"Oh, May My Ship Stand the Storm!"
See Page 2
"Oh, May My Ship Stand the Storm!"

As she prayed at the family altar, a portion of her tear-drenched prayer was . . . "Oh, may my ship stand the storm!" What a solemn thought! Yet it is one that all should take time to consider.

Our ships approach one storm center after another. Today hate, opposition, ridicule, unbelief, selfishness, and bigotry form typhoons which will try the timbers of every ship. "Oh! may my ship stand the storm!" may well be the prayer of us all.

The subtle forces of evil would rob us of faith and hope, would weaken every brace, and loosen every soul anchor . . . would leave us to be driven by the storm until our ships are wrecked on the rocks of fear and unbelief.

The Bible gives us a picture of a small shipload of fear-filled disciples, a number of whom were experienced seamen, who battled with tempestuous winds and dashing waves which threatened to end their voyage in tragedy.

In fear these men cried out to Jesus, who in turn stood up in the stern of the ship and, as the Master of every storm on any sea, gave command that the driving wind go back from whence it came and that the dashing waves go back to bed.

In astonishment the disciples watched the wild sea change into a great calm and felt the little ship glide into the quiet waters of the moonlit Galilee. No wonder they cried out, "What manner of man is this, that even the wind and the sea obey him?" (Mark 4:41)

Though wet and exhausted from battling against this wild storm, the disciples had learned a most valuable lesson—one which all of us need to learn. First, they learned that His presence in their little ship made them safe. Second, they learned that His power was unlimited. And third, they learned that His love was unchanging!

These facts should furnish us the basis for an unshaken faith that drives away fear and brings unmeasured peace.

With Jesus on board, there is really no need to be terrified by any storms on land or sea!
"WHY should I get saved anyhow? What is there in it for me?" Putting ourselves in the place of the unsaved person being asked to become a Christian, we ask this question. At first it may seem crassly commercial, but remember: I am a sinner, involved in the world; I have enough troubles of my own—will religion add to them? Or will accepting Christ do something that will help me? This is the question in the mind of the unsaved person today.

There is a deep and desperate need in the hearts of the unconverted. It may be submerged under the daily grind, drowned in drink, or temporarily stifled by pleasure seeking, but it is there. In sorrow or trouble, when all human help is gone, we ask, "What is there in serving Christ to help me?" We may sometimes get the wrong answer, as did young Gandhi, who was repelled by the cold, nominal Christianity of the South African church family with whom he lived for a time as a youth. May it please God that we get the right answer today from God's Word, which leads us to salvation.

I

We get peace with God through justification by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

A fundamental truth in all evangelical Christianity is that we are all sinners, rebels, away from God, with our hearts inclined continually toward evil. We are not only born with the principle of sin in our hearts, but we have consciously sinned against God. Until this is acknowledged there can be no salvation. This is the danger of accepting some prominent religious philosophies of today—they admit no sin, therefore need no Saviour. But we recognize both, and must find a way to peace with God.

There have been various approaches to the problem: good works, sacramental observances, enlisting the help of saints, but all of these depend on human help. And we must have divine help! Luther struggled and stumbled in the dark until one day the light broke through from the Word: "The just shall live by faith." So must we be justified by faith.

Here is the answer, the one that can satisfy divine justice, reveal divine mercy, and impart redemption: we are saved by faith in the Son of God, who gave His life for us. Through faith we come to be at peace with God. What wonderful words—peace with God! What a wonderful experience!

II

We have access into God's grace. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:2).

This is a further step. We might be at peace, yet far away (as one might be at peace with the governor of the state and yet have no contact with him). But by faith we are enabled to come into the very presence of God, into the throne room, "into this grace," into the favor of God extended to us, into His smile on our lives. How? Through our merits? Never! Only by faith in Jesus, our blessed Redeemer.

We rejoice in this grace and in the hope of someday sharing His glory. Joy is a distinctively Christian characteristic. It is a deep and abiding satisfaction with God's will for us, knowing He does all things well—it is a quiet sense of rightness in God's dealings with us, even when by earthly standards they are difficult to understand.

III

We have victory in tribulation. "We glory in tribulation also" (Romans 5:3).

Here comes the hard one, but definitely a blessing to be expected in salvation. All human beings undergo trials. Christians too? Yes. And why? Because we cannot buy immunity from humanity with Christianity. The great difference between Christians and the unsaved is that we do not face trials alone, but in the strength of the Lord. So often we hear testimonies like this: "I don't know how people get along without Jesus. I could never make it without His help."

But what about this glorying in tribulation? We can understand enduring it, but how can we glory in it? When we realize that "tribulation worketh patience [steadfastness]," we understand how we can glory in the trial of strength which gives us the opportunity of running the race and winning the prize. There is a direct relation between battle and victory. The contest gives the athlete a chance to prove his ability and skill. So tribulation gives
us the opportunity to flex our spiritual muscles and to achieve usefulness in the service of Christ.

IV

We have “the love of God . . . shed abroad in our hearts by the Holy Ghost” (Romans 5:5).

The deepest cry of the heart is for personal communion with God. Think of the lengths that pagans will go in seeking for this. And deep down, under all the veneer of modern civilization, is a hunger for fellowship with God. We reach out in our moments of cosmic loneliness for the personal touch of our Maker. Stars and stones, mountains and oceans, for all their beauty, are cold. We need the Lord, and the assurance of His love and care for us, His children.

The Master to whom we give our hearts in repentance and faith has the answer here, too: “God’s love floods our hearts through the Holy Spirit” (Moffatt). This is the crowning benefit of salvation—the love of God revealed, made known, poured out without measure into our hearts by the Holy Spirit. We no longer grope in darkness, but now live in the light of God’s love. We can face anything life brings, for we are not alone now; we stand shoulder to shoulder with our Elder Brother, Jesus Christ, “strengthened with might by His Spirit in the inner man.”

To be a Christian, to have the blessings of salvation, to walk with the Lord each day, and to have the hope of glory to come, is surely the highest privilege on earth. To be saved is to have life abundant here, and life eternal hereafter.

The Cover . . .

OPium . . . or a Crusade!

By Evangelist DAVID K. WACHTEL

IN 1814, Karl Marx, evidently quoting a German philosopher named Bruno Bauer, said, “Religion . . . is the opium of the people.” In 1921 a man named Hitler was to add his criticism of religion. And speak of a “visibly better substitute.”

Tragedy is found in the fact that there can be truth in the statement Marx used. Religion can become the “opium,” the potion whichulls to a false sense of security and turns men into spiritual sleepwalkers—when it fails to be a consuming crusade!

Religion—even Christianity—when self-centered and used as a source of self-satisfaction, offers no more than a sedative. Religion which has lost the reality of God’s fellowship, the passion to share that fellowship with all the world, and has only form and ritual, is the “opium” of the people.

It is interesting to look at the church Bauer, Marx, Hitler, and others of their kind knew. The church of central Europe in their times had much of form, much of ritual and pageantry. Trier, the home town of Marx, claimed to have more religious buildings than any other place its size. But the Protestant Reformation did not reach Trier with a renewal of spiritual vitality. There was only form!

Theologians of the era prided themselves in their critical study of the Scriptures—spending lifetimes chewing little morsels of doubt. They seemed to attempt to glorify themselves rather than Christ. A Cross, a fountain filled with Blood, an empty tomb, a love divine, grace unlimited, and simple faith to appropriate all this, were lost in a cloudy shroud of doubt.

The church as Bauer and Marx saw it knew no crusade. Men who have lost reality, and have nothing but form and liturgy, never crusade! They are too busy going through the motions of their ritual. Men who wrap themselves in questions and doubt cannot crusade! Who would risk all—who would die—for a question mark? Such men have no way to go except the path of the spiritual sleepwalker. Religion becomes “opium,” and the failure of the church produces a Karl Marx, an Adolf Hitler—or their 1961 successors!

“Opium” or Crusade—this is our choice. We can allow form and ritual to become so important that reality is lost. (Or do form and ritual become important because reality is lost?) We can allow ourselves to admire a new generation of “critical [or philosophical] theologians” until faith is gone and only doubt remains. We can lose all sense . . .

By Evangelist DAVID K. WACHTEL

The Niagara Falls, between the United States and Canada, is one of the scenic wonders of the North American continent. The adjacent Albany District of the Church of the Nazarene takes in much of the state of New York, and has 48 churches with a total membership of 3,194. The district owns a district center and camp meeting facilities at Brooktoddale, New York. The district parsonage is in Syracuse. Rev. Kenneth H. Pearsall is the district superintendent.

PHOTO CREDITS: Cover, left, Bill Doody Bier's Photo Studio; right, Authenticated News. 

of spiritual direction, all feeling we have a cause worthy of crusade, lose the reality of His fellowship, and leave ourselves only empty husks. We can become addicted to the spiritual opium of self-centered, self-satisfying form—when we should be engaged in a crusade!

The crusader thrills to the challenge of the Great Commission. He becomes joyously “expendable” in his passion for its fulfillment. He marches with a song and a shout which spring out of the reality his heart knows.

The “addict” complains of pressure. He rebels against the very idea he should become expendable. He becomes more and more self-centered and self-satisfied. He dozes—then sleeps—while a world whirls toward destruction!

Opium or crusade? Addict or expendable? Which for us—which for YOU?

The Way of Christ Does Not Permit Sin

By DELMAR STALTER, Pastor, New Haven, Indiana

IN SPITE of the open Bible, many hours of study and prayer over its words, some men still insist, contrary to multiplied scriptural declarations, that they must sin daily in word, thought, and deed. In fact, they often become quite angry if they are challenged on this point.

This fallacious teaching perhaps reached its full dimension when a Lamesa, Texas, evangelist stated that the only way to live above sin was to move into an apartment over a “honky-tonk.” It is said that the Greeks liked to worship Jupiter when cobwebs obscured his statuary eyes. Isn’t that just like the human heart?

It can be said flatly and dogmatically that it is dangerous to decide to sin. We are right scripturally, ethically, and morally to teach that Christians need not sin.

It is dangerous to decide to sin because of what God’s Word has to say. Listen: “He that committeth sin is of the devil” (I John 3:8); “Whosoever is born of God doth not commit sin” (I John 3:9); “No man can serve two masters” (Matthew 6:24); and, “Awake to righteousness, and sin not” (I Corinthians 15:34). God will not ignore His Word at the judgment. There is no other basis for God to judge man.

Could the God of Calvary permit sin and then dutifully pat us on the back and say, “Well done, thou good and faithful servant”? Calvary would have been unnecessary if that were true!

Because God is holy, we dare not sin. To “permit” sin is to open the door to the “practice of sin”—consider what would happen if men ignored the civil laws! God cannot, and will not, because of His holy nature, encourage rebellion against Himself, and that is just what sin is. God, as Creator, is a Partner in all that He permits, but not sin. He sent His Son to become the bleeding Sacrifice atoning for sin.

Various words used in the Scriptures to describe sin reveal the dangerous principle involved. “Righteousness” and “sin” are opposites. The “righteous” are obedient, conforming to the will of God. The “unrighteous” are disobedient and nonconforming.

Sin is a word which describes both acts and spiritual condition—the deed and the nature which motivates to the deed. Christ provided a full cure, and it can be any man’s possession if he will repent and trust in Christ, forsaking sin.

Jesus was most sympathetic and long-suffering with men; in fact, far more than any of us realize. Yet His directions to various ones with whom He dealt was to “go, and sin no more.” Such instructions cannot easily be circumvented, nor should they be. Grace fills in the gap of human weakness so that we can “do all things through Christ which strengtheneth” us (Philippians 4:13), even to the extent of having victory over sin.

Let us go yet one step further: it is dangerous to permit sinning because of the nature of man. Deep down within the heart is a desire to live a clean and righteous life; yet since each impulse must pass through the inner nature, self, flesh, and the devil connive to direct it towards evil. Heathen peoples worship their gods, revealing the inner longing for God. Examine your own heart—did you not desire to do better than you succeeded in doing?

Since God is holy and consistent, He does not give men the inclination to be good and then frustrate them—He also gives the ability to be good. This is plainly evident in the Word of God, especially in the words of Jesus. His nature, being holy and full of love, seeks always the good of its love object—man. This unruly nature of man can be tamed when touched by the Master.

Our need of victory over sin is a need that can be met! We must not dodge this issue. The Christian is not unable to sin, but is enabled not to sin! John was saying this when he penned, “As many as received him, to them gave he power to become the
sons of God’ (John 1:12). In another place, John said it this way, “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, . . . whosoever doeth not righteousness is not of God’ (1 John 3:9-10).

Sin is not a necessity in anyone’s life. When Christ is our Saviour, and the Holy Spirit sanctifies wholly, we can serve Him in deed and in truth, without sin.

CHRISTIAN VOCATION SERIES

Keeping Shop for Jesus

By J. HARLAN MILBY

Mr. J. Harlan Milby is a member of the First Church of the Nazarene, Springfield, Illinois, in which city he also serves as chairman of the Christian Business Men’s Committee. He is owner-manager of Tom and Sally’s Card and Gift Shop and of the Milby Brothers Attorney Supplies, both of Springfield. He is a director and vice-president of the Land of Lincoln Life Insurance Company. In addition, he has made time to serve actively in the development program of Olivet Nazarene College.

THERE IS NO CHANCE to get in a rut or grow stale in my work. It is too varied. There have been thirty years expended in the legal supply business, servicing several hundred attorney and abstract accounts throughout the Midwest, between Chicago and New Orleans; the operations and management of a card, gift, and early American accessory store greeting some four thousand people per day during the heavy season; along with duties involved as a director and vice-president of a life insurance company. This leaves me very little time to become lazy or dissatisfied with my work.

In the retail store management I find it necessary to be on guard on three fronts. First, with the employees: Do I treat them as I would want to be treated? Are my dealings with them fair? They are with me eight hours per day. Do I exemplify the spirit of Christ in my workaday week? Do they have confidence in my Sunday testimony?

Second, our relationship with the customer is important. The personnel in our store is carefully screened and selected so as to maintain a Christian atmosphere on the premises. We are pleased when customers say, “I sense a wholesome and different atmosphere in this store.” All of our sales clerks are instructed not only to be cheerful and kind to each and every customer, but also to listen to anyone who wishes to speak of troubles and problems. If it seems best to retire to the back room of the store, a word of prayer can be offered there and encouragement given to the one in need. Our world is very hungry for a good listener, a kind word, a cheery greeting, and especially a sincere and honest bit of guidance when in trouble. A word of personal testimony as to what God has done for me will open the way to tell my customer, “What He has done for others, He will do for you.”

Third we find that the “Christian’s way” of handling claims and damage adjustments with supply houses is another way of witnessing to many people. Actions, so many times, speak louder than words. So I must ask myself daily, Am I keeping shop for Jesus? or is it solely and purely for a selfish, money-making purpose? Incidentally, it also pays financially to give a customer the very best of treatment. He has a way of telling his neighbors about this which is by far the best medium of advertising. Our repeated annual increase in business at the store proves this point.

Personally, I average two days per week in the retail store. Another percentage of my time is spent in traveling nearly fifty thousand miles each year. A portion of this time is spent in visiting attorneys and abstracters whom we have called “customers” for thirty years and many of whom have become close personal friends.

I find two major fields of opportunity for Kingdom building in my legal supply position. In the first place, there is an excellent opportunity to tell of the goodness of the Master along the highway when I am purchasing from the filling station attendant, giving my order to the waitress, or checking in and out of the hotel. I find that just a quick, brief word of testimony and an inquiry as to one’s personal relationship to the Master bears fruit. The Holy Spirit seems to deal between my times of contact with these individuals, and upon many occasions I have seen evidence of this when questioned further by the person with whom I have dealt or these brief trips.

The second avenue of opportunity is afforded behind the closed door of the customer. Many times this takes on a very personal, intimate tone of conversation and I have found that the best manner of approach is by expressing my complete joy in the service of the Master. The joy of the Lord is my salvation. The attorney friend with whom I am dealing is frequently at that very moment beset by many problems, and a clear-cut statement of the deep, personal joy of salvation bring an inquiry as to how it can be obtained. Of course
this is the avenue that I have been seeking! Upon occasions I have been privileged to have the attorney call his complete staff into the office (his attorney partners and secretarial staff) so that I might tell them of how Christ can meet our every need.

I manage to spend approximately one week per month in my duties with the life insurance company as director, a vice-president, and in charge of sales promotion in the metropolitan area of the state. I have always had the conviction that looking out after the needs of our loved ones, both while we are here on this earth and considering their needs when we are called home, is near a godly act. Therefore it is easy for me to encourage young men to come into the field of life insurance.

When conducting both large and small group meetings I frequently express this opinion and the fact that life insurance comes second only to the expression that Christians call “blessed assurance.” Life insurance gives peace of mind knowing that your loved ones are protected. “Blessed assurance” gives us that peace of soul knowing that all is well between ourselves and the Master, and that it is the giving above the tithe that brings the blessing. “Keeping shop for Jesus” comes first, but it also makes keeping shop for myself much easier, lighter, and more productive as the days come and go. My work is both pleasant and enjoyable and I am happy to say that I have found my niche in life.

PRESCRIPTION:
How to Open Heaven’s Windows

By J. REX EATON, Pastor, First Church, Gainesville, Florida

IN OUR FIRST PASTORATE I often heard a layman who was a very successful businessman and a faithful supporter of the church say: “When a person’s pocketbook is on the altar, usually all of him is there.” What he meant was that when one puts his money into the church the way he should usually that person has settled everything else with God.

It is also true that the last thing placed on the altar of consecration is usually the first to be removed when a receding trend occurs spiritually. Ours is a spiritual battle and program in which we are engaged within the functions of the church, but things are not totally abstract or remote, as many think.

As I look back, I cannot recall one instance of seeing someone’s heart blessed or burdened who knew that God wanted him to tithe but failed to do so. Neither can I recall seeing anyone keep blessed who prayed through to victory and then failed to follow through in this area. It may be concluded that the giving of our money has something to do with the controls which open and close “the windows of heaven” where the “blessings” are stored (Malachi 3:8-10).

Giving our money is not enough. We must let loose of it. As soon as it hits the bottom of the offering plate, it is God’s. The Bible states that it becomes a part of His “storehouse.” According to Webster, storehouse means “a building for storing goods, esp. provisions.” Since it becomes an item of God’s property, in His treasury (or storehouse), it is to be used wisely in the promotion of His work.

Our Manual provides for the finances of the church to be disbursed by groups of people; that is, by vote of the church board, the church school board, the N.F.M.S. council, the N.Y.P.S. council, and other authorized committees. There is a serious weakness in any of these groups if it is dominated by or dictated to by one person simply because “he gives the most.”

Although we do not pay our tithes and give our offerings for a personal gain, we still gain personally because we do it. We do it because God wants us to, and then He “rebukes the devourer” (that is, protects our interests—Malachi 3:11), and fills us with His blessings until “there shall not be room enough to receive it” (Malachi 3:10).

May we give God more to bless, so that He can bless us more for giving. Let us give to bless as well as to keep blessed. “Moreover it is required in stewards, that a man be found faithful” (I Corinthians 4:2).

The motivation for Christian stewardship is love toward both God and man and the desire to evangelize the world. Tithing, as a principle of stewardship, is both the duty and the privilege of every believer. It should be regarded, however, as the minimum basis of Christian giving and not necessarily as the full measure of one’s devotion to Christ.—Dean Wessels.
THE SUNLIGHT flows through the window touching reverently the pages of the open Bible, casting multicolored spangles upon the printed words, illuminating the prayer which our Lord taught us to pray. Many great theologues have repeated this prayer, telling us the meaning of each phrase contained therein. Many deep sermons have been preached. Many "best-selling" books have been written. But perhaps the greatest explanation of the prayer we were taught to pray is the simple but eloquent beauty of the lives of God's children.

Our Father which art in heaven, 
Hallowed be thy name.

His wife lay an invalid on the bed. His little girl huddled near the fire with no coat. But as he fixed the scanty evening meal, he hummed a tune. The words which ran through his mind were those of the song "What a Friend We Have in Jesus."

"That is all of the corn meal, isn't it, Dad?"

"I believe it is," he said and went on humming the tune of the grand old hymn.

"When will we be able to get more?" His wife persisted.

"I am sure that, since this is the last, there will be more for tomorrow," her husband told her cheerily.

"I know that you used the last of your money for my medicine this time," his wife told him. "Why do you try to give me a false picture of hope?"

"Hope! It is not hope, my dear. It is faith in a promise—a promise given to me by a Friend. 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' I have obeyed His command and He will keep His word. There will be more meal added for tomorrow's need."

Before the last dish was wiped and put away for the night, a group of merry neighbors invaded the home bringing groceries which left the table groaning under their weight—flour, ham, salt, pork, and even a cake with raisins.

When they had gone, his wife looked in amazement at the huge sack of meal sagging on the floor and repeated wonderingly: "And all these things shall be added unto you."

Her husband said solemnly: "There are no gilt-edged securities issued by any corporation in the United States more certain or more sound than the promises of God."

Hallowed be thy name.

Thy kingdom come.

There is a soft glow of radiance about her. There is an aura of sweetness which pervades the atmosphere around her. Her smile is deep and speaks of beauty and purity beyond the scope of our tangible world. Those who come to her leave with inspiration and lofty ideals for having felt her touch. This is something she lives twenty-four hours a day, seven days a week. I know. She is my mother; I am her child. And I sensed this aroma, observed this soft glow, and basked in this sweetness every day of my life—whether she was worshiping on Sunday morning or mopping a dirty floor in the parsonage.

Her secret is summed up in the words of Luke 17:11. "Behold, the kingdom of God is within you." She bears within her heart a love, a peace, a joy that transcends all human understanding and are so dynamic and creative that they spill over upon all the world about her.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

The church congregation sat in the quiet worship of a Sabbath morning. I looked over the sea of hats and then paused, considering the small black hat which nestled into her gray-white hair. She was the mother of our pioneer missionary to New Guinea. She had given her youngest child to hew out a work for Christ among heathen on foreign soil. She had given him in death when he was called away from his duties. She had paid the supreme price.

The minister led the congregation in the words of the prayer and her head bowed lower. Her lips moved tenderly as her heart plumbed the depths of human agony: "Thy will be done in earth, as it is in heaven."

Give us this day our daily bread.

He was just a teenager with a problem. He went to the parsonage, ate hot cookies from the "The liberal soul shall be made fat." God has decreed it and God will execute the decree. To be generous with God is to obtain His favor, and the favor of God is a prize of great value. Give, therefore, and give liberally and joyfully and your reward will be great and your happiness multiplied.—T. W. Willingham.
oven, played with the blond, curly-haired baby. And then, over a second serving of cookies, the problem came out.

"Is it okay," he asked with earnest intensity, "to pray for things—you know—well, like help with my dreams for college and stuff like that? They don't seem really related to religion—but they're important to me! Is it okay with God for me to ask Him to help me with the everyday problems of my world?"

"If we give our hearts, souls, and minds to God," his pastor's wife told him, "why shouldn't we also give him our bodies—with all of their needs? This includes financial assistance in going to college, food for your physical, clothing for your body, all of the material necessities of our lives. He who notes the fall of a sparrow is interested in every area of your life and there is not a single phase that falls outside His loving jurisdiction. God gave us souls with which to worship, but He also gave us bodies in which our souls may dwell."

The boy consumed a few more cookies as he contemplated her answer. Then he grinned. "Thanks. I thought He would want to help me, but I wanted to check and he sure!"

His prayer centered around "bread" during college days which were supported completely with his own hands. Today, with two degrees behind his name, he pastors one of our churches. He asked for daily bread and received.

Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.

He sits on the third seat from the front on the left side of the sanctuary every Lord's day. There is a scar on his heart left by a deep wound inflicted by his partner, a trusted friend, who had betrayed him, leaving him with a gigantic debt while his onetime partner went on in life with a fortune. The struggle for forgiveness was real and severe. But he won; the wound healed. His smile speaks forth loving compassion and gentle kindness.

Forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil.

How Often Do You Say . . .
"THANK YOU"?

HOW MANY TIMES A DAY do you say, "Thank you"? At church, or at a town store, when you hold the door for one, does that person quickly say, "Thank you"? Possibly you never see a lip parted or a smile.

I like to give out a picture card and a tiny Hershey bar to a good boy or girl, as occasion permits. Some mothers have to prompt their children, "What do you say when one gives you something?" Then slowly comes a thank-you.

Likewise I once gave a card and candy to a three-year-old boy, and quickly he said, "Thank you." Who taught him to say, "Thank you"? 'Twas his mother. At a supermarket one morning I held the door for an eight-year-old girl to pass in and, to my surprise, she quickly said, "Thank you."

It is only courtesy to say, "Thank you," when one gives you something or does you a favor. If you are an adult Christian, you are the more obligated to extend Christian courtesy to everyone, especially a thank-you when given a gift or done a favor.

Personally practice thanking God daily for His manifold gifts. Then I am sure you will soon be conscious of your need to also thank relatives and friends for kindnesses extended to you.

By LOREN W. H. BAKER
Elgin, Illinois
What Lies Clearly at Hand

Sir William Osler was one of the giants of modern medicine, whose teaching work at the University of Oxford made a deep impression on the future of medical study in England, Canada, and the United States. He is said to have credited his success to a sentence from the pen of Thomas Carlyle which he read as a young medical student: "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand."

One can understand how such a thought could challenge a young man to give his strength to the present task rather than to spend his time dreaming of the future triumph. But it has an application to the Christian life which is no less important. We dare not leave to the future the duties of today. We cannot face the challenges of tomorrow unless we meet the responsibilities of the present.

THERE ARE really two dimensions of life that lie quite beyond our power. One is the past. While today we may suffer its liabilities or enjoy its rewards, we cannot change its record. Pilate's stubborn words are true of us all, "What I have written I have written."

There are some—and they are not all older people—who live in the past. Many times it is in terms of regret—"If only it had been some other way!" Sometimes it is in terms of satisfaction, living in the real or fancied victories of another era and another day—living off the emotional capital accumulated in other years.

Neither of these ways of retreating into yesterday is of much value for today. Either may actually cripple and defeat us in our present tasks. There is a divine wisdom in the words of the Apostle Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). The past is now in the hands of God, and we must be content to leave it there.

There are others—and they are not all young people—who live in the future. Whatever may seem to be denied in terms of realization they make up in anticipation. Careless about today, they borrow satisfactions from the work they intend to do, the prayers they plan to pray, the witness they mean to make tomorrow.

Big goals and high ideals are important, as long as they are not put in the place of present performance. Many spend their time wishing for the star on the far horizon instead of trudging the path that leads over the hill toward the horizon. But as always, "the journey of a thousand miles begins with a single step."

THEN THERE ARE those whose view of the future is filled with foreboding and fear. Their view of life is that expressed by the comic who remarked, "They said, 'Cheer up; it could be worse.' So I cheered up, and sure enough, it did get worse!"

Much wiser is the comment of the elderly saint who said, "During my lifetime I have faced many crosses and burdens hard to bear, and have been confronted by many defeats and disappointments—but most of them never happened!"

Better than dwelling in the past or dreaming of the future is using the present as the bridge God intends it to be. What lies dimly at a distance, we may not see. Let it be our effort to do what lies clearly at hand.

The Sources of Direction

It has been charged that the mark of our age is the rise of the "other-directed" person. The masses of men today do not act—they only react. They do not initiate—they only imitate. The sources of their direction are not inner but outer. They do not choose and pursue their goals. They simply go where they are pushed.

The cult of conformity is the result of this fact. To follow life-goals chosen in the wrestling of the soul with eternal values would mean to be different from the herd, and people dare not be different. A man or woman who accepts deep within the heart the ideals of Jesus Christ and sets out to live by them is a marked person—and most people do not wish to be marked as distinctive in any way.

The widespread satisfaction with mediocrity that characterizes the "common man" of our century also comes from this prevailing tendency to be shaped by the pressures of people about. In education, in labor, in politics, in social life, the aim of the multitudes is just to get by, to be as good as the average, to do nothing to disturb the status quo. But just to get by is not to go far enough; to be as good as the average is not good enough; and the status quo in many respects needs nothing more than to be disturbed.

IT WOULD NOT be so important to us, perhaps, if these were the marks only of the world outside
to the household of faith. One wonders how many really are trying to live with a secondhand religion, on borrowed spiritual capital, by ideals that are more a matter of convenience than conviction.

An educator told of an interesting episode that happened on the campus of a church-related college. Four young men became disturbed at the spiritual condition of their fellow students and began to meet together for prayer. They decided to use the power of example rather than exhortation, and banded together to make a careful study of the Gospel of Mark and to live each day as they came to find the spirit and teaching of Jesus would direct.

Nothing was said publicly, but the men began to stand out from their fellows in a number of quiet but convincing ways. After a few weeks, word of what they were attempting reached one of the faculty. He talked with one of the boys one day, and said, "I've been interested in your experiment. I've had no trouble picking out four, but who is the other?" A quick question showed that the teacher had been informed that there were five, instead of only four. This is an eloquent testimony to the distinctiveness of the Christlike life even in a nominally Christian group: "I've had no trouble picking out four," and he named them all.

The need of our time is for people who are "inner-directed," not by their own subjective fancies, but by the personal acceptance of the great ideals and standards of Christlikeness. A firsthand faith, spiritual capital of one's own, and ideals that are matters of conviction rather than convenience—these are the marks of the child of God who is "inner-directed." Such can say with St. Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

IS THE TITHE IMPORTANT?

If some people did business with utility services like they give to the church, they would probably say:

To the electric company—"No, I don't think I want to pay regularly each month. I'll just come in now and then and pay what I happen to have with me.”

To the telephone company—"I want a phone, but I don't favor paying any definite monthly sum.”

To the daily paper—"Yes, you may have the boy deliver a paper every day, and once in a while I will make a donation when I feel I can.”

To the gas company—"I was going to send you something, but since you sent a bill, I'll just keep it.”

To Uncle Sam—"I appreciate living in America. I think it's a wonderful country, and would not live any place else in the world, but the idea of regular taxes is ridiculous. I'll send a check to Washington now and then, when I am able.”

But these above organizations need regular income to operate. So does the church.

Midweek Herald

THE CHURCH AT WORK

DISTRICT ACTIVITIES

Olivet Nazarene College

In an unprecedented drive to raise one million dollars for a single building on a Nazarene college campus, the Central Educational Zone has just pledged $1,074,858.61 to Olivet Nazarene College for a new science building.

Over one thousand churches have pledged $700,435.50 to date in this campaign. Eight of the fifteen districts have already gone over their goal. These include: Wisconsin, $24,860; Northwestern Indiana, $65,480; Southeastern Ohio, $33,553; Northwestern Illinois, $40,368; Chicago Central, $5,684; Central Ohio, $51,136; Missouri, $44,401; and Iowa, $45,463. The seven remaining districts who are well over the halfway point and will soon join the rest that have gone over the top include: Southwestern Ohio, $50,470; Michigan, $55,201; Eastern Michigan, $54,488; Illinois, $44,731; Northwest Indiana, $25,086; Southwest Indiana, $23,086; and Indianapolis, $27,588.

Over one hundred volunteers joined with the development staff in contacting the churches on the zone. The list included sixty faculty and staff members, students, lay development men, pastors, district superintendents, and trustees. Pastors and people were most generous in their interest in Olivet and supported this program enthusiastically.

Other totals included in this record-breaking figure are: Kankakee business, $102,076; the President's Club of fifteen members, $192,000; the Board of Trustees, $40,000; and the faculty and staff, $25,000. Members of the Alumni Association have pledged more than $225,000 through the church-to-church campaign.

Cash received to date totals $227,990.99. The Board of Trustees will meet on February 12 and lay plans for the construction of this fourth new building to be erected (since 1960) on Olivet's campus, in Kankakee, Illinois.

D. J. Gibson, Vice-president.

New Church Organizations Reported


THE LOCAL CHURCHES

Evangelist John W. Esterline writes: "Because of a change in pastors, I have an excellent spring date open—April 8 to 19. Write me at my home address: P.O. Box 505, Reddee, California."

Oklahoma City, Oklahoma—Capitol Hill Church recently closed a wonderful revival with Rev. A. C. Rowland as evangelist, and Don and Frances Bowman as singers. Brother Rowland preached with the anointing of God, and people prayed through in the old-fashioned way. Last July we had an outstanding summer revival with Evangelist W. E. Tucker, licensed minister of the Central Ohio District, died December 2, 1963. The home address is 417 Long Street, Cambridge, Ohio.

Dr. and Mrs. A. L. Parrott, Sr., were honored at a family dinner in the Kankakee Hotel in Kankakee, Illinois, December 12, celebrating their fiftieth wedding anniversary. Their two sons—Dr. John Parrott, of Minnepolis, Minnesota; and Dr. Leslie Parrott, of Portland, Oregon—were present, as well as their daughter, Mrs. Lorene Perry, of Dr. Ralph Perry, of Olivet Nazarene College. Many cards, telegrams, letters, and gifts expressing congratulations were received by Dr. and Mrs. Parrott. They still live in their home at 408 S. Main Street, Bourbonnais, Illinois.

Rev. W. D. Phillips writes: "After pastoring for seventeen years, I entered the field of evangelism early last fall, and concluded my tenth revival on December 15. I am happy to report that I have seen a moving of the Spirit that produced definite results in the saving and sanctifying of many precious souls. God is working! Pastors and laymen with whom I have worked have cooperated in this wonderful work and have some choice dates open in the fall of 1964, after the middle of October. Write me, 465 Westcombe Avenue, Flint 9, Michigan."

Evangelist John W. Tupeil reports: "In December, I concluded my fall schedule of meetings with Pastor Brown and wife in our St. Albans, Vermont, church. The two outstanding campaigns were with the Blachleys in Leicester, Vermont, and the Smiths in Bingham, Maine. God gave times of refreshing with souls praying through for pardon and heart purity. I am now in Florida for the winter months, and will be happy to serve any of the churches here for longer or shorter meetings. Write me P.O. Box 601, South Miami Station, Miami, Florida. Despite a personal loss in the home-going of my beloved companion, I press on for God by His grace."

Tuttle, Oklahoma—Last October we began our labors with the fine people of this church. We have a group of faithful folk who love God and the Kingdom. On November 3 we had a special missionary rally day which boosted interest in the Thanksgiving Offering. Rev. Walter Wagner, missionary to the American Indians, and Mr. Charles Redden, one of our special workers. As Brother Gabby called in the evening service, God broke in upon us, giving seekers at the altar. I press on for God by His grace."

THE BIBLE LESSON

By NELSON G. MINK

Peter, James, and John

Topic for February 9:

SCRIPTURE:

GOLDEN TEXT: We cannot but speak the things which we have seen and heard (Acts 4:20)

The three men named in our lesson are portrayed as of an inner circle of Christ's friends. They were with Him on some of His most important occasions.

When our Lord would never tolerate "favoritism," yet we do know that "the secret of the Lord is with them that fear him," and those who forge ahead spiritually will find more places of usefulness than those who work with a more narrow margin.

One of the main lessons we learn from our considerations today is the emphasis that spiritual fellowship means much in the development of Christian character. In all of our local churches we are trying to help people to know the value of a "hallowed fellowship as cannot otherwise be known" (Manual). This must be true of the church. Our highest moments, it seems, ought to center around spiritual gatherings, times when Christ "comes down our souls to greet us. We believe that persons who are weak and have seemingly big flaws in their characters can, through fellowship with Christ, develop into wonderful spiritual beings, and can become very effective witnesses for Christ. Peter is a case in point. Knowing his weakness, we see him fail under test, and go all the way back on his "Great Confession;"
It is an interesting study also to see how the Corinthian church overcame their differences, yet supplemented and complemented each other as they worked in Kingdom building. God has a place for all kinds and types of persons—redeemed ones, that is.

Paul encourages us when he tells the Corinthians that "not many mighty, not many noble, are called." It seems that the Church is done by the ordinary people. It has been said that "anyone you meet can do something better than you can." Diversified talents—God has a place for them. How satisfying it is for a person to find in the church an outlet for his talent and use it for the glory of God!

We are challenged by the spiritual emphasis of Peter, James, and John to "scale the utmost heights"; also to strive for the "high calling" Paul emphasized; to move from the borderlands and the plains of Canaan, and to seek to climb to the mountain-tops. "Give me a heart like Thine!"

HARDY C. POWERS

Announcements

ADDITIONAL WEDDINGS

Miss Martha Evelyn Carter of Enid, and Lawrence Z. Williams of Bethany, Oklahoma, were united in marriage on December 23 at First Church of the Nazarene, Enid, with Rev. C. L. Elston officiating.

Miss Patsy Reynolds of Philo, California, and Allen, Arthur L., 51 E. Main St., Yarmouth, Me., were married on December 9.

Bertha, Grant M. 301 Lincoln Ave., Bedford, Ind. were married on November 24, 1963.

To Rev. Pat. Of Divisal of Visalia, California, a student, Jerry Engue, on December 22, 1963.

To Rev. Donald and Shirley (Townsend) King, Miss Patsy Reynolds of Philo, California, and Allen, Arthur L., 51 E. Main St., Yarmouth, Me., were married on December 9.

To Gerald and Pat Derisa of Visalia, California, a son, Jerry Engue, on December 22, 1963.

To Rev. Kenneth G. and Sylvia (Matheson) Brand, W. E., Missions of Bethany, Oklahoma, a daughter, Sue, on December 9.

Dear Ingles Singers

Aha, Glen W. c/o Publishing House* Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla.

Allen, Arthur L. 611 Main St., Yarmouth, Me.

Amos, Mrs. Mrs. Deason, Fla.

Ascough, W. E. 197 W. Arch St., Portland, Ind.

Atkinson, J. E. 116 Wolfe Ave., Electra, Tex.

Ashby, Kenneth and Geneva, Singers and Musicians, 1254 E. Thompson Rd., Indianapolis, Ind.

Aycock, Jarrett and Delis, Preacher and Singer, c/o Publishing House*

Baha, G. L. 150 5th Ave., Lacadia, La.

Bailey, Clarence and Thelma. Song Evangelist, 1197 W. Arch St., Portland, Ind.

Barker, G. L. 150 5th Ave., Lacadia, La.

Barnes, Mr. Mr. 1301 47th St., Lidwik, Tex.

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.

Bicknell, I. 116 Wolfe Ave., Electra, Tex.

Biehs, H. E. 296 W. Oakview Dr., Dallas, Tex.

Brodie, Albert, B. F. 296 W. Oakview Dr., Dallas, Tex.

Burdett, R. E. 296 W. Oakview Dr., Dallas, Tex.

Burr, R. E. 296 W. Oakview Dr., Dallas, Tex.

Burtis, Mrs. Mrs., 307 S. Pine, Bloomfield, Calif.

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla.

Bent, Mrs. Mrs. 3214 Southaven Ave., Chattanooga, Tenn.

Bent, Mrs. Mrs. 3214 Southaven Ave., Chattanooga, Tenn.

Bert infinity, B. F. 296 W. Oakview Dr., Dallas, Tex.

Bertens, The Musical (Fred and Grace), 1349 Perkman Ave., Reading, Pa.

Bertolitto, Henryetta, Okla. (1st) Feb. 21—Mar. 1

Bettner, R. E. 296 W. Oakview Dr., Dallas, Tex.

Beyer, Miss H. 296 W. Oakview Dr., Dallas, Tex.

Bever, R. E. 296 W. Oakview Dr., Dallas, Tex.

Broggs, W. E. c/o Publishing House*


To Cecil and Mary (Tripp) Harris, Jr., of Washington, D.C.

To Mrs. and Mrs. Eugene A. Lewis of Conway, Arkansas, a son, Jerry Engue, on December 9.

Legal Monroe and H. E. 296 W. Oakview Dr., Dallas, Tex.

To John and Julian (Faldrod) Swider of High Springs, Florida, a daughter, Dana Sue, on November 2, 1963.

To Rev. Joe Lee and Deletta (Vandegrift) Tomkins of Bethany, Oklahoma, a son, Jonean Lee, on December 18.

To Rev. Kenneth G. and Sylvia (Matheson) Brand, W. E., Missions of Bethany, Oklahoma, a daughter, Sue, on December 9.

To Cecil and Mary (Tripp) Harris, Jr., of Washington, D.C.

To John and Julian (Faldrod) Swider of High Springs, Florida, a daughter, Dana Sue, on November 2, 1963.

To Rev. Joe Lee and Deletta (Vandegrift) Tomkins of Bethany, Oklahoma, a son, Jonean Lee, on December 18.
Carr, D. B. 1421 N. 25th, Kansas City, Mo.
Carter, T. Edward. Winona Lake, Ind.
Cassity, J. C. 1433 S. Broadway, Columbus, Ohio
Cassiday, A. W. 3058 W. 3rd St., Houston, Texas
Cate, C. M. 101 E. 8th St., Wayzata, Minn.
Cates, W. E. 3310 W. 10th St., Oklahoma City, Okla.
Cates, W. H. 304 Wisconsin Ave., West Bend, Wis.
Cates, W. L. 4023 Mesa Ave., Sarasota, Fla.
Cates, W. L. 2411 S. 2nd. Madison, Wis.
Cates, W. L. 3313 W. 10th St., Oklahoma City, Okla.
Cates, W. L. 210 W. Broadway, Bowling Green, Ky.
Cates, W. L. 3313 W. 10th St., Oklahoma City, Okla.
Cates, W. L. 2411 S. 2nd, Madison, Wis.
Cates, W. L. 3313 W. 10th St., Oklahoma City, Okla.
Cates, W. L. 2411 S. 2nd, Madison, Wis.
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Cates, W. L. 2411 S. 2nd, Madison, Wis.
Cates, W. L. 3313 W. 10th St., Oklahoma City, Okla.
INTERNATIONAL Teen-age Choir

General N.Y.P.S. Convention
June 18-20, 1964
Portland, Oregon

PAUL SKILES, Director

All teen-agers are invited to join the choir!

FIRST REHEARSAL:
WEDNESDAY, JUNE 17, 1964, at 7:30 p.m.

INSTRUMENTAL SECTION (Brass Only)
Bring Instrument

Special Teen-age Activities
on the afternoons of General Assembly
Monday, Tuesday, Wednesday, June 22, 23, 24

SIGHT-SEEING • RECREATION • CAMPFIRE
COOKOUT • SERVICE PROJECT

All teen-agers invited!

REGISTRATION

If you plan to attend part or all of the activities of the General Convention and Assembly, fill out the following and mail at once.

NAME ........................................

ADDRESS ....................................

AGE ......................................... BOY OR GIRL

Please check:

[ ] Plan to sing in the choir at Convention (June 18-20)
[ ] I plan to bring a brass instrument (type )
[ ] I plan to be present for the afternoon activities during General Assembly (June 22-24)

Mail to:
PAUL SKILES
6401 The Pasco, Kansas City, Missouri 64131

FEBRUARY 5, 1964 • (999) 15
**SHOWERS of BLESSING**

Program Schedule

**February 9—“Portrait of the Saviour,” by Dallas Baggett**

**February 16—“One of God’s Sheep,” by Dallas Baggett**

**February 23—“Winnners in the Hands of a Loving God,” by R. Fletcher Tink**

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**McMillan, Wilsie L.** 140 Walnut St., Circleville, Ohio

**McNaught, J. Austin.** Rt. 2, Box 501, Clackamas, Ore.

**McWhirter, G. Stuart.** 202 Stewart St., Cordova, Tenn.

**McNutt, Paul W.** Song Evangelist, c/o Publishing House

**Meadows, Naomi; and Reasoner, Eleanor.** Preachers

**Meighen, J. M., and Family.** Preacher and Musicians

**Meyer, Virgil G.** 3112 Willow Oak Dr., Ft. Wayne, Ind.

**Mickey, Bob and Ida Mae.** Evangelist and Singer

**Miller, A. E. and Pauline.** Preachers and Chalk Artist

**Miller, Nettie A.** c/o Trevecca Nazarene College

**Miller, Mrs. Ruth E. Song Evangelist, 111 West Tenth St., Independence, Iowa**

**Moore, Franklin M.** Box 302, Castle Rock, Colo.

**Nesseth-Hopson Party, c/o Publishing House**

**Nelson, Carles Ed. and Normadene.** Evangelist and Singers

**Nutter, C. S.** P.O. Box 43, Parkersburg, W.Va.

**Pattin, Tom.** 6713 Lakeide, Ft. Worth, Tex.

**Parrott, A. L.** 403 S. Main, Bourbonnais, Ill.

**Patterson, John.** P.B. Box 72, Wisc. Hills Evangelist

**Pattan, Martin L.** 6733 Lakeside Dr., Ft. Worth, Tex.

**Pestana, George C.** 3 Swan Court, Walnut Creek, Calif.

**Peters, Joseph W.** P.B. Box 22, Wisc. Hills Evangelist

**Phillips, W. W.** Westport Avenue, Film City, Mich.

**Pinney, George C.** 3 Swan Court, Walnut Creek, Calif.

**Plummer, Chester D.** 515 N. Chester Ave., Indianapolis

**Porter, Willard G.** 3 Bay St., R.D. 4, Mechanicsburg, Pa.

**Pugh, H. G.** 308 E. Hadley, Aurora, Mo.

**Pugh, Fred A. Song Evangelist.** 10100 Coburg Land Drive, St. Louis 37, Mo.

**Quinn, W. W.** 200 Phifer St., Monroe, N.C. 28110

**Quinn, L. W.** Sunday School Evangelist, c/o Publishing House

**Rader, Mary.** Manchester, Tenn.

**Rains, W. A.** 505 W. Columbia Ave., Orlando, Fla.

**Rash, W. E.** 465 Westcombe Ave., Film City, Mich.

**Rave, James.** 1817 7th St., Ensley, Ala.


**Reddick, Brenda R.** Oklahoma City, Okla.

**Robbins, James.** 1817 "F" St., Bedford, Ind.

**Rodel, Bernice L.** 423 E. Maple St., Boonville, Ind.

**Roberts, W. A.** 501 West Oak St., Independence

**Rohrs, W. W.** 200 Phifer St., Monroe, N.C. 28110

**Russell, G. A.** 465 Westcombe Ave., Film City, Mich.

**Sage, John.** P.O. Box 455, Pampa, Texas

**Sellers, Elmer.** 1111 E. Curtis St., P.O. Box 455, Oklahoma City, Okla.

**Sears, L. Wayne.** 905 S. Lahoma, Norman, Okla.

**Shaw, W. W.** 200 Phifer St., Monroe, N.C. 28110

**Shaw, J. W.** 720 E. Flint St., Paducah, Ky.

**Shelby, Calvin O.** 41 James Ave., Yorkton, Sask., Can.

**Shoffner, N. E., and Family.** Evangelist and Singers

**Shoemaker, Ed.** 41st and Linden Sts., Allentown, Pa.

**Sidwell, H. W.** 320 E. Main St., Independence, Okla.

**Sims, E. W.** Manchester, Tenn.

**Simon, O. W.** 6733 Lakeside Dr., Ft. Worth, Tex.

**Smith, Billy and Helen.** Evangelist and Singers

**Smith, Ottis E., Jr.** Route 1, Edinburg, Pa.

**Smith, Paul R.** 305 Central Ave., Spencer, W.Va.

**Smith, Paul R.** 305 Central Ave., Spencer, W.Va.

**Snow, W. H.** 878 E. Wisconsin Ave., Orlando, Fla.

**Somers, H. L.** 465 Westcombe Ave., Film City, Mich.

**Sorensen, Charles.** 10100 Coburg Land Drive, St. Louis 37, Mo.

**Southall, W. A.** 465 Westcombe Ave., Film City, Mich.

**Sparks, Loy.** 305 Central Ave., Spencer, W.Va.

**Speight, Frank.** 41 James Ave., Yorkton, Sask., Can.

**Sprowls, Sr., Robert.** 3 Bay St., R.D. 4, Mechanicsburg, Pa.

**Sprowls, Earl L.** 1317 Lakeville Ave., Battle Creek, Mich.

**Sprawls, Earl L.** 1317 Lakeville Ave., Battle Creek, Mich.

**Steininger, Dwight F.** Chalk Artist-Evangelist, c/o Publishing House

**Stevens, Hoyt.** P.O. Box 72, Wisc. Hills Evangelist

**Stewart, Winfield.** 305 Central Ave., Spencer, W.Va.

**Stewart, B. E.** 3 Bay St., R.D. 4, Mechanicsburg, Pa.

**Steele, James W.** P.O. Box 500, Fishersville, Va.

**Stephens, E. P. G.** P.O. Box 188, Battle Creek, Mich.

**Stibbs, R. C. and Wife.** R.P.O. 1, Tampa, Fla.

**Stith, W. W.** 200 Phifer St., Monroe, N.C. 28110

**Stover, Cliffton.** P.O. Box 455, Oklahoma City, Okla.

**Stuart, J. W.** 465 Westcombe Ave., Film City, Mich.

**MAY 16TH — HERALD OF HOLINESS**

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**Greenbush, N.C. (Northside)**

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**Wauchula, Fla.**

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**Rowan, Elvin.** c/o Publishing House

**Rust, Everett F.** 420 Sherman, Alga, Ohio

**Sanford, Mrs. Ruth. Song Evangelist, 9525 Lewis and Clark Blvd., S.W., Seattle, Wash.**

**Schonover, Mite.** 156 E. Adrian, Adrian, Mich.

**Schultz, Victor. Song Evangelist, 709 South Chatham, Oswego, Ill.**

**New Castle, Ind.**

---

**Washington, B. E.**

---

**Sacramento, Calif.**

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**Shackelford, H. W.** 614 W. Market Street, Washington, Ct., Ohio

**Hillsboro, Ohio**

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**Sharpton, J. C.** 19th Street, Hendersonville, Tenn.

**Sears, L. Wayne.** 905 S. Lahoma, Norman, Okla.

**Lowell, Mass. (1st)**

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**Washington, D.C. (Overland)**

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**Salyers, Mrs. M.** Nosemo, N.C.

**Southard, Miss.** 1111 E. Curtis St., P.O. Box 455, Oklahoma City, Okla.

**Sears, L. Wayne.** 905 S. Lahoma, Norman, Okla.

**Shaw, W. W.** 200 Phifer St., Monroe, N.C. 28110

**Shaw, J. W.** 720 E. Flint St., Paducah, Ky.

**Shoffner, N. E., and Family.** Evangelist and Singers

**Shoemaker, Ed.** 41st and Linden Sts., Allentown, Pa.
Conducted by W. T. PURKISER, Editor

I would like to know if there is a way that I could get a copy of the Dead Sea Scrolls discovered in 1947. Not all of the scrolls have been transcribed and translated, but the bulk of those now available are found in Millar Burrows' book, *The Dead Sea Scrolls,* and his later work, *More Light on the Dead Sea Scrolls.* Two other good books on the scrolls are E. F. Burrow's *Second Thoughts on the Dead Sea Scrolls* and W. S. Law's *The Amazing Dead Sea Scrolls.* You may be able to get these at your local library, or you can order them through the Nazarene Publishing House.

In the coming of the Lord, will the babies of Christian parents be saved and caught up in the air to meet the Lord at His return? What about the small children of unsaved parents? Please give me scriptures.

The best Biblical answer I know is found in our Lord’s words, “Suffer little children, and forbid them not, to come unto me: for such is the kingdom of heaven.” (Matthew 19:14; Mark 10:14-15; Luke 18:16-17.) This amazing discovery in caves along the shore of the Dead Sea at Khirbet Qumran has had far-reaching effects on the study and understanding of some aspects of the Biblical record. For one thing, it has given Bible scholars copies of some of the Old Testament writings a thousand years older than any previously known. The result has been thoroughly to validate the accuracy of the Hebrew text from which our English translations are made.

Where was the paradise where Christ said He would be with the thief?

How would you explain 1 Peter 3:19 and Ephesians 4:8-10?

I believe the paradise where Christ said He would be with the thief was the Sheol of the Old Testament, the place of the dead: or the Abraham’s bosom of Luke 16:22. It is generally described in the Bible as being “down,” but no other geographical hints are given. In connection with this, 1 Peter 3:19 (“He went and preached unto the spirits in prison”) and Ephesians 4:8-9 (“in the body ascended up high, he led captivity captive . . .”) also do.

Do John 3:13 and Acts 2:34 teach soul sleeping, or mean that the soul has gone to heaven and not the body?

John 3:13 has no reference to either. The context makes it clear that it means that no man has ascended into heaven and returned in order to tell of heavenly things. Only the Son of Man, the Lord Jesus Christ, has come down from heaven.

Acts 2:34 (“For David is not ascended into the heavens: but he sat himself, up on my right hand”) refers to the resurrection of Christ and must be read in connection with v. 29, which states that David was both dead and buried. In context, the verse just says that David’s statement, “Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption” (v. 27), was a prediction of Christ’s resurrection since it was not fulfilled in the case of David himself. David’s spirit is with the Lord while his body still sleeps in the dust of Jerusalem awaiting the resurrection of the dead.

Does the Church of Christ include the Old Testament saints, or are only the New Testament Christians included?

While temporarily and locally it is proper to speak of “the church in the wilderness” (Acts 7:58), ultimately and universally there is but one Church, “the general assembly and church of the firstborn, which are written in heaven” (Hebrews 12:23), of which Christ is the “head first into the lower parts of the earth”) are to be explained. They are summarized in the sentence in the Apostles’ Creed which reads, “He descended into hell.” The purpose of His descensus, as it is called, was to proclaim His victory over sin and death to men of the Old Testament times, and to bring the righteous dead into the heavens.

FEBRUARY 5, 1964 ● (1001) 17
Three Named to General Board; Gassett to Wills Position

Three new members were elected to the General Board, and the announce-ment of a new position relating to the General Treasurer’s office was made as the first day of activities at the annual General Board meeting in Kansas City came to a close.

The three elected to the board were Rev. Robert F. Woods, Canada Atlantic district superintendent; Rev. Bert Daniels, Washington Pacific district superintendent; and M. R. Hansche, Racine, Wisconsin, layman. Daniels replaced the late Dr. B. V. Seals. Woods filled the place left vacant by Daniels, who formerly was Canada Pacific and Alaska superintendent, and representative to the General Board from the Canadian Zone. Hansche was elected in the place of Dr. Howard Hamlin, who resigned to become a medical missionary to South Africa. Daniels will represent the Northwest Zone as a ministerial delegate; and Hansche, the Central Zone as a lay delegate.

Dr. Jonathan T. Gassett, superintendent of the Northwest Oklahoma District, was named by Dr. John Stockton, general treasurer, as field secretary for wills, annuities, and special gifts. Dr. Gassett has been Northwest Oklahoma district superintendent since 1952. He will travel considerably, visiting Nazarene churches and counseling with members regarding estate planning.

Mieras Certified to Supreme Court Bar

Attorney J. Wesley Mieras of Los Angeles, California, has the honor of being the first Nazarene attorney admitted to the practice of law before the Supreme Court of the United States. The special ceremony and administration of the oath took place in Washington, D.C., January 14, before nine justices of the high court. Mr. Mieras is a member of the General Board of the Church of the Nazarene, where he serves as chairman of the Department of Publication and on the executive committee. He is a trustee of Pasadena College, president of the college alumni association, and a member of Pasadena First Church of the Nazarene.

N.F.M.S. Council Meets

Reports to the General N.F.M.S. Council meeting in January revealed all numerical goals for the quadrennium exceeded. A record giving for world evangelism through the N.F.M.S. for 1963 totaled $2,848,221. Two thousand thirty-five names were placed on the Memorial Roll.

Plan European Institute

The General N.Y.P.S. Council in its January meeting authorized plans for a European International N.Y.P.S. Institute in the summer of 1956, according to an announcement released by General Secretary Paul Skiles.

The meet will probably be held in West Germany, and will involve members of the N.Y.P.S. from the British Isles districts, Italy, Denmark, and West Germany.
First Church of the Nazarene, Richmond, Virginia, recently completed a new sanctuary seating 300 and educational facilities for 9 classes in a relocation program. Pastor H. G. Compton serving as general contractor, and members of the congregation donating labor, saved approximately $50,000 on the cost of a $125,000 building. General Superintendent Samuel Young dedicated the building on the fortieth anniversary of the church.

Dr. Edward S. Mann (third from the left), president of Eastern Nazarene College, was presented the Benjamin Franklin Hodgkinson Cup in recognition of outstanding and unselfish service in the city of Quincy, Massachusetts, as an educator and civic leader for the betterment of youth. In the picture from left to right: A. Wendall Clark, a previous recipient of the award, who is making the presentation; President Paul C. Serene, of the Quincy Rotary Club; Dr. Mann; and Delcereare King, donor of the trophy and scroll.

Some of the participants in the Sixth Annual Servicemen's Retreat held in Berchtesgaden, Germany. Herald Editor W. T. Purkiser was the speaker and Bible teacher, and Chaplain Lyle Robinson the retreat co-ordinator, assisted by Chaplains Curtis Boxers, Calvin Causey, and Shurl Knippers. A total of 116 registered for the four-day meet.

Interior of the recently completed sanctuary of Boise First Church of the Nazarene. The congregation was organized almost sixty-one years ago under the direction of Dr. P. F. Bresee. The new sanctuary seats 575 people with overflow areas bringing the total capacity to 800. The entire structure provides facilities for 700 in Sunday school, plus a chapel and fellowship hall. The new facilities were dedicated by General Superintendent Hardy C. Powers. Rev. E. B. Hartley, pastor, is in his ninth year of service.
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