

Herald of HOLINESS



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THE GENERAL BOARD
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Our God *is able*

FAITH makes no allowance for contingencies. It proclaims without reservation that God is equal to any emergency or test. Men who hazard their lives in a great cause for the glory of God are always conquerors. If they suffer loss or even death, they find God transmutes loss to gain and death to life eternal by the alchemy of His marvelous grace.

At his great dedication convocation, King Nebuchadnezzar demanded everyone to bow to the golden image he had erected. But there were three rugged individuals of high position in his court whose knees did not bend nor their heads bow. They were promptly summoned to account for their defiance and irreverence. The furious monarch was in no mood for softness, but he offered them another chance. Howbeit those tall sons of Abraham and David had their minds made up. Their decision was announced in these deathless words of courageous faith, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:16-18).

There are some strikingly significant words in this reply. "We are not careful to answer thee." There was no flattery for the haughty king. No time for deliberation was asked. No hint of a compromise was

made. And there was no loophole sought. The answer was direct, emphatic, and final. Their "if" related only to the determination of the king to execute the sentence. It did not condition their decision or question the ability or faithfulness of their God. They knew God could quench the violence of the fire. But they did not stake their faith on the assumption that He would. They knew if He did not deliver them He would make their witness more convincing in death than in deliverance. They made no effort to put God on the spot. It was not, Deliver us or else. It was, We believe God whatever happens to us. We are expendable. We know our God will be victorious.

The battle was the Lord's. The victory was for the God of the Hebrews more than for them. The king saw the same three men, cast bound into the furnace, with no effect of fire upon them save that their cords were

*General
Superintendent
Williamson*



burned and they were free. Furthermore he saw also the form of the Fourth in the furnace, one "like the Son of God." He declared, "There is no other God that can deliver after this sort."

The almighty God of Shadrach, Meshach, and Abed-nego of long ago is our God today.

EDITORIALS

By W. T. PURKISER

Making Life Worse than It Is

An enterprising preacher announced as a sermon title "How to Make Life Worse than It is." I didn't hear the sermon, so I have no idea what he thought would make life "worse than it is."

But there is a suggestion here to consider. In many ways we cannot make life other than it is. We do not live in a world made of dream-stuff. It does not readily bend to our wishes or even our efforts. There is a stubbornness about fact and reality which we can't change. "If wishes were horses, then beggars could ride," they say. But wishes are not horses, and sometimes we must walk when we would rather ride.

HOWEVER, in many ways we *can* make life other than it is. God has not made us to be pawns of chance, creatures of circumstance. He has endowed us with a bit of His own image. He has given us the gift of creativity. In the capacity to choose, we have the possibility of changing life, of altering its circumstances and making it other than it is.

Of course, even to state the topic as it is stated—"How to Make Life *Worse* than It Is"—is to be well on the way to this doubtful goal. Life does not have to be made worse. It can be made better. You can make life worse by the attitude which expects any change to be for the worse. The very expectation helps bring it about.

PESSIMISM, then, is one way to make life worse than it is. Even Christians at times surrender to pessimism. There is a note of it in the words of the two disciples on the road to Emmaus, walking with the risen Christ, whom they did not recognize at the time. "We trusted," they said, "that it had been he which should have redeemed Israel." "We had hoped He was the one," but it's all over now. One can feel the gloom in those words, in spite of the reports even then beginning to come that Christ was raised from the dead.

Pessimism helps produce the very conditions it fears. Pessimistic church members create the atmosphere which defeats the purposes of God in the church. Pessimism quenches with its own darkness the little flicker of light there could be.

The cure is not a temperamental optimism which looks at the world through rose-tinted glasses. It has long been known that, while pessimism and optimism seem to be poles apart, they come out at exactly the same place. For pessimism says, "All

is evil, defeat is certain, and there is nothing we can do about it." On the other hand, optimism reasons, "All is good, victory is sure, and there is nothing we *need* to do about it." But the result is the same. Nothing *is* done. Although in different ways, both pessimism and optimism help to make life worse than it is.

WORRY is another way to make life worse than it is. For worry undermines faith and like a spiritual parasite destroys the soul it invades. The very word "worry" means "to strangle, to choke." Worry chokes and strangles trust and confidence in God, and leaves only a futile, fretful anxiety.

How strongly Jesus spoke out against worry! In Matthew 6, the truth we hide behind the old English phrase "taking thought" is the hard but true saying that worry and trust cannot exist in the same heart at the same time. He who trusts does not worry, and he who worries does not trust. "Why pray when you can worry?" someone has asked. But prayer changes things. Worry only cripples those who should help change things by prayer and faith.

Now let me say quickly that Jesus here is not talking about a sense of responsibility. In listing his burdens, Paul mentions "that which cometh upon me daily, the care of all the churches." What the Lord forbids is the futile fretting about that which is in the keeping and providence of God. He who orders the lives of lesser creatures—the lilies of the field and the birds of the air—will provide for those of infinitely much more value. Your Heavenly Father knows what you need. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

DEFEATISM is another way to make life worse than it is. A hopeless surrender to circumstances, giving up the struggle, losing the will to win, accepting defeat as inevitable—this is the road to futility.

"But should we beat our heads against a stone wall?" Surely not. There are better uses for the head than that. And one of them is the prayerful, believing study of the wall. There is great wisdom in the noble prayer: "Give me the courage to change what can be changed, the serenity to bear what cannot be changed, and the wisdom to know the difference."

Above all, life is made worse than it is by "going

The Cover . . .

The members of the General Board, with the Board of General Superintendents, take time out from a busy schedule to pose for a picture. The General Board is elected by the General Assembly to serve for four years. Its membership represents both the geographical areas of the Church of the Nazarene and its specialized fields of work, such as education, the N.F.M.S., and the N.Y.P.S. One-half of the members elected to the General Board are laymen.

against the grain" of the universe. This means ignoring the laws of God. For all of us should know by this time that man does not really break God's law. He only breaks himself on God's law. For the moral law has been written so deep in the very being of this universe that none of us can escape it. It is not only God's law; it is the law of our own being.

This is what makes sin ultimately self-defeating. It may seem to "work" for a while. But in a universe whose Creator is holy in His very nature, the way of the transgressor will always turn out to be the hard way. You can't go against the grain without getting splinters that fester and get so very sore.

BUT WHY trouble yourself about making life worse than it is? Why not make it better than it is? No, not by yourself—for untold generations of people have found out that this cannot be; but by the grace and power of God. Be sure of your personal commitment to Christ—sins forgiven, and heart cleansed by the sanctifying fullness of the Holy Spirit. Fix your faith on the unfailing promise of God's Word: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32) Then go out to make life better for yourself, your family, your church, and your community.

Editorial Notes . . .

The annual meeting of the General Board is of vital importance to the work of the Church of the Nazarene. Laymen and ministers elected from the

"The scholar can impart knowledge, but he cannot impart life. That will come through high and holy passion—passion for soul-saving, for reclaiming men who have turned their back upon honour, upon veracity, upon love and loving-kindness. This sad and dreary world is crowded with unfortunate ones who need sympathy and guidance. They are longing for a word of encouragement, they are sighing for a Samaritan priesthood that abounds in deeds of good-will."—J. V. Morgan.

various geographical zones meet to consider plans for the year to come.

In "The Church at Work" this week, the *Herald* presents a report of goals set and actions taken by the Board. This will be of real interest and challenge to the members and friends of the Church of the Nazarene.

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The editor would like to direct attention to a "Christian Vocation Series" beginning in this week's *Herald* and planned to run every other week alternating with the "Home and Family Life Feature."

A number of laymen throughout the Church of the Nazarene have been asked to prepare articles in which they tell what Christ means to them in the occupational field in which they earn their livelihood. The result has been a number of very interesting articles, all different and all adding to the total testimony of thousands of dedicated lay people that "to live is Christ."

Contents . . .

General Articles

- 2-3 Editorials
- 5 The Church of the Lighted Pew, *Neil G. Morse*
- 6 Prepaid Treasures, *Glenn R. Evans*
- 7 A Wasted Life, *J. B. MacLagan*
- 8 "Life's Greatest Achievement," *Gerald M. Bowes*
- 9 The Gift of Helps, *John F. Hay*
- 10 Security, *Ruth Vaughn*
- 11 A Little Quieter, Please! *James W. Tharp*
- 12 I Want to Go to Heaven Today! *E. E. Wordsworth*

Poetry

- 10 There Is a God! *Ovella Satre Shafer*

Departments

- 13 Actions from General Board Meeting
- 14 Dr. and Mrs. Hamlin to Africa, *Elden Rawlings*
- Late News
- 15 Foreign Missions
- Ministerial Benevolence
- Servicemen's Commission
- 16 The Local Churches
- 17 The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

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The Church of the LIGHTED PEW



By NEIL G. MORSE

Minister of Youth and Music, Yonkers, California

IN an adjacent community is located a church popularly known as "The Church of the Lighted Window." Its characteristic is the light from its stained-glass window which is constantly beamed to the community around it, saying: "Here is haven; here is contact with God; here is to be found a source of spiritual strength."

Recently, however, a story was called to my attention which speaks to me of "The Church of the Lighted Pew."

The story is told of a duke who built a church for the people of his area. It was a beautiful little church with all of the furnishings necessary to create an atmosphere of worship. However, one important item was missing, and that was light! In place of hanging lights, the duke furnished every person in the community with a brass lantern which he was to keep in repair, furnished with oil, and in readiness for attending church.

On each evening when the church was open, you could see, coming from all corners of the village, families carrying their lanterns to worship. When one looked into the church, one could distinguish in the dimly lit atmosphere lanterns hanging on special hangers at the end of each occupied pew, and giving forth light to the interior of that little church. As the church filled with people, the light became more and more intense until the whole chapel was filled with light.

As the pastor mounted the pulpit stairs and began to read from the Scriptures, he did so by the light of the lanterns of those attending the service of worship. As the people sang and responded in the scripture readings, they did so by the light of the lanterns kept in readiness and brought by the worshippers in that service.

These lanterns were in the care of each family, and were passed down from father to son. Still

today, as the church bells ring in that little village and people make their way to the church to worship, one will see the light from that little church becoming brighter and brighter as the people gather together to give praise to God. The little church is nearly always filled on these occasions, for no one wishes his place in the church to be dark and without benefit of light.

This story has spoken many things to me. First of all, it tells me of the importance of each worshiper in our church. Each individual coming into God's house occupies a significant place in His worship. If one is missing, there is no one who can take his place, for no one can take our place as we worship God. We alone are able to worship Him for ourselves. If we fail in our responsibility, our place in the church is that much darker.

Secondly, this story tells me of the importance of being prepared to worship. It is, of course, important to be *in attendance*; but if my light is unprepared, if there is insufficient oil, the flame will go out before the service is over, and my corner will become dark. If the lamp chimney is sooty and dirty, the light will sputter and vary in its intensity.

You see, we must be prepared for worship. To rush into God's presence, to drop ourselves into a pew with the attitude, Well! Here I am! I finally made it! is to be far from prepared to worship God "in spirit and in truth." Come reverently before Him, and thoughtfully be, that He might speak in unmistakable tones to your soul!

There is another aspect of the story that spoke to me. As the pastor mounted the pulpit stairs and read from God's Holy Word, he did so by the light of the lanterns of those worshippers. There is a sense in which every pastor serves his people by the light of his congregation's preparation. How many times has a pastor sensed that, as he ministered to his congregation, he was being carried to heights of authority in the Word that would be unreachable without the strength of their prayers and preparation for worship!

Also, it is much easier to lift a soul to response to the divine Word if that soul has already opened itself in preparation for that divine message. As Aaron and Hur held up the hands of Moses, the enemies of God's people fled before the small band of Israelites (Exodus 17:12). Just so, as we lift the hands of our pastors in preparation and prayer in anticipation of worship, will the hosts of sin flee from before the Word of God spoken through the minister's lips.

Finally, this story told me of the necessity of receiving willingly and with wholehearted acceptance of responsibility the torch which had been entrusted to our fathers. The light which helped our parents worship in their generation, the light which strengthened the church of yesterday, has been handed to us today. If we refuse it, if we

become negligent in its care, if we become inconsistent in its use, our corner of our beloved Zion will be just that much darker because of our failure. All that is implied in being a people prepared for worship is permanently lost to the degree that the new generation fails to accept the responsibility for the light.

One has said that the Church of the Nazarene is always but one generation away from extinction. Only as each new generation accepts the lantern, and keeps the light of the preparation for true worship and honor to God bright and beaming, will our church continue to live.

God grant that each of us, young and old, new to the Kingdom and seasoned saint alike, may keep his lamp trimmed, burning brightly, that our church may brilliantly beam the message of full salvation for all the world to see. Only as the pew is lighted, as those who worship are able to read divine truth, can this be!

PREPAID TREASURES

By **GLENN R. EVANS**
Pastor, Northside Church, Danville, Illinois

A MAN IS KNOWN by the money he keeps and also by the treasures that he sends on ahead. Nowhere do the teachings of Jesus criticize the acquiring of money and possessions. On the contrary, you must use your talents and make money honestly, and prosper. Use it wisely and share it religiously with the prayer on your lips, "Thy will be done."

It is spiritual gain to have what money can buy, but spiritual loss if we neglect the things it cannot buy. Remember, money is food to eat, a roof over your head, children's education, wholesome entertainment, recreational trips, an aid in time of need, and some relief from the haunting fears of insecurity.

Money by itself cannot prevent devastation of domestic love or the ruin of the romance of childhood dreams, hopes, and rights, or give stability to an unstable and insecure standing with God. Money as such cannot buy a clear conscience, genuine affection, real friendships, inward spiritual power, or deathless hope. Jesus advised us to send our treasures prepaid in His words, "Lay up for yourselves treasures in heaven" (Matthew 6:19).

God has a purpose. It is in the creation of a world Kingdom of righteousness, brotherhood, and

neighborliness. This is the vision of the Church as it obeys the Great Commission. The world begins at our front steps, where we will either help as collaborators in the kingdom of God or embalm our dead souls.

Look at the faces of men warped by sin and misery. Sometimes it is a battle for survival against disease, hunger, thirst, homelessness, or imprisonment of body and soul. Other times it is the result of the sin and debauchery of the world that has sold itself to its dread enemy. When in love we accept the great commission of Christ, we become committed men and earn His rich commendation.

The total of our commissions and prepaid treasures will be recorded in direct ratio to the stewardship of our material possessions. If we disobey the will of God, and Christ's commission, we earn His condemnation. Our money and our material possessions will die with us. Eternal life or eternal damnation is our choice. We must consider whether we shall leave a monument to Christ and a heritage of faith and love to our families or a slab of marble which, almost unnoticed, records that we lived, died, and were embalmed.

The great battle for survival is not between contending armies and world powers, but between the power and will of the world and the will of God. The action is being fought in the battleground of human hearts. Will it be man's will or the will of God that is victorious? The battle lines are drawn and, strangely enough, they seem to hinge on the material possessions of man. The issue is eternal righteousness and love in the kingdom of God or hell and damnation.

There are two danger points in your sector of defense that must be guarded against. The enemy has infiltrated and has his agents of espionage well placed, so that you may be attacked at your weakest point.

The first of these points is the danger to be faced in the winning of possessions. Money may be looked upon as power or the craved recognition from others. An attempt to increase your earnings may cause the sacrifice of health and family. It may seem to require the laying low of moral standards. It may mean the loss of friendships or even the loss of one's own life. Love for God and neighbor may be surrendered to the all-consuming love of money and material possessions.

The other point of danger is in the motive for giving. Christ says it must be in love. We must not give for any other motive if we want to store up treasures in heaven. The motive cannot be to buy God's favor. It must never be an attempt to protect ourselves against His wrath. There is no way that we can buy pardon for wrongdoing. Our giving must be through a love that creates concern and compassion. It must be an act of partnership with God. It must be the joy and power of a spiritual force within our lives.

A WASTED LIFE

By J. B. MACLAGAN, Superintendent of British Isles South District

WE HAVE HEARD others talk of "wasters." Sometimes we have heard a man, in utmost bitterness, use this horrible description of himself. But our judgments about ourselves and others are imperfect. When Jesus talks like this about a life, however, we are wise to listen.

He does speak like this in John 17:12, referring to Judas Iscariot: "None of them is lost, but the son of perdition." The phrase means "son of loss" or "son of waste." It is another example of the Hebrew usage by which the phrase "son of" is used to express a dominant characteristic, as when Barnabas, the great encourager, is called "the son of consolation" or "encouragement" (Acts 4:36). Concerning Judas Iscariot, his name means that waste was the dominant characteristic of his life.

As soon as we hear Jesus saying this, we see how true the words are. *Opportunity?* Judas had been in the company of Jesus for three years. But it would have been better if he had never known Him. *Talent?* Tradition has it that he was the cleverest of all the disciples. Better then if he had not had five talents, nor two. *Personality?* However we go on with our questions and answers about this man of Kerioth, the fact is that all was wasted. His was a life thrown away. Not content to let Jesus pass the verdict, he wrote it himself in the field of blood, which is now forever associated with his self-destruction. Of this man those awesome words are true: "Better if he had never been born."

All this need not have happened. Scripture asserts it on every page, because of the kind of God who is there revealed. Some have accepted the hideous doctrine that Judas' betrayal was an inevitable part of the Passion story—that Judas was foreordained to this, that it was all predetermined. Every time the superstition about thirteen is repeated, we are remembering Judas, who was the thirteenth at the Last Supper.

But there was nothing "unlucky" about Judas. "Judas," says Tholuck, "was not an involuntary instrument of a divine decree." And Dr. Schaff adds, "Judas lost himself. Even after the betrayal he might have been saved if he had in true penitence fled to the cross."

All along, one man could have prevented this final catastrophe, but only one. Jesus did all He could for this man, but even He could not prevent his going his own self-chosen way. The story of Judas is a fearful commentary on the ability that

is given to man to ruin himself and to bring ruin to others.

Many theories have been evolved to explain how Judas came to this act of betrayal. There is neither time nor space to look at them all. He remains a puzzling figure for us all, across the centuries. He is a reminder that one can be very close to Jesus in one sense and yet fail completely. Up to the last, Jesus treated him as His friend. The Lord prayed for Peter, and we can be sure He prayed for Judas. The sop which Jesus gave him (John 13:26) was the daintiest morsel which the host would choose from the dish for his closest friend! Small wonder that the others, at the time, didn't take it in that by this Jesus was both marking out, and appealing to, the traitor. It was from that act that Judas went out, Satan having "entered into him. . . . And it was night."

Here is a man outside the Lord's power to reach him. Jesus cannot control or save him, do what He will. Judas has by now turned against his Master in his heart. This is made so clear in the contrast between Mary's extravagant act of devotion, recorded in John 12, and Judas' comment upon the act. Here was another valuing beyond price what he had ceased to value. This is the final judgment on Judas, that Jesus now has nothing in him. He despises Him now, instead of loving Him as once he must have done.

John, quite clearly in his analysis of the fall of Judas, points to the elements of money, pride, and importance of things which proved his undoing. Tragedy comes when anyone, having called Jesus "Master," begins to glimpse what His judgments really are, and deliberately turns and chooses those idols instead. Instead of Mary's act of love and devotion, we have Judas' comment. Instead of the "Son of Consolation," we have the "Son of Waste."

Let us not be ensnared by the things which trapped Judas. Let this man's story of waste, at the least, be put to some use in helping us to learn a lesson from it. Remember the words of Jesus in John 14:30, "For the prince of this world cometh, and hath nothing in me"—"no right, no claim, or power; no corruption to take part with his temptation" (Wesley). God knows our human frailties and perils and has made provision to remedy all the ruin. The divine remedy is sin's destruction. The proclivity towards evil can be done away (Romans 6:6). "Great is the mystery of godliness" (I Timothy 3:16).

"Life's Greatest Achievement"

By GERALD M. BOWES, *Bellevue, Washington*



GERALD M. BOWES is the chief of the Aerodynamics Unit, Transport Division, of the Boeing Company. He has been with Boeing for sixteen years, having previously served two years as lieutenant (j.g.) in the United States Naval Air Transport Service. He is the son of a Nazarene minister, Rev. A. M. Bowes, who died in 1930. Mr. Bowes and his wife, Harriett, have

four children. Daughter Cindy is a freshman at Pasadena College; and three boys—ages sixteen, twelve, and seven—are at home. The family holds membership in the Kirkland Church of the Nazarene, where Mr. Bowes is on the church board, assistant song director, and teacher of an adult Sunday school class.

FROM MY EARLIEST YEARS the vision of flying has fired my imagination. As a small boy, the deeds of Lindbergh, Byrd, Amundsen, and others who spanned the oceans or crossed the poles represented to me the supreme challenge of life.

In high school, and later in college, I knew there was one career for which I should surely prepare—that of an aeronautical engineer. To follow in the footsteps of those who had unlocked the mysteries of flight seemed to afford an unlimited experience, one which could be far more than just a vocation.

Thus I entered into the early years of responsibility. I became a part of the technological advance which has brought the science of aeronautics to its present level. Typical of the rapid progress in aviation is one example: Just four years ago, in September, 1958, I participated in the first commercial jet survey flight across the North Atlantic. Today, a 707 takes off or lands somewhere in the world every minute of the day and night.

Looking ahead, we see the imminent construction of supersonic transports. In the near future man may make the ultimate leap into space, free of the gravitational field of the earth. The challenges which have been offered in aeronautical engineering during my short lifetime have truly been breath-taking.

But is this vocational career the supreme achievement of my life? Assuredly not, for I believe that life consists of far more than a few years of occupational dedication and attainment. As a boy, growing up in a Nazarene parsonage, I became aware of differences that existed between my home and that of my neighbors. In my teens I made a

choice to follow the way of Christ, and since then have guided my activities accordingly. This commitment has provided me the opportunity for life's greatest achievement—a knowledge of our Maker and Redeemer, the Lord Jesus Christ.

In what manner has the dedication of my life as a Christian influenced my vocational activities? Perhaps the answer is not particularly dramatic, for technical decisions in engineering are not clearly related to chapter and verse of the Scriptures. However, the engineer must have vision, a clear mind, good fundamental judgment, and the capability to relate experimental results to the theories by which he attempts to understand the laws of nature.

It cannot be denied that the closer the mind of man is attuned to the mind of his Maker, the better will be his understanding of physical as well as spiritual matters; and if the Scriptures do not serve as a textbook for aerodynamics, they do provide encouragement and inspiration for the times when technical answers will not suffice.

In my chosen field I am concerned with the physical laws of God as applied to a substance which man has never seen—the air. For untold centuries the human mind was incapable of understanding the forces of this air upon objects around which it was moving, despite the fact that this movement could be heard and felt. The towering cumulus thunderheads, the soaring birds, or the wind-blown leaves gave unrewarded testimony to the presence of a mighty power, but only with the dawn of the twentieth century did knowledge of aerodynamics replace ignorance. How similar is this to the ignorance which exists in many hearts as to the power of God projected through His love—a force which cannot be seen and therefore is too often disbelieved! Yet this force, channeled through the lives of men, has changed the course of history!

One of the greatest thrills of my life occurred when I made my first solo flight. It had been exhilarating to follow the directions of my instructor in the first few hours of pilot training. Then one morning he stepped out of the airplane and I was on my own. My heart beat faster as I opened the throttle, rolled down the runway, and rapidly climbed to altitude; but the supreme "moment of truth" arrived when, as I flew the downwind leg of the traffic pattern, I reached the time when I was to cut the throttle and start the descent.

Suddenly, as the motor quieted, I realized there was no other hand but mine that could determine my mortal destiny in the next few moments! Soon I had to land, and each movement of my arm would be translated into a corresponding motion of the airplane. High above the earth, I became aware that I had achieved a new status, akin to the soaring birds. The thrill of the next few moments, as the airplane approached the ground, then flared and touched gently down, will never be forgotten.

This experience paralleled another solo effort made some years before when, at an altar of prayer, I launched out into the bright unknown and by faith committed my life to Christ. However I soon discovered that the life of a Christian is not a solo journey. There is always a guiding hand

nearby to help pilot through the thunderheads and jet streams of life. Whatever the occupation and regardless of the degree of worldly success in that occupation, a life with Christ will reflect a richness, a fellowship, and a heritage that can be found in no other way.

The Gift of Helps

By JOHN F. HAY

Pastor, Loudendale Church, Charleston, West Virginia

LISTED in the catalogue of divine gifts as found in I Corinthians 12:28 is a gift that many times is overlooked. This gift, being wedged between the so-called greater gifts, is not often thought of as having divine origin. However, the same God that has given the gifts of apostleship, prophesying, teaching, working of miracles, healing, governments, and diversities of tongues, has included the gift of "helps." In light of the task that God has left us to fulfill, this becomes one of the greatest gifts of all.

Following this list of divine gifts, Paul goes on to ask some self-evident questions concerning all of them but two. "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" At once it is easy to see that these gifts are not bestowed upon all. This is as Paul wanted it understood.

As we look closer we discover that one of the gifts is not included in these self-evident questions, and that is the "gift of helps." This leaves us to conclude that all men have been given a measure of this gift.

How many times it has been said, "I can't do much"! This may be true, but you can help! Again, how many times it has been said, "God didn't give me gifts like my neighbor"! This may be true, but God did give you the gift of "helps." When everyone puts to use this divine gift, there is a mighty force on the march that will alarm the devil and build the kingdom of God. It is safe to say that the gift of "helps" is a universal gift of God.

You can't spread the gospel alone, but you can help. It is staggering to think of the unchurched in every community. It is not so much that they are not members of our churches, but that they are not prepared to meet God! It is also sobering to think of how little is being done to reach these with the gospel. It is pure cowardice and lethargy to visualize the task of spreading the gospel as too great for us! You may not be able to reach all of the needy in your community, but you

can help.

The cry of the home front is not the only cry for help. There is a world-wide need. Many are the Macedonian calls for help. We may not be singled out by God to carry the gospel in person, but in this area also the gift of "helps" is brought into focus. We can pray that the Lord of harvest will send laborers into the harvest fields. We can give unselfishly of our means that others may be able to carry this grand story to those in need.

You cannot support the church alone, but you can help. In far too many cases the great burden of carrying on the program of the church rests on the shoulders of just a few. These do not complain. However, their hearts are troubled at the thought of what could be accomplished if all did their part. As surely as God has given us the ability to make a livelihood, He has charged us with faithful stewardship.

The universal gift of "helps" is brought into light on this point as Paul gives further instructions to the church at Corinth. He says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, . . ." (I Corinthians 16:2).

The wonderful thing about this matter is that we do not have to devise some system whereby we can help support the church. God has left us a proven plan! His plan is, "Bring ye all the tithes into the storehouse, . . ." (Malachi 3:10).

Let us be reminded again that one cannot support the church alone, but let us also remember that none is exempt. The gift of "helps" includes helping to support the program of the church with our tithes and offerings!

You cannot win all the battles alone, but you can help defeat the powers of darkness. We have been reminded that one can put a thousand to flight, but two can put ten thousand to flight. This urges us to put to use the divine gift of "helps" in every battle that is to be fought.

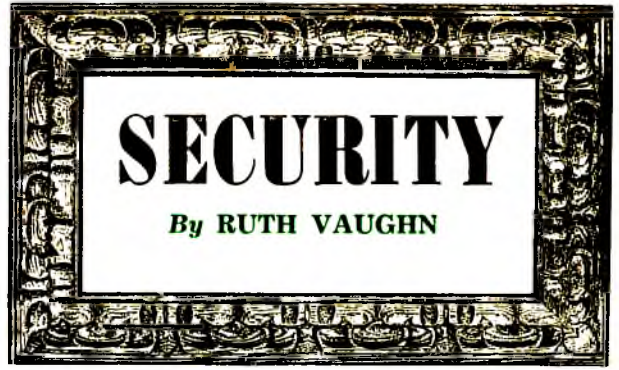
Each time the church doors are opened there is a great spiritual battle waged. The devil is there to catch away truth, hinder the preaching,

confuse the issues, and send each one away with a defeated attitude. Let each individual determine to use the gift of "helps" in boosting, encouraging, praying, singing, and putting life into each service. You alone may not be able to make the service a success, but you can help to make it so!

At every altar service where there are seekers, the powers of darkness are present and felt. One or two may be able to fight them back and help the seeker meet God. Just think of what it would be like if one and all helped to create an atmosphere for the seeking soul. Let us all enter into the battle and "help."

It is interesting to notice that before the final victory came at Jericho all the people had to march around the city. This is an illustration of what great battles can be won if everyone enters in and uses his gift, though it be nothing more than the gift of "helps."

There are some who have been blessed with gifts and talents, and these should be used to the glory of God. Others seemingly are limited in visible gifts and talents. Herein lies a twofold danger. First, there is the danger of the talented hiding their talents. Secondly, there is the danger of the less talented excusing themselves from all service. For us to be the conquering force that God wants us to be, we must all use our gifts, if nothing but the gift of "helps." In fact, without the gift of "helps" the so-called greater gifts are nullified.



SHE WAS UNHAPPY. There were taut lines about her eyes. Although she smiled and laughed in her chatter, I knew she was unhappy.

When the door finally closed behind the last guest, she sank into the big armchair and said, "I'm worried!"

"Worried?" I cocked an eyebrow quizzically. Why should she be worried?

"Oh, it's just everything," she explained. "I worry about the world situation. I worry about Don losing his job. I worry about . . ."

"Is Don's job in jeopardy?" I asked.

"Oh, no. Everything is all right—now. In fact, he got a raise last week. But what *if*—what *if* he lost his job? What would we do? We wouldn't even have a roof over our heads!"

"Can't you trust in God?"

"Oh, I trust God! It's just that I'm so worried!"

Her brows knit at the fearful images she conjectured, and not for a moment did there seem to register upon her consciousness the incongruity of her last remark.

"Oh, I trust God. It's just that I'm so worried!"

I remembered reading that John Wesley had once said: "I would no more fret and worry than I would curse and swear."

I looked at the petite figure in the big red chair. She was a conscientious Christian. I was certain that she had never uttered a curse word in her life. But—was she just as displeasing to God with her worry and fear as if she had actually broken the third commandment?

My mind skipped back across the years to another woman who had stood in the midst of her kitchen washing dishes and singing a song when I knew that, at that moment, her husband was in a hospital with a broken bone which would, perhaps, prevent his ever returning to work. When, even though a child, I had expressed surprise at her cheerfulness, she stopped her work, dried her soapsudsy hands, and pulled me to her.

"Listen, Dearie. I have an inner security, a deep, settled peace. For I am not my own; I am God's. And I know that God's will will be done in my life. I feel within me the surety of rightness. I know that my life is going according to a divine pattern. It has an ultimate goal and that goal will be reached

There Is a God!

*I can't describe or picture God,
Yet still to me it seems so odd*

*That one who walks a dusty lane,
Then feels refreshed from His cool rain,
Should doubt there is a God!*

*I can't delineate our God,
But yet I know as on I plod
That when the going's rude and rough
I look above to sterner stuff,
In prayer time with our God!*

*I cannot grasp God's total plan,
But as a creature of His clan
I walked upon His earth—my sod,
I read His pages—love unfurled
In promises He gives my world;
For me that doubts should rise is odd—
For I have faith—
I have my God!*

By OVELLA SATRE SHAFER

in God's way and in God's time. I have no cause for worry or for fear."

Now I sat looking at my worrying friend and pondering the contrast in the two women's creeds. One lived relaxed and joyous. The other lived taut and strained. I remembered that E. Stanley Jones had said that worriers "smother themselves, for it is not the native air we should breathe. Faith, not worry, is our native air."

One of these women lived in the native air of faith. She believed that we were created to trust in our Heavenly Father as naturally as our children trust in us. When we face crises in our lives, we should present our problems and needs at the heavenly throne and then leave them in the hands of God, who never fails and with whom nothing is impossible. Our lives are His to command and He has promised that all things will work together for good. This woman was filled with a buoyant happiness, an unshakable sense of security.

I bit my lip in study.

Could it be, then, that by our very tension and worry we smother the creativity of our lives and hinder the effectiveness of God's outflow through us so that even His plan would be thwarted through our fear? Could it be that when we allow ourselves to breathe the air of worry and anxiety about world conditions or personal circumstance it is actually a poison which will bring about spiritual—and physical—limitations?

"Faith is our native air." Dwelling in a climate of active, unswerving faith would enable us to go forth into life on the basis of things hoped for, on the foundation of things that are unseen.

My mind went back to a day long ago when, in teen-age grief over a personal loss, I had run to my favorite oak tree. My mother followed behind and, placing her hand on my heaving shoulder, she said: "Honey, don't cry. Look about you. See the lovely gracefulness of the fern bathing in the

shower of sunlight. Hear the gossamer lyrics from the bees, the wind crooning in the treetops. Beauty is here. But look, you see both life and death. Here is a green leaf: alive and swaying. Here is a brown leaf: dead and fallen. The lesson you must learn today is that everything you can see will perish. When you need a foundation for life, something strong to which you can always cling—it must be *unseen*.

"You must have the consciousness within you deep and true that there is a God, that God loves you, that you are in His hands. And then—whether life or death, joy or sorrow, all is well. You can only trust in that which you cannot see. These tangible things will pass away. But your intangible faith will support you through every time of storm. You will walk on what is seeming void, but you will always find the unseen Rock beneath."

"Why are you smiling?" she asked from the depths of the big red chair.

"Was I?" I asked in surprise.

"Yes, you sit there, smiling all over as if you were happy as a bird! Now tell me why—why are you smiling?"

I picked up a floor pillow and plumped it to my satisfaction. "I was just thinking of the legacy of security my mother gave to me."

"Security!" she shrieked. "How can you even say the word? Here the world is about to blow up any day and our economy is about to crash—and you talk about security!"

"Yes," I answered her. "I am secure."

My world is an uncertain thing,

Changing from day to day;

Politics and economy

Forever shift and sway.

But He who holds the universe

Is taking care of me.

And so I rest in peace and quiet—

This is security!

Let another man praise thee, and not thine own mouth (Proverbs 27:2).

A Little Quieter, Please!

By JAMES W. THARP, *Pastor, Rushville, Indiana*

SELF-BOASTING is a clear index to one's own disappointing weakness. Nothing more hollow ever came from a person's mouth than that which he speaks for his own glory. When a man must praise himself—or so maneuver the conversation that another is forced to compliment him—it is evident that the disease of self-love has reached a very critical stage.

We are not saying that it is virtuous to despise compliments. A man surely ought to be able to listen to a few words spoken to his credit without getting either sick in his stomach or swelled

in his head. But if some people—both ministers and laymen—spent the hours fishing for souls that they spend fishing for compliments and sympathy, their churches and Sunday school classes would be thriving centers of spiritual life and progress.

No one has ever lost any dignity by keeping still about himself. The Spirit-filled Christian honestly feels that there are too many other things much more important to talk about. He has learned that self-centered conversation is only idle breath and foolish vapor that sends his listeners

home with emotional cholera—having a tendency to vomit!

Most of us have at one time or another yielded to the temptation to say too much about ourselves. Perhaps our selfish ego subtly suggested that there might not be any harm in sharing a few of our “glories” with a close friend or two. But let every Christian know that the risk is too great—when we start talking about ourselves, Christ is left in the background. No true witness can be given for the Saviour when He must compete with our ego.

One of the most tragic things about self-boasting is that God hardly gets a chance to say anything to us. This makes spiritual attainment and prog-

ress almost impossible.

Perhaps we could all do with a little more silence. Carlyle once made a sweeping indictment of England and America by saying, “It seems to me that the finest nations in the world—England and America—are going away into wind and tongue. There is a great necessity of getting a little more silent than we are.”

In our conversation, let us observe the spiritual and social powers of meekness, truthfulness, thoughtfulness, holiness, and intelligence. “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain” (James 1:26). God is willing and anxious to help us pass the “tongue test.”

I Want to Go to Heaven Today!

By Evangelist E. E. WORDSWORTH

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (Colossians 3:1).

ON JUNE 15, 1960, my son Paul and his wife, Margie, both ordained ministers and pastors of the Church of the Nazarene, Ridgefield, Washington, with another pastor and wife and a good layman, en route to the General Assembly at Kansas City, Missouri, met with a fatal accident when their plane crashed into the mountainside in Yellowstone National Park.

After three months of suspense, which naturally would be unbearable but for the grace of God, their plane and remains were finally discovered. The remains were put into a container together and a coroner and minister flew to the mountain grave, where a committal service was held, and flowers were strewn on the spot where these devoted servants of Christ await the resurrection of the just. The flowers have faded but precious memories linger.

Just two and one-half years later, on December 15, 1962, another son, Earl, a devout Christian and loyal churchman, had a heart attack in his home in Seattle, Washington. It was Saturday evening about eight-fifteen, and in fifteen minutes he was inside the Eastern Gate with the Saviour he loved so much. Paul and Margie left four children behind, and Earl five. Two of these children, lovely girls, had been taken into Earl’s family, and he and his dutiful and sweet wife, Chrystell, had tenderly cared for the orphaned children.

A beautiful and very comforting funeral service was held in Central Church, Seattle. Dr. Hardy C. Powers and Rev. Mark Smith, Earl’s pastor, brought uplifting messages that greatly consoled our sorrowing hearts; and Warnie Tippitt, soloist, sang

so sweetly “Give Me a Heart Like Thine” and “Beyond the Sunset.”

Earl’s body now rests in Floral Gardens, north of Seattle, but he is with Christ in the city where the sun never sets, and the flowers bloom forever, and the chiming golden bells fill all heaven with their sweet music. And I want to go there today! I am lonesome for that abode beyond the western horizon. I want to see my blessed Saviour, hear the angels sing, have seraphic fellowship with the saints gone before, and meet again loved ones in glad reunion within the pearly gates, where sorrow, sighing, heartaches, and pain are unknown, and where all the shadows flee away. I want to go to heaven today!

I have had occasion to review my life and work recently, and I want to report I have no regrets, except that I wish I had done so much more for my blessed Saviour. He saves me now from my sins; He sanctifies me wholly; He keeps me by His wondrous grace; He satisfies the deepest longings of my soul; He sustains me moment by moment. He comforts me in sorrow, and upholds me by His power. With Job I can say, “Though he slay me, yet will I trust in him” (Job 13:15). His Spirit abides. My heart is filled with praise, for I love my Saviour supremely. Praise Him!

I am waiting for my chariot to take me home, but “until then” I’ll serve Him as best I can. When the chariot swings low, I’ll go

Sweeping thro’ the gates

To the New Jerusalem,

Washed in the blood of the Lamb.

Hallelujah! Amen!

THE CHURCH AT WORK

ACTIONS FROM GENERAL BOARD MEETING

- 1963 General Budget Increase
- Forty New Foreign Missionaries Appointed
- Bible School for Italy Authorized
- Missionaries with Twenty-five Years' Service Honored
- City-wide Crusades in Latin America
- Record Overseas Home Mission Budget
- "Herald of Holiness" Year, 1963
- Lilly Foundation Grant Received
- Evangelism Conferences Planned
- "Won to Win" Theme
- Gary Little Memorial Fund

THE GENERAL BOARD met in annual session, January 21 to 23, in Kansas City First Church of the Nazarene. Many important actions were taken affecting the work of the church throughout the world.

General Superintendents G. B. Williamson, D. I. Vanderpool, Hugh C. Benner, and V. H. Lewis reported on foreign missionary visitation during 1962. Dr. Williamson visited British Honduras; Dr. Vanderpool, Spanish East; Dr. Benner, British Guiana, Trinidad-Tobago, and Barbados; and Dr. Lewis, the Philippine Islands, Formosa, and Mexico.

Another record General Budget was adopted totaling \$3,751,650, an increase of \$339,482 over the approved budget of 1962. Of this increase, \$258,726 additional was earmarked for foreign missions and \$45,192 additional for home missions.

Forty new missionaries were appointed, bringing the total foreign missionary force of the Church of the Nazarene to 478, serving in 37 countries. Appointments to the several fields were as follows:

Africa Central: Rev. and Mrs. Jay Hunton

Africa Swaziland: Professor and Mrs. Charles Gailey (to go in 1964), Miss Eileen Figge, Dr. and Mrs. Howard Hamlin (specialist in surgery for both Fitkin Memorial and Lucas Memorial Hospitals), Rev. and Mrs. Russell Human, Miss Elizabeth Mishler, Rev. and Mrs. Neil Morse

Bolivia: Miss Bethany BeBow

Haiti: Miss Nancy Borden, Rev. and Mrs. Walter Crow

India: Rev. and Mrs. Alfred Swain

Japan: Rev. and Mrs. Fred Forster

New Guinea: Rev. and Mrs. Ray Bolerjack, Rev. and Mrs. Lee Eby, Dr. and Mrs. Dudley Powers

Philippine Islands: Rev. and Mrs. Robert Latham

Taiwan: Rev. and Mrs. Jack Messer
General Appointment (field to be assigned later): Miss Patricia Burgess, Rev. and Mrs. Charles Childress, Rev. and Mrs. Norman Howerton, Rev. and Mrs. Kenneth Rogers, Miss Judith Slater, Rev. and Mrs. Larry Webb

Dr. George Coulter, executive secretary of the Department of Foreign Missions, presented certificates of appreciation to missionaries on furlough who have completed twenty-five or more years of service. Those honored were Rev. and Mrs. Carl Mischke, thirty-two years; Rev. and Mrs. Harry Wiese, thirty years; Rev. and Mrs. Russell Birchard, Rev. and Mrs. Everette Howard, and Rev. and Mrs. Ira Taylor, twenty-eight years; and Dr. and Mrs. Harold Jones and Rev. and Mrs. Ira True, twenty-five years. At their request, Rev. and Mrs. Carl Mischke and Rev. and Mrs. Ira True were granted retirement.

The release of Paul Orjala from foreign assignment was authorized, in order that he may head the new Department of Missions in the Nazarene Theological Seminary, the date to be worked out by the president of the Seminary and the executive secretary of the Department of Foreign Missions.

A Bible school to serve the Italy field was authorized, to be located in the Italian area of Switzerland. The exact location is to be chosen in connection with a visit and inspection by the general superintendent having jurisdiction.

The purchase of the San Carlos Islands in Nicaragua for use in connection with a children's home was authorized.

Additional Cross-country Missionary Conventions were projected for both the United States and Britain.

In connection with the N.Y.P.S., two

evangelistic teams to be known as the "Nazarene Evangelistic Ambassadors" are to be sent to six Latin countries in July, 1964, for city-wide crusades.

The Department of Home Missions adopted a budget calling for \$257,227 for eleven overseas fields, including Bible colleges in Australia, South Africa, and Germany. Eighty-three thousand dollars was provided for home mission activities, supplementing the work of "home base" districts. Sixty-three thousand dollars was allocated for United States Chinese and Negro work, with an additional \$20,000 for all fields as funds become available. Seventy-three thousand dollars was provided for construction on home mission fields to be paid from Alabaster funds.

The Department of Ministerial Benevolence provided for liberalized grants and medical assistance for retired ministers and their wives.

The Department of Publication recommended the outright grant of a minimum of 10 per cent from the net income of the Nazarene Publishing House to be given to the General Board as a donation, to be used as the Board shall see fit.

Approval was given to plans to make 1963 "Herald of Holiness Year" in an effort to put the *Herald* in every Nazarene home, and to secure additional subscriptions to total one-half the membership of each church. Special emphasis was placed on the idea of a local "Literature Offering," from which subscriptions may automatically be given to each church family.

The Department of Education reported a matching grant of \$25,000 from the Lilly Foundation, Inc., of Indianapolis, to be used in a four-year study of the education work of the Church of the Nazarene. The grant is to be matched by general church funds, and is without

any strings or limiting conditions attached. The Commission on Education reported on its progress in conducting the survey.

The Department of Church Schools reviewed and approved the outlines for graded Sunday school lessons for 1963-64, and approved plans for one of the members of the Church Schools staff to spend the fall term of 1964 at the British Isles Nazarene College teaching Christian education and doing Sunday school clinic work in the local churches of the British Isles districts.

The Department of Evangelism adopted plans to present a special recognition item to each evangelist having served ten or more continuous years in full-time service in the field of evangelism, the presentation to be made at the Portland General Assembly next year.

Plans were laid for Conferences on Evangelism to be held in the fall of 1963 at Eastern Nazarene College and at Pasadena College, with a possible date for Canadian Nazarene College to be worked out.

The last year of the quadrennium of "Evangelism First" is to be given to the

theme "Won to Win," with special emphasis on personal witnessing and soul winning. Easter to Pentecost Sunday is to be a time of special thrust, and it is hoped that two million copies of a marked copy of the Gospel of John may be given out in the fall of 1963, accompanied by a personal Nazarene witness. The last four months of the year were designated for an intensive campaign for a church-wide reception for members by profession of faith.

A high moment in the meetings came when, on a matter of personal privilege, Dr. L. Guy Nees, member of the Board and pastor of Los Angeles First Church, rose and presented a check for \$5,115 as the first payment on a \$10,000 approved foreign missions special to establish a Gary Little Memorial Fund for medical work in Africa.

Dr. Nees recounted the summer of service by Dr. Wilbert Little as a medical doctor on the African field, and the tragedy which took the seventeen-year-old son of Dr. and Mrs. Little from their home. The response of the Littles and their fellow church members was to establish a permanent memorial to Gary in Swaziland.

plan of short-term missionary service. Dr. Hamlin, who is past international president of the group, was intrigued and made his first trip to Swaziland with their co-operation. In addition to his two short terms of service in Africa, several other Nazarene doctors—Paul McCrory, Bethany, Oklahoma; Wilbert Little, Pasadena, California; and T. E. Mangum, Sr., Nampa, Idaho—have served in our own African hospitals.

"There is a desperate need in Africa," Dr. Hamlin said, "not because of the quality of the personnel already there, but because of the shortage of personnel. The success of the Nazarene medical work has been our embarrassment." Two hospitals, twenty-five to thirty dispensaries, a leper colony, and an orphanage in South Africa have made such a demand for medical and nursing personnel that it has been difficult to enlarge the staff to match the explosive growth of our work. Since his visits there, the fire, kindled more than a decade ago, burned again in his heart to serve as a medical missionary.

"Life is losing some of its meaning," Dr. Hamlin commented to his wife, Maxine, as they were boarding the plane last summer to leave Johannesburg, South Africa: "It looks like all we have to look forward to is going back to Chicago and making money."

Hence when he was approached recently by church leaders at the General Board meeting with the possibility of serving in South Africa, he needed little time to make the decision.

He and his wife will leave for their new assignment around the first of October. The Hamlins have three children—Mrs. Dallas Mucci, wife of the pastor at Tinley Park Church of the Nazarene, Tinley Park, Illinois; a son, Kim, now a freshman at Eastern Nazarene College, Wollaston, Massachusetts; and a daughter, Karen, who will enroll next fall as a freshman at Eastern Nazarene College.

"The words of Christ to the rich young ruler have been running through my mind," Dr. Hamlin commented: "Go and sell that thou hast, . . . and come and follow me" (Matthew 19:21); and Paul's testimony, "What things were gain to me, those I counted loss for Christ" (Philippians 3:7).

Dr. and Mrs. Hamlin to Africa

By ELDEN RAWLINGS

"WE'RE FURNISHING a pair of hands," Howard Hamlin, a prominent Nazarene surgeon, stated simply after accepting an assignment as a medical missionary to Africa at the January General Board meeting in Kansas City.

The appointment was an unexpected climax to Dr. Hamlin's lifelong desire to serve as a missionary. This desire became more intense the last two years when he personally made trips to Africa at his own expense to serve short-term tours of duty in the Nazarene hospitals in the Transvaal and Swaziland.

"While there," he said, "we felt a deepening burden to spend the rest of our lives over there."

He will leave a profitable medical practice in Chicago to take up his duties in South Africa, probably by October 1. Dr. Hamlin is chief of the Department of Surgeons at South Shore Hospital in Chicago, and is teaching in the Department of Surgery at the University of Illinois School of Medicine. He is also the medical director for and vice-president of an insurance company, and a consultant surgeon for several large Chicago corporations. In addition he has a private medical practice.

"This is not an unusual commitment," he said. And one could understand this only if they had a backlog of experiences involving similar devotion and sacrifice made by talented, trained Nazarene missionaries, educators, and preachers.

Dr. Hamlin added, "I made it a point many years ago to put my total resources at the constant call of Divinity."

His interest in medical missions did not spring up overnight. In 1943 he made preparation to work in the Na-

rene hospital in China. World War II interfered and China was closed to all missionary endeavor. In 1948 a plan for a hospital in Japan under the Department of Foreign Missions failed to develop, as the church found it not feasible.

Shortly after that Dr. Hamlin set up practice in the Chicago area, but maintained a close connection in the missionary program of the church. He has served on the General Board for the past ten years, and is now a member of the Department of Foreign Missions and the Department of Publication. His addition to the church's missionary staff will leave a vacancy to fill on the "home front."

Several years ago the Christian Medical Society, a group of doctors belonging to evangelical churches, mapped out a



Mr. and Mrs. John F. Cronk, 1221 River Street, Iowa Falls, Iowa, celebrated their sixty-fourth wedding anniversary on January 12. They are spending the winter with Rev. and Mrs. C. A. Cronk in Carrier Mills, Illinois, where their son is pastor of the Church of the Naza-

rene. The Bible class of the Carrier Mills Nazarene Sunday school gave a potluck dinner in their honor. Two other sons—Leslie, treasurer of First Church of the Nazarene, Tucson, Arizona; and Dr. Dale Cronk, "teacher of the year" for 1962 on the Louisiana District—could not be present but sent congratulatory greetings. Mr. and Mrs. Cronk united with the Church of the Nazarene in 1917, at Owasa; they later transferred to the church at Iowa Falls, where they are still members.

After five years of service as pastor of First Church in Vallejo, Rev. Ira L. True, Jr., has resigned to accept a call to First Church in Fresno, on the Central California District.

District Superintendent A. L. McQuay of the Rocky Mountain District sends word: "Rev. Kenneth Ball, who pastored our church in Casper, Wyoming, for the past six and one-half years, has resigned and accepted work as assistant pastor in Sacramento North (California). He had served as district young people's president and as chairman of Church Schools. For the past year his preaching voice had failed him, so that it became necessary for him to seek work where he would not have a strain put on his voice."

On last December 1, members of the Church of the Nazarene at Wilmington, New York, under the leadership of Pastor and Mrs. Alan D. Smith, sponsored a celebration honoring the golden wedding anniversary of the Rev. Lucius O. Tillotson (retired elder) and Mrs. Tillotson. A number of relatives and many friends were present for the celebration in the Wilmington Town Hall, and numerous greetings were received. Among the many gifts were a money tree from the Wilmington church and a check from the Albany District. Mr. and Mrs. Tillotson joined the old John Wesley Pentecostal Church of the Nazarene in Brooklyn in 1910. They were married in 1912 by the late Rev. Joseph C. Bearse. Mr. Tillotson entered the ministry in 1924, and was ordained by Dr. J. W. Goodwin in 1929. He served in the pastorate from 1924 until 1961, except for about five years due to ill health. His pastorates include Flushing, Saratoga Springs, Wilmington, and Boquet (in Essex), New York. Upon retirement in 1961 they moved back to their home in Wilmington. They have one son, Dr. Donald B. Tillotson, professor of mathematics at Northwest Nazarene College, Nampa, Idaho.

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He who holds a grudge against another robs himself of a great deal of peace, joy, and happiness as he goes through life.—Walter E. Isenhour.

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FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Report from Miss Bates

By ELVA BATES, *Swaziland*

I finally arrived back at the station after being away approximately three months. I am feeling much better now, but as yet have not started working at the hospital. I still tire very easily and find I must restrict my activities, but I do hope to be back to work very soon now.

Back in the Land of Sunshine

By ROBERT BROWN, *Barbados*

Endless sunshine, a few cooling showers, waving palm trees, four huge bouquets of flowers, and the happy laughter and welcome from a few hundred voices all made this home-coming to Barbados one long to be remembered. Scanning the colored faces, we could see hearts that had been changed by God's grace and were going on steadfastly with the church program. Then there were those who were absent, the aged who had faithfully served in our ranks for the past thirty years and had gone to their eternal reward. And we cannot forget the smiling faces of our co-workers in the person of the Fauls and Garners, who have been pushing district projects. This big family spirit grips, grows, and gears you up with one passion to launch out in winning others.

The children are settled in school again and are happy to be back in the land of sunshine. Jonathan James has had his first introduction to the preparatory school and seems to like it. Yes, we have settled down in our home. We have everything unpacked and the house is in order.

At present we are holding revival services at the Halls Road church, where Rev. Garner is pastoring, and we are rejoicing in victories won. Then from there we go to one of the country churches named Cliff Cottage for two weeks of services.

Revival Services at Edingeni

By W. C. ESSELSTYN, *Africa*

It was our privilege recently to be in revival services at Edingeni in Swaziland. Brother Hetrick is in charge of the station there. Mrs. Esselstyn conducted special meetings for the women while Rev. John Mazivila and I alternated in preaching in the services in both the school and the church. The enemy was very much on hand to make things difficult as possible, but in spite of it God gave a great measure of victory. The women's meetings were greatly blessed of the Lord. Scores of the students received definite spiritual help, testifying to either forgiveness or sanctification. At least sixteen converts ranging from old women to young boys and girls were won to God besides

a number of backsliders being reclaimed and a number of the church members sanctified wholly. At the same time the report came of a real move of the Holy Ghost upon our Bible students at both Tavane in Gaza and Stegi in Swaziland. We thank God for all of this and pray that He will visit us with a sweeping revival the field over.

This coming Sunday we are to organize another new Coloured church, the one at Davidsonville under Brother Zurcher's care.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

A young pastor serving in the Midwest wrote the following letter:

I would like to take this time to express my gratitude to you and the Department of Ministerial Benevolence for your kind and gracious gesture in sharing with us the expense of our recent illness. I shall never be able to repay the debt I owe to my church. The least that I can do is to give back to the church the life I have and let God use it as He sees best! I am unworthy of this gift in the amount of \$300. It will come in at an opportune time in helping pay many of the expenses incurred during my illness, and I will never cease to be grateful. Please accept our expression of gratitude that finds its origin deep within our hearts!

Ministers of all ages appreciate the help they receive on emergency medical costs. The payment of the N.M.B.F. budget enables the church to offer this assistance to all who qualify. Thank you for sharing in this endeavor.

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

Sin Brings Problems

My duty and responsibility have been quite varied at my present military post.

In the first part of my service here I was with the basic training group. The second part of my tour I have worked with an advanced training unit and the reception center, where all new men report when they come into the army, and I work with the special troops of the main garrison.

The special troops include the Military Police, the WAC detachment, the Transportation Companies, and Service Companies.

I have also served as stockade chaplain. The problems I encounter demand a great deal of my time. Most of these units have different missions in the army organization. However, in my work the same type of problem exists in all the

units of the post. That is the problem of sin, guilt, and evil.

The results of wrong living confront us continually. We face people who have broken homes, broken characters, broken lives, and problems of various natures. We believe our greatest effort to assist them in their crises is to point them to Christ, the Son of the living God.

I have three services on Sunday and one during the week. In my character lectures I speak to five to seven thousand service personnel each month. In all my lectures and services I present the truth and plead for men to live by it. Some visible results are seen, and some are not evident.

I count it a privilege to serve in the kingdom of God, and to trust Him daily for His continued blessings.

CHAPLAIN EARL A. KEENER
U.S. Army

RECENT PROMOTIONS—

Chaplain Leland Buckner, to Captain, Army
Chaplain Leonard W. Dodson, Jr., to Lieutenant Commander, Navy

THE LOCAL CHURCHES

Rev. Paul M. Holtzclaw writes: "After eleven years in the Nazarene pastorate, also one full year in 1954 in the evangelistic field, I have resigned as pastor of the church at Ridge Farm, Illinois, to enter the field as full-time evangelist. I will travel by trailer, and will be glad to slate anywhere the Lord may lead. My wife is pastoring the church at Robinson. Write me, 306 S. Jefferson, Robinson, Illinois."

Blue Island, Illinois—Recently our church enjoyed a good revival with Evangelist John Lanier as the special worker. He preached good, straightforward messages, God blessed, and a number of new people sought the Lord. Pastor and people appreciated the fine spirit of this humble man of God. Brother Lanier is a soul winner and church builder, in harmony with our church and doctrine.—CARL H. ROBERTS, Pastor.

Hastings, Nebraska—On January 2, Rev. Norman W. Bloom began his ninth year as pastor of this church. Under his supervision an educational building was constructed, one-story, with full basement and eleven classrooms. It was dedicated on May 28, 1961. Also a new parsonage was erected, and the parsonage family moved in last March 31. During these eight years Brother Bloom has received into the church 73 members by profession of faith, and the Sunday school attendance has increased from an average of 154 to 200. Brother Bloom is beloved by members and friends of the church and has the confidence of the people of Hastings. He is an outstanding pastor, and a friend to all. The church is spiritual and our people love the Lord.—W. E. EIGSTI, Secretary.

Nampa, Idaho—God is graciously blessing the work in North Nampa Church. Recently we had a very fine revival with Rev. Glenn W. Williams, pastor of our First Church in Kokomo, Indiana, as evangelist. More than one hundred seekers found the Lord in pardon or heart purity, and following the revival we received fourteen persons into church membership. Brother Williams is one of our church's finest preachers of the Word. The church has completed a remodeling program that has greatly enhanced its beauty, and we now look forward to the building of a new fellowship hall in the spring. Pastor M. W. Kemper has been recalled for his eighth year. Since he came in August of 1956 he has received 183 new persons into church membership. The singing ministry of our church has



"SHOWERS of BLESSING" Program Schedule

- February 24—"Our Refuge and Strength," by Dallas Baggett
- March 3—"Time Is Tapping Her Foot," by R. T. Williams
- March 10—"God's Measurement for Intangibles," by R. T. Williams



been outstanding during the past two years under the direction of Mr. Norman Keller, with Mrs. Keller at the organ.—Reporter.

Robertsdale, Alabama—Since coming here as pastor in May of 1961, we have seen two new Sunday school attendance records established, a great deal of improvement made on the building, and attendance in the preaching services has more than doubled. God has blessed the ministry of Evangelist A. E. Kelly in two revivals with us. Also we have had good revivals with Dr. C. E. Shumake, Rev. Asa Sparks, and Rev. Paul Hetrick. God gave seekers in each of these meetings, with the result that several members have been added to the church. On Sunday, December 30, with all members present, the pastor was given a unanimous vote for the third year. Our people are united in their love for Christ, His Church, and the entire program.—T. J. FARLOW, Pastor.

Galena, Illinois—We closed a brief but profitable meeting on the Sunday before Christmas. Evangelist Morris Chalfant worked hard, preached well, and was a combination of pastor, evangelist, and missionary. Some of the most lasting results, perhaps, are those which cannot be tabulated.—ERNEST S. MATHEWS, Reporter.

Pastor M. M. Snyder reports from New Orleans, Louisiana: "Recently, the West Bank Church had a most wonderful seven-day revival with Evangelist Carl Prentice and wife as the special workers. Mrs. Prentice's flannelgraph work and messages are most in-

spiring and uplifting for both old and young, and Brother Prentice is a Spirit-filled preacher of the gospel. God blessed, the house was packed at all services, the altar was well filled, and seekers prayed through to God for conversion and heart holiness. Pastors and people of the other Nazarene churches in New Orleans co-operated beautifully in the services—it was like unto the Day of Pentecost. We greatly appreciated the ministry of Brother and Sister Prentice with us."

Nampa, Idaho—A fine, ten-year pastorate came to a close on Sunday morning, January 20, when Rev. Eugene Stowe conducted his final service in College Church. On Sunday afternoon hundreds of friends attended a farewell reception for the Stoves in beautiful Franklin Fellowship Hall, which was planned and erected during Brother Stowe's pastorate. During these ten fruitful years Mr. Stowe has received 808 persons into church membership, in addition to ministering to hundreds of college students; also he has conducted a wide radio ministry. Perhaps the most tangible tributes to his ministry are the new parsonage constructed in 1958 and the education building constructed in 1962. Adjoining property has been purchased for future expansion. During these ten years property evaluation has raised from \$380,000 to \$650,000. A new Allen organ has been ordered for installation this spring. For six of the ten years Brother Stowe taught six hours a week in the Department of Religion at Northwest Nazarene College; for four years he served as general N.Y.P.S. president; and for two years he was president of the Nampa Ministerial Association. Best of all, there have been souls at the altar, conversions in the hospitals and homes, and refreshing times at the regular and special prayer meetings. College Church is a great church—great because of her pastors, her people, and her vision. The prayers and best wishes of the congregation follow Brother Stowe as he assumes his new duties as superintendent of the Central California District. No summary of these ten years would be complete without including the loyal and devoted work of Mrs. Stowe. The Sunday school, the N.Y.P.S., and district activities have been included in her many services to us, as well as her ministry of beauty in planning and decorating the parsonage, Franklin Fellowship Hall, and the sanctuary. Don, Lynn, and Gavla have been active, attractive, and loyal young people. We shall miss them.—THELMA B. CULVER, Secretary of Church Board.

Caruthersville, Missouri—In a recent Sunday morning service our hearts were thrilled by the presence of the Holy Spirit. Without any singing or preaching, the presence of God was so real that hearts were touched, souls moved out to the altar, which soon filled with weeping seekers, and fourteen prayed through to gracious victory. The beauty of the service was in seeing how God took control, as the pastor, Rev. Harvey Rathbun, stepped aside and the

Spirit had right of way. We will long remember this gracious service and we give praise and thanks to God for the manifestation of His presence.—LOREN BURRUS, Reporter.

Kent, Washington—Sunday, January 6, was a blessed day for First Church. Following the message of the morning, Pastor Ramon P. Vanderpool presented a scale drawing of the city block where our church is located. The floor plans of the church and all lot lines were clearly shown, with two properties completely covered with 100 pieces of red paper. Each piece represented \$100, making the total of \$10,000 needed for the down payment on these two properties. Pledge cards were distributed, prayer was offered to God, and by the close of the day the total pledges reached \$9,560 to be paid by July 1 this year. Surely we rejoiced and praised God for this free and blessed time of giving. We give God praise for this people who love God, have faith in Him, and want to see the work move ahead. One week before this meeting we gave our pastor a four-year recall. A united church at work! —FRANK ELLIS, Reporter.

Song Evangelist George R. Waterman writes: "I have an open date, March 6 to 17; also have open time, April 14 to 21, when I'll be on the Michigan District. Would like to slate a meeting in that area for that time. Write me, 85 Wendell Street, Cambridge 38, Massachusetts."

Evangelist Marvin S. Cooper reports: "The Lord enabled me to close my November slate with many souls finding the Lord during the twelve weeks of intensified revivals, holiness conventions, and youth meetings. It was my privilege to see scores of souls find victory, a fine group unite with the church, and help in raising thousands of dollars to assist our pastors in Kingdom work. I was delighted to assist Pastor Delmar Dravenstatt of Beaverton in a home-mission revival at Riley center, Michigan (near Gladwin). Out of this, District Superintendent Fred J. Hawk organized a new church with some excellent members. This was my eighteenth church in Michigan, where I assisted in the organization, and my thirty-eighth in the Church of the Nazarene, during my forty-eight years in the church. I will be in the Middle West soon, and have two open dates: April 3 to 14, and May 15 to 26. I shall be glad to work with any pastor needing my services. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

Brilliant, Ohio—Last November our church had a good revival with Evangelist John H. Lanier, and Miss Wilma Sterling as song leader. We enjoyed Brother Lanier's ministry, there was a good spirit in the services, and hearts were encouraged. Several souls were won to the Lord, and on the closing Sunday morning two new members were added to the church. —D. W. STERLING, Pastor.

Evangelist Carl H. Kruse and wife write: "We have an open date, March 13 to 24, which we'd like to slate between a meeting in Kansas City and Hewitt, Minnesota. Write us, 4503 N. Redmond, Bethany, Oklahoma."

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for February 24: The Christian's Confession

SCRIPTURE: Mark 8:27-9:1 (Printed: Mark 8:27-38)

GOLDEN TEXT: *Whoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34).*

Again today our lesson divides naturally into two contrasting conceptions, pointed up in verse 29 and verse 34. The Christian life begins with the confession of Peter: "Thou art the Christ." But it must go on from there. Peter spoke those words in all sincerity; he lived his life by them and finally died by them. But he had to learn what they meant. He had to learn how to say them with his life as well as with his lips. It is to Peter's credit that, although he faltered at times in the process, he did not give up. His death was the final examination in the school of Christ, and he passed with honors.

You might want to discuss how Peter learned that in order for Jesus to be the Christ, the Messiah of God, He had to suffer and die on the Cross (verses 31-33). But our lesson deals with Peter.

Peter was apparently the kind of person who is satisfied with easy answers to big questions. Easy answers, even though correct in themselves, lack comprehension and understanding. It reminds one of the schoolboy who got his answers from the back of the arithmetic book without taking time to work out the problems.

Peter at first balked at the necessity of working out his problem. He had his answer, so he saw no need of being taught. He thought he knew more than his Teacher (v. 32). But he had to find that the learning process is not only for the purpose of obtaining answers; it is also for the maturing of the person.

This process may be followed in the life of Peter. Although at each point Peter is seen seldom to measure up to the full stature of discipleship, he can be more accurately seen as one who displayed his need of tutoring in order to learn.

See Peter trying to walk on the water (Matthew 14:23-33). While we may condemn him for his lack of faith, let us not forget that he was the only one who dared to try. He succeeded in a measure and learned much about living by faith.

Again at Joppa (Acts 10:9-48) he learned that to confess Jesus as the Christ meant to do so before gentiles as well as Jews. This lesson was further enforced upon him by Paul when he found Peter refusing to eat with gentiles at Antioch when his brethren from Jerusalem came to visit (Galatians 2:11-21).

Repeatedly Peter was made to support his verbal testimony with his actions. He found that his testimony was no better than the life he lived. And it was Jesus who suggested (John 21:18) that Peter would one day seal his testimony with his life.

We are not ready to live fully for something until we are ready to die for it.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements

WEDDING BELLS

Miss Annamma Cherian and T. K. John, both of Bourbonnais, Illinois, (Olivet Nazarene College India students) were united in marriage on December 22, at the College Church of the Nazarene with Rev. F. W. Nash, College pastor, officiating, assisted by Dr. Harold W. Reed.

Donald Smith and Shirley Anne Ball of Huntington, West Virginia, were united in marriage on December 22 at First Church of the Nazarene with Rev. Jack Archer officiating.

Miss Margarita Sawatzky, Olivet Nazarene College faculty member, and Mr. Gerald Evans, of Chicago, were united in marriage on December 15 at the College Church of the Nazarene with Professor R. L. Lunsford officiating, assisted by Rev. F. W. Nash.

Miss Jackie Lee Barnhouse and Dean M. Lancaster, of Nyssa, Oregon, were united in marriage on December 7 at the Nyssa Church of the Nazarene with Rev. Omar Barnhouse, father of the bride, officiating, assisted by Emerson Hill, uncle of the bride.

Miss Vonell Maule of Lamesa, and Jimmy D. McAninch of Merkel, Texas, were united in marriage on November 24 in the home of the bride's parents, with Rev. Douglas F. Roach, pastor of Lamesa church, officiating.

Miss Christine Eldena Rust of Shallow Water, Kansas, and Carl Joseph Moore of Kirksville, Missouri, were united in marriage on November 23 in the Church of the Nazarene of Alva, Oklahoma, with Rev. Arthur A. Miller, uncle of the bride, officiating.

Miss Sharon Myers of Bradley, Illinois, and Mr. Phillip Richardson of Macon, Missouri, were united in marriage on November 20 at College Church of the Nazarene in Bourbonnais with the father of the bride officiating, assisted by Rev. F. W. Nash.

Miss Karen Mullenax of Jefferson City, Missouri, and Mr. Robert Hayse of El Paso, Illinois, were united in marriage on November 3 at the Limestone Church of the Nazarene, Kankakee, with Rev. F. W. Nash officiating.

BORN

—to Rev. Robert and Sue (Meek) Prentice of Andrews, Texas, a daughter, Jana Kaye, on January 12.

—to Mr. and Mrs. (Carol) Don Parker of Kankakee, Illinois, a son, James Randall, on January 7.

—to Bob and Deanna Keeton of Stewartville, Minnesota, a son, Daniel Wayne, on January 5.

—to Thomas A. and Joan (Glover) Bowman of Bradenton, Florida, a daughter, Kelly Sue, on January 4.

—to Professor and Mrs. Ronald Welling of Bourbonnais, Illinois, a daughter, Anne Jeanette, on November 7.

SPECIAL PRAYER

—is requested by a reader in Illinois "that the hindering cause will be removed concerning my livelihood"

Directories

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**New Zealand Church Union
Plan Vote Set for 1965**

WELLINGTON (EPS)—The latest timetable for union negotiations between New Zealand's Methodists, Presbyterians, Congregationalists, and Associated Churches of Christ calls for members of the local churches to vote on the merger scheme in 1965.

In a report from the joint union committee, the Presbyterian General Assembly was told here that the committee intends to submit the plan for union to the national bodies of the four churches at the end of 1964.

The churches will study this draft and report on it by June of 1964. If no great difficulties are encountered, a revised draft would go to the church bodies in November of 1964 and to the local congregations for a vote in 1965.

Negotiations for this four-way church merger have been going on for several years, and it was originally intended that the final vote on the plan would be held this year. But there have been disagreements on such matters as baptism (the Churches of Christ oppose infant baptism while the others practice it) and women ministers (Congregationalists and Methodists accept women, while the Presbyterians do not).

**British Pastor Criticizes Evangelicals
in the U.S. for Their "Phariseeism"**

PHILADELPHIA, PA. (CNS)—Dr. Alan Redpath, the well-known Britisher who until a few weeks ago was the pastor of Moody Church in Chicago, has criticized evangelical Protestants in the United States for their "Phariseeism." Now returned to a pastorate in the British Isles after ten years in the U.S., Dr. Redpath voiced the criticism in an article in a recent issue of the *Sunday School Times*.

He commended the American evangelical movements for their evangelistic outreach and their generous missionary giving, but chided them for preaching a "mutilated gospel" which "majors on free grace" but minors on "full obedience." He said it had "produced a generation of independent evangelical Christians who simply have not progressed with God and who do not grow."

Dr. Redpath said that the separatist movement in the United States has "become involved in a Phariseeism which I believe is grieving to the Holy Spirit." He held that to demand complete identity of theological views was to be "guilty of Phariseeism" and suggested that this was the result of rele-

the **A**nsWER corner 

Conducted by W. T. PURKISER, Editor

I have a question that is very important to me, and would like your answer, backed by the Bible. After a man is saved and sanctified, does he need to seek for more fillings from time to time?

The Bible does not say much to this point directly, other than to tell how the apostles, who had been baptized with the Spirit at Pentecost, were "all filled with the Holy Ghost" just a few weeks later (Acts 4:31). Perhaps also one should consider the present tense in Ephesians 5:18—"Keep on being filled with the Spirit" (Greek).

However it used to be quite common in the holiness movement to distinguish between the baptism with the Spirit, which is a once-for-all crisis, and the repeated infillings or fresh anointings, which are what we really mean by revival. For example, Thomas Cook in *New Testament Holiness* says:

"'Baptized with' and 'filled with the Holy Ghost' are often convertible terms in the Acts of the Apostles, but it is instructive to note that they are not always so. The apostles received but one

baptism but they were 'filled' with the Spirit over and over again. The baptism of the Holy Ghost was, and still is, a sort of initiatory rite to the life of Pentecostal service, and fullness and victory. Christian life begins at Calvary, but effective service begins at Pentecost" (page 66).

Bishop Fairbairn of the Free Methodist church describes such experiences as "special fillings, outpourings, anointings, equipplings and undergirdings of the Spirit—special power for special emergencies in life and Christian service" (*God's Plan for World Evangelism*, p. 74).

Could it be that one of the problems of our day is that we are trying to live on the momentum of an initial baptism with the Spirit while neglecting the importance and need for fresh enduements with His power and victory?

Will you please tell me where the devil came from?

Satan, also called "the devil" (I John 3:8), "the prince of this world" (John 14:30), "the prince of the power of the air" (Ephesians 2:2), "the great dragon," "that old serpent," and "the accuser of our brethren" (Revelation 12:9-10), is believed to have been created as one of the highest of the angels. Self-exaltation and pride turned him into the enemy of God and of all those whom God loves.

There is much about the devil we do

not know. But the Bible makes it clear that this archenemy of God and man is not eternal (that is, he had a beginning). His power, while great, is still not equal to the power of God. Through the death and resurrection of Christ, he is a defeated foe (Hebrews 2:11; Colossians 2:14-15), doomed to the lake of fire forever (Revelation 20:10).

In Joshua 10:13 and II Samuel 1:18 we read of the book of Jasher. Can you give me any information as to why this book was not included in our Bible? Does it have any connection with the books of the Apocrypha, which are included in my grandfather's family Bible dated 1847?

The book of Jasher is one of several mentioned in the Old Testament, including "the book of the wars of the Lord" (Numbers 21:14), "the book of the acts of Solomon" (I Kings 11:41), "the book of Samuel the seer" and "the book of Nathan the prophet" (I Chronicles 29:29), the "sayings of the seers" (II Chronicles 33:19). These were writings of that day which have long since disappeared without other trace than that found in the Bible. They

are not part of the Apocrypha, which still exists, and which is claimed to be part of Scripture by the Roman church but rejected by Protestants.

From the fact that both quotations from the book of Jasher are in poetical form, it is thought that it was probably a book of ancient Hebrew poetry commemorating the deeds of the judges and kings of Israel. There is a modern printed *Book of Jasher*, but this gives every evidence of being a fabrication.

gating the ethics of the Sermon on the Mount to a future Kingdom rather than the present age.

New Chaplain Head

A chaplain who survived the infamous "death march" of Bataan in 1942 and

endured forty-two months of harsh treatment as a prisoner of the Japanese has been named to command the Chaplaincy Corps of the U.S. Air Force. He is Robert P. Taylor (Southern Baptist).—(WRN)



Views of the General Board

1
Prior to the meeting of the General Board each January, the N.Y.P.S. Council holds its annual session. The general N.Y.P.S. president is a member of the General Board.



2
The N.F.M.S. Council also convenes for annual meetings just prior to the General Board session. The president of the General N.F.M.S. serves as a member of the General Board.

3
Dr. V. H. Lewis reports to the General Board on his foreign visitation, which in



1962 included the Philippine Islands, Formosa, and Mexico. Seated on the platform behind Dr. Lewis are the other members of the Board of General Superintendents.

4
A major work load during General Board sessions is carried by the Department of Foreign Missions, which begins its meetings four days prior to the convening of the entire board.

5
The members of the Department of Publication visit the new General Board Building, in process of construction at the present time. It is expected to be ready for occupancy the first of April, and will be dedicated free of indebtedness at the meeting of the General Board in January, 1964.



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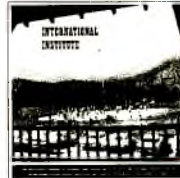
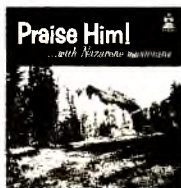
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