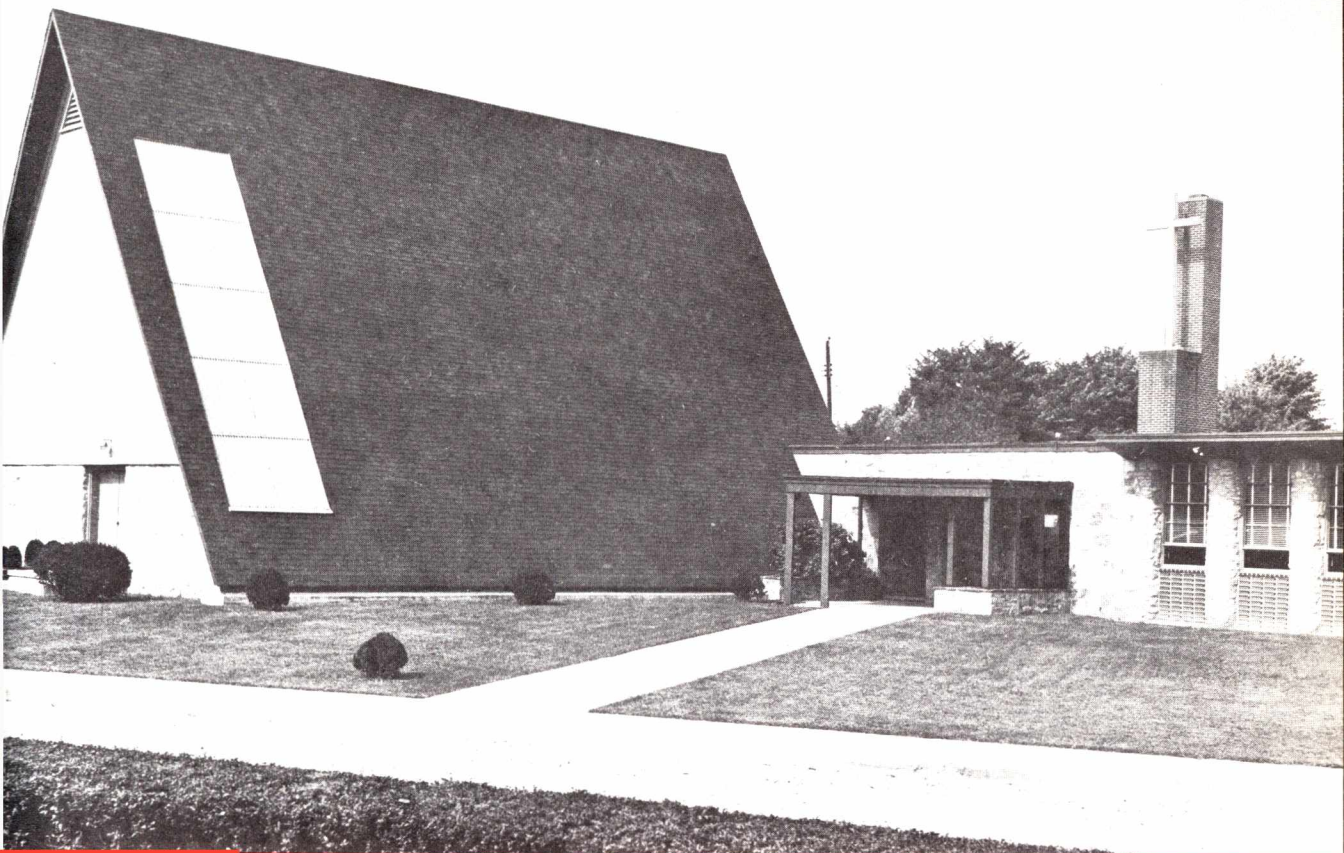


# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

FIRST  
CHURCH OF THE NAZARENE  
*New Cumberland, Pennsylvania*



*February 27, 1963*

we can do in an effort to discharge our debt to our Lord. He gave Easter to us, a glorious day. Let us who know its worth give it to others who have not yet



# Easter

*is coming!*



*General  
Superintendent  
Lewis*

**EVERY YEAR** Easter comes with the regularity of the calendar. It will continue to occur because Christ came to this earth, and because He arose again triumphant over sin, death, and hell.

Many things are ours because of Easter. All the really important things of life are in their time and place because Easter is coming again.

Christ made a tremendous investment in Easter. He gave His life and on Easter arose from the grave that we might have all that Easter means.

All the investment in Easter must not be left to Christ. Easter is for our benefit. All its meaning is ours. So let us prepare now to make an investment in the Resurrection day. This is the least

heard. As we give it to others we keep its reality for ourselves.

Easter is a costly day, but worth it all to God and to us. With the strength of our hands, in the deep appreciation of our hearts, we can make ready our Easter offering. On this wonderful day we can join with the rest of our church to give the largest offering yet.

We can worship God more fully knowing our Easter offering has been made. We can supplement our financial investment with our prayers, so that it speeds swift and strong to the salvation of souls far away.

Let's begin that great offering today by laying some aside now. Then we can keep on adding to it, until April 14 comes and we sing "He Arose" with gladness, and give with gratitude, for Easter will be here!

## The Cover . . .

*The sanctuary of the New Cumberland, Pennsylvania, First Church of the Nazarene is designed with continuously sloping roof, with front of native stone and vertical siding. The interior features laminated beams, walls of natural wood, and plexiglass windows set in the roof. The platform and the altar extend the full width of the auditorium. The educational wing includes a chapel with adjacent classrooms. The entire structure is planned in contemporary triangle and straight-line design. Rev. John M. Gardner is the pastor.*

His will. Only by listening can we magnify the "still small voice" until it is heard above the roar of the crowd.

## An Excellent Idea

Rev. M. M. Snyder, pastor of the New Orleans, Louisiana, West Bank Church of the Nazarene, has for years maintained a literature display in the railroad station in New Orleans. He recently received this card from a gentleman in California:

*"Dear Pastor Snyder:*

*"Recently I visited New Orleans. While waiting at the train station I noticed your good display of Nazarene church periodicals. I selected several pieces to take with me to read on the train. Your display was the best I saw among the other churches. Thank you for providing Christian literature for visitors to New Orleans to read.*

*"Sincerely yours," (signature)*

Rev. M. M. Snyder has used literature distribution in his ministry since 1932 with good success. He makes it a point to keep the displays in good order, and stamps each piece with the name and address of the church he serves and his own name and telephone number. He has had many telephone calls, letters, cards, and visitors in church as a result.

Such a project could be undertaken by a youth

***"Intolerance, however, is of two kinds. There is an intolerance which springs from a narrow mind and a cold heart, and the deeds born of it are without justice and without mercy; there is another intolerance, however, which has its source in a genuine hatred of evil, and with a passionate desire to see it overthrown and the good established . . . There are times when to be tolerant is to commit the unpardonable sin; when men, if they have anything of God in them, must be intolerant; when the evils around them become such a menace that men lose their sense of proportion in their passionate desire to end them."***—James Burns.

group, a Sunday school class, or individuals working under the guidance of the pastor. There is a special blessing promised to those who "sow beside all waters" (Isaiah 32:20). Although not all the seed will find good soil, some of it is sure to "bring forth fruit unto salvation."

## A Laymen's Book Column . . .

On page 18 of this issue, we begin the "Herald" Book of the Month selections for laymen. As we explore interesting and inspiring Christian literature, we invite pastors to look over our shoulders, and encourage us to read more. Many laymen have requested suggestions of good books with a Nazarene "flavor." Here they are, beamed particularly for you! We trust you enjoy them, and, as a result, excel in the faith of our Lord Jesus Christ.—ELDEN RAWLINGS.

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# PRAYER HINDRANCES

By **JAMES A. HAMILTON**  
Pastor, Morgantown, West Virginia

.....

WHEN the disciples asked Jesus, "Lord, teach us to pray" (Luke 11:1), they sounded the deepest and most universal cry of the human heart. Men in all ages have instinctively felt the need of a personal encounter with God.

Yet few Christians have an effective prayer life. There is no doubt that the greatest need in modern Christianity is an effective prayer life among laity and ministers. Kagawa once said to a group of American Japanese Christians: "Your greatest lack is that you do not know how to pray."

E. Stanley Jones said, "If I had one gift, and only one gift, to leave to the Christian Church, I would offer the gift of prayer."

Prayer has a way of toning up the entire life of the one who prays. Men are better or worse as they pray more or less.

In the prayer closet the battle of the spiritual life is lost or won. Prayer is not an optional exercise; it is a required subject. Kagawa, when asked to define prayer, replied: "Surrender." Prayer is surrender. It is the surrender of our purposes, our plans, our present, our future, our wills into the hands of God.

There are many hindrances to prayer. Let us notice two:

## I. PREOCCUPATION

Some become too busy with the trifling, secondary things of life until they do not have the time to pray. Others become so involved with the good, the legitimate, the lawful things of life until there is no time left for them to pray.

The poet has said,

*Take time to be holy.*

*Speak oft with thy Lord; . . .*

If we find time to pray in these busy days, we certainly will have to take it. Each of us will have to open up a prayer period someplace in his busy schedule. In James we read, "Ye have not, because ye ask not" (4:2).

## II. WANDERING THOUGHTS

In II Corinthians 10:5, Paul speaks of "bringing into captivity every thought to the obedience of Christ." Our thoughts do wander at times, and because of this, effective praying becomes difficult.

The poet-clergyman John Donne, who lived in the time of James I, has given a true picture of the distractions of the mind:

"I throw myself down in my chamber and call in and invite God and His angels thither, and when they are there I neglect God and His angels for the noise of a fly, for the rattling of a coach, for the whining of a door. I talk on in the same posture of praying, eyes lifted up, knees bowed down, as though I prayed to God, and if God or His angels should ask me when I thought last of God in that prayer I cannot tell. Sometimes I find that I had forgot what I was about, but when I began to forget it I cannot tell. A memory of yesterday's pleasures, a fear of tomorrow's dangers, a straw under my knee, a noise in mine ear, a light in mine eye, an anything, a nothing, a fancy, a chimera in my brain troubles me in my prayer."

These straying thoughts are the interruptions from within. But what about the interruptions that are from without? These outside interruptions can come from disturbing events or persons. If these interruptions do come, don't be upset by them, but use them. When Jesus crossed the lake to get away from the multitude in order to pray, the people ran around, and when He arrived for

## GOD'S LOVE

*We can see God's love around us,  
From the dawn to sunset's glow;  
Feel His arms of love surround us,  
As the shadows come and go.*

*We can see it in the sunrise,  
Glorious balm to troubled hearts;  
We can feel it in the raindrops,  
In the crowded city marts.*

*As a rose mid thorny bushes,  
As a cactus in the sand,  
So we see amid our sorrows  
God's unfailing, faithful hand!*

By **LUVONNE MORSE**

His prayer hour there were the crowds again. Instead of being angry and upset, out of pity for them He proceeded to teach them (Mark 6:34). If you are interrupted, don't be irritated or angered, but use the interruption, if possible, and then come back to the prayer period, as Jesus did (Mark 6:46).

*Don't stop praying! The Lord is nigh;  
Don't stop praying! He'll hear your cry.  
God has promised and He is true.  
Don't stop praying! He'll answer you.*

# EDITORIALS

By W. T. PURKISER

## **Power to Blast and Bless**

Dr. J. B. Chapman pointed out an interesting fact about two English words which come from the term Jesus used when He said, "Ye shall receive *power*, after that the Holy Ghost is come upon you" (Acts 1:8).

The word for power in the original has given us the related but different English terms *dynamite* and *dynamo*. Dynamite represents a force that is sudden, cataclysmic, noisy, and destructive. It is used to blast, to clear away obstructions, to destroy anything which would stand in the way of a new building or a bridge. On the contrary, the dynamo is a continuous, quiet, constructive source of power. It is used to bless a city with light, to turn the wheels of its industry, to do its work week after week and year after year.

BOTH FORMS of power are essential in our modern life. Progress depends on power to blast away obstacles, to apply destructive force to hindrances. But it also depends on power to build, to construct, to keep on working with quiet persistence long after the dust of explosion has settled. We must blast the useless and the bad. We must build the useful and the good.

Both forms of power are found in the sanctifying work of the Holy Spirit in the Christian heart. There is the destructive power of dynamite, blasting away carnal obstructions to the holiness of God. It is applied suddenly, with supernatural force, when the yielded soul touches heaven and appropriates the promise of God. It destroys "the body of sin" and blasts out "the root of bitterness." It is the work of an instant, an experience of crisis.

BUT THERE is also the constructive power of the dynamo, bringing continuous light, and the quiet but effective force of a holy life, week after week, year after year. It is a power which is not given all in one moment, supplying all future needs at one stroke; but a power which is continuous, which flows as long as the connection is maintained. It is power to bless and to build, an experience of process.

In the true work of God in sanctifying grace, the Holy Spirit is both "dynamite" and "dynamo," power to blast and power to bless. We must have both

## **Outreach and Evangelism**

Someone has noted that it is remarkable how a small church can have a revival with as many seekers at the altar as there are members of the church, and still come out at the end with no additions by profession of faith.

The whole process reminded one of our pioneer preachers of a mother in Texas who was proud of the trading ability of her three sons. "Why," she said, "those boys can get together on a rainy day and make ten dollars apiece just trading among themselves."

It has seemed sometimes as if we can have a big revival just getting one another to the altar. True, if we need to go to the altar, we ought to go. But the chances are if we were more diligent about going out after others we would not need to go to the mourners' bench so much ourselves.

There is some value in working over "old material," but it is a limited value. It is far more important that the gospel be preached to those who do not personally know the saving power of Christ. But this is not apt just to happen. Until church members show enough interest in the unreached to go to them, they are not likely to show enough interest to come to church.

## **The Listening Heart**

The art of listening is truly a neglected art. We have ears, and we hear. But often we do not listen. What registers with us is only what is clamorous enough or persistent enough to get through to us.

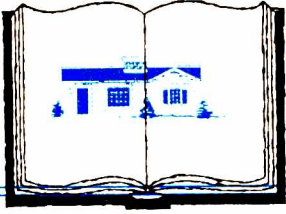
For listening is hearing with attention. Listening is selective. It may ignore the loud and the clamorous, and seek out the quiet and the unobtrusive.

Two men were walking along the street when one of them suddenly stopped and raised his hand. "Listen," he commanded. "Do you hear it?"

"Listen?" the other said. "I don't hear anything but the rumble of the trucks and the pounding of feet on the pavement."

His friend replied, "That's because you weren't listening. I just heard a nightingale."

What we need in these days is listening hearts. It is not enough to hear when the voice of God becomes loud enough to break through the distractions that otherwise occupy our consciousness. We must learn to listen for the quietest whisper of



# THE BIBLE IN THE HOME\*

EVERY PARENT wants the best for his children—in character as well as in health, education, opportunity, and companionship.

In the best homes the Bible has always been the cornerstone. The home is where the Bible was first used by Christians, and it still does its greatest work there.

Church schools and Bible study groups are important, of course. Wise parents will attend them, not only to encourage their children to go, but also to improve their own knowledge and love of the Bible. But far more can be done for the development of Christian character through the use of the Bible in the home than in any other place.

Children, like the rest of us, learn most readily from example. Parents must read, know, and enjoy the Bible themselves if they hope to share it with their children. They must show by example as well as precept that the Bible is their Guide and that they live their lives in accordance with its teachings. In this way they can most successfully “nurture (their) children in the chastening and admonition of the Lord.”

An excellent way to teach by example and at the same time train your children in the Bible-reading habit is the practice of regular family devotions. The Bible can be read and enjoyed by young and old, for it speaks to the needs of every age group. Searching the Scriptures together for inspiration and guidance will strengthen the Christian character of every member of the family.

How often should you have family devotions? Every day, if possible—and with determination and careful planning, this is possible for most families, even those whose members lead the busiest lives. Devotions can be held at the morning or evening meal, immediately after rising or just before bedtime. The time of day is not important; regularity is.

Let the Bible be the center of your devotions. Each member of the household should have his own copy, in his own favorite version or translation. Each should share in the reading.

What should be read? A whole book of the Bible, such as Mark, can be read straight through, a few verses each day. Or you can follow a schedule of suggested daily Bible readings, such as the

one published each year by the American Bible Society. Readings related to church school lessons can be used to special advantage. The Bible Society publishes lists of scripture references that may be helpful in deciding what to read, such as *Where to Look in the Bible*, *Young People Turn to the Bible*, *Forty Favorite Chapters*, *Stories of the Bible*, *Poetry of the Bible*, and *Wisdom from the Bible*. Your pastor and your own denominational periodicals may also have readings to suggest.\*\* From time to time, various members of the family might read their own favorite scripture passages.

There are many plans you can adopt. Choose one that is suited to your interests and needs, then read regularly and prayerfully together. Discuss the meaning of the passages you read, and their application to your own daily lives. Verses that seem to “hit the nail on the head” can profitably be memorized.

Great hymns and pictures can be used to help illuminate the scriptural message. To develop familiarity with Biblical persons, places, and events, informal quizzes can be used, each person challenging the others in turn to give correct answers to factual questions.

On Christmas Eve be sure to read aloud together the Christmas message from the Gospel of Luke. Millions of families, encouraged to do so by their churches and by the American Bible Society, already have made this their annual custom. In the same way you can join the nation’s largest sunrise service on Easter Sunday by reading together the Resurrection message from the Gospel of John. Each of these scriptural messages has been published by the Bible Society in a small, attractive, inexpensive booklet.

Many homes have been helped by establishing a Bible corner or altar and keeping there a small family Bible, with family register pages faithfully kept, children’s editions of the Scriptures, perhaps a Bible dictionary, a concordance, and other books that help toward an understanding of God’s Word. Besides its practical convenience, such a Bible corner, through its visible presence, lays constant emphasis on the fact that the Bible is a very special Book, more important than any other book in the house.

Sooner or later, older children should be given

\*Used by permission of the American Bible Society, 450 Park Avenue, New York 22, New York.

\*\*“Come Ye Apart” provides a guide to devotional readings related to the International Uniform Bible Lessons, together with daily inspirational thoughts.

an opportunity to learn something of the history of the Book of Books—how it came to be written, and how it has come down to us through the ages in our own English language. The Bible Society publishes a small, inexpensive booklet, *Our Most Precious Heritage*, that is ideal for this purpose. Illustrated with sixteen full-page pictures, in full color, it tells the thrilling story of some of the people who have given their inspired efforts, and sometimes their lives, that we might have this Book.

Almost always, where the Bible has become the center of family life it is the parents who have made it so. The effort to accomplish this, despite busy schedules and the competition of other interests, is uniquely worthwhile. When used reverently, intelligently, and regularly, the Bible can transform and redeem the life of every person in the home. It can become an inexhaustible source of inspiration and knowledge and power for children and parents alike, a treasure without price, the foundation stone for lives that continually “grow in wisdom and stature, and in favour with God and man.”



# " I SHALL LIVE TO SEE . . . "

**By MARY H. AUGSBURY**

Nazarene Elder, Los Gatos, California

MANY OF US have said or heard others say, “I hope I shall live to see . . .” this or that good thing come to pass, or this or that evil eradicated. It is the expression of a natural and commendable desire.

The Psalmist said, “God shall let me see my desire upon mine enemies” (59:10). Now sin, with all its brood of evils and woes, is our chief enemy. To the Christian, the imprecations of Old Testament writers apply to wickedness and not to wicked persons, to sin rather than the sinner. “Ye that love the Lord, hate evil” (Psalms 97:10), and this the Christian does with the whole heart.

Therefore we sigh and cry to be delivered from evil—its power, its peril, and finally its presence. This prayer is going to be fully and gloriously answered. God is going to let His people see the time when He will “make an end of sins, and . . . bring in everlasting righteousness” (Daniel 9:24). Night cannot last—God’s cause will triumph—darkness will pass—sin will be judged and come to an end—sorrow, sighing, pain, and tears will

follow sin into everlasting oblivion. So also will death!

Though these things are recognized and believed by all Christians, yet the times in which we find ourselves tend to depress and dishearten many good people. Those who seek sincerely to better world conditions, alleviate suffering, and rescue souls must often battle the temptation to discouragement. Violence and disorder, cruelty and greed, the complex web of deceit and dishonor among nations, parties, classes, and individuals, all appear to snowball with great rapidity, while all efforts to check, purge, or redeem seem puny and ineffectual.

Yet not only shall there be ultimate victory for the cause of Christ, *but we shall live to see it!* As certainly as God has ever promised eternal life to believers, if I am among them I shall not be less alive than I am now when Jesus returns and these things which He has promised come to pass. And this is true whether I rise in the first resurrection or am one of those who “are alive and remain” until His coming.

Genesis is the book of beginnings; Revelation, the book of endings. Let us see for our encouragement a few things that are told us in this final book about the final success of God’s cause.

In Genesis 3:1, Satan’s rebellion is begun on earth. In Revelation 20:7-10, Satan’s final rebellion is overthrown. In Genesis 3:6 we find the entrance of sin. In Revelation 21:8 we find the end of sin. In Genesis 3:17 the curse is pronounced. In Revelation 22:3 the curse is lifted.

Genesis 3:19 tells of death entering the world. Revelation 21:4 and 20:14 tell of death destroyed. In Genesis 3:24 the gates of Eden are closed to mankind. In Revelation 2:7 and 22:2 the new paradise (or Eden) is opened. In Genesis 3:22-23, God forbids the tree of life to the sinful pair. In Revelation 22:14 the right to the tree of life is restored to all overcomers.

The doom of Satan is pronounced in Genesis 3:14-15, and in Revelation 20:1-2 the doom of Satan is executed. Genesis 3:16-17 marks the entrance of sorrow into the world, but in Revelation 21:4 we find sorrow abolished. In Genesis 22:18 the blessing of the nations is foretold, and in Revelation 11:15 it is fulfilled—“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

All of this we, as believers in and followers of Christ, shall live to see! In the words of a lovely lyric, and with apologies to the “Author Unknown”:

*Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And know that out of death and night shall rise  
The dawn of ampler life:  
Rejoice, whatever anguish rend the heart,  
That God has given you the priceless dower*

*To live today, and have your shining part  
 In Triumph's dawning hour,  
 That ye may tell your sons, who see the light  
 High in the heaven's, faith's heritage to take,  
 And see the powers of darkness take their flight.  
 And see the morning break.*

God's plan, enfolded in the first book of the Bible and unfolded in the last book of the Bible, implicit in the Old Testament and explicit in the

New, is surely nearing its fulfillment. John saw it all in his inspired vision as being already completed. How frequently he uses the expression, "And I saw . . .!"

"And he that sat upon the throne said, Behold, I make all things new. . . . It is done. I am Alpha and Omega, the beginning and the end" (Revelation 21:5-6). What a glorious end it is going to be! And we shall see it!

# SILENCE . . . Man's Golden Sin

By **JAMES W. McNEELY**, *Port Hueneme, California*

PERHAPS the latter half of the twentieth century is an ill-chosen time to speak of the sin of silence. You have only to lay this magazine aside for a moment and listen to be reminded that we live in a world of unceasing sound. Noise seems to be a necessary by-product of an industrial age.

Even the stronghold of serenity, the wilderness canyon, has been invaded by the roar of jet planes racing through the heavens. The current popularity of pocket radios, stereophonic record players, and a wide assortment of sound equipment indicates man's attempt to combat noise with louder and sometimes more pleasant sounds.

In such an age, the old expression, "Silence is golden," is becoming more and more meaningful. There are times, however, when silence is "man's golden sin."

It has been observed that man has two ears and two eyes, but only one tongue, the inference being he should see and hear twice as much as he speaks. The problem of what a man says or doesn't say is simply a matter of functional proportion. The eyes and the ears are receivers. The eyes paint no vistas

nor do the ears make music. They merely pass along what comes to them from other sources.

But not so with the tongue. The tongue is a transmitter. It is a creator, devising words and putting them together in such fashion that they convey a coherent idea. This is precisely what Jesus meant when He said, "Whatsoever thing from without entereth into the man, it cannot defile him; . . . That which cometh out of the man, that defileth the man" (Mark 7:18-20).

The tongue has come in for quite a bit of pen-lashing throughout the New Testament because of its propensity to lying, cursing, talebearing, maligning, distortion, profanity, and a host of sister sins.

If the tongue were capable of evil only, silence would always be golden. This is not the case. The tongue can utter a prayer which is heard at the throne of God. The tongue can sing the praises of the Lord. It can re-pattern twisted tales and right the wrongs of evil speakers. It can defend the innocent and cry out against evil. It can proclaim hope and express sorrow. With the voice man can convey warmth, friendship, solace, and love.

The tongue is God's chosen instrument in the proclamation of the gospel. It can warn, admonish, exhort, and invite the sinner to accept the atonement of the crucified Son of God. It can learn the strange sounds of a heathen's vocabulary and proclaim the name of Jesus to the ends of the earth.

All this being true, the silent tongue seems just as sinful as the one engaged in idle prattle. Who can say which is the greater sinner—the man who will destroy or he who will not save?

The sin of silence is dramatically illustrated from an incident which occurred in the early West.

One stormy night in 1890 a horseman was com-

## GUIDANCE

*Though uncertain, bewildered,  
 Perplexed of the way,  
 I've accepted His guidance;  
 Now there's light for the day.*

*Come hardship or sorrow,  
 Come sunshine or bliss,  
 The way to His heaven  
 I must not miss!*

By **WM. H. TIBBETTS**

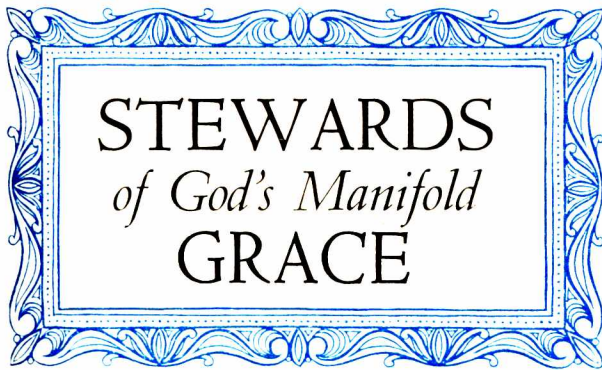


missioned to make a hurried ride across the desert to warn residents along Arizona's Hassayampa River to flee for their lives. The Walnut Creek Dam, some twenty miles from Wickenburg, was threatening to give way under the churning waters pouring down from the mountains after a severe storm.

This unnamed nineteenth-century Paul Revere was not nearly as alarmed as the authorities who had sent him riding into the night. Refusing to believe the floodwaters could break through the enormous land fill, he stopped at a tavern for a drink. He lingered here into the night. He was among the eighty people who perished in the avalanche of water cascading down the desert wash toward Wickenburg.

Our golden sin is seldom if ever quite so dramatic. We could not tolerate silence resulting in such swift and terrible consequences. Never in a single night could we allow our mute tongues to condemn so many. Yet in our twenty-five thousand nights—and days—how often do we fail to share the simple message of the gospel of Jesus Christ?

The Bible nowhere suggests the tongue should be silenced. The tongue, like so many other members of our body, must be committed to God and used to His glory.



By **VERNON L. WILCOX**

Pastor, First Church, Eureka, California

***As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God (I Peter 4:10).*** WHEN stewardship is mentioned, money is the thought that most quickly springs to the mind. While the proper stewardship of money is vital to the work of God, it is unfortunate that nothing more is suggested to many people by the word stewardship, for it has a much wider meaning than just that of finance.

In Bible times a steward was a manager, a trusted employee, amenable to his master, yet in a very real sense required to use his own judgment in handling the affairs of his master. Joseph was so completely entrusted with Potiphar's business that the latter had little knowledge of his steward's decisions. While we cannot compare Potiphar with God, yet this story gives us some idea of the importance and dignity of the term "steward" as

.....  
*"And the drabness of life, and the inadequacy of life, and the futility of life, and the earth-boundedness of life, which characterize so many of us, all come from the failure to submit to that baptism of the Spirit which Christ alone can give."—William Barclay.*  
.....

applied to Christians. We *are* stewards of the material—money, possessions, things—all of which God has allowed us to use; but our stewardship is much broader and deeper than this temporal responsibility.

### I

*Stewards of the manifold grace of God.* Clarke defines grace as: "Anything given by the mere mercy and bounty of God." Think on these bounties we receive from His generous hand.

There is the human body, which Paul calls "the temple of God" (I Corinthians 3:16). It is a wonderful mechanism. We have heard that its elements would bring only ninety-eight cents at the drugstore, although perhaps with inflation they would net two or three dollars! But think of the marvelous organization we call the body—that can walk, talk, stoop, pick up objects, digest food, circulate blood, run fifty yards for a touchdown, swim the English channel, endure months alone in antarctic solitude, withstand the pressures of a space trip—and it presents far greater worth than the monetary value of its constituent elements.

However, this body is not ours; we are only stewards—it is His temple. This gives us responsibilities of management: for health precautions, cleanly habits, proper rest, not too much food, refusal of narcotics (a proper conception of Christian stewardship should solve the problem of alcohol and tobacco for a thoughtful child of God). If the Holy Spirit is to dwell in us, we shall want His dwelling to be as clean and attractive as we can make it, not gaudily attired but with dignity and Christian simplicity.

Then there is time, the stuff of which life is constructed. We each have an equal share of this precious life material. Sometimes we say, "I have no time"; but we do have it, either to use or to misuse. Some years ago Arnold Bennett wrote a little book entitled *How to Live on Twenty-four Hours a Day*. How to do this is a big question. Many of us are slaves of our own machinery. We have so many things to do, so many Joneses to keep up with, so many irons in the fire, that we are no longer masters of our own time.

But the Christian is a steward of his time. This means cutting out some activities and making room for the essentials. When a Christian says, "I have no time for the Bible, or prayer, or soul winning," he is saying in effect, "I have no time to serve God." Therefore he is no longer a Christian.

No one can tell another exactly what to do with his twenty-four hours a day; but in honest, receptive waiting on God each of us can find some principles to govern his stewardship of time.

There is the matter of talent. Perhaps no term has been more hackneyed or narrowed, until to many it means merely musical or speaking ability, but this is not the Biblical meaning of the term. A talent was originally a weight used of money, and it came eventually to mean anything entrusted to another for investment or development.

In this sense we all have talents, or at least one. Let us not charge God foolishly by saying we have none. Some can do public service, and they should. Others who do not have this facility have valuable talents the public leader may not have at all. While we should try to develop our weak points, yet we should not sell ourselves short and crowd ourselves out of Christian usefulness because we do not sing, play, or preach.

We are also stewards of God's grace, and we use the word now in its spiritual sense. We have received His grace in our hearts, and have experienced His salvation. This gives us responsibility to be stewards—to live before others so that they see Christ in us, to speak the word in season, to support the work of God, to keep the church open and to pray for others' salvation, to give to missions, and to try to win a soul. God has been good to us, and we have an unpayable debt of love to Him.

## II

*How to achieve this stewardship:* All of us have God's gifts—what we do with them depends on us. Shakespeare and Tin Pan Alley had the same twenty-six letters of the alphabet, but look at the different uses they made of them! Beethoven had the same twelve notes in the scale as the composer of the "St. Louis Blues," but what a difference in what was produced with the same equipment!

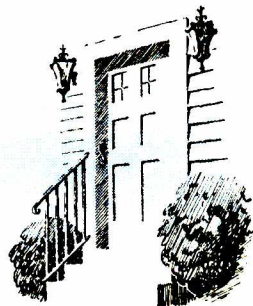
Colonel John Glenn received certain things: from the scientist his training in astronomy, aeronautics, and aerodynamics; from his country a heritage of disciplined freedom; from his family love, stability, a sense of worth, and a balanced faith in God; from engineers and craftsmen a marvelously built machine to go into orbit; from God the laws of astrophysics and gravity, as well as his own body and mind, and the ability to reason and choose. But Glenn was in full control—he knew what to do, did it, knew what it meant, made decisions, took observations, carried out his mission. But he did not break these laws—he worked within their framework and used them at all times. As a good Christian and American, he honorably served his country and his God by being a good steward of these gifts and giving God the glory. So we must do as "faithful dispensers of the magnificently varied grace of God" (Phillips translation of I Peter 4:10\*).

\*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

# The CONSEQUENCES of CLOSED DOORS

by  
**JACK M. SCHARN**

Pastor  
Arcadia, California



RECENTLY a message in melody drifted through my car radio with these stirring words, "O Jesus, Thou art standing outside the fast closed doors." I soon forgot the rest of the words, but this assertion captivated my attention and caused me to examine the doors of my heart. How many times has Jesus stood knocking outside the fast closed doors of our hearts?

If there is any one great factor that limits the will of God in His relation to man, it is the limitation caused by closed doors. Closed doors lock His love on the outside. They bar His will, defy His authority, and deny His claims. Closed doors result in the consequences of great frustrations. Their end result is eternal separation of the soul from the Saviour. In the human heart and in the church, when Christ enters not, it is because we open not.

To the church of the Laodiceans, Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

The doors of the church were closed against Christ's entrance because of lukewarmness. The temperature had dropped by degrees until the church was neither cold nor hot. Halfheartedness, indifference, prayerlessness, and lack of love had thwarted the purposes of God which justify the existence of the Church. God found it distasteful as He viewed the works of its members. They had their form, but not the fire. They said powerless prayers and went through clammy ceremonies.

Likely these people came to church if they felt like it, or if not they stayed at home. If they felt like doing a task they did, and if not it was easy to walk away from responsibility. Reverting to impulse and feeling can destroy the life-giving

warmth that vital faith produces. Faith sees the plan of God in the work of the church and saturates every service with an evangelical challenge. Faith is the upreach and outreach of hearts made hot with the fiery baptism of the Holy Spirit.

Jesus was saying, "Open the door; I will come in. I'll fill you with vision, passion, concern, and love until the fires of divine infilling shall burn from the hearth of your hearts." When chilled souls seek spiritual comfort, they will come to the church as to a fireside. The church must be the crucible to contain the fire. But the church at Laodicea had closed its doors to Christ by lukewarmness.

Jesus stood outside the tightly closed door of excess comforts. The people's prosperity had caused them to forget their more basic spiritual needs. They boasted, "We need nothing, for we are rich and our goods are increased." The warm firesides of their homes had caused them to forget the flickering fire being extinguished in their hearts. God knocked at the door to remind them of their fatal error. They knew not that they were ". . . wretched, and miserable, and poor, and blind, and naked" (v. 17).

Why did Jesus persist? It was because of His consistent love! He was giving the church another

chance to repent and to be restored to its intended response and responsibilities. He knew the potential and possibilities that were within. He knew the power needed by the church, and He wanted it to experience the abundance of His grace.

Behold, Christ stands knocking at our doors. He stands outside fast closed doors of doubt and seeks to dispel the darkness within. He stands outside closed doors of disobedience seeking to reverse rebellion with righteousness. He waits ever so patiently.

When we open the door from within, Christ will come in to sup with us and we with Him. The door is opened by lifting the latch in faith, prayer, worship, witnessing, and a wholehearted response to the whole will of God. Then will the fires burn, vision will be extended, and work enlarged. The church will find new strength and power in its conquest for Christ.

It is a simple call with a tremendous consequence—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in."

*Find entrance, blessed Saviour,  
At my heart's open door.  
Bring fire and faith and love  
To fill me o'er and o'er!*

# There Is Nothing Too Hard for

# God

By **ERIC E. JORDEN**

Professor of Theology and Biblical Literature, Northwest Nazarene College, Nampa, Idaho

*Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? (Jeremiah 32:27)*

THE WORDS are both personal and prophetic. They are personal in that they were spoken to Jeremiah in answer to a particular problem. They are prophetic in that they refer to the future of the children of Judah, and also to the coming of Christ.

Jeremiah prophesied in the reign of Zedekiah, king of Judah. Because of the sins of the nation, Zedekiah was told to surrender to the Babylonians. It was a part of the plan and purpose of God both to punish and yet save His people.

Visualize Jerusalem surrounded by soldiers. The city was under siege and, according to the word of Jeremiah's prophecy, would fall.

There are three facts which challenge our thinking in this record. *First*, there is *the promise*. In Jeremiah 32:15 we read, "For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyard shall be possessed *again* in this land." This promise came by way of the lips of Jeremiah. It is inspiring in this context.

Keep in mind the conditions of the day—Jerusalem under siege, captivity prophesied—then notice the challenge. The word of the Lord came to Jeremiah stating that his cousin would come to sell him some land in Anathoth. Hardly had Jeremiah time to think it over when he walked Hanameel. Jeremiah purchased the land, sensing that the two things working together spelled certainty. In those days it was customary to deposit the "deed" with a scribe. Jeremiah did this, noting to Baruch that it would be "many days" before it would be needed.

This obedience of Jeremiah seems so foolish from the human point of view. Who would buy property one never stood a chance (from the human angle) of seeing, much less getting something from it? In this sense the promise was personal and particular. It is illustrative of how God so often works with us.

There is, however, a *second* fact to note following the promise. This is *the prayer*. Jeremiah prayed *after* he obeyed. Knowing God's will, he

performed it. Then he felt he could pray. His prayer was one of *faith*. "There is nothing too hard for thee." Why? Jeremiah realized that He was addressing the One who had made the heaven and the earth.

His prayer was not only one of faith; it was one which acknowledged *facts*. It was as if he said, "Lord, I know nothing is too hard for Thee, absolutely nothing. But the facts are, there are armies outside the city. Thou seest them. Thou knowest the city is given over to the Chaldeans by Thy word, and we shall be in captivity seventy years."

Jeremiah had a right to present the Lord with the facts since he had obeyed. When the challenge came to act on the promise, he did not reason; he obeyed. Now he tells the Lord the facts. But he has, as it were, undergirded the facts by his faith. "Nothing is too hard for Thee."

God answered that faith by a guarantee of *performance*. This is the *third* thought to which our attention is drawn.

God acknowledged Jeremiah's prayer: "I am the Lord, the God of all flesh: is there any thing too hard for me?" In Jeremiah 33:3 God says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Then God begins to show Jeremiah what shall be performed.

There is a personal and yet a prophetic aspect to it—personal in the sense that Jeremiah was a part of the population of Judah. They would go into captivity, but there were certain things to come to pass. (1) There was to be life for death. (2) There was to be freedom from captivity. (3) There was to be forgiveness and cleansing from

impurity. (4) There was to be honor for shame and reproach. (5) There was to be joy for sorrow. (6) There was to be habitation for desolation.

None can doubt there is something prophetic implied in all this. Specifically, however, from verse 14 on, it is definitely prophetic. It relates to the coming of the Son of Man—the Branch of righteousness which was to grow up and occupy David's throne.

In one sense, this is yet to be fulfilled. Lest our faith be small, notice the covenant God makes. "If ye can break my covenant of the day, and my covenant of the night, . . . then may also my covenant be broken with David . . ." (33:20-21). We all know that the covenant of the day and the night is for so long as earth lasts. Thus God's promise to restore Israel in a personal sense (to her own land) and His promise to send Christ as a King on David's throne are certain. God knew there would be critics, and says, "Considerest thou not what this people have spoken, . . . (33:24)?" Israel was restored; Christ came as the true Messiah and we are just as certain that He will come again and set up His kingdom on this earth.

Nothing is too hard for God! God's message through Jeremiah may still be personal and prophetic for us. It may be personal in that our faith needs encouraging. We can depend upon God's promise despite the conditions unfavorable to faith. It may be prophetic. Christ *will* come again, in God's own good time. We must act in our day as Jeremiah did in his, in full expectation of the fulfillment of a promise.

Jeremiah has a word for each of us, Nothing is too hard for God!

#### MUSIC MEMOETTES by *Ovella Satre Shafer*



## “MAJESTIC SWEETNESS”

THESE WORDS were written by Dr. Samuel Stennett. This is truly a distinguished hymn from the pen of a pastor of a Baptist church in London. In fact, not only was his father, Joseph, Jr., a Baptist preacher, but this was also the profession of his grandfather, Joseph Stennett.

Samuel was born in Exeter, England, in 1727, but when a mere lad, moved with his parents to London, where his father pastored the Wild Street Baptist Church. This composer-preacher received his theological training in London and in 1758, at his father's death, became pastor of the same Baptist church—a pastorate he held the rest of his life.

In spite of the busy life as pastor, Stennett found time to write thirty-eight hymns. He was also a personal friend of the leading English statesmen of his day, including George the Third. The University of Aberdeen conferred upon him the doctor of divinity degree.

That Dr. Stennett's sermons were as exquisite as his hymns is expressed by John Howard, the great prison reformer, a member of his church and close friend, who stated: "I delight in reading over notes made from my pastor's pulpit messages."

"On Jordan's Stormy Banks" is another song for which Samuel Stennett will be remembered.

# THE CHURCH AT WORK

## LATE NEWS

### Two "Generals" Abroad

Dr. Hugh C. Benner will be the presiding general superintendent at district assemblies being held this month and in March in Australia and New Zealand. He plans to return to Kansas City on March 16 and then will preside at the British Isles assemblies in late May and early June.

Dr. Samuel Young, chairman of the Board of General Superintendents, will preside at the Hawaii District Assembly, March 14-16. He also will be the chief speaker at a Nazarene servicemen's retreat in Okinawa, April 6-7, and will visit Nazarene work in Formosa and Korea. He plans to return to the United States on April 17.—N.I.S.

Rev. Charles Stalker, noted Quaker holiness evangelist, died January 18, at the age of eighty-seven. His companion went to heaven six months earlier. They had been staying at the home of their only daughter and her husband, Rev. and Mrs. Robert M. Earle, in Youngstown, Ohio. Many Nazarenes, among them Dr. David Hynd, were sanctified under Brother Stalker's ministry of seventy years. In addition to several round-the-world trips, he had crossed the Atlantic thirty-eight times to preach in the British Isles.

On February 5, Rev. and Mrs. W. M. Sigafoes celebrated their fifty-fourth wedding anniversary. Mr. Sigafoes is a retired Nazarene minister, and a member of the Mount Olive Church at Scott, Georgia, where they live.

After serving for the past seven years as pastor of the church in Schenectady, New York, Rev. Donald R. Shelp has resigned to accept the work of the North Syracuse Community Church of the Nazarene.

After pastoring the church in Beaverton, Michigan, for nearly three years, Rev. Delmar Dravenstatt resigned to accept a unanimous call to pastor the church in North Star, Michigan.

Evangelist E. A. Johnson has left the field and is now pastoring the church in West Monroe, Louisiana.

Rev. Wm. H. Phillips, retired Nazarene elder of Oklahoma City, died January 27. He had served the church as pastor, evangelist, and district superintendent. He was a member of the Southwest Oklahoma District. He is survived by his wife, of 3212 S. Woodward, Oklahoma City, Oklahoma; and two daughters, Mrs. Ellen Langford and Mrs. Edith Johnson.

Rev. Wm. C. Hahn, retired Nazarene elder of Arcata, California, died January 23. He was a member of the Los Angeles District.

After serving the church in Lynchburg for three years, Rev. Samuel Pickenpugh has accepted a unanimous call to pastor the Southside Church in Richmond, Virginia.

## HOME MISSIONS

ROY F. SMEE, Secretary

### Annual Meeting

Once again the annual business meetings of the General Board and its departments were held last month here in Kansas City. Once again, along with business transacted, they proved to be times of inspiration and blessing to all of us.

One of the principal items of business was the allocation of budgets for 1963. The annual budget approved for the work of the Department of Home Missions amounted to \$568,277. Of this, 66 per cent is for the overseas home mission fields and the Chinese and Negro work in the United States, which means an increase of over \$15,000 going for the work in these areas.

### Loan Fund Progress

Our thanks to all who sent in a savings deposit to the General Church Loan Fund in 1962! With your help we were able to report a year of continued and steady growth, as a study of the comparative financial statement in this issue will show.

On December 31, 1962, our total loan funds amounted to \$1,997,723, and during the first week in January, they passed the \$2 million mark. Later the same month, the Kansas District sent in a deposit of \$87,500 from the sale of the district center. This was done in order that these funds may help build churches, at the same time earning interest for them, until they are again needed by the district.

Attesting to the soundness of our loan program is the item which shows that our net assets and reserve now amount to \$790,684, an increase of \$69,000 during 1962. This permanent, non-borrowed money is the foundation for our whole loan operations.

Even the rapid growth of our loan funds, however, is not enough to keep up with the demands for building loans. We have applications on hand from churches totaling about \$200,000 above the money available at present.

If you are interested in having your savings work for God and the church, while earning a good rate of interest, write for information to the Division of Church Extension, 6401 The Paseo, Kansas City 31, Missouri.

### Division of Church Extension Comparative Financial Statement

|   | ASSETS                |                       |
|---|-----------------------|-----------------------|
|   | December 31,<br>1961  | December 31,<br>1962  |
| Cash  | \$ 124,811.47         | \$ 79,010.76          |
| Government securities                         | 25,000.00             | 25,000.00             |
| Cash in savings bank                          | 21,062.21             | 21,081.42             |
| Amortized loans to churches                   | 1,187,266.07          | 1,450,233.82          |
| Short-term loans to churches                  | 369,006.18            | 422,397.15            |
|   | <u>\$1,727,145.93</u> | <u>\$1,997,723.15</u> |
|   | LIABILITIES           |                       |
| Savings deposits in General Church Loan Fund  | \$ 933,099.77         | \$1,186,546.13        |
| Accrued interest held                         | 5,812.49              | 12,192.58             |
| Current accrued interest, estimated           | 6,600.00              | 3,300.00              |
|   | <u>\$1,005,512.26</u> | <u>\$1,207,038.71</u> |
|   | NET ASSETS            |                       |
| Reserve Trust Fund                            | \$ 46,062.21          | \$ 47,280.58          |
| Other net assets                              | 675,571.46            | 743,403.86            |
|   | <u>\$ 721,633.67</u>  | <u>\$ 790,684.44</u>  |
| Net increase in total loans outstanding, 1962 |                       | \$ 316,358.72         |
| Net increase in savings deposits, 1962        |                       | \$ 193,446.36         |

### Small Church Achievement

A list of the churches receiving outstanding awards and honorable mention certificates in the Small Church Achievement Program from among the last one-third of the district assemblies held in 1962 appeared in the February 6 issue of the *Herald of Holiness*. From that list, the members of the Department of Home Missions on the General Board have chosen the following four churches for special honor:

Kansas City Southwood, Kansas City, Rev. Harper L. Cole  
 Bloomfield, Missouri, Missouri, Rev. Earl W. Transue  
 Hazelwood, North Carolina, North Carolina, Rev. Floyd Bailey  
 Washington Sunnyland, Northwestern Illinois, Rev. Robert Vincent  
 Accounts of the achievements of these

churches will appear in this column in later issues.

## 200 More by '64

At the Superintendents' Conference in January, the district superintendents accepted goals for the organization of new churches to make 200 more churches in the last seventeen months of the quadrennium, closing with the General Assembly in the summer of 1964. Every district will have at least one new church. Reports of progress in this achievement will be made in this column.

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Moving Missionaries

Rev. and Mrs. Donald Crenshaw, missionaries to Argentina, are now living at Montevideo 1453, Rosario de Santa Fe, Argentina, South America.

Miss Frances Vine plans to arrive in the United States from the Philippine Islands for furlough about February 13.

Rev. and Mrs. Ted Hughes are now living at 2480 N.W. 35th St., Miami 42, Florida. They are working with the Cuban refugees.

### New Missionaries

David John Coolidge was born January 19, 1963, in Bahia Blanca, Argentina, the son of Rev. and Mrs. Ardee Coolidge, Nazarene missionaries.

### Thank You for Your Prayers and Kindness

The family of Mrs. Ruby Blackman want to thank all their friends for their cards and expressions of sympathy, their prayers, and their many kindnesses shown to Mrs. Ruby Blackman in her illness.

Mrs. Blackman suffered a stroke recently and is still hospitalized. She has shown slight improvement. Mrs. Blackman was a missionary to India for twenty-one years. She is the mother of Mrs. Ralph Cook, who with her husband has spent eleven years in India and four years in Trinidad in missionary service for the Church of the Nazarene.

Mrs. Cook also wishes to express her appreciation and gratitude to the many people who remembered her in so many ways during her recent illness. Mrs. Cook has now returned to Trinidad to take up the missionary task again.

### British Honduras Council Meets

By CHARLOTTE BEALS  
*British Honduras*

The Seventeenth Annual Meeting of the British Honduras Mission Council convened in Benque Viejo. Devotional services were held in place of the first two sessions. A short devotional service

was also held at the beginning of each day's activity with the missionary men giving the devotional messages.

Among the plans for the year was the appointment of a committee to study curricula, buildings, fees, etc., with the hope of beginning a high school. At first the high school is planned in connection with Fitkin Memorial Bible College. Later it will be moved to the future new capital city. (The government does not provide a high school here. It subsidizes those operated by the churches.)

We were thrilled to visit the new clinic and two nurses' homes in Benque Viejo which have been built during the past year by Robert Ashley, our missionary-builder.

In our recent Council Meeting it was estimated that after "Hurricane Hattie" struck, in 1961, Nazarenes sent food and used clothing valued at \$90,000, including an estimated \$25,000 postage; \$2,669.93 in cash was sent for relief purposes. We are sincerely grateful to all who had a part.

Just two weeks before our Council Meeting we were encouraged and blessed by the visit of Dr. G. B. Williamson, general superintendent. He spoke on each of our four zones, held a two-day Preachers' Meeting and a short meeting with the missionaries. His God-sent messages and timely advice and guidance will long be remembered.

The missionaries of British Honduras enjoy a wonderful spirit of harmony and fellowship. It is the desire of each of us to give our best for Christ in the winning of lost souls in British Honduras.

### A Year of Progress

By NORMAN ZURCHER  
*Coloured-Indian District*

During the last twelve months we have been able to build two churches and a parsonage, a church in Cerutiville, and a church and parsonage in Davidsonville. We thank the Lord for wonderful Nazarenes that make these buildings possible.

We have had gains in every department of the church on this Northern Zone of our Coloured-Indian region. Marked spiritual progress has been made in some of our churches and missions, for which we are grateful. Just now we are in a series of revival meetings. The Lord has wonderfully blessed, and souls are finding the Lord. Prayer is the answer.

Carol organized 17 vacation Bible schools during the July holidays. There were 1,940 enrolled and nearly six hundred seekers. This was the first attempt of promoting it throughout the zone. Our hearts were thrilled for the enthusiasm and results.

In July we had our Regional Missionary Council. The presence and blessing of the Holy Spirit was evident.

We are working, trusting, and praying for greater advance in this year.

## THE N.Y.P.S.

PAUL SKILES, *Secretary*

They came from the seven points of the church's educational zones' compass:

|                      |                 |
|----------------------|-----------------|
| Trevecca             | John Hancock    |
| E.N.C.               | Paul Wells      |
| Pasadena             | Reuben Welch    |
| Nampa                | Don Peterman    |
| Olivet               | Dwight Millikan |
| Bethany              | Ray Lunn Hance  |
| British Commonwealth |                 |

Charles Muxworthy

Some were college students with vigor and contagious enthusiasm:

Bill Greenelsh  
Ken Tippitt  
Justin Rice

Others had the "dignity" that characterize men of leadership:

*General President*, Jim Snow  
*General Secretary*, Paul Skiles

And one represented the corporate of the Board of General Superintendents:

Dr. V. H. Lewis

The 1963 meeting of the General N.Y.P.S. Council convened January 1 in Kansas City, Missouri.

Three days of business kept the council confined to their conference room. At the agenda was ticked off and action was taken on

*The new quadrennial theme, General Convention, "Contact to Win" emphasis next fall, Bible Quizzing, An upgraded PAL program, 1964 Youth Week.*

It became obvious that there was an underlying motive behind all of the deliberations: EVANGELISM.

This motive was formulated into a statement which clarifies and makes more vital the N.Y.P.S. purpose.

*"The basic responsibility of N.Y.P.S. is to bring others to Christ, and provide ways to channel the spiritual energies of youth into the total evangelistic mission of the church."*

No, the Constitution has not been changed. The official object of the society remains the same:

*"To build up its members in Christian experience and in holy character, and to instruct them in the doctrines of the church, and to bring about the salvation of other young people."*

The proper emphasis has been underscored: "Evangelism First."

Now how will this make any difference in the N.Y.P.S. program? What effect will this have on materials and organization?

Frankly, there will be no major emphasis shift in *Topics*. As has been

stated, the constitution will probably stay intact.

Where's the difference? In the motivation of leaders: general, district, and local. A clearly defined statement of purpose makes easier the task of youth work.

*Action cannot be ends in itself.*

*Programs cannot be clever entertainment.*

*Fellowship cannot be mutual admiration.*

*Outreach, evangelism, winning—the ends that produce the means!*

As they returned to the seven points of the church's educational zone compass, thirteen men felt something was accomplished in Kansas City, January 15 through 17, that will affect N.Y.P.S. leaders and members around the world.

## NOTICE

To ministers covered under the PLAN ONE group life insurance program of the general church:

Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1963, if your "free" coverage is to be continued for another year.

If your Questionnaire has not reached you, please notify the Board of Pensions at once.

Dean Wessels  
Executive Secretary  
6401 The Paseo  
Kansas City 31, Missouri

## THE LOCAL CHURCHES

Evangelist Haven Goodall writes: "We praise God for His goodness to us over the past years. He has given us many souls, as we have worked with some of our finest pastors and laymen in the great task of soul winning. Our work will now take us into the mid-western states, and we have some open dates we'd like to schedule there, or anywhere the Lord may lead. We have some open time for this spring. Mrs. Goodall travels with me and gives Scene-o-felt pictures, which are suited to all ages. We carry the full program, including preaching, song leading, and special singing, where desired. Write me, 22330 Lanark Street, Canoga Park, California."

Pastor Grant M. Barton writes from Mitchell, Indiana: "In August of 1961 we came to this church and found a fine group of people. Wife and I worked hundreds of hours in assisting in the work of transforming the parsonage. A new heating system was installed by transferring the church furnace to the parsonage and adding storm windows; the neighbors estimate the increased valuation at above \$3,000. The church basement has been remodeled, two new gas furnaces installed, the sanctuary repainted, and a

Junior Department added to the Sunday school. Soon after coming, we won the fall Sunday school contest on the district, receiving a trip to Florida as an award. God has helped in the finances, and all obligations are now being met on time. During the first year we had 175 seekers in the regular church services, and have now received 14 members. Having felt for some time we should spend some years in the evangelistic field, after consulting with District Superintendent L. C. Davis, we are now making plans to enter the field September 1, this year; are already slating meetings into '64. Wife and I will travel by house-trailer. Until July write us, 624 W. Grissom Avenue, Mitchell, Indiana."

Leipsic, Ohio—Recently our church had a very successful revival with Evangelist Lawrence J. MacAllen as the special worker. More new people were reached than in any previous meeting during the last five years, with the largest average attendance, in spite of severe cold weather. God gave twenty-four seekers, all new people except four.—GORDON L. KENNEDY, *Pastor*.

Leon, Iowa—Recently our church had a good holiness convention with Dr. Remiss Rehfeldt as the special worker. We all enjoyed his fine presentation of the truth. The church is 100 per cent back of the entire general program, with wonderful co-operation between church and pastor. We want Dr. Rehfeldt to come again.—LEWIE L. WATTERS, *Pastor*.

Mattoon, Illinois—East Side Church is happy to report much progress since our last assembly. We have remodeled the outside of the church, made other improvements, and the N.Y.P.S. purchased a lovely new sign. We have had two very successful revivals. Evangelist and Mrs. Carl Kruse are talented and consecrated workers and, as a result of their meeting, we received six new members on profession of faith. In our youth revival we appreciated the outstanding ability of our teen-age evangelist, Rev. Jim Blue, with Larry Lindy as musician and singer. The devotion to God manifested by these young men was an inspiration to all.—SIDNEY PATRICK, *Pastor*.

Vivian, Louisiana—Our church was helped and blessed by a twelve-day revival closing on January 13, with Rev. Howard C. Frodge as the evangelist. His messages were dynamic and Spirit-inspired. Pastor J. P. Foster and the evangelist worked together in inviting people to the services; also many Nazarene ministers came in from surrounding towns to help us. Mrs. Foster did fine work with the choir; her selections were beautiful and appropriate. Mrs. H. E. Darnell and son, David, both members of our church, provided the music on the piano and organ. Revival really started on December 30 when a middle-aged couple prayed through in their home and came to a watch-night service the next evening with a happy testimony. Evangelist Frodge prayed much, and there was a good response to his messages and the altar calls. Sev-

eral people were converted, two or three backsliders reclaimed, and a dozen or more people sanctified wholly. It was a wonderful meeting, and we give God the praise. Many folks said it was the best meeting the church has had in years. Unity prevails, and we are believing God for greater victories under the leadership of Pastor Foster and wife.—LOURIA ELLIS, *Reporter*.

## Sunday School Attendance Report

|                                | October<br>November<br>December<br>1961 | October<br>November<br>December<br>1962 | Increase     |
|--------------------------------|---|---|--------------|
| <b>Group 1, (16,000-8,000)</b> |   |   |              |
| Southern California            | 14,323                                  | 14,916                                  | 593          |
| Central Ohio                   | 15,053                                  | 15,486                                  | 433          |
| N.E. Indiana                   | 10,715                                  | 11,072                                  | 357          |
| Illinois                       | 9,298                                   | 9,562                                   | 264          |
| Oregon Pacific                 | 7,989                                   | 8,216                                   | 227          |
| Los Angeles                    | 11,073                                  | 11,215                                  | 142          |
| Kansas                         | 8,616                                   | 8,755                                   | 139          |
| S.W. Ohio                      | 9,627                                   | 9,689                                   | 62           |
| Michigan                       | 9,674                                   | 9,695                                   | 21           |
| N. California                  | 16,431                                  | 16,452                                  | 21           |
| E. Michigan                    | 9,601                                   | 9,601                                   | —            |
| S.W. Indiana                   | 10,022                                  | 10,022                                  | —            |
| Pittsburgh                     | 8,327                                   | 8,312                                   | -15          |
| Florida                        | 11,466                                  | 11,351                                  | -115         |
| Akron                          | 12,880                                  | 12,745                                  | -135         |
| West Virginia                  | 11,843                                  | 11,660                                  | -183         |
| Indianapolis                   | 9,748                                   | 9,350                                   | -398         |
| <b>Group 2, (8,000-5,000)</b>  |   |   |              |
| Chicago Central                | 6,717                                   | 7,082                                   | 365          |
| Northwest                      | 7,118                                   | 7,422                                   | 304          |
| Kansas City                    | 5,508                                   | 5,775                                   | 267          |
| Colorado                       | 6,814                                   | 7,078                                   | 264          |
| S.W. Oklahoma                  | 5,743                                   | 5,978                                   | 235          |
| Georgia                        | 6,066                                   | 6,259                                   | 193          |
| Iowa                           | 6,664                                   | 6,824                                   | 160          |
| N.W. Oklahoma                  | 6,054                                   | 6,200                                   | 146          |
| N.W. Ohio                      | 6,121                                   | 6,256                                   | 135          |
| N.W. Indiana                   | 6,316                                   | 6,401                                   | 85           |
| Alabama                        | 7,740                                   | 7,813                                   | 73           |
| Abilene                        | 6,223                                   | 6,291                                   | 68           |
| Tennessee                      | 7,912                                   | 7,953                                   | 41           |
| Philadelphia                   | 6,044                                   | 6,068                                   | 24           |
| Missouri                       | 7,477                                   | 7,488                                   | 11           |
| N.W. Illinois                  | 5,914                                   | 5,903                                   | -11          |
| Washington Pacific             | 7,077                                   | 6,975                                   | -102         |
| Kentucky                       | 5,826                                   | 5,707                                   | -119         |
| Idaho-Oregon                   | 6,537                                   | 6,226                                   | -311         |
| Washington                     | 5,857                                   | 5,340                                   | -517         |
| <b>Group 3 (5,500-3,000)</b>   |   |   |              |
| E. Kentucky                    | 5,192                                   | 5,570                                   | 378          |
| Maine                          | 3,445                                   | 3,665                                   | 220          |
| Virginia                       | 3,981                                   | 4,148                                   | 167          |
| E. Tennessee                   | 5,520                                   | 5,646                                   | 126          |
| S. Carolina                    | 4,692                                   | 4,799                                   | 107          |
| Louisiana                      | 3,089                                   | 3,183                                   | 94           |
| Arizona                        | 4,505                                   | 4,567                                   | 62           |
| Houston                        | 3,853                                   | 3,880                                   | 27           |
| Albany                         | 3,917                                   | 3,943                                   | 26           |
| Joplin                         | 4,571                                   | 4,592                                   | 21           |
| San Antonio                    | 3,701                                   | 3,702                                   | 1            |
| Canada West                    | 4,569                                   | 4,559                                   | -10          |
| S. Arkansas                    | 3,653                                   | 3,640                                   | -13          |
| N.E. Oklahoma                  | 4,320                                   | 4,297                                   | -23          |
| New Mexico                     | 3,667                                   | 3,634                                   | -33          |
| N. Carolina                    | 3,946                                   | 3,912                                   | -34          |
| N. Arkansas                    | 3,604                                   | 3,566                                   | -38          |
| S.E. Oklahoma                  | 3,742                                   | 3,659                                   | -83          |
| New England                    | 4,568                                   | 4,425                                   | -143         |
| Dallas                         | 4,916                                   | 4,730                                   | -186         |
| <b>Group 4, (3,000-0)</b>      |   |   |              |
| Br. Isles North                | 1,489                                   | 1,818                                   | 329          |
| Wisconsin                      | 2,375                                   | 2,577                                   | 202          |
| N. American Indian             | 1,420                                   | 1,560                                   | 140          |
| Nevada-Utah                    | 1,018                                   | 1,130                                   | 112          |
| Gulf Central                   | 469                                     | 552                                     | 83           |
| Hawaii                         | 768                                     | 851                                     | 83           |
| Canada Atlantic                | 1,152                                   | 1,213                                   | 61           |
| Rocky Mountain                 | 2,430                                   | 2,490                                   | 60           |
| Nebraska                       | 2,660                                   | 2,719                                   | 59           |
| Mississippi                    | 3,054                                   | 3,109                                   | 55           |
| Alaska                         | 824                                     | 871                                     | 47           |
| New York                       | 2,225                                   | 2,264                                   | 39           |
| Australia                      | 855                                     | 886                                     | 31           |
| South Dakota                   | 700                                     | 702                                     | 2            |
| Canada Pacific                 | 1,351                                   | 1,339                                   | -12          |
| North Dakota                   | 1,521                                   | 1,452                                   | -69          |
| Br. Isles South                | 2,746                                   | 2,522                                   | -224         |
| Minnesota                      | 2,368                                   | 2,132                                   | -236         |
| Canada Central                 | 2,856                                   | 2,605                                   | -251         |
| <b>Totals</b>                  | <b>432,146</b>                          | <b>436,047</b>                          | <b>3,901</b> |
|                                |   | K. S. Rice                              |              |
|                                |   | Executive Secretary                     |              |

Evangelists J. Herbert and Pansy Morgan write: "We are now in our third year of full-time evangelism, and the Lord has been giving some gracious victories in the salvation of souls. We have an open date, March 27 through April 7, we'd like to give to some church en route from Indiana to Colorado. Write us, 334 N. Randolph Street, Indianapolis 1, Indiana."

Torrance, California—"Victory in Jesus" is the expression of our hearts here in the West Torrance Church, now sixteen months old. Revival fires burned brightly in our first revival, with deep conviction on hearts, and thirteen souls bowed at the altar, with God giving some outstanding victories. Rev. Tom Nees of Ewan, Washington, was our evangelist, and his preaching was clear, forceful, and Biblical. God's presence was wonderfully manifest in all six services, and we give Him praise.—NEAL KAMP, *Pastor*.

Owensville, Indiana—Our new building, completed in November of 1962, was dedicated on Sunday, January 20, with our district superintendent, Dr. Leo C. Davis, bringing the dedication message to a near-capacity crowd. The program included the invocation by Mrs. Anna Spercel, a faithful Nazarene since 1911. The new building includes the sanctuary, seating about one hundred, Sunday school rooms which can be used for overflow, pastor's study, and other facilities. The building is 42 x 50 feet, over all, and so designed that future additions may be made three ways. The total cost of the project was just under \$14,000.—WILLIAM H. DOAN, *Pastor*.

Jacksonville, Florida—The Greater Jacksonville Ministerial Alliance made possible a Holiness Convention, January 7 through 11, at the Mallory Memorial Church of the Nazarene. Local pastors brought heart-warming messages, and song leaders from various churches furnished the special music. Rev. R. T. Gore of Northside, Rev. John L. Smith of Panama Park, Rev. J. L. Seals of Southside, Rev. I. W. Justice of Central, and Rev. J. D. Havener of Normandy, each brought outstanding and Spirit-filled messages on holiness. The altars were open, and many people wept their way through to victory in God; others were strengthened and encouraged. God met with us, the Holy Spirit was present to deal with hearts, and many said it was the best convention of its kind ever held in Jacksonville.—*Reporter*.

Kimberly, Idaho—In January our church had one of the greatest revivals in its history. Rev. Lee Ensey was the evangelist, with Jerry Conrad as singer, Mrs. Ray James, organist, and Mrs. Howard Conrad, pianist. We greatly appreciated the Spirit-filled messages of Brother Ensey, and needy souls sought God at the altar and prayed through to victory. God gave some very definite victories, and others were sanctified as a result of the challenging messages of the evangelist on heart holiness. The people—both young and old—prayed and fasted

and God gave glorious victory, with shouts in the camp. The midweek prayer meeting following the close of the revival was a time of rich blessing to all who were present.—RACHEL GIVENS, *Secretary*.

Pineville, Louisiana—We came to this church in August of 1959 and found a small group of faithful Nazarenes. The first month the average attendance in Sunday school was around 30. Through the faithfulness of the people, and the blessings of God, we had an average attendance in December ('62), of 130, with 178 present on Rally Day. Finances have also increased, and last assembly year we were a "10 per cent" church for foreign missions. All budgets have been

church enjoyed a blessed and victorious Youth Week revival with the Musical Bertolets as the special workers. The music was spiritual and blessed of God, and the messages of Brother Bertolet were timely and given with the unction of the Spirit. About eighty souls bowed at the altar seeking help from God. God is blessing this church, all departments are moving ahead, and the Sunday school average thus far this year is 270.—RUSSELL E. LEWIS, *Pastor*.

Evangelist R. S. Lanterman writes that he has some open dates and is willing to go anywhere, large or small churches, for whatever the church is able to pay. His plans are to remain full-time in the field of evangelism. Write him, Box 2013, Route 2, Red Deer, Alberta, Canada.

# CONTACT TO WIN!

Tarry . . . Go!

SEPTEMBER • OCTOBER • NOVEMBER • 1963



increased, doubled, and some tripled. The church has increased the pastor's salary twice, and \$3,000 has been raised for the building fund. Blueprints are now being completed and finances secured for the erection of a beautiful new \$40,000 church building, giving us space for 300 in Sunday school. During these three years we have had some wonderful revivals, with Rev. J. W. South, Rev. Forrest McCullough, Rev. Joe Bishop, Rev. V. Dan Perryman, and District Superintendent T. T. McCord as the special workers. Each meeting was profitable with seekers at the altar and happy finders. If you have friends in the area of Alexandria or Pineville, or at England Air Force Base, write me (1705 Henry Street) and I'll be glad to contact them for the church.—DONALD V. PRAL, *Pastor*.

Rev. and Mrs. Edward R. Ferguson write: "For the past four years it has been our pleasure to pastor First Church in Canton, Illinois. At the close of the assembly year, in August, we are re-entering the evangelistic field. We are now making up our slate for revivals, camp meetings, and holiness conventions. We work as a team, preaching and singing, but will work individually if desired. Until August 1, write us, 125 E. Walnut Street, Canton, Illinois."

Oil City, Pennsylvania—Recently our

## THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for March 3:

Worship and Work

SCRIPTURE: Mark 9:2-50 (Printed: Mark 9:2-9, 17-18, 25-29)

GOLDEN TEXT: *Jesus said to them, My meat is to do the will of him that sent me, and to finish his work (John 4:34).*

Notice again this week a twofold emphasis of the lesson—worship and work. The popular, and perhaps unexpressed, attitude is that one works during the week and worships on Sunday. Another concept seems to say that one worships in the Sunday morning service, reserving the evening for evangelism, which is not worship. All this suggests the need of an understanding of worship and its relationship to life.

We worship God when we approach Him, by whatever means, with the sincere desire to please Him and believing that He will respond to us. Worship may be carried on by singing, by praying, by meditating, either privately or in groups. The giving of tithes and offerings may also be a means of worship. One can even say he worships when he donates his time and labor in the construction of a church building. But a lot of this limits worship to essentially religious activities and leaves life devoid into the spiritual and the secular.

Is there any way to bring worship and work closer together? Should not the secular be combined with the spiritual? Is it right to think that we do our work six days a week and do God's work on the seventh? Does not our act of consecration proclaim that we belong to God, body, soul, and spirit; and that we have and all we do belong to Him?

The last part of the lesson chapter is pertinent. Read Mark 9:33-50. When one seeks for position, rather than to serve, he worships at the shrine of self though he professes the name of Christ. In contrast, the man who labors for Christ's name is worshipping. And the giving of a cup of water in Christ's name is an offering to God worthy of reward. Moreover, Jesus said that the hand or the foot or the eye that will not function to God's glory were bet



destroyed—it is a hindrance to our relationship to God.

Shall we not say then that worship, as an offering of ourselves in both praise and service to God, should not be restricted to times and places and wholly religious exercises? Is the secret not to be found in offering all of life, every activity, secular or sublime, seven days a week, as a continuous act of worship?

If one's daily toil—and even recreation—is carried on as sacred to God, life will be purified of its un-Christlike elements. The question will not be, How shall I adjust from work to worship and back again? neither, What do I have to forego in order to be a Christian? Rather it will be, How can I give all of my ransomed powers, time, and talents, to Christ as a continuous act of love and dedication to be used for His honor and glory? Worship is most meaningful when it rises naturally from our work-a-day lives rather than when it is added to it as a religious necessity.

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.

## "SHOWERS of BLESSING" Program Schedule

March 3—"Time Is Tapping Her Foot," by R. T. Williams

March 10—"God's Measurement for Intangibles," by R. T. Williams

March 17—"God's Portion of Peace," by R. T. Williams

## Deaths

MRS. EVA JOHNSON, wife of Rev. Hugh O. Johnson, pastor at Clarksburg, West Virginia, died November 10, 1962, after an illness of several months. She was born in Grafton, West Virginia, on February 22, 1907. In 1929 she was married to Rev. Hugh O. Johnson. She is survived by her husband; a son, Hugh, Jr., of Niles, Ohio; two brothers, Albert and Roy; and three grandchildren. Funeral service was conducted by the district superintendent, Rev. H. H. Hendershot, assisted by Rev. O. C. Rushing, pastor at Fairmont, West Virginia. She was the daughter of the late LeRoy and Ida Wilson Woodyard.

KENNETH BRANAGAN, SR., was born October 26, 1908, and died October 5, 1962, after a sudden heart attack. He was a member of the Fuller Avenue Church of the Nazarene in Grand Rapids, Michigan, where he had served as Sunday school superintendent for nine years; was a trustee at the time of his death. He left a wonderful testimony. He is survived by his wife, and three sons: Kenneth, Jr., Larry, and Gilbert. Funeral service was held in the newly completed church, which he had helped to build both by manual labor and in the winning of souls. He was a great blessing in the work. Funeral service was in charge of Rev. Harry Stanley of Lansing First Church, assisted by his pastor, the Reverend Mr. Champion.

MISS EMILY LASATER was born July 31, 1906, at Fort Worth, Texas, and died December 21, 1962, in Oklahoma City, Oklahoma. She joined the Church of the Nazarene in her early girlhood days. She is survived by a brother, Ralph, of Bethany, Oklahoma; and a sister, Mrs. Faye Schmoltdt, of Colorado. Funeral service was held in First Church of the Nazarene in Oklahoma City with Dr. A. S. London in charge, assisted by Rev. Eugene Sanders.

CLIFFORD KEEN of Brownwood, Texas, died May 15, 1962. Funeral service was held at First Church of the Nazarene with Rev. B. Edwin Perkins, pastor, officiating.

MRS. MARY ELIZABETH COLE, age eighty-nine years, of Brownwood, Texas, died September 19,

1962. Funeral service was conducted by Rev. B. Edwin Perkins of the First Church of the Nazarene, and Rev. Dan Johnson of the Johnson Memorial Methodist Church.

BOWERS, Michael Alan, born April 13, 1952; Phillip Edward, born August 2, 1953; and Terry Wayne, born June 28, 1956, at Pomeroy, Ohio, were all drowned on June 18, 1962, while on a fishing trip with their father. They had lived in Pataskala, Ohio, about seven years. All three of them left a testimony that they knew the Lord had saved them. Their parents have been in the church most of their lives and had dedicated the boys to the Lord when they were babies. They are survived by their parents, Mr. and Mrs. Max Bowers, and the grandparents, Mr. and Mrs. Carson Hayes. Funeral service for the three boys was held at the Church of the Nazarene in Syracuse, Ohio, with burial in Green Lawn Cemetery, Nelsonville.

MRS. MARRY SKALLERUD (Rupp), age seventy-four, died January 2, 1963, in Montevideo, Minnesota. She was a charter member of the Montevideo Church of the Nazarene, and for many years was Sunday school superintendent. She was loved by all who knew her because she showed forth the Christ in her life.

JEFFREY ARDEN, son of Arden and Ruth Degner, was born November 21, 1959, and died July 6, 1962, in a hospital in Milwaukee, Wisconsin, of leukemia. Besides his parents, he is survived by the grandparents, Rev. and Mrs. Frank Enoch, of San Pierre, Indiana, and Mrs. Frank Degner of Oshkosh, Wisconsin. Funeral service was held in the South Milwaukee Church of the Nazarene by the pastor, Rev. Harry Greuel, with interment in Lakeview Memorial Park, Oshkosh.

MRS. ETHEL M. CADWELL, age eighty, died January 1, in Gerry, New York. She was a member of the Church of the Nazarene in Binghamton, New York. She is survived by a daughter, Mrs. Carol Williams, of Plattsburgh, N.Y.; and two sons: Lloyd, with the U.S. Army in Germany; and Boyd, of Cincinnati, Ohio. Funeral service was held in Gerry, with burial in Cottage Cemetery.

## Announcements

### RECOMMENDATIONS

After eleven years of pastoring and one year in full-time evangelistic work, Rev. Paul M. Holzclaw is again entering the field of evangelism. He is a very fine preacher and will accept calls wherever the Lord may lead. Write him, 306 S. Jefferson, Robinson, Illinois.—Harold Daniels, Superintendent of Illinois District.

Rev. Albert R. Pemb'e, our pastor at Sidney, Montana, has resigned his pastorate to enter the evangelistic field. I wish to commend him to our churches as a very fine and able preacher, a man of excellent spirit. He will bring a freshness to the church through his life and ministry.—Alvin L. McQuay, Superintendent of Rocky Mountain District.

### BORN

—to Rev. Thomas S. and Esther (Provance) Fowler of Logan, West Virginia, a son, Thomas Swentzler III, on January 21.

—to Rev. and Mrs. Ronald Justice of Loudonville, Ohio, a daughter, Sharon Kay, on January 11.

—to Song Evangelists Warren and Katherine Whiting of Fort Lauderdale, Florida, a son, Jonathan Mark, on January 7.

### SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Kansas, very ill and not able to attend church much, that she may be healed if it is God's will—if not, that she may live for the Lord and be true to Him until death comes;

—by a Nazarene lady in Florida for a Nazarene mother with cancer of the skin, getting worse, that she may have a touch from God; also for unsaved loved ones; and for an unspoken request;

—by a Christian brother in Kentucky for "healing and temporal and spiritual help," as he suffers much from several ailments, now past sixty-five and needs special help from God; also for a friend who has had an operation for cancer;

—by a Nazarene in Minnesota for the salvation of a friend and family, that they may come to repentance and the full knowledge of salvation;

—by a local preacher in Arizona, endeavoring to help get a Nazarene work started in a new work project in a small town there.

## Directories

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of the  
Religious World

## "Narrow" Concept of Evangelism Seen as Handicap to Protestantism

MEXICO CITY (EP)—Protestantism in a world of rapid social change is handicapped by a "narrow conception" of evangelism, a Mexican theologian told some 130 American Baptist Convention leaders here.

Dr. Gonzalo Bacz-Comargo of Union Theological Seminary here said that most of the Protestant evangelistic efforts are only "revivalism" and reach only those people who are already church members.

He stressed that Protestant churches must develop better methods of reaching those outside the church among such groups as students and industrial and agricultural workers.

## List Governors' Religious Affiliation:

WASHINGTON, D.C. (EP)—A survey of the religious affiliations of holdover and incoming heads of states reveals that Methodists with eleven and Roman Catholics with nine can claim the most governors in the U.S. in 1963.

Baptists can claim eight governors, and Episcopalians and Presbyterians seven each.

Three governors are members of the United Church of Christ (two of whom list their affiliations as "Congregational"), two are Mormons, and one is a member of the Disciples of Christ.

Rhode Island, the only state in the Union which shows Catholics to be in the majority, has an Episcopalian as governor—and he defeated a Catholic in the election.

The governors of the nation's newest states, Hawaii and Alaska, are Catholics.

## Congressman Terms Peace Corps "Costly Venture"

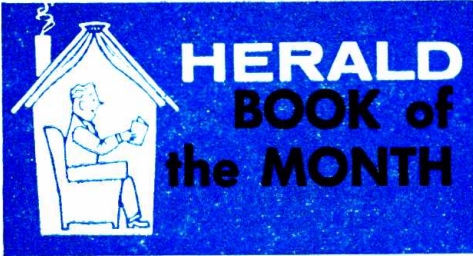
WASHINGTON, D.C. (EP)—The Peace Corps charges a leading Republican Congressman, is a "costly venture."

Representative Clarence J. Brown (Rep.-Ohio), ranking G.O.P. member of the House Rules Committee, said that it is costing an average of \$9,000 a year to keep each Peace Corps volunteer at his post abroad.

Although the volunteers receive only \$80.00 a month stipend, or \$960.00 a year, the cost of overhead of the agency is so great, he said, that it is spending \$45 million in the current fiscal year to keep 5,000 volunteers on the job.

In comparison, Representative Brown said it costs an average of only \$2,600 a year to keep an American missionary or representative of a charitable agency abroad.

"The differential of \$6,400, of course, is the cost of governmental bureaucracy," he charged.



**THE DISCIPLINED LIFE**  
**Richard Shelley Taylor,**  
*Beacon Hill Press, Cloth, 102 pages*  
**\$1.75**

There's been a lot of fuzzy thinking over discipline. My neighbor says that if his child is allowed to develop without the constraining, conforming hand of his parents and teachers, chances are, in time he will become a mature, unselfish, wholesome being. I don't feel sorry for the child at present—only the parents (and teachers).

Just as we can't "spend our way" to a balanced family budget, neither can we expect to develop ourselves and our children by following the path of least resistance.

This is all tied up in Dr. Richard Taylor's book *The Disciplined Life*. It is not filled with traditional "don'ts," as important as they are. It is a readable discussion on a pertinent subject, spun deftly by a craftsman of the writing skills and, more important, a disciple of disciplined living. Dr. Taylor is an associate professor of theology and missions at the Nazarene Theological Seminary in Kansas City.

In his introduction, Dr. Taylor says: "Discipline is what moderns need the most and want the least.

"Too often young people who leave home, students who quit school, husbands and wives who seek divorce, church members who neglect services, employees who walk out on their jobs are simply trying to escape discipline. The true motive may often be camouflaged by a hundred excuses, but behind the flimsy front is the hard core of aversion to restraint and control."

It is an honest book, meant for honest people to read. Together the two are bound to bring some happy results.—  
 ELDEN RAWLINGS.

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the **A**nswer corner

Conducted by W. T. PURKISER, Editor

**I would like to have I Corinthians 3:11-15 explained.**

This passage declares: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

I suppose these verses have been made the basis of more bad theology than almost any in the New Testament. The Roman church views the fire as that of purgatory. Some of Calvinistic per-

suasion teach that it offers hope of final salvation for "sinning saints," whose works will be destroyed but their souls saved.

However it is quite clear that Paul is not talking about sinful deeds when he speaks of hay, wood, and stubble, for they are built on the foundation of Christ. Christ is not the minister of sin (Galatians 2:17). He is rather talking about occupying life with trivial and unimportant, though legitimate, pursuits instead of the enduring and worthwhile investment of life in eternal values. The fires of time and the judgment will consume the trivial and worthless, and reveal the important and lasting service we have rendered in the kingdom of God.

**Must grace be merited or deserved in any sense or to any degree? Must we obey before we can believe God or does faith in God result in obedience? (True faith, that is, not a mere affirmation.) What is the basis for true faith, our obedience to the will of God, or Christ's obedience to that will by His atonement and resurrection?**

It would be a contradiction in terms to talk about grace being merited or deserved in any sense or to any degree. Grace is by definition "unmerited favor" or the undeserved goodness of God which gives out of sheer bounty. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9).

We neither obey before we believe nor does faith result in obedience as if such obedience were something tacked on to believing. In New Testament descriptions of saving faith, faith and obedience are virtually synonymous terms. Romans 1:5 may well be translated "the obedience which faith is," and Romans 16:26 speaks of "the obedience of faith."

Daniel Steele long ago pointed out that the New Testament has only one word for both unbelief and disobedience. James 2:17 is speaking of obedience when it says, "Even so faith, if it hath

not works, is dead, being alone." Daniel Whedon defined New Testament faith as "that belief of the intellect, consent of the affections, and act of the will by which the soul places itself in the keeping of Christ as its ruler and Savior"—and this means obedience.

The basis (that is, the ground and object) of saving faith is the atonement of Christ, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

However, if there is here any lurking thought that one may "believe" in Christ and not obey the will of God as it is made known to us, let me most emphatically deny that such is a possibility. He who does not obey does not believe, however much he may protest his "faith." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4).

**After a Sunday school lesson on Joseph, it was brought to my attention by several of the young married people in my class that there is no mention of Joseph after returning to look for Jesus when He stayed behind in Jerusalem at the age of twelve. After reading in several commentaries and different study books, I have been unable to learn anything more.**

You are correct as to the silence of scripture about Joseph after the Temple visit of Luke 2:42-52. From this fact, and from the fact that Jesus was known as "the carpenter, the son of

Mary" (Mark 6:3), many have concluded that Joseph had died some time between Christ's twelfth year and the beginning of His public ministry at age thirty. I have no other explanation.



## Rushing or Watching?



**DURING** the last Christmas season we journeyed back home to see Mother. Though the chill of many winters is reflected in the lines of her face, and the white of driven snow has covered her head, yet the warmth of eternal springtime is in her soul.

As we drove up in front of the house we glimpsed Mother sitting at the window, watching or her loved ones. Sitting in that chair and watching from the window has become a very familiar scene in recent years. When asked why she spends so much time at the window, she replied, "I just like to watch the people as they pass by."

But as one visits awhile, more of the heartthrob is revealed. Yes, she likes to watch the people coming and going as they rush by; but a deep longing of her heart is saying, *Maybe I can catch the glimpse of someone who will take time to run in and visit me for a while. Just a little time from the hustle and the bustle of this busy old world would let me know that someone cared.*

The world is so busy that we seldom think of those who may be watching from the window. Just a nod of the head or a friendly smile in passing may help to let them know we are interested and thinking of them.

Sometimes I wonder how our Heavenly Father must feel as He looks down from the window of heaven upon the wildly rushing throngs which have so little time or thought for Him and His interests. But He is still watching, hoping that someone now and then will take time to stop and come in and find rest for his weary soul.

Though the night is getting late, He still watches and longs for you to stop by and visit awhile with Him before it is too late!—Fred W. Parsons, Pastor, East Side Church, New Albany, Indiana.

## Relationship Between Physical Fitness and Spiritual Fitness

We are living in a day when great emphasis is being placed on nationwide physical fitness. The concern of our national government is being expressed in the various youth-fitness programs initiated in schools and recreational programs all through the country.

To define physical fitness is a hard task. The first goal of physical fitness, however, is to be

sufficiently fit to accomplish our day's work with a minimum of fatigue and to remain useful and active to a ripe old age.

We readily agree that physical fitness is important to every individual in America today, for we are living in times when we must be in good physical condition if we are to meet the demands and emergencies of life.

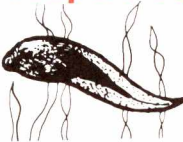
For the Christian, also, physical fitness should take on new meaning and greater importance. As soul winners we must be fit, both physically and spiritually, to perform our definite tasks for God's kingdom. Are we too tired physically, at the end of our day of secular labor, to spend some time ringing doorbells and telling our unsaved friends and neighbors about Christ? Are we so unfit physically that we do not possess that extra reservoir of physical energy that will enable us to be at our best for our church work?

Then, perhaps, each one of us should spend some time evaluating his physical condition and arranging a particular program of conditioning to increase his level of physical fitness, if this is necessary. This program should have a profound effect on our "spiritual fitness."

Jesus said, "The night cometh, when no man can work." We must, as followers of Christ, be at our best both physically and spiritually for His cause, while we yet have opportunities.

In Isaiah we find these words, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not" (35:3-4). Physical fitness does play a major role in the life of every Christian who wants to be an effective soul winner.—Lora H. Donoho, Women's Physical Education Instructor, Olivet Nazarene College, Kankakee, Illinois.

## Tadpole Fever



Our recent rains have brought a new fever—tadpole fever—to our house. Our young son seems to have an affinity to them. We have had tadpoles in cars, tadpoles in aquariums, and tadpoles in jars.

In spite of the muddy fingerprints in the bathroom and an occasional tadpole in the sink, I've learned to like the wiggly things.

As I watch the tiny animals, I find that the hind legs appear first. Later, the forelegs break out. The tail, gradually resorbed, disappears. Lungs then develop to take the place of the resorbed gills. What then? A frog!

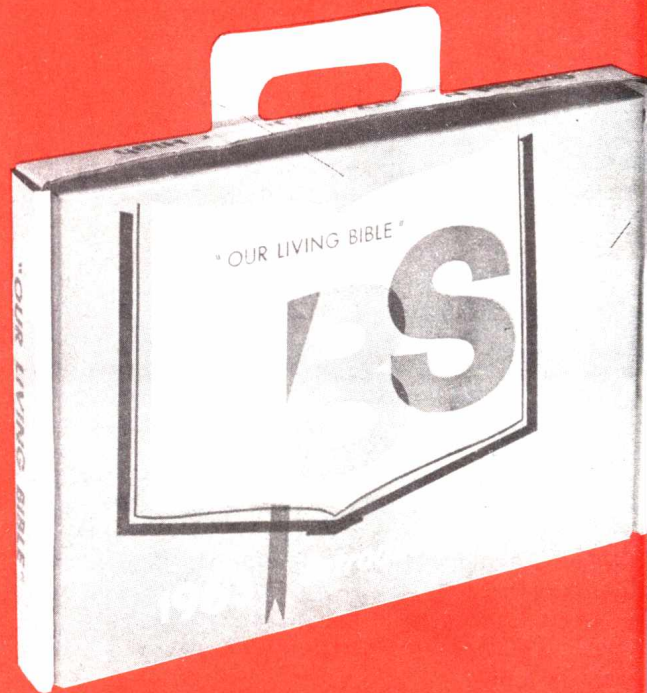
God made that frog! He made little boys too! And if He can make a frog from a wiggly tadpole, what can He make of a little, wiggly, snaggle-toothed boy? A man!

What can God make of men? As easily as He can make a frog from a tadpole, He can help man to make many changes. Man, through God's grace, can become a Christian. God causes man to leave all his unnecessary appendages of sin behind and to develop into a full-grown Christian.—Mary Hawks, Portales, New Mexico.

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