Street scene in Cuba
The Sin of Prayerlessness

Prayerlessness is sin.

In view of the many commands, exhortations, and promises relating to prayer throughout the Bible, to fail to pray is no less than rank disobedience.

By this I do not mean that failure to spend a certain number of hours per week or minutes per day in prayer would in every case be guilty negligence. Sometimes conscientious people get themselves into trouble by making promises to the Lord which they cannot keep. Everything said about prayer in Scripture identifies it as privilege, not bondage.

But this is a nervous, jumpy age whose epitaph might very well be, "Hurry just a little faster; do a little more; pack more activity into fleeting hours." Everything is accelerating. Cars, and planes, and people are going faster than they ever did before, until as one has said, "Now you can eat breakfast in London, lunch in New York, and have indigestion in Los Angeles the same night."

Hurry is the chief enemy of the prayer life. But prayerlessness is actually a confession of unbelief. If one really believes the promises God has given of answered prayer, he will pray. If he does not pray, one major reason certainly must be the secret doubt that prayer truly matters.

Then, prayerlessness begets other sins. Because it weakens the pull of heaven in the soul, it opens the door to the encroachments of worldliness. Prayerlessness beclouds the moral judgment until black and white merge into an indiscriminate gray, and evil passes for good and sin for righteousness.

Prayerlessness breeds laxity toward the church and its full-orbed program. It leads to a careless attitude toward "the assembling of ourselves together," a problem which the writer to the Hebrews foresaw would become worse as the time for Christ's return draws near (Hebrews 10:25). It is still hard to understand how people can find time for every social enjoyment and fellowship occasion and still not be able to find time and strength to go to church Sunday night and to prayer meeting through the week.

Prayerlessness infects the Christian's attitude toward his stewardship of money, as well as of time. While there are exceptions, prayerless people are seldom conscientious tithers, and even more seldom do they give cheerfully and liberally beyond the tithe.

While some might wish to argue the point and hold that prayerlessness is the effect and not the cause, a strong case could be made for the conviction that prayerlessness is at the root of a general breakdown in the tone of the spiritual life, wherever such occurs, and whether in an individual or in a group.

All of us have seen Christians who gave every evidence of being well saved and thoroughly sanctified, but who were hemmed in by the "cares and riches and pleasures of this life" (Luke 8:14) until they became fruitless, and dry, and anemic in soul. Others have been caught up in the nervous rush of the day—to which, God help us, the church may have contributed through a multiplicity of organizations. First, prayer meeting and week-night revival attendance drops away; then church attendance on Sunday nights; symbols of rebellion begin to appear; and before long the house that was "swept and garnished" is as empty as last year's bird's nest.

There is a remedy for it all, of course. It isn't breast beating and oratory. It isn't condemnation and scolding. It is to put prayer back into its proper place in the Christian life, and to cultivate with purpose and determination "the secret place of the most High" (Psalms 91:1).

Even the youths shall faint and be weary, and the young men shall utterly fall.
ONE of my early theology teachers had much to say about “title and fitness.” Redemption is by price and by power. Christ paid the price for our redemption; through Him we do have provision for complete redemption from both the power and the pollution of sin.

Actually there are two words in the original language for power. One is “authority” and the other is “force or energy.” Power must be distinguished from authority. Sin and Satan have no authority over any soul that has been redeemed by the blood of the Lamb. He has no right to lord it over a single child of God, and yet many born-again Christians are aware of an enemy within which from time to time brings defeat.

The writer of the letter to the Romans points out this condition. He says in the seventh chapter that his problem is “sin that dwelleth in me.” As the result of that he says, “What I would, that do I not.” He admits that he has knowledge of what he should do but he also admits that knowledge is not enough although it is necessary. He frankly confesses that he exerts his own will power in saying, “What I would, that do I not.” And will power is necessary but it is not sufficient. After making these admissions he goes on and admits, “but how to perform that which is good I find not.”

Every unsanctified Christian understands this trouble. We know what we should do; we exert all our natural energies in this direction, but frequently find they are insufficient in enabling us to perform that which is good and we are forced to say, “O wretched man that I am!”

But God has a message of hope for every such struggling Christian. The power of Pentecost is the answer. It is that power from on high that we need. It is that force and energy that is supernatural. The Apostle Peter says in II Peter 2:9, “The Lord knoweth how to deliver the godly out of temptations.” God understands the problem and Christ has provided the remedy, but we must through faith appropriate it for ourselves, recognizing that we do not have the strength to save ourselves. In complete abandonment to the divine will without any hope of saving ourselves, we lay hold not only on our right to redemption but also on the power or the energy which will make it real to our own hearts and convincing to the unbeliever.

Through Christ we do have a title to a mansion in the sky and through Christ we may appropriate that moral, spiritual fitness for that eternal home of the soul which is fairer than day.
Word has been received that Rev. Edgar M. West, retired elder on the Southeast Oklahoma District, died March 3.

That George R. West, licensed minister of the Southern California District, died of a heart attack on March 5.

Pastor Earl C. Darden sends word from Little Rock, Arkansas: "God honored North Little Rock First Church with a glorious youth revival, February 25 through March 4, under the ministry of Evangelist Danny and Carolyn Steele. The Steeles were at their best for God in music and sermon. On the last Sunday we had 400 in Sunday school, with the sanctuary packed out for both services. New members received and baptized. God gives revival!"

Pastor Bob Lindley sends word from Lovington, New Mexico: "February 28 through March 11 were the greatest revival days enjoyed by the Lovington church. Evangelist Leila Dell Miller was truly anointed of God; 94 seekers, and 216 in Sunday school on the closing Sunday. Largest crowds ever, with 236 present on one week night. Many key victories won, with new members coming into the church."

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I Had Gone to Minister and Was Ministered to . . .

DURING the course of a year's work as chaplain of the Soldiers' Widows' Home in our city, I had held services and ministered to the hospital patients faithfully. Some of the patients would profess their faith in Jesus Christ; others were a bit indifferent. I always knew when I reached the room at the end of the hall that I would be greeted by a person aglow with the presence of God. She seemed to give added meaning to Paul's word to the Philippians: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (1:29).

After a few visits she told me of being injured in a tornado thirty-three years ago, how she had been an invalid all these years, how God had kept her and was ministered to, to help her praying, "O God, help me never to complain again about any of the little disappointments in life." I had gone to minister and was ministered to, to help and was helped, to encourage and was encouraged, to be a blessing and was blessed—L. Thuri Mann, Pastor, Wil­lington, Illinois.
OUT OF LONG EXPERIENCE as one of the mightiest soul winners of all time, John Wesley declared: “The more explicitly you press all believers to aspire after a full salvation as attainable now by simple faith, the more the work of God will prosper.”

In other words, Wesley taught that the preaching of holiness was a distinct factor in evangelism; that the entire sanctification of the Christian resulted in more effective soul winning.

The evangelical revival of the eighteenth century was the greatest movement of the Holy Spirit since apostolic days. It saved the soul of England and purged every phase of national and church life. There also resulted the formation and phenomenal growth of British and American Bible societies, with consequent world-wide evangelism and the printing and circulating of millions of Bibles.

It never should be forgotten that the dynamic of this evangelical revival was what Wesley did not hesitate to call the “Methodist Pentecost.” It was the result of his dear teaching and long insistence upon the duty and privilege of entire sanctification as a second work of grace.

Beginning in the heart of a group of earnest Christians in Otley, Yorkshire, in 1760, the work of sanctification spread rapidly through various parts of Yorkshire. Then London and most parts of England caught the holy flame: Dublin, Limerick, and all the south and west of Ireland were likewise kindled with the light of holiness. “And,” said the wise and observant Wesley, “wherever the work of sanctification increased, the work of God increased in all its branches.” Writing after nearly thirty years of constant evangelism, the founder of Methodism stated:

“Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God. . . . Till you press the believers to expect full salvation now you must not look for any revival.”

When he stressed the Pentecostal fullness as a condition of true revival, Wesley followed the example of Jesus and Paul. Our Lord, after close association for three years with His chosen disciples, prayed earnestly for their entire sanctification (John 17:17-19). He knew that apart from the sanctifying baptism of the Holy Spirit they would fail to fulfill the Great Commission He had given them to evangelize the world. So He “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:4-5).

Pentecost meant a thorough purging of heart and an equipment for militant evangelism. Weak, carnal, disloyal, and factious apostles were transformed into holy, united, loving, and powerful witnesses of the risen Christ. Such men turned the world upside down.

Paul said that his distinct aim in all his preaching was to “present every man perfect in Christ Jesus” (Colossians 1:28). His eagle eye detected the lack in the small group of believers in Ephesus, so he presented the remedy. “Have ye received the Holy Ghost since ye believed?” (Acts 19:2) was a searching question, followed by the glad experience of Pentecost.

It has been said that the most important question for theology is this: Can the subconscious be redeemed? Until the depths of the subconscious are cleansed and unified by the Holy Spirit, the disciple of Christ is not perfectly free to do the vital work of representing his Lord before a sinful world—and evangelism means just that. The civil war between his converted conscious mind and his unsanctified subconscious self is evident in myriad ways. Spiritual impotence and carnal ambitions spoil his witness for Christ and often cast him into despair.

I know personally the principal of a Bible college for Coloureds in South Africa. After his conversion he endeavored to witness for Christ in his
grocery business by putting up texts of scripture in his shop. But he spoiled all this because of a bad temper which flared up repeatedly before his employees. Again and again he would go home at the close of business and mourn before God because of his failure to live a victorious Christian life before those whom he employed. Those subconscious urges which, no doubt, had been overwhelmed by the first flood tides of the new life in Christ began to reassert themselves as time went on. In such a state of personal civil war, my good friend was incapable of real soul winning.

Then came that unforgettable moment when he was filled with the Holy Ghost. It was then that he was sanctified wholly, so that his whole spirit, soul, and body might be “preserved blameless unto the coming of our Lord Jesus Christ” (I Thessalonians 5:23-24).

So radical was the cleansing of his whole being that all traces of race prejudice vanished. He gladly obeyed the call to a task which, hitherto, would have been impossible for such a man—to train Coloured people for full-time Christian service. Today he is one of the most successful Bible college presidents I know.

“The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes” (Ezekiel 36:23).

Deny My Lord?

Deny my Lord? Yet even Peter did.
O God, keep me from guilt of such denial.
Help me to walk so close beside thyself
That from Thine own abundance I may draw
The strength, the courage, and the power to be
A conquering Christian—a true follower of Thee.

To doubt my Lord? Yet even Thomas did.
O God, with faith endure this life of mine.
Help me in confidence to trust the Christ,
And in obedience to His sweet will
May every trial, every test I face
Bring reassurance of His love and grace.

Betray my Lord? Yet even Judas did.
O God, let this be never said of me.
Help me to know the risen power of Christ,
That I may walk with Him along life’s way.
Then doubts dispelled, my fears on Him all cast,
My Lord will take me to His home at last.

By R. FLETCHER TINK

EASTER GIVING

I SHALL NEVER FORGET the day that Sr. Humberto Ferreira, director of our print shop, challenged us to give one week’s salary to the Easter Offering. For over two years the rains had failed. There was great privation on the islands. Our people had strained their resources beyond reasonable limits to keep the church expenses paid. How could they do more?

But God spoke to one young widow and she promised Him one week’s salary from her pitifully small income. All the next week the devil battled with her, telling her it was impossible; God would not expect it of her. He reminded her of the rent to be paid, her mother to help, the money needed to rear her child. But Olinda found victory in prayer. On Easter Sunday her envelope contained a full week’s salary.

When we saw it we realized what she had done. How could she manage this? we wondered.

She told us later about her severe temptation and her victory over it. Then with shining eyes she said, “But what I did not expect was that several days later God gave back to me the exact amount I had given to Him.”

God had asked her to do the humanly impossible, and when in faith she obeyed, He made it possible by His grace.

The dedicated person does not have much of a problem deciding how to give in the Easter Offering, April 22. Regardless of the amount given it will be an offering that speaks of sacrifice and devotion to the Master.
NO SCENE can compare with that in the Garden of Gethsemane. If it was in a garden that the first Adam revealed the weakness of humanity in the face of temptation; it was in that other garden outside the walls of Jerusalem that the second Adam revealed the solitary conflict with Satan. His determination to overcome when tempted to avoid the way of the Cross.

Is He not a model for us? Did He not leave us an example? He "should follow his steps: who did no sin," [1 Peter 2:21-22]? Luke tells us (22:43) that an angel appeared "unto him from heaven, strengthening him" as He prayed. God will not fail to strengthen a child of His who seeks to pray through in the face of solicitations to evil and the besetting problems of this life. Truly, He makes a "way of escape." But how? That is often the problem.

We see two groups of disciples in the garden that night. All but three of the eleven (for Judas had already gone about his treacherous business) had stayed near the entrance to the garden. If Jesus had bidden them stay there, it was only because He knew that in their lack of spirituality they would not have understood the real meaning of His agony. The other three—Peter, James, and John—had advanced with the Master to a point only a stone's throw away.

The first group He had told merely to wait; these three He asked to watch also—which they were not able to do, for they fell asleep. The Lord was quite alone as He prayed so desperately, yet not far away were the trio who watched, if only for a time, and further out still the larger group who knew nothing of what was taking place.

Jesus has not stopped praying. Indeed, it is the one thing He does continually: "He ever liveth to make intercession for them [us]" (Hebrews 7:25). Is it not true that the scene in the garden lives on today? While our High Priest pours out His soul in prayer for a lost world and a loveless Church, there are some who are near to Him in the fellowship of the Spirit and watch with Him. There are others—alas! still by far the greater number—who, though disciples, are out on the fringe of indifference and self-gratification and know little, if anything, of the secret place of heart communion.

Samuel Chadwick once said that it would revolutionize the lives of most men if they spent half an hour a day in secret prayer. It would, indeed, and the sting of temptation and the pressure of problems would diminish if we would move into the inner group; and that place is "near to the heart of God.

But we not only see two types of prayerers in the garden that night; those who listened heard two types of prayer. First, they heard a prayer of resignation. Mark gives it, "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (14:36).

Matthew tells us that the second time Jesus prayed, He said, "My father, if this cup may not pass away from me, except I drink it, thy will be done" (26:39). Here is a prayer of recognition. It recognizes that the only way for the will of God to be done may be to drink the bitter cup, and yet He is still willing for God to have His way. How often we sing, almost blithely, asking the Lord to have His own way, while all the time it can be done only by our answering our own prayer and drinking of the cup of obedience! How tragic when revival cannot come to a church or place because someone praying for it is not willing to do what needs to be done in order to open the floodgates!

So it is that we have a twofold responsibility, that is, to "watch and pray" lest we "enter into temptation." As we pray, ever getting closer to the Master and entering more meaningfully into the fellowship of His sufferings, we must watch—check our position in relation to His will, look out for danger points, and keep on the lookout for opportunities to serve.

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He that is without sin among you, let him first cast a stone . . . (John 8:7)

INVITATION TO VIOLENCE? It is rather shocking to think of our Lord actually inviting a certain group of scribes and Pharisees to stone a woman at close range. But our Lord did exactly that, provided these scribes and Pharisees could meet one condition—the condition of being without sin.

Perhaps you say: "Wasn't this a bold statement for the Lord to make?" It was indeed. Again you may ask: "Wasn't the Lord taking a terrible chance in making this challenge, and wasn't He endangering the life of the woman now before him?" The answer here is a forceful "No." For these men, in their very bringing of this woman to Jesus, had given themselves away for what they really were. The very stones which they held in their hands testified to their uncleanness.

The accusation of the stone-thrower was: "Mast-
did not contradict this assertion. But Jesus had come to fulfill the law, and this law was no exception. This woman was subject to death and that without question, but Jesus came to die in her stead. This makes the life and death of Christ meaningful to men.

The death of Christ was endured every bit as much for the scribes and Pharisees as it was for the woman they arrested. But the scribes and Pharisees were willing only to crucify others, and stone others, and fulfill the penalty of the law in the lives of others. Jesus could not tolerate their unwillingness to fulfill the law in their own lives and crucify self. They would quote the law, interpret the law, and enforce the law. It seems they left little, indeed, for God himself to do. They loved themselves and examined others. Jesus taught that we should love others and examine ourselves.

Another sin which characterized these Pharisees at this point was that of glorying in another's failure. If you have never experienced the temptation to indulge in this damnable sin, you are a unique individual indeed. This is one of the most subtle and deadly of all sins.

The scribes and Pharisees seemed to glory in their sister's downfall. They did so because by comparison it was intended to make them look good. This is not a sin known only to the first century. The temptation to thus fall must be resisted constantly by every Christian.

It is a psychological fact that every one of us aspires to a place of recognition. We all desire to have the high esteem of our fellows. Each of us likes to be a winner. These desires are as normal as the appetite we have for food and water. It is when we desire these things to the extent that we hope for and revel in another's failure that sin enters the picture.

Jesus plainly taught in this incident that it is not ours to glory in another's failure. Rather, ours is the task—yes, the pleasant task—of giving sympathy and understanding to that one who has fallen and needs a helping hand.

Invitation to violence was followed with an invitation to victory: "Go, and sin no more." These words, though spoken in that moment only to the woman, would have been received also by the scribes and Pharisees had they only remained to confess their sins. For every man who will stand in the examining presence of Jesus Christ and repent, there is a glorious invitation to victory.

FOUR HOURS AND FIFTY-SIX MINUTES OF ETERNITY

ASTRONAULT GLENN spent four hours and fifty-six minutes in outer space. He saw the sun set three times and passed from Tuesday to Wednesday only to pass back into Tuesday again. He was completely beyond all help from any man. If the controls of his spacecraft had malfunctioned, it would have been humanly impossible to go out and bring him back. He could not leave the space craft. He was alone with God for this period of time. The only contact with others was the radio stations spaced around the earth that enabled him to report and converse with other men.

His experience is a far cry from the reality of eternity, but it does speak to us concerning this great mystery. What helped Colonel Glenn through this experience? According to his own testimony and the testimony of his parents, he was a Christian. He had a vital faith in God. It is refreshing, in the day in which we live, to hear someone of his stature expressing faith in God.

When all human help is spent and all outside help is unreachable, how comforting and assuring to know that there is a God that is able to help; the God who created the universe and the atmosphere and the metal of which our little ship is made; the God who understands all about weightlessness and timelessness; the God who before the foundation of the world was laid gave His only begotten Son, that "whosoever believeth in him should not perish"! This is the God in whom Astronaut Glenn believed, and this is the God that will take us into and through eternity.—JAMES A. MILLARD, Pastor, Bloomington, California.
"Unto . . . the Least of These"

By C. E. LAIN

AS I WALKED down the street the other day I heard some music that set my mind into an unusual channel of thought. “Must Jesus bear the cross alone?” floated through my mind and, as it came, I began to realize some of the great compassion that Jesus carried for the lost.

Somehow I could see the woman who was taken in adultery as she cringed in shame at the feet of Jesus. I could see the hunted look that was in her eyes. I could almost feel the burning agonies of her sin and degradation. Yet, with it all, I could see the busybodies as they ran up and down the street telling everyone who would listen. The aching void within her heart almost seemed to tear her apart when the Master spoke. He did not avoid her because she was a harlot. He did not shun her because she was not of His “social set.” He did not chide her because she wore the clothing of her trade. He spoke only that she, although down and cast out, might be forgiven her sins.

As I continue to wander in meditation through the life of Christ, I find Him talking with the high social and religious leaders of His day. Then, almost in the next breath, Jesus is found dealing with the beggars beside the way. He raised Jairus’ daughter and also raised the poor widow’s son. He is seen as He deals with the high and the low, the rich and the poor, the sick and the whole, the Jew and the gentile.

Christianity today still must follow the Master’s example if all men are to be reached. Christians of today cannot set up barriers against any for whom Christ died. Yet many so-called “Christians” are setting up false social, moral, and racial standards which are the cause of many men being lost who would otherwise be saved. The Christian cannot talk of our true Christian heritage and isolation from human need at the same time. There is no split standard.

Many men who have walked the path of “Skid Row” could have been lifted up; but because they were dirty, ragged, and penniless, they have been driven from the Church.

No, the door was not closed to them; but no welcome was made. They were made to feel unwanted—out of place. Our present social standard would not recognize that these souls were as valuable to God as our own.

The children of the well-to-do families are made very welcome but the children in the lower-class areas of our big cities are allowed to find their own way.

Those of our own race are taken and loved, but one of another race has no place in our “Christianity.” Is there any wonder that crime is constantly becoming a greater problem daily?

Jesus said, “Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me.” “Must Jesus bear the cross alone?” or is Christianity to help bear the cross with the great love that passes understanding? The world will kick the poor, the homeless, and those whom life has bypassed. Will Christianity also do the same? No! It must not! With God’s help, we will not!

Unless a man’s faith saves him out of selfishness into service, it will certainly never save him out of hell into heaven.—Mark Guy Pearse.
"All These Things Are Against Me"

By KENNETH H. PEARSALL, Pastor, First Church, Yakima, Washington

JACOB went through many dark places in his life, but perhaps one particular hour was what the poet calls "the sorrow's crown of sorrow." Joseph was lost; Simeon he was never to see again; and Benjamin, the light of his eye in his old age, was also being threatened. In desperation the old patriarch said, "All these things are against me" (Genesis 42:36).

Many of us have traveled that same street. It seemed like everything was going in reverse instead of forward. Goals were not being reached—air castles were melting away—plans and ambitions were crumbling like ashes at our feet. It seemed like everything had gone the opposite way from which we had planned.

What shall we do when all these things are against us?

1. Recognize that there will be times when everything SEEMS to be against us. Jacob was now an old man, his sons were lost, and the country was suffering from a famine. He felt that everything was against him. The sun was not shining, and he keenly felt the darkness.

Others have also recognized this sometime during life. We often say, "It never rains but what it pours"; or, "Troubles never comes singly." These sayings have lived because men feel that they are true. These same words might be written across some hours of all of our lives.

Even Jesus of Nazareth went through hours like these. He knew the meaning of anguish and gladness. There were days when every voice seemed to sing and other days when no one sang. That is the reason the Word says He "was in all points tempted like as we are" (Hebrews 4:15).

2. Realize that some things which seem against us are not against us. Jacob thought that Joseph was dead, while he was the prime minister in Egypt. He thought that Simeon was in enemy hands, and he thought that Benjamin would be slain in Egypt. He thought everything was against him, but it was not so.

May not St. Paul have felt the same way about his prison episode in Rome? Yet from the dungeon we have many of the beautiful Pauline Epistles known and read by so many. How could a free man ever have told the blessed story more successfully than he did as a prisoner?

So many times God wraps His blessings in strange packages. Perhaps we have called some things a curse that the wisdom of Heaven has considered a blessing for our good.

We have all been like Jacob; we have been so quick to complain about our lot. Things did seem to be against Jacob, but in the long run they were all working with him.

3. We can still triumph if they are against us. God did not promise that our skies would always be blue, but He did promise grace sufficient for the day. Men have been known to wrestle against ill health, misfortune, sickness, and disaster and come out, not victim, but victor!

Lord Byron and Sir Walter Scott were two outstanding poets, and strangely enough, both were lame. Byron became embittered by his lameness and let it rule and master his life and spirit. Scott on the other hand would not be ruled or mastered by his handicap, for even to his dearest friend he never complained about his lot.

St. Paul wrote, "I have learned in whatsoever state I am, therewith to be content" (Philippians 4:11). He felt that nothing was against him that drew him closer to God.

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Our first church building in Newfoundland, situated in Mt. Pearl, a suburb of the capital city of St. John's, was officially opened and dedicated on January 28.
THE LOCAL CHURCHES

When Astronaut John Glenn made his epochal triple orbit around the earth in the space capsule Friendship 7, a Nazarene layman, Harold Dozier, helped to operate one of the key ground stations at Greenbelt, Maryland. The Greenbelt station was in constant touch with the ship, receiving and processing information and making it available to the other tracking stations around the world. Dozier, twenty-five, is employed by the Goddard Space Agency under contract to the National Aeronautics and Space Administration. He is a member of the College Park (Maryland) Church of the Nazarenes, and the son of Mr. and Mrs. W. O. Dozier, faithful Nazarenes who live in Okmulgee, Oklahoma—N.T.A.

Washington, Iowa—We had a recent revival meeting with Evangelist Glenn Slater as the special worker. Brother Slater preached the truth of God, and the Lord gave six precious new converts in the seven nights of services. The church has been revived, and we give God the praise.—Easter Offering, 1/3 Dollars—Easter Offering, 1/3 Dollars.

Chicago First Church (Illinois)—Recently I saw a congregation speak by ballot. It was forceful, optimistic, and hespoke of remarkable unity for the ballot. It is the church, our pastor, Dr. Cecil D. Exwell, a four-year recall with sixty votes. Their vote spoke of (a) aggressive evangelism, (b) sound fiscal policy. During the last year at least thirty new families have been brought within our orbit as a result of our outreach program of the local church. (c) Continuing unity within the group even at the completion of a major building program. Last Thanksgiving Sabbath, Dr. Hardy C. Powers dedicated our new sanctuary and parochial school. This completes a total building program begun in 1953 under the leadership of Dr. C. B. Strange. At that time First Church congregation moved to an entirely new location and built two units of its educational plant. In 1961 the third unit was built. This now raises our teaching facilities to an excess of forty thousand square feet of floor space. An additional daily program has been instituted as an arm of our evangelistic outreach, which encompasses two kindergartens, a grade school, a

week-night youth activities program, a day nursery for working mothers, a "Golden Age" occupational program for retired persons (the latter two phases to be begun perhaps in '62). Architect James Enoy and Builder Carl Barone combined their outstanding professional skills with dedicated Christian discipleship to produce a physical plant which is architecturally beautiful, functionally efficient, and soundly constructed. Two permanent symbols within the sanctuary reflect the spirit of First Church and her pastor: (1) chiseled into the hardwood top of the pulpit (at the pastor's request and for his eyes only) are the words, "Sir, we would see Jesus"; and (2) immediately behind him rising out of the choir loft is a rough-hewn cross. Housed in an alcove by members of the congregation from a 10 x 10 beam, it confronts each one who enters the sanctuary with a visual image of that original emblem of suffering and shame. It is to the Christ of Calvary and of the empty tomb we bow in gratitude for all that has been accomplished, and asking for future guidance to make our church an even more effective evangelistic witness of His transforming power.—Howard H. Hux, Paster.

Roseville, California—A high spiritual atmosphere still lingers following our recent meeting with Rev. John Harrold, who preached sermons on holiness with theunction of the Holy Spirit. We praise God for His presence and establishing grace. Our people were blessed, helped, and challenged, especially our teen-age group.—Johns A. Maxour, Paster.

Evangelist C. V. Holstein writes: "Because of a building program, I have had cancellation of a meeting for the date April 18 to 29. I will be closing a meeting in Springfield, Missouri, on April 15, and it would be possible to have this open time somewhere between Springfield and Michigan. Write me, 823 Village Street, Kalamazoo, Michigan."
Relief Doctor to Africa
Los Angeles—(L.A. Times)—Dr. William Little, a medical doctor of Highland Park, left recently for two months at Manzini, Swaziland, where he will practice the golden rule in his denomination’s hospital.

He is a member of the First Church of the Nazarene and is making the trip at his own expense “in order to give a break to some of our mission doctors out there who have been working too hard, too long,” he said.

The hospital is one of the oldest of his church. It handles 300 to 400 outpatients a day, enough to keep the staff very busy.

Dr. Little, forty-two, who is married and has four children, is going to make the trip alone.

“I guess I’m doing this for the golden rule as much as anything,” he said. “If I were there and dead on my feet I’d appreciate some relief and that is what I intend to give those doctors.”

He’ll return about the middle of April.

King’s College Names President
Burlingame Manor, N.Y. (MNS)—Dr. Robert A. Cook of Wheaton, Illinois, has been named the second president of The King’s College here. “Dr. Bob,” age forty-nine, succeeds the late Dr. Perry Crawford, founder and first president, who died October 31, 1960.

For nine years Dr. Cook was president of Youth for Christ International, and for the past four years has been vice-president of Scripture Press, Wheaton, Illinois. Currently he is first vice-president of the National Association of Evangelicals.

Blake Merger Proposals to Be Discussed in April
Washington—(EPS)—Some thirty-six clergy and laymen are to meet in Washington Cathedral, April 9-10, to discuss the merger of four great churches suggested by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.

Dr. Blake says that the Washington Cathedral meeting will constitute the formal issuing of an invitation from the Presbyterians and the Episcopalians to the United and Methodist churches to take part in union talks.

So far, the United Presbyterians and the Episcopalians have agreed to join in such talks. The United church has said it would respond affirmatively “if invited to take part. But the Methodist church has not had an opportunity to act officially.

Its Commission on Church Union, however, has power to take part in the discussions but any proposed action would have to be approved by the Methodist General Conference.

Representatives of the other church bodies would also have to submit any final scheme of union to their denominational conventions for approval.

“SHOWERS OF BLESSING” Program Schedule
April 8—The Pre-eminency of Christ,” by J. E. Williams
April 15—“Let the Stones Cry Out” (Palm Sunday), by Samuel Young
April 22—“Christ in the Lord’s Supper” (Easter), by G. B. Williamson
April 29—“God Was in Christ,” by Wendell Wellman

THE BIBLE LESSON
By ARNOLD E. AIRHART

Topic for April 8:
Toward a Mature Faith
SCRIPTURE: II Timothy 1:3-7; 3:10-17
GOLDEN TEXT: Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (II Peter 3:18).

To accept and to bear willingly responsibility and burden; to grasp the meaning of true values and to seek their final realization even at the cost of momentary advantage; to suffer life’s buffets and disillusionments without bitterness—these are marks of a maturing faith.

This personal letter (II Timothy), the matured swan song of the old apostle to his younger protege, is about these things.

Paul urges Timothy to a mature faith first, through Gratitude for God’s Gifts (1:3-7).

There is no holier, no more mature virtue than gratitude. The constantly grateful heart discloses a mind that has understood the lasting values, and has come to grips with life. Timothy will recall with gratitude his early ministry and the growing Christian, with undeveloped purposes for thinking.

Maturity will come also through the Emulation of Excellent Examples (5:10-12).

In 2:3-7, Paul has provided examples by analogy—the soldier, the athlete, the farmer. Paul’s own doctrinal teaching and his Christ-revealing conduct springing from holy character will point the way for Timothy across the years. But Timothy was caught up in the conflict between Israel and rugged men of God, how shall our youth find a mature faith?

Again, Paul points the way to maturity through Steadfastness in Scripture Studies (3:13-17). Truths learned as a child are to be more fully grasped and enriched during open-eyed adulthood. The inspired Scriptures provide growing Christians with unexplored mines of truth, unexplored vistas of spiritual adventure, unmeasured heights of blessing. Thus will the mature Christian be fully equipped for his work in service.

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

Directories
GENERAL SUPERINTENDENTS
Office, 6401 The Paseo, Kansas City 3, Missouri
District Assembly Schedules
HARDY C. POWERS:
Northwest: May 10 and 11
British Isles North: June 2 to 5
British Isles South: June 9 to 13
Northeast Ohio: June 20 and 21
Albany: June 27 and 28
Eastern Michigan: July 18 to 20
Central Ohio: July 18 to 20
East Tennessee: July 24 to 27
Alabama: August 1 and 2
Dallas: August 8 and 9
Kanso City: August 29 and 30
South Arkansas: September 19 and 20

G. B. WILLIAMSON:
Northwest: May 16 and 17
Southern California: June 23 and 24
Los Angeles: May 16 to 18
Canada Atlantic: June 19 and 21
Canada Pacific: June 26 and 29
Canada West: July 5 and 6
North Eastern Indiana: July 11 to 13
Chicago Central: July 18 and 19
Kentucky: August 8 and 9
West Tennessee: August 22 and 23
South Carolina: September 12 and 13
Southwestern Oklahoma: September 19
New York: September 28 and 29

SAMUEL YOUNG:
Washington Pacific: May 2 and 3
South Dakota: May 10 and 11
Los Angeles: May 16 to 18
New England: June 20 to 21
Southwestern Ohio: July 4 and 5
North Eastern Indiana: July 11 to 13
Northwest Oklahoma: July 25 to 26
Iowa: August 8 and 9
Indiana: August 22 and 23
Louisiana: August 29 and 30
North Carolina: September 19 and 20

D. I. VANDERPOOL:
San Antonio: May 2 and 3
Mississippi: May 9 and 10
South Dakota: June 23 and 24
Denver: June 20 to 21
North Dakota: June 24 and 25
West Virginia: July 5 to 7
Northwestern Ohio: July 11 and 12
Curtis, July 18 to 19
Northern California: August 17 to 18
Missouri: August 9 and 10
Pennsylvania: August 23 and 24

HUG. C. BENNER:
Washington: May 2 and 3
Philadelphia: May 10 and 11
New Mexico: May 24 and 25
New Mexico: May 24 and 25
Utah: June 30 and 31
Denver: July 13 and 14
Minnesota: July 13 and 14
Colorado: July 18 to 20
Western Kentucky, July 25 and 26
Wisconsin: August 9 and 10
North Dakota: August 17 to 18
Tennessee: August 22 and 23
Southeast Oklahoma: September 5 and 6
Southeast Oklahoma: September 25 and 26

V. H. LEWIS:
Abilene: May 9 to 11
Florida: May 15
Alabama: May 23 and 24
Michigan: June 13 and 14
Michigan: June 28 and 29
Mississippi: July 11 and 12
Mississippi: July 13 to 15
Pittsburgh: July 18 to 20
Illinois: July 25 to 27
Kanso: August 1 to 3
Southwestern Indiana: August 9 to 10
Georgia: September 12 and 13
Joplin: September 20 to 21
Our church has put so many things on Sunday that on Monday my children are too tired and sick to go to school. We have church and Sunday school, of course, of mornings. Then at 4:30 to 5:30 we have choir practice. Church in the evening, and then many times a meeting of some sort or other after church. I cannot find a sitter to keep my children at home for these extra services, so I have to take them with me. They have to wait for these two extra hours, doing nothing, and then they are so tired at night and the following morning. I am church organist and N.F.M.S. president, so I almost have to attend the choir practices and the board meetings. I do not think this is pleasing to the Lord, do you?

No. But it does seem that you have more than your share of responsibility. I realize that good organists are hard to come by, and probably no one else could take your place there. However, you might let someone else take the presidency of the N.F.M.S.

Then I question the wisdom of choir practice on Sunday afternoon and board meeting after church on Sunday. These activities are important and right, but it does seem to me that some weekday time could be found. Why don’t you talk it over with your pastor, and see what could be worked out?

Please define the difference between a tithing church and a “10 per cent” church. What method did Dr. Benner outline in the November 8, 1961, issue of the Herald of Holiness?

The only meaning I can get from the phrase “a tithing church” would be one in which all or most of the members are storehouse tithers, that is, pay their tithes through the local church. Perhaps, by extension, the phrase could be applied to a church which in turn devoted a tithe of its income to Kingdom work outside the local program.

The meaning of “10 per cent” church is very clear-cut and precise. A “10 per cent” church is one which gives not less than “10 per cent” of its total income to world evangelism through the General Budget, including Easter and Thanksgiving offerings, approved foreign and overseas home mission special, Alabaster offerings, and all mission offerings sent through the office of Dr. John Stockton, general treasurer.

Dr. Benner’s inclusive and clear-cut explanation is available in tract form and will be sent on request by the General Stewardship Committee, 6401 The Paseo, Kansas City 31, Missouri.

Incidentally, this “10 per cent” emphasis for world evangelism is really nothing new. The new history of the Church of the Nazarene by Dr. Timothy Smith, Called unto Holiness, tells of the efforts of Dr. Bresee back in the early days of the church (he died in 1913) to persuade the brethren to give “10 per cent” of the income of the church to missions. The Board of General Superintendents revived the plan a few years back. It seems strange that it takes so long for such a scriptural and sensible plan to “catch on.” Could it be because it challenges our selfishness too sharply?

Would you please explain why in several instances the apostles seemingly baptized in Jesus’ name only, rather than that of the Father, Son, and Holy Ghost, as Jesus commanded in Matthew 28:19.

More times than not, the formula of baptism is not given in the Acts. I note where it is given (Acts 2:38; 8:16; 10:48; and 19:5) the persons being baptized were either Jews or had previously been baptized with John’s baptism. It is quite possible then that the actual formula used was that of Matthew 28:19, but the name of the Lord Jesus Christ is specially mentioned to distinguish this from Jewish or Johannean baptism previously received.

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The editor receives many more questions than it is possible to answer, and quite a number it is impossible to answer. At present, there is a supply of questions on hand sufficient for six months. Correspondents writing to "The Answer Corner" are asked to be patient, and to watch for questions which, if not identical to are at least parallel with those they may have sent in. If a personal answer is desired, a stamped, self-addressed envelope should be enclosed.

W. T. Purkiser

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W. T. Purkiser

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Dunham, L. J. 1135 Highland Ave., Coraopolis, Pa.
Dow, O. H. and Ruth. Preachers and Singers, 222, Bethany, Okla.
Emery, Lee H. 1941 B,
This dramatic picture shows the interior of the newly completed sanctuary of Chicago First Church, Dr. Cecil Ewell, pastor. Built during 1961 and dedicated on Thanksgiving Sunday by General Superintendent Hardy C. Powers, the sanctuary is of contemporary design, and seats approximately one thousand persons.

Immediately below is an exterior view, with the newly completed educational unit in the background, which provides facilities for the Highland Christian School, operated as an adjunct to the local evangelistic outreach of the church. The total property value is appraised at $1 million. See the full report in “The Church at Work: The Local Churches.”

The theme for the Chaplains’ Retreat recently held in Kansas City was “Men of Faith in a World of Fear.” Pictured are the eleven chaplains who attended. Left to right, (seated) Chaplain Veldon Dobbs; Chaplain Reginald Berry; Chaplain Archel Meredith; and Chaplain Vernon Swim; (row 2) Paul Skiles, director; Chaplain Conley Pate; Chaplain Clifford Keys; and Chaplain Clifford Fisher; (row 3) Chaplain Calvin Causey; Chaplain Harlan Shippy; Chaplain Shural Knippers; and Chaplain William Martin.

The Church of the Nazarene in Selah, Washington, was organized in 1954 and met in rented quarters until the present property was completed in September of 1961, with 171 persons present for the first service in the new building. The church was dedicated by District Superintendent Raymond C. Kratzer. Rev. Arthur J. Stott is the pastor.
MAKE THIS EASTER A BIG OCCASION

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Appropriate Keepsakes Everyone Will Enjoy Having

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Four springlike designs with favorite Easter scriptures, die-cut, and printed on heavy stock in four vivid colors. Size 3 x 5". Come assorted. (WA)
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Pl-2 Stick-pin style
Each, 10c; 12 for $1.10

Luminous Cross
White molded plastic, beveled edges, colored tassel, gold-stamped text. 2 1/2" high. Glows long after lights go out. (WA)
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AW-5298 "God Is Love"
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Fascinating handwork for the whole class that will help teach Bible truths.

Stained-glass Window
Five pictures to color and construct into 13 1/4 x 30" stained window. Instructions included. (CD)
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H-1505 Christ Is Risen
H-1502 Jesus and the Children
H-1503 Palestine
H-1504 Nativity
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Something nice to pin on all who attend.
Purple lettering reads, "Greetings! This Glorious Easter—Nazarene Sunday School," on lustrous yellow rayon. 6" long.
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A storybook that's really different and so much fun!
Children read the Bible story, then trace outline figures on built-in Magic Slate. Lift the plastic covering and drawing vanishes, ready to be used again. 5 1/4 x 7 1/2". (CD)
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H-5459 Night Jesus Was Born
H-5460 Jesus Goes to the Temple
H-5461 Jesus and the Children
Each, 35c; 6 for $1.95

Easter is April 22 PLAN NOW for this important Sunday