had. Why let her
and many like her peddle a false doctrine to hungry
hearts when we have in our possession the merchan­
dise of “holiness to the Lord”? Let us neither
treasure it nor lay it up but show it as merchandise
should be displayed, that “when he shall appear,
we may have confidence, and not be ashamed be­
fore him at his coming” (I John 2:28).

“I know you have been made alive by the Spirit,
Paul would say; but have you been made ade­
quate by the Spirit? The very same Holy Spirit
who infuses life imparts power.”—Paul S. Rees.
Fall '63
HERALD campaigns

Meet the District Managers:

SEPTEMBER CAMPAIGNS
1. Dr. W. SHELBRINE BROWN
   Los Angeles District
2. Rev. HIRAM SANDERS
   Nebraska District
3. Rev. R. B. ACHESON
   Pittsburgh District Superintendent

OCTOBER CAMPAIGNS
4. Rev. C. D. TAYLOR
   Akron District Superintendent
5. Rev. GEORGE PSAUTE
   Arizona District
6. Rev. ROBERT WOODS
   Canada Atlantic District
7. Mr. JERRY WOODS
   Canada Pacific District
8. Rev. H. G. SNELLOGROVE
   Georgia District
9. Rev. CLAIR FISHER
   Hawaii District
10. Rev. CLAYTON BONAR
    Idaho-Oregon District
11. Rev. DEAN DACE
    Illinois District
12. Rev. DOYLE FRAZIER
    Joplin District
13. Rev. MILTON PARRISH
    Kansas City District
14. Rev. GEORGE TEAGUE
    Maine District
15. Rev. ROBERT WAGGONER
    Michigan District
16. Rev. DONALD STRONG
    New England District
17. Rev. ROGER LUCAS
    Northwest District
18. Rev. HAROLD M. SANNER
    Oregon Pacific District
19. Rev. FOREST T. BENNER
    Philadelphia District
20. Rev. KEVIN CROUSE
    Washington District
The Gifts and Graces of the Spirit

There is a tremendous revival of interest among Christian people in our day in the gifts of the Spirit. In as far as it is Biblical, this is all to the good. But with attention to the gifts of the Spirit there must be concern for the graces of the Spirit or the result is a pitiful parody of the Christian life.

The Apostle Paul gives two major lists of the gifts and the graces of the Spirit. There are nine in each list. The gifts are named in 1 Corinthians 12:8-10. They are:

- "The word of wisdom" ("the gift of wise speech")
- "The word of knowledge" ("power to put the deepest knowledge into words")
- "Faith" (in the sense of achieving faith)
- "The gifts of healing" ("healing, or tongues, and in which are added "ministry" (serving), exhortation, giving, and showing mercy.
- "The working of miracles"
- "Prophecy" ("speaking forth the mind and counsel of God")
- "Discerning of spirits" ("ability to discriminate in spiritual matters")
- "Divers kinds of tongues" ("speech in different tongues")
- "The interpretation of tongues" ("the power to interpret the tongues")

The graces of the Spirit, on the other hand, are presented as the ninefold fruit of the Spirit in Galatians 5:22-23. These are: "love, joy, peace, longsuffering, gentleness [kindness], goodness, faith [faithfulness], meekness, temperance [self-control]: against such there is no law."

There is a sense in which both lists of gifts and of graces present a "trio of trinities," or three groups of three each. There are the gifts and graces which come particularly from the inner life of the Christian: the gifts of wisdom, knowledge, and faith; and the graces of love, joy, and peace.

Then there are those which relate particularly to others, in service and in personal relationships: the gifts of healing, miracles, and prophecy; and the graces of long-suffering, kindness, and goodness.

Finally there are gifts and graces which have to do with the individual circumstances of life: discernment, tongues, and the interpretation of tongues; and faithfulness, meekness, and self-control.

It is true, there are other lists of gifts. Later on in 1 Corinthians 12:28-30, Paul adds as among the gifts the apostolic office, teaching, "helps" ("ability to help others"), and "governments" ("power to guide"). A very different list is given in Romans 12:6-8 in which there is no mention of miracles, healing, or tongues, and in which are added "ministry" (serving), exhortation, giving, and showing mercy.

IT IS IMPORTANT to see that there is a major difference between the possession of the gifts and the possession of the fruit of the Spirit. Paul insists three times that spiritual gifts are distributed differently to different people in the Church according to the will of God and for profit or advantage to the Kingdom. "Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same Spirit."

Again in a series of rhetorical questions in verses 29-30, Paul asks: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues?"
do all interpret?" The obvious answer in each case is, "No." Some gifts are even better than others and Christians are to desire the best (v. 31).

In Romans 12:6, the Apostle says, "Having then gifts differing according to the grace that is given to us, . . .," once more stressing the point that the gifts of the Spirit are different in each Christian life.

In complete contrast to this is the fact that the list of graces is given in the singular: "The fruit of the Spirit is . . .," not, "The fruits of the Spirit are . . ." This means that the same qualities of Christlikeness are to be found in all in whom the Spirit's fruit appears. In fact, what the New Testament says about God's kind of love, it may well be said that the other eight graces are really manifestations of love in the varied relationships and functions of life.

God does not give love to one man, joy to another, peace to a third, long-suffering to still another. All the graces are essential to the reality of any.

ANOTHER important point about the gifts is found in both 1 Corinthians 12 and Romans 12. The gifts are varied, and are distributed differently. Not all in any company are to have (or even to seek) the same gift. The gifts are like the individual members of the physical body—foot, hand, ear, nose, head. Yet with all its variety in the use of its members, the body is one. The very variety of the members is intended to increase the unity of the whole.

Further, one member (gift) of the body cannot exalt itself above the others, nor should one person think of himself as inferior or "second class" because he does not have the gift of some other. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased him" (1 Corinthians 12:15-18).

Actually, of course, only one of the gifts caused any problem in Corinth, and this was the gift of tongues or languages (1 Corinthians 14). Whether this gift was the same as at Pentecost when known languages were spoken or whether it was a form of ecstatic utterance without meaning to men unless interpreted through a parallel gift of the Spirit, the instructions Paul gives are clear.

This gift is for personal use, and therefore inferior to speaking to others for edification, exhortation, and comfort (vv. 1-22). It is never to be used publicly without translation, and never more than three persons are so to speak in a gathering (vv. 23-28). All is to be done with Christian consideration and not in confusion (vv. 29-33). And it is for men alone; for while women were permitted to pray and prophesy in the church (Acts 2:17; 21:9; 1 Corinthians 11:5), they were absolutely forbidden to speak in tongues in the church (1 Corinthians 14:34-35, taken in context).

THERE IS SOMETHING about spiritual gifts which makes them appealing to the human mind. It is always easy to slip into the attitude which prizes the gifts more than the graces of the Spirit. Paul warns against this in no uncertain terms: "But covet earnestly the best gifts:" he says, "and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not . . . [love], I am become as sounding brass, or a tinkling cymbal. . . . "[Love] suffereth long, and is kind; . . . [love] envieth not: . . . [love] vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

". . . [Love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away . . .

"And now abideth faith, hope, . . . [love], these three; but the greatest of these is . . . [love]" (1 Corinthians 12:31-13:13).
The Sunnyland Church in Washington, Illinois, was about ready to fold up. After six years, the membership was only twenty, mostly women and children. The church had no parsonage and its building was small. The district superintendent, Dr. Lyle E. Eckley (Northwestern Illinois), secured a young man with faith and determination as pastor of the church. In one year the church underwent a remarkable change. "Shining Lights on Sunday Nights proved to be the push the church needed," writes the pastor, Rev. Robert Vincent. "Through this we were able to see a move toward a revival spirit that was with us most of the year, climaxed this past spring in a great revival. New people were reached and new families won to the Lord and the church. We were able to see young families come into the church together."

During the year the church doubled its membership, receiving 7 by transfer and 13 on profession of faith. The sanctuary was remodeled, increasing the capacity by 50 per cent. A Sunday school annex was built and a good house was purchased for the congregation's first parsonage. The membership increase was reflected in greatly increased attendance, with the Sunday school averaging 122 the last four months of the year, and over 100 in the Sunday morning service.

On the basis of this excellent record the members of the Department of Home Missions chose the Washington Sunnyland Church as one of the ten representative churches from the most outstanding small churches chosen by the various districts for the 1961-62 assembly year.

Reports are now coming in for the 1962-63 year. Another ten representative churches will be chosen and reported in the Herald of Holiness.

David Perkins Recovers

Prayer was requested for David Perkins, son of Rev. and Mrs. Floyd Perkins, of Nazarene Bible College in South Africa. The doctors finally diagnosed his case as typhoid fever. He was in isolation for two weeks. After some additional time in the hospital he was able to return home. The Perkinses feel that God definitely touched his body and appreciate all who prayed in his behalf.

New Youth Camp in New Zealand

Early this year twenty acres of land was purchased for a youth camp in New Zealand. It is only a half mile from the sea and twenty-five miles from downtown Auckland.

New Churches in South Africa

Dr. Charles H. Strickland has organized two new churches this year on the South African (European) District. One is at Welkom, Orange Free State, Republic of South Africa, in the heart of the new gold fields. This area is growing rapidly as an industrial center. Rev. Peter McBride is pastor of the new church.

The second church is at East London, in the Cape Province of the Republic. This is one of the oldest towns in South Africa and an important shipping port on the coast about seven hundred miles southeast of Johannesburg.

FOREIGN MISSIONS

GEORGE COULTER, Secretary

New Guinea Is Beautiful

New Guinea is beautiful. We have loved it from the minute we landed. We had a good trip from the States and appreciate all the Department of Foreign Missions did in making the arrangements for our travel. We would like to thank you for the wonderful way the church takes care of its missionaries.

We have tried to make ourselves useful during this period of adjustment as new missionaries in a new land. Wallace White has been initiating me into the various tasks of a missionary a little at a time. My main task so far has been that of driver boy. This morning I discovered that one of the tasks of a missionary is that of surveying. I have spent the entire morning tramping through tall grass, bamboo, and jungle undergrowth, wading streams in my
Bible School Graduation in Argentina

By DOROTHY AHLEMAN
Argentina

We had a fine class of eight graduates in November who used caps and gowns here for the first time and who were happy as they marched under palm branches which the other students held in the form of an arch as they marched down the aisle of our Terreno church building. We have graduated twelve students the past two years, but the Lord has been good in giving us new students to replace them in the Bible school and we have a good group studying this year. We do covet your prayers for a real outpouring upon us.

Moving Missionaries

Rev. William Vaughters' home address is 950 E. Sunshine Drive, San Antonio 28, Texas.

Rev. and Mrs. Marshall Griffith have left language school for Nicaragua. Their address is Apartado 302, Managua, D.N., Nicaragua.

Rev. and Mrs. John Rilev have returned from Taiwan for retirement. Their address is 570 W. Sunshine Drive, San Antonio 28, Texas.

Rev. and Mrs. Jack Riley have not moved. They are still in Johannesburg. Their address is 951 Brabazon, Montclair, Johannesburg, Republic of South Africa.

Rev. Prescott Beals has returned from British Honduras to retire from mission service. He will be serving as visitation minister at Walla Walla, Washington. His address: 701 Hobson St., Walla Walla, Washington.

Rev. and Mrs. Leon C. Osborn have returned from Taiwan for retirement. They will be living in Cleveland, Ohio.

Miss Sylvia Schuber is now at Apartado 387, Rivas, Nicaragua, Central America, for her first term of service.

Rev. and Mrs. William Fowler have gone to Trinidad following their furlough. Their address is: P.O. Box 44, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. Earl Morgan are on furlough from Lebanon. Their address is: c/o Mr. George Dodd, 1631 Wells, Port Huron, Michigan.

Rev. and Mrs. John W. Anderson, Sr., are on furlough from India. Their furlough address is 206 Grant Street, Warren, Pennsylvania.

DISTRIBUTING STORIES

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Melting Missionaries

Rev. William Vaughters' home address is 950 E. Sunshine Drive, San Antonio 28, Texas.

Rev. and Mrs. Marshall Griffith have left language school for Nicaragua. Their address is Apartado 387, Rivas, Nicaragua, Central America.

Rev. and Mrs. Eldard Green have transferred to British Honduras, where he will superintend the field. Their address there is: P.O. Box 175, Belize, British Honduras, Central America.

Rev. and Mrs. Maurice Hall are on furlough from Lebanon. Their address is: P.O. Box 114, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. William Fowler have gone to Trinidad following their furlough. Their address is: P.O. Box 44, Port of Spain, Trinidad, West Indies.

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God Answers Prayer for Mrs. Copelin

Bible school began July 1 and I am happy to report that I received renewed strength from the Lord. The improvement physically seemed almost unbelievable. I am now off all medicines and looking forward to teaching again. How grateful I am to the Lord for His goodness and mercy to me! We greatly appreciate your prayers on behalf of Carolyn and me.—ERNA COPELIN, Philippines.
Evangelist Earl L. Sprowls reports:

"This has been a fruitful year in the evangelistic field, as I have been privileged to work with twenty-one pastors. I have some open dates for 1961, May through June 7, and would like to date this time in Washington, Oregon, California, or the central west or northwest states. Write me, 1317 Lakeview Avenue, Battle Creek, Michigan."

Tapeka, Kansas—Another milestone was marked when Fairlawn (formerly Auburndale) Church moved into its beautiful new building, culminating a year of praying, planning, building and sacrificing on the part of pastor and people. The brick-faced structure stands in the center of a seven and one-half-acre tract, recently purchased; the sanctuary will seat approximately 325. On the site is a lovely parsonage and a small chapel. The new church attracted considerable community interest, and under the inspired leadership of our beloved pastor, Rev. Richard S. Schuman, to whom we recently extended a unanimous recall, the work moves forward.—R. W. CROOKS, REcPORTER.

Pastor John L. Paff writes, "After twelve years as pastor of our church in Hanover, Pennsylvania, I have resigned to accept the unanimous call to Salisbury, Maryland. God helped us at Hanover to see growth and improvement in every way, and we chose a happy twelve-year pastorate in a congregation of gracious members and friends."

Champaign, Illinois—West Side Church recently closed a great revival with Evangelist George P. Woodward as the special worker. The little sanctuary was crowded each night, and many bowed at the altar seeking Christ as Saviour. We are now making plans for a building program to enable us to win more souls for Christ.—R. F. VATES, Pastor.

Phillipsburg, Kansas—In May our church had a wonderful revival with Evangelist Jimmie Allen. God met with us in a special way, several souls were won at the altar, and others were revived spiritually. In a great closing service, about thirty people gathered at the altar, pledging the pastor to spend at least one hour a week in personal soul winning for the church and the kingdom. We give God praise for His blessings.—J. R. JARAGIN, Pastor.

Reading, Pennsylvania—Under the good and capable leadership of Pastor Arthur M. Fallon, this past assembly year has been one of the best ever for Calvary Church. Membership showed a net gain of eight; our Sunday school showed an increase; the spirit of co-operation and enthusiasm of the people has been excellent; and God's Spirit has been manifest in our services. Financially, it has been our best year, including that of being a "10 per cent" church. Our radio program, 'Echoes from Calvary,' has proved to be a real blessing and is attracting new friends to our services.—MRS. RUSSELL S. CANNELL, SECRETARY.

Rev. Fred G. and Lucille Stockton write: "After spending a little more than two years in getting work started at Fort Stockton, Texas, we are now located at 717 N. Sixth Street, Carlsbad, New Mexico. Wife and I each have an exciting new assignment and plan to work to help our smaller churches have revivals and double their Sunday schools, by visitation and children's work. No church too small!"

Evangelist C. F. Corbett writes, "Due to a building program and other changes, I have two choice open dates for this fall. Write me, Box 215, Kanakee, Illinois."

**THE BIBLE LESSON**

**By HARVEY J. S. BLANKEY**

**Topic for August 18:**

People of the Covenant

**Synopsis:** Genesis 17:1-8 (Printed: Genesis 17:1-8)

**Golden Text:** For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth (Deuteronomy 7:6).

Central to the faith of Israel in the Old Testament is the covenant relationship which this people had with God. While God and Noah were recorded in Genesis, the covenant relationship of the nation to God was established by Moses at Sinai. This covenant was fourfold: God was to be the King of Israel; Israel was to be the people of God; the Torah (book of law) was to be the nation's constitution; and Palestine was to be its land. It is interesting to note that modern Israel is interested only in the second and fourth points. The Torah is not its constitution nor is Israel regarded as its King. The nation lays claim to a destiny under God and claims Palestine as its rightful possession. But the Jewish people have ceased to be the people of God even under the provisions of the Mosaic covenant.

Israel's original covenant relationship with God was believed to be a blood relationship. Life came from God and life was in the blood. It was prohibited to eat blood of slain animals. Cain violated the fundamental code of Israel when he slew Abel. This emphasis upon the blood demandet strict racial and religious purity; intermarriage or contact with non-Jewish people was forbidden. This resulted in a spirit of exclusiveness and in a strong sense of nationalism. Thus exile—to be separated from land and Temple, which were held under covenant—was the worst kind of punishment.

It was Jeremiah, when the last remnant of Israel was on the verge of Babylonian captivity, who envisioned a news covenant relationship. He wrote of God's final triumph in the world being achieved. The old covenant people, Israel, are not forgotten of God and will be included in the new covenant according to their faith and obedience (Romans 9). But the people of the covenant have been written in the "book of the living" (see Jeremiah 3:18).

The people of the covenant today are those who embrace this new covenant, envisioned by Jeremiah and established by Jesus Christ through His death (Hebrews 8:6-13). Christians are the true people of the covenant. To them have the promises of God been given and in them will those promises be fulfilled. Through the church will God's final triumph in the world be accomplished.

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**August 18—"The Life Beyond," by Dallas Baggett**

**August 25—"Blessings in Disguise," by Dallas Baggett (featuring music by Northwest Nazarene College)**

**September 1—"God's Will for You," by Dallas Baggett**
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**ATTENDANCE REPORT**

**SUNDAY SCHOOL**

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Announcements

**RECOMMENDATION**

Rev. Miss Ellen Rowan, pastor of our Oregon, Minnesota, church for the past four years, is entering the field of evangelism, following our district assembly (August 28-29). Miss Rowan is a fine speaker and good preacher of the gospel. We have conducted some good revivals on our district, and I heartily recommend her to our people and churches. She may be contacted at P.O. Box 454, Oregon, Missouri, or c/o our Publishing House—Rev. John Jenkins, Superintendent of Kansas City District.

**WEDDING BELLS**

Barbara R. Henley, of New York City, New York, and Raymond E. Batts of Niles, Ohio, were united in marriage on July 22 in the Nazarene Church in Johnson City with Rev. G. Lindley Adams, pastor, officiating, assisted by Rev. Leonard M. Morris, of Marshall, officiating.

Robert A. Hunt of South Bend, Indiana, and James E. Hale of Waukesha, Wisconsin, were united in marriage on July 15 in the Phoenix Nazarene in Mishawaka with Rev. H. B. Huntley, officiating, assisted by Rev. Joseph Britton of Carleton, Indiana.

Miss Geraldine Marie Foster of Marshall, and John Orville Sykes of St. Louis, Missouri, were united in marriage on July 12 in the First Church of the Nazarene in Mishawaka with Rev. F. H. Hussey, pastor, officiating, assisted by Rev. Joseph Britton of Marshall.

Dona Maddern of Sioux City, Iowa, and Darrell Wallfording of Altamont, Kansas, were united in marriage on July 29 in the Newton Nazarene in Oklahoma City, Oklahoma, with Rev. Paul Maddern, pastor, officiating, assisted by Rev. Marion Kemper.

In a double ceremony, on June 22, at the North Orange Church of the Nazarene, Nampa, Idaho, Miss Sharan Lea Kump and Mr. Kenneth Leon, and Miss Mary Linda Hampton and Mr. Thomas Taylor, were united in marriage, with Rev. Harold Harger, officiating, assisted by Rev. Marion Kemper.

Carolyn Joyce Cook of Columbus, and Ronald A. McMaster of Wauseon, Ohio, were united in marriage on June 8 at Garden Grove, Ohio.

**BORN**

To Robert and Deanna (Whipp) Bram of Kenmore, Marshfield, a daughter, Robin Marie, on June 29.

To Rev. Eugene and Peggy (Court) King of Goddesdville, Tennessee, a son, Kendall Eugene, on June 29.

**SPECIAL PRAYER IS REQUESTED**

—by a reader in Ohio (for healing and help in personal circumstances) for a brother in Christ with "God's help in his work".

—by a Christian lady, past eighty years of age, in a nursing home in Tennessee, for "help in my body and strength from Him to be a blessing to my daughter and grandchildren".

—by a Christian lady in North Dakota for "healing, salvation of her family, also for an urgent issue upon her heart and mind".

—by a Christian lady in Texas, that her husband, the "prodigal", may soon return home and help in the rearing of their five children for Christ.
We have a lady in our church who is always referring to our pastor and his wife by their first names. I happen to know they don't appreciate it, but I can't seem to do anything about it. She even calls our missionaries by their first names, although she does not know them personally. This is quite a trial to me.

Apparantly your fellow church member is a "name dropper." She probably gains a feeling of being "in" by the use of the given names. Unless personally and closely acquainted, it would certainly be better to respect the office and use the family name—and even with close personal acquaintances when talking to others about

What were the names of the two thieves who were crucified with Jesus? I will appreciate your telling me, or tell me where these names can be found.

The names are known only from tradition. The penitent thief is called Dismas, Dysmas, or Desmas. The one who was impetuous to the last is known as Gestas.

Is it wrong for members of the Church of the Nazarene to belong to a "secret pal" club?

If you mean the arrangement where members of a group (say a missionary society) are paired off anonymously to remember each other's birthdays or for small gifts at Christmas, I can't see anything wrong with it. In a large group it may help to increase fellowship among the members. Just see that the tail doesn't get too large that it wags the dog. Sometimes the incidents take more time and interest than the main purpose of the organization.

Can you give me any information about "Christian Science"? Is their doctrine right?

The easy answer is to say that Christian Science is neither Christian nor science. It is the outgrowth of the teachings of Mrs. Mary Baker Eddy in Boston between the years 1879 when The Church of Christ (Scientist) was founded and 1910 when Mrs. Eddy died. The basic teaching is that God is All. God is good, and good is mind. Therefore nothing is matter; and death, evil, sin, and disease are but illusions of "mortal mind."

Judged from the standpoint of historic and orthodox Christianity, this teaching is utterly false. As has been pointed out, it denies "the personality of God, the reality of the Incarnation, the gospel of redemption as symbolized by the Cross, the reality of sin and the need for a Saviour."

There is an unusually fine brief statement in The Church's Ministry of Healing, published by the Church of England: "In matters of doctrine, however, Christian Science is in clear conflict with the Christian Gospel as we have received it. This is seen in its doctrine of God: God is all and man's spirit is part of God. This is Pantheism, the blurring of any distinction between the Creator and the creation.

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Perhaps you could get better acquaintance with the lady whose practice bothers you, and when you are sure of your friendship and can do it tactfully, talk with her about the matter. In any case, don't let it irritate you to the point of causing strain.

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Music Conferences

By O. JOE OLSON, Director, N.I.S.

Plans for Evangelism

PASTORS AND THEIR church boards are completing plans for the four-months Nazarene emphasis upon evangelism starting in September with the theme, "Contact to Win!"

Hundreds of Nazarene churches will make distribution of the special laymen's issue of the Herald of Holiness in September a community survey program. September and October will be revival months in many churches.

The distribution of marked copies of the General of John will commence in November. The N.Y.P.S. will be responsible for handing out 500,000 copies, visiting prisons and hospitals and other places. November 1-6. The major distribution by churches will be November 7-14. The goal is to give two million copies.

Missionary Workshop

About fifty Nazarene missionaries at home on furloughs will take part in a workshop in the new religion building (air-conditioned) at Bethany Nazarene College, August 28-30. Three of the principal subjects that will be covered are: deputation techniques, missionary department policy, and development of the national church. Dr. George Coulter, department secretary, will be in charge.

Grateful for Prayers

Dr. Paul Updike, superintendent of Nazarene headquarters in Indiana District, reported that his wife, Mrs. Updike, who had major surgery July 12, was progressing extremely well.

"We want to thank our Nazarene friends for their prayers and all the beautiful flowers," Dr. Updike said. "They tell us that Mrs. Updike has received more flowers than any patient they can recall. The doctors are not too hopeful about the future, but God is answering prayers!"

Mrs. Updike is at the General Hospital in Marion, Indiana. The family home is at 810 Ken Road, Marion.

Good Camp Meetings

The North Carolina District, of which Dr. Otto Stucki is leader, recently closed an excellent camp schedule. Camp meetings were "the best ever" with 700 present at the peak session. Junior girls' camp had 95; junior boys, 87; and youth camp, 166. "The meetings made a significant contribution to the spiritual welfare of our people," Dr. Stucki said.

Wesleyan Methodist Leaders Re-elected

FREDERICK, Ind. (EP) — Delegates to the thirty-first quadrennial General Conference of the Wesleyan Methodist Church of America re-elected two of its three general superintendents and named a successor to Dr. R. D. Reisdorph. Lake Central area superintendent, who is retiring after fifty years' service to the church.

The Conference re-elected Dr. B. H. Phamp as general superintendent of the Atlantic area and Dr. Harold K. Sheets, Western area. Rev. Virgil Mitchell, to take office August 15, will succeed Dr. Reisdorph.

Also re-elected were: Dr. George E. Failing, Marion, Indiana, editor of the official church publication, the Wesleyan Methodist; and the Rev. Carl Bearer of Lafayette, Indiana, General Conference secretary.

Reports to the convention included a treasurer's statement listing average per capita giving in the denomination at $265, one of the highest among Protestant bodies.

Plans Atheist Colony

Baltimore, Md. (EP) — Mrs. Madalin J. Murray, an avowed atheist who started legal proceedings resulting in the Supreme Court banning devotional prayers and Bible reading in public schools, announced here she would establish an atheistic colony near Stockton, Kansas.

She said an organization called Other Americans, Inc., has been created under Maryland state laws to operate the colony. It will include, she said, a university, radio station, printing press, home for the aged, and information center.

The purpose of the colony, Mrs. Murray stated, would be "to promote and advance the philosophy of materialism by whatever means the Board of Directors may determine."

She added the colony will be set up on 160 acres which is expected to be donated by Carl Brown of Stockton, former Kansas legislator and a director of Other Americans.

World Baptist Membership

WASHINGTON, D.C. (EP) — Membership in Baptist church bodies of 115 countries now totals 25,198,025—a gain of 4,625,863 over a year ago—it was reported here by the Baptist World, official publication of the Baptist World Alliance.

Most of the increases, it said, were registered in the T.S. The Southern Baptist Convention gained 215,000 members for a total of 10,193,052, making it the largest Protestant denomination.
This picture and the next, view moving day into the new General Board Building at the International Center of the Church of the Nazarene in Kansas City. Members of the Publishing House maintenance staff are bringing furnishings across the three-story lobby up to the Herald of Holiness office on the third floor, while Building Manager Harper Cole walks in the direction of the camera position.

The interior of the Herald office at the height of the move. Workmen put together steel shelves with Editor W. T. Purkiser looking on, while Office Editor Velma Knight turns to greet Bob Boucher who carries in another box of books. The office of the Herald is the only office to move from the printing plant location at 2923 Troost Avenue. Other occupants of the building moved from the present Headquarters Building.

To accomplish orderly moving and minimum work interruption, the editorial departments of Church Schools, N.Y.P.S., C.S.T., and the Spanish Department packed their materials in boxes all carefully numbered. These were then taken to the new offices after the close of the working day on Friday, and put in the location indicated by the numbers.

The new Nazarene Publishing House of South Africa now is in operation, printing and distributing holiness literature in seven languages of southern Africa. Funds from both the Foreign and Home Missions departments of the General Board helped to make possible the modern building and equipment located in Florida, Transvaal. The new plant was dedicated May 22. Additional pictures of the plant and employees are scheduled for the October issue of the Other Sheep, monthly missionary magazine.
THE PSALM SINGER
PAUL McNUTT with Harp, Violin, Viola, Cello, Vibraharp, Piano, Organ

In his travels across the country as a song evangelist, Paul McNutt has become known as "The Psalm Singer." In keeping with this title, one side is devoted to the singing of four familiar psalms. The other side offers five of the newer songs by Buddy Lawson, Floyd Hawkins, and two of Kathryn Blackburn Peck's poems beautifully set to music by Dr. Hugh C. Benner.

Includes: NO OTHER NAME • THE FATHER'S LOVE • I SPEAK THE NAME OF JESUS • LET THY MANTLE FALL ON ME • THE LORD WILL PROVIDE • HE IS SO GREAT • NINETY-FIRST PSALM • BY THE WATERS OF BABYLON (Psalms 137) • CREATE IN ME A CLEAN HEART (Psalms 51) • THE LORD'S PRAYER • THE LORD IS MY LIGHT (Psalms 27)

L-301 $3.98

PAUL ORJALA PLAYS

You've heard him in person as he's traveled across the country in the interest of missions—now you can bring some of his thrilling music right into your own home.

Every listening moment will prove to be an inspiration as Paul Orjala plays his own unique arrangements of: PRAISE HIM! • WHEN I SURVEY • HIS EYE IS ON THE SPARROW • COME, THOU FOUNT • JESUS, I COME • WHAT A FRIEND.

Three additional features include a dual recording of "NEAR THE CROSS" and "SAVED, SAVED!" giving the effect of an organ-piano duet; a solo "IS THERE A STREAM?" composed by Paul Orjala and sung by Ray Moore; and the duet "GOD IS IN EVERY TOMORROW" sung by Betty Bowes and Ray Moore.

L-300 $2.98

CHOIR SING!

... an invitation to sing along with the PAUL MICKELSON Choir

LORIN WHITNEY at the organ
CHARLES MAGNUSON at the piano

Music by Mrs. C. H. Morris, Haldor Lillenas, Floyd Hawkins has become very much a part of our Christian heritage. Now Paul Mickelson has taken some of their most loved numbers, added his own brilliant touch in special arrangements to offer an album of sacred choral music yet unmatched in the religious music field today.

You'll thoroughly enjoy listening to: SINGING I GO • ALL THAT THRILLS MY SOUL • I WILL SING OF MY REDEEMER—HE'S COMING SOON • TEN THOUSAND ANGELS • HE GIVETH MORE GRACE • Medley: MY WONDERFUL LORD • WONDERFUL • MY WONDERFUL FRIEND • SWEETER AS THE YEARS GO BY • ZION'S HILL • THE CRYSTAL FOUNTAIN • Medley: VICTORY • THE VICTORY MAY DEPEND ON YOU • VICTORY ALL THE TIME • VICTORY AHEAD.

AND IN ADDITION, you receive a complete songbook of these choir arrangements.

L-1018 $3.98
L-2018S (Stereo) $4.98

CHOIR SING!

A songbook to go with the "Choir Sing!" record

Once you have heard the beautiful numbers on this recording (see description above), you'll want to use them in your own choir.

Here they are—Paul Mickelson's own vocal arrangements in print, ready to sing. Songs are presented in same order as on record. Choir directors will find this of particular assistance in correct interpretation. 32 pages.

$1.00

NOTE: Prices slightly higher in Canada.

NAZARENE PUBLISHING HOUSE
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In Canada: 1592 Bloor St., W., Toronto 9, Ontario