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General Superintendent Lewis



The Great Tragedy of 1970

THE great tragedy of this year is that man is still in sin. Nearly as old as time is sin, and just as old is the tragedy of its mastery of man.

Today it wears many guises but it is still sin. Today it is in high society but it is still tragedy. Today it is fashionable to smoke, to drink, to curse, to break the Sabbath, but all these are still evil. Today illicit sex and lust are peddled but such are still sin. Today it is popular to scorn God's laws but to do so still brings death.

Greed and selfishness are in high places but they are still low, immoral, and terribly wrong.

Don't be fooled by sin's prevalence and acceptance by many. Abhor and reject it as a part of your life.

Man is sin's victim! Man is sin's slave!
Man is sin's real tragedy.

Sin is:

Man, the ruler deposed from His throne
Man, the sinner enslaved
Man, the weary toiler losing
Man, the wanderer lost

Man, the plunderer plundered
Man, the sinner sinning
Man, the fighter beaten
Man, the culprit banished

No wonder Christ was moved with compassion and pity as He looked upon the people! No wonder He cried out against sin as the tragedy of the centuries! No wonder He came, and called and called and called again to man, "Come unto me"!

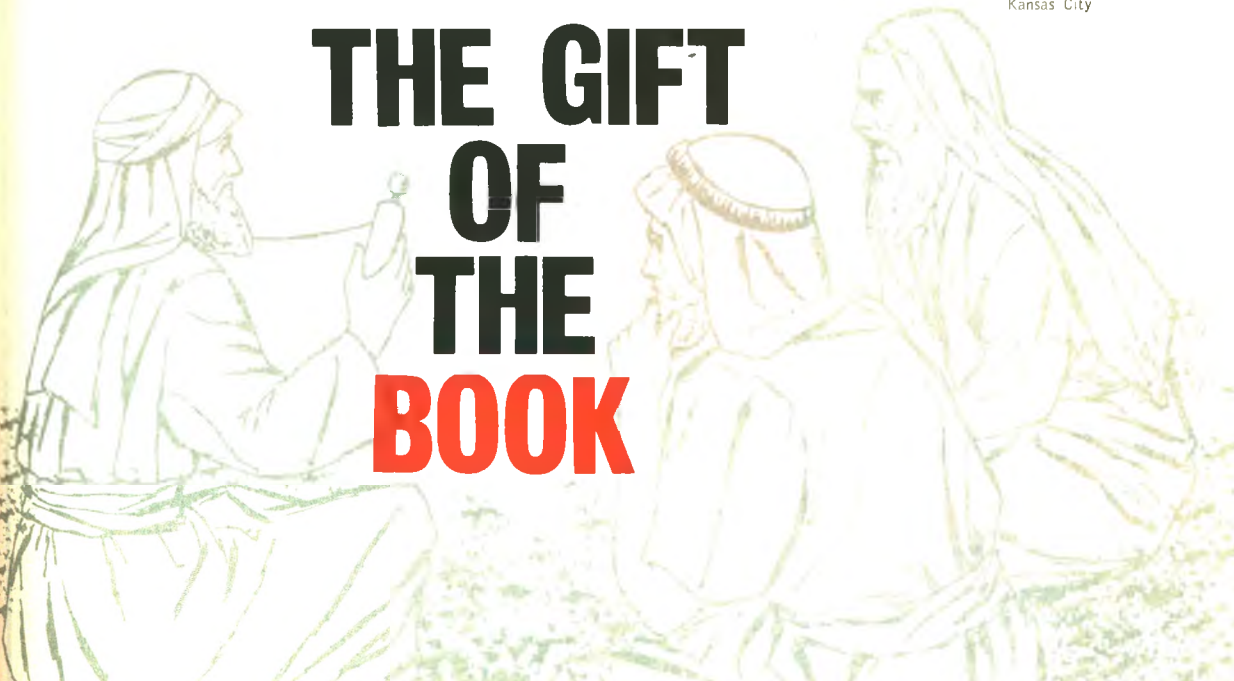
Over against the tragedy of sin in this year of our Lord is the bright, clear splendor of salvation.

Salvation is:

Man, the loved one sought after
Man, the listener hearing and heeding
Man, the seeker finding
Man, the repenter redeemed
Man, the servant serving
Man, the Christian witnessing
Man, the born-again living
Man, the free ruling
Man, the righteous triumphant

Let us work to change the year of 1970
from tragedy into triumph for many! □

THE GIFT OF THE BOOK



THERE was given to him the book . . ." So Luke notes in his record of Jesus' preaching in the synagogue in Nazareth.

Most of us would slip over this reference to a customary act in a first-century synagogue. We move on most naturally, to the central truth of that event, in which Jesus declared that the prophecy of Isaiah 61 had been fulfilled in Him.

Nevertheless, the giving of the book to Jesus gets to the heart of things Christian. The faith is inextricably bound to a book—the Bible!

Essentially the synagogue service consisted of three parts: the repeating of prayer, the reading of the Law and the Prophets, and a period of exposition.

Jesus was asked to comment on the scripture reading that almost fateful day in Nazareth. At the appointed time for the "sermon," Jesus was given the book of Isaiah by the leader of the synagogue.

The ancient Palestinian synagogue was a remarkable institution with its organized educational program for youth and adults. Apart from these intangible items, however, the synagogue had little of value in it except the scrolls of the Old Testament.

When the keeper of the scrolls presented to the youthful Prophet the 20-foot scroll of Isaiah, he gave

Him a portion of the precious treasure of the community. He gave Him *the Book!*

The twentieth-century Church possesses a centuries-accumulated treasury of magnificent architecture, art, music, educational institutions and programs, and printed expositions of things Christian. Who can place any value on her meaningful and respectable status in the world society, critics notwithstanding? Or who can calculate the worth of her pulpits as media for exposing the ills of our times and for inspiring responsible Christian citizens "to roll up their sleeves" and go to the task of bringing healing? All of these hard-won and precious treasures the Church, with justifiable pride, offers to Christian men.

But if the Church offers only these values and does not give the Book to her people, she has prostituted her heaven-ordained responsibility. For *the Book* is her life, her ground of existence. When all of her activities fail in "giving of the Book" to needy men today, she has no right to exist. She has no message. She has ceased to be Christ's Church.

Can this happen? Indeed, it can, and has!

Witness a young minister who lived in the security of the priest-

hood, enjoyed the acceptance of the populace, and had opportunity to grace the pulpits of magnificent cathedrals! But the Church did not "give him the Book!" God bless the memory of the one who made that gift. Young Martin Luther "found the place" in the New Testament where it reads, "The just shall live by faith" (Romans 1:17). His life was radically changed; the church was reformed.

Given the Book, we Christians must treasure it—reading it daily, studying it regularly, and hiding its promises in our hearts that we might be strong in the hour of stress.

And equally important, as the Church in our time, we must give the Book to our generation! It is veritably God's Word of salvation and hope for all who will hear it.

Written out of a cross section of human existence, the Book locates all of us and speaks to the needs we all experience daily. Every one of us can find himself there—whether ruled by sin and living in rebellion against the Creator, or redeemed and living joyfully under God's direction.

Every human problem is spoken to by this unique volume, directly or indirectly. We cannot therefore live without it, except to suffer the pain and anxiety of meaninglessness.

ness in this life and the eventual loss of all that is good.

Christian friend, we must not only possess this treasure for ourselves; we must give it to others—in paperbacks and leather-bound copies—but most of all in preaching, teaching, and recitation of its matchless promises that those who will receive it might likewise become with us “the people of the Book.” □

Hurry, Dear Christian, Please Hurry!

By Alice Hansche Mortenson

Hurry, dear Christian, please hurry!
Bring all of them in that you can;
For it may be tonight or tomorrow
That Jesus is coming again!

Let not earthly cares or its pleasures
Prevent you from winning that soul,
Or procrastination detain you
From reaching your God-given goal.

The Good News is yours—not to hold it
In self-satisfaction and hide
Its beauty in secret—but to share it
So, scatter it—far and wide!

The means that you use may be simple—
A telephone call or a tract,
A letter, perhaps, or a visit;
But now is the time you must act.

So hurry, dear Christian, please hurry!
Bring all of them in that you can;
For it may be tonight or tomorrow
That Jesus is coming again!

BY EARL C. LEE



DISCOVERY

Sharing Ourselves

THE setting was a city-wide campaign in Ephesus. The evangelist was Apollos, from Alexandria, an important city filled with learned men.

Two laymen named Aquila and Priscilla came to hear him preach. They listened intently and prayed earnestly for the preacher. Discerning a lack, they prayed about it.

One day Priscilla said, “Aquila, let’s invite Apollos over for a bite to eat. I believe we have something to share with him.” Many times fellowship precedes our sharing!

Apollos was a humble man; he accepted the invitation. I’m sure Aquila and Priscilla were tactful and courteous and warmly humble as they explained the way of God more accurately.

Perhaps Aquila said, “Well, now, Brother Apollos, we have enjoyed your preaching immensely. Would you mind if I tell you about the time when my life was filled with the Holy Spirit? Following the

baptism of John for repentance, I was baptized with the Holy Spirit! My life was totally changed. . . .” And then leaning toward his guest he may have asked him quietly and kindly, “Do you know what I’m talking about? Does the Holy Spirit fill your life?”

I believe a look of deep hunger and surprise came over the face of this great man, Apollos, as his whispered, “I’ve never even heard about Him!” I also believe he bowed his head and received the gift of the Holy Spirit right there with those two witnessing laymen. Later, when he went to Achaia, we are told, he “helped them much which had believed through grace.”

The only sharing that really counts is that in which we take from the inner treasure of our heart and give freely to others who are hungry and thirsty and seeking after life’s answers. The *manner* of sharing will be directed by the Holy Spirit, but often involves a little extra in the way of fellowship.



Herald of Holiness

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Volume 59, Number 3 JANUARY 21, 1970 Whole Number 3013

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo: Crandall Vail



• **By Mendell Taylor**

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IMPERATIVES *of Evangelism*

EVANGELISM is imperative for many reasons. For one thing, simply for the survival of the Church. Always, the Faith is only "one generation from being lost from the earth."

Every time a Christian dies there is depletion in the ranks of believers. However, the baby that is born to live in place of the person who has died is never a Christian when he is born. And he will not become a Christian accidentally or automatically.

If the new person is not evangelized, and until he is, a deceased Christian is replaced by a non-Christian. If no new birth occurs at any time in those newly born, even a Christian nation would become a heathen nation in one generation.

Evangelism is also an imperative if we are to preserve our spiritual foundations. We need an evangelistic thrust to halt the rapid erosion of moral standards and to deter the forces that are working like termites in the national character.

Signs abound that the foundations of morality are crumbling. High government officials are guilty of peddling their influence or taking bribes to use their position to deter the course of justice. Educational circles are rocked by "student power" taking over the campuses. Athletic events are smeared with gambling scandals.

Every year the crime rate goes up and the average age of criminals comes down.

Dishonesty in employer-employee relationships is reaching gigantic proportions. Organized crime pulls bigger deals every year by receiving assistance from "inside personnel." Vandalism, alcoholism, drug addiction, and sexual perversions claim more victims each day.

And many people are not even alarmed. In the face of these conditions we must redouble our efforts in the area of evangelism.

Evangelism is an imperative, further, in order to promote hope and optimism. The darkness of our plight can be counterbalanced if the spirit of genuine evangelism lays hold of the people of God.

Evangelism creates an atmosphere of enthusiasm, buoyancy, aggressiveness. Through it, the wellsprings of inspiration are opened; a fresh awareness of freedom of access to the throne of grace is enkindled; faith becomes electric with expectation.

The momentum developed by the forward thrust of evangelism brings an epidemic of optimism; we begin to expect great things from God.

What we Christians must do, God helping us, we will do. □

• **By Paul Merritt Bassett**

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PERSEVERANCE

ASK of God that He give it me to persevere and to render myself to Him a faithful witness until the day of my crossing hence." So prayed Patrick many years before his death in 461.

While legend and superstition have built a crust of doubtful value about his life and work, what is clearly known of Patrick shows that his prayer was uniquely fitting.

Born in Roman Britain, Patrick was probably a third generation Christian. His grandfather was a clergyman.

At age 16, Patrick was carried to northeast Ireland by pirates and sold to a wealthy man who set him over herds of swine and sheep.

How he detested this strange land! How he yearned to escape and return home! Cold, damp, lonely, homesick, he remembered the comforts of his ancestral faith and prayed for a chance to flee.

Six long years of prayers and enforced lessons in the Irish tongue passed before the chance came. Patrick says that God revealed to him the mode and moment of escape. But God revealed no easy way to him—no direct route.

Only after walking across France and sailing the Channel was Patrick home at last. Delight filled his soul, and his family received him as one returned from the dead.

But strange to tell, he soon felt the thumb of God pressing him away. Away—to Ireland, of all places! Ireland, from which he had escaped with such difficulty. The God who helped him flee now calls him back. How frustrating!

Somehow Patrick overcame his befuddlement. Originally he had learned the language of the Irish of necessity and in self-defense. Now he saw it as a weapon in a divine offensive. So also his knowledge of the land and people.

But surely such knowledge is only a beginning. Now the meaning of his long trip home became clear. He knew of several groups of enthusiastic Christians already in Ireland; and he knew they were without deep roots in Christian tradition and community. The church he had observed as he crossed France was just the institution to promote and preserve the work of God. So back he went to the continent to learn the ways of the Latin church.

Presently the church cried for missionaries who knew Irish, Latin, and Roman practice. Patrick presented himself. But he had somehow been saddled with the reputation of untrustworthiness. He was rebuffed. His call and the designs of the church did not mesh. He was unwanted, in spite of his call and desire and training. Was God playing games?

No. God wanted Patrick; for in

his fifties Patrick found himself in Ireland at last.

Apparently it was as the result of a desperation-inspired move on the part of the church. The bishop was not succeeding and needed a helper who spoke the native language. It was just the job for the importunate, aging cleric with the cloudy character.

Patrick took little note of the implied insult. Instead, he saw opportunity and took his way with joy. At last his call was validated.

Patrick probably arrived in Ireland as bishop, not assistant. Apparently the man under whom he was to serve died, and men who knew Patrick saw to his consecration. Now his missionary course was clear, and we have come to know that he sailed it with extraordinary skill and gracious success. Especially those of us with Irish, Scotch, or English ancestry are indebted to him.

Of course, we Protestants feel that Patrick's work was in part undone by later failures within the Roman church. Nonetheless, we give thanks for that man who came to know so well the fitness of his own prayer: "I ask of God that He give it me to persevere and to render myself to Him a faithful witness until the day of my crossing hence."

And maybe, just maybe, the exercise of a kindred spirit, by the grace of God, is the most sincere form of thanks. □

"I do set my bow in the cloud, and it shall be for a token . . ."
(Genesis 9:13)

MONTHS have blown away like the desert sands from a windswept hill. But memory holds the image of that experience brilliant in its color, simple in its detail, stark in its relief against the backdrop of the day . . .

The sun was gliding toward the west; wind-driven clouds were racing toward the small airport. The forecast was "storm with snow flurries." In the west the Cascade Mountains were already slipping into blackness when we boarded the feeder-line, two-propeller plane to begin our yo-yo flight of five stops to Boise, Idaho.

Groaning, growling, and thrashing, the plane fought its way into the heavens while the clouds tumbled upon one another to fill in the void between us and the fertile Yakima Valley of Washington.

In spaces between clouds, I revolved in the kaleidoscope of colors and designs as orchard, newly-plowed ground, golden stubble of wheat, the azure of rivers, and the feathery whiteness of cumulus clouds passed in review below me in an ever-changing panorama of rippling sunlight, somber shadow—patchworks of God's provision for nature.

Suddenly, I sat in awed wonder! God's rainbow appeared in the sky—not just a rainbow, beautiful as they have seemed both before and since. This one was a full circle, unbroken, and draped across the pure whiteness of the cottony cumulus clouds. The colors were radiant, precise ribbons of God's beautiful artistry.

Startling as this display was, a splash of realism attended it. In the exact center of the circle was a shadow—the shadow of the airplane in which I sat.

God's hand was bearing me up, encircling me with His love and protection. I could almost see myself in the shadow in the center of the bow. "Underneath are the everlasting arms." He would neither leave nor forsake.

Speechless, I traveled for minutes while the rainbow skipped from cloud to cloud which now revealed, now obscured the fertile

field, the arid desert, and finally the majestic mountain forests below—always the shadow at its center. Too soon it vanished.

Winds increased, rains came, snow, then lightning played on the distant cloud banks. The sky became ominous. Thunder broke over the roar of the engines. With mighty heaves, the storm lashed in its fury. The craft felt like a kite straining against its tether, tossed and buoyant, trying to rise above the storm.

The bow was gone; in its place a shadowy, inky blackness; then it too was gone—shattered by lightning chasing itself across the sky in such brilliant bursts of fireworks that one could see to read, if he dared.

The engines, spouting flame, shuddered, shrieked, and throbbed against the elements: wind that buffeted, lightning ripping the sky, thunder so close and mighty that it seemed to use the airplane as its own bass drum.

What a magnificent display! Nature's power was turned loose, causing no fear, only an unutterable swelling within my chest—wondering amazement at the majesty of God!

Gone with the bow was the blackness, the storm. The pilot announced, "We're circling. The

fog is so dense we may have to go on to Salt Lake City. We'll see."

Out of an unreal world we saw the aura of runway lights. We stepped out into gripping, clinging fog into an equally unreal world, to hear the clamor of men crying their doubts, their pessimism.

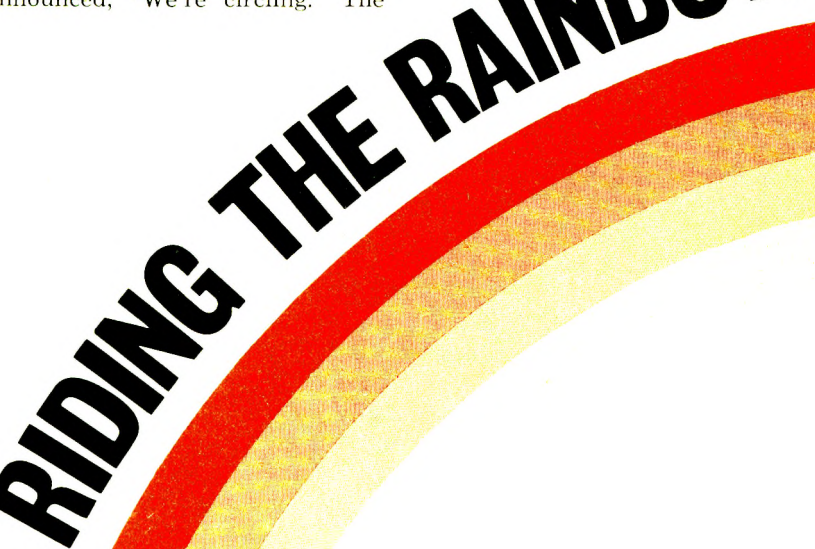
An unforgettable experience, an ineradicable vision! Frightened? No. God's promise preceded the storm. Shaken? Yes, shaken again by the majesty and power of His might while held tight by His love for me.

His love and His promise still go before me. Frightened at the storms of life? Never—well, almost never. Confident? Always. He still has me in His hands! Mine is His rainbow to ride and to share. □

• **By Chester Galloway**

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RIDING THE RAINBOW



• **By James D. Hamilton**

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The Body: **SERVANT or MASTER?**

A SEMINARIAN experiencing difficulty in studying said to his counselor, "I have discovered that I have been taking orders from my body, that I have been doing what my body felt like doing. Now I have decided that my body is going to be my servant and that it is going to take orders from me."

What a great insight! It is an insight which will be life-changing for that person.

When one discovers that his body is his servant, not his master, he is released to enter an era of productivity he has not previously known.

Someone has said, "Most of the work of the world is done by people who do not feel like doing it." Perhaps most of the work of the Kingdom of God is done by people who do not feel like doing it.

For centuries many believed that man's body is inherently evil. Fortunately, that era has passed.

But while it is no longer commonly held that the body is inherently evil, it is well-known that one's body can be one of his greatest enemies. It can be his enemy in the sense that the student said, if a person does what his body feels like doing. Many times the body feels like doing nothing.

One person expressed it this way:

One fierce ambition consumes me wholly:

Doing nothing, very slowly!

Thus, if there is work to be done, including Christian service, and the body does not feel like doing it, the work can go undone.

A good question for every Christian to ask himself is this: To what extent has my body governed *when* I worked for Christ and *how much* Christian service I performed?

An honest appraisal will probably reveal that we have often left undone the things that really needed to be done simply because we did not *feel* like doing them at the time.

It might be staggering to know how many services were missed; how many calls were not made; how many board meetings, council meetings, and choir practices were missed; how many Sunday school lessons were not studied; and how many missions of mercy were not made simply because we did not *feel* like doing those things at the time.

Psychiatrists, psychologists, and counselors are keenly aware of the relationship between physical activity and mental health. These persons know the value of getting the mentally depressed person into physical activity, preferably strenuous activity. In some cases mental depression lifts through physical activity alone.

What if the great characters of the Bible had been persons who took orders from their bodies? Undoubtedly their accomplishments would not have been so great, nor would sacred history have classified these persons so great.

Consider the "greats" of faith recorded in Hebrews 11. Can we suppose that they all felt like doing what they did? Probably not.

After all, who does feel like stopping the mouths of lions, being stoned to death, or being sawed in two!

Undoubtedly Paul and Silas did not *feel* like praying and singing praise to God at midnight in the jail at Philippi, but they did.

Assuredly Jesus did not *feel* like going to the cross (don't forget Gethsemane), but He did.

All of these, and a host of others, lived by the principle that the body is the servant, not the master.

Living by this great insight will result in the following:

1. It will release the Christian to do a host of worthwhile activities which would otherwise not get done.
2. It will promote better mental health in the person who is prone to be body-oriented.
3. It will help to take Christianity out of the realm of feeling and place it in the realm of the will, which is its proper domain.
4. It will advance the kingdom of God.

Let us examine our lives to determine if we are permitting our bodies to be a barrier to the advancement of the Kingdom. For God has given us our bodies not to hinder His work, but to help it along. □

YOU Christ needs—you upright, outright lay Christian who perhaps wear the given name "Nazarene." You Christ needs as His church is newly thrust upon the decade of the seventies in this burgeoning twentieth century.

You Christ needs at a time when there is so much knowledge and so little wisdom; when there is so much posing and play acting and so little honesty and openness; when there is so much interest in justice and so little interest in simple kindness; when there is so much erotic love and so little Christian love.

You Christ needs at a time when science is king and when it captures us so; when we are more interested in other men walking on the moon than in walking in the heavenlies ourselves; when we are more interested in the transplanting of a heart that has a soft and velvety touch than in the transformation of the sinful heart.

You Christ needs in these times when so many persons are lost waifs in a lost world; when, as the late Carl Sandburg says, there is a fox in men, and a hog and an elephant and a lot of other animals; when an angel has so many persons by the hand, and Satan has them by the heart; when men grasp for what is worthless and leaves untouched what is priceless, and when the more they reach for what they like the less they like what they reach for; when you wonder what new form of degeneracy men will next put their hearts to.

You whose surname is "Christian" and whose given name is perhaps "Nazarene"—you Christ needs.

Christ needs you with your kind of faith. Yours is a "whosoever"

• **By J. Kenneth Grider**

Professor of theology, Nazarene
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faith, for one thing. Any person may possess it; not simply a segment of men selected to be saved. The least and the last, and also the kingfishes of this world and the people who always get to be first in everything.

Besides, we middling folk—the silent millions, who hardly get noticed one way or the other—we too may be saved. Some people with different given names than yours do not think so; but when you hear of their stunted claims for the Faith, it fans the flame that is in you to tell of Christ's whitening properties offered to all sorts and conditions of men.

And that is another reason why Christ needs you with your kind of faith: you know that the Good News is for all men, and also that each person may be saved from all sin.

What inclusiveness, here! What if men have been crooked, and deceitful, and treacherous, and stubborn, and rebellious? What if, besides their acts of sin, there is a state of sin which inclines them to the acts?

You tell it like it is: that they can be justified from acts of sin (Romans 5:1) and purified at a heart-deep level from what inclines a person to the acts (Mark 7:21-23; Acts 15:8-9).

Christ needs you, also, with your kind of hope. You are confident that at end-time God will hold things together and that He will hold the right things together.

Also, your hope has to do not only with the last things but with the last word. You know that the last new and saving word to us earthmen has been spoken in one Jesus Christ, founded in God and

found to be in the flesh, who got His feet on the hard earth to lift us out of sin and journeyed open-eyed to a Roman cross and let men hang Him on it. And what He did and said was the last word, really, because God raised Him from among the dead.

Your hope, also, is allied to all time. Now, even now, you are buoyed up by the confidence that the God who will take over has already taken over; and you abandon yourself to any and every plight that will in the future intrude itself into your life.

Christ needs you also because of your kind of love. You love others because of felt needs for their love. All people love in that way, and you do too.

But you have been grasped by "love divine, all loves excelling," and you love in ways that are costly and that do not require any return for the investment in others.

And you love others in a way that respects the Bible's teaching and the church's stored up wisdom. You do not decide new in each situation how you will express your love for others. Already, before situations arise, you have decided that love properly traffics with law, that it is linked up with law, and that if anyone loves God and others he will keep God's commandments in expressing that love.

You Christ needs, Nazarene Christian, with your kind of faith, with your kind of hope, with your kind of love. All these abide in you, basically, because your heart has been strangely warmed and strangely welded with the Holy Spirit.

You Christ charges, with that strangely redeemed heart of yours, to demonstrate to others what life is to be like once a person has one. □



YOU Christ Needs

Editorially Speaking

Sunday, February 8, is the date set for a church-wide offering for the new library building at the Nazarene Theological Seminary in Kansas City.

Because of the silver anniversary of the seminary this year, the editor has asked members of the seminary faculty to prepare the major articles for this week's issue of the *Herald of Holiness*, and Dr. William Greathouse, seminary president, to write a guest editorial.

Dr. Greathouse's guest editorial follows:

The Seminary Offering

"For this cause," Paul wrote to the Ephesians, "I bow my knees unto the Father of our Lord Jesus Christ . . ." As seminary president, I bow my knees to the Father in prayer that the church will better appreciate the role of Nazarene Theological Seminary in the life of our communion and of the Church universal.

I wish every Nazarene could visit a seminary chapel service, or slip into a class session, or pick at random a professor or student to question. He would discover that the heart of Nazarene Theological Seminary is strong and warm, that its holiness faith is sound and biblical, that its passion is evangelistic and missionary, that its education is both theoretical and practical. I have frequently said since coming to this post, "There is more devotion per square inch on seminary hill than anywhere else I have been in the church." This devotion shines through the words in the articles of this special *Herald* issue which have been written by several of my faculty members.

Temptations to resist the Way of Truth arise from every quarter of life. The educational sector is no exception. Of course a young person may lose his faith while at NTS, just as he may lose it at college, or for that matter anywhere else. A person who thinks is always in danger of falling into error. But a young man who misses his way while in the seminary will do so in spite of his teachers. The climate here is conducive to building faith and imbuing soul passion. The familiar criticism of a seminary as a place where a young man loses his faith just does not apply to Nazarene Theological Seminary.

So you can give to Nazarene Theological Seminary with the confidence that your money is being

invested in the cause of holiness evangelism, not only in the United States but around the world. Our student body is truly international, and one-fifth of our students are preparing for a missionary career.

On Sunday, February 8, you are asked to participate in a special freewill offering to help pay for our new library. We have set a realistic goal of \$50,000 and hope that it is reached or exceeded. Give in appreciation for the service the seminary has rendered the Church. In our spring class of graduates, as this twenty-fifth anniversary year is completed, the one thousandth graduate will go out from NTS to serve Christ and the Church.

Last year only about one-half of our churches even passed the plates for the offering, and only \$35,000 was raised. Since this is the only source of capital funds (except for an individual gift now and then), may I respectfully urge that an offering be received in each church?

If you are a pastor, see that your church participates. If you are a layman, check with your pastor and church board and ask them not to overlook this important offering.

Some progressive church boards have included the seminary in their annual budget. Some districts have organized to secure 100 percent cooperation on the annual offering. But whatever plan the local church or district may adopt, please remember Nazarene Theological Seminary on Sunday, February 8 (or on a Sunday near that date), with a love offering for our library. Let every church participate. Let every Nazarene participate.

Send your offering *direct* to Nazarene Theological Seminary, 1700 East Meyer Boulevard, Kansas City, Mo. 64131. "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . ."—WILLIAM M. GREATHOUSE, *president*, Nazarene Theological Seminary. □

A Neglected Note

Most of us have read about the report of the federal commission on the Causes and Prevention of Violence recently made public.

The more sensational aspects of the report have been widely publicized: the prediction that

highrise apartments will become armed compounds to which their owners will retire at night like medieval lords to their castles; that homes will be fortified with grilled windows, and reinforced and securely bolted doors; that public vehicles will be equipped with bullet-proof glass with guards "riding shotgun" on city buses; that downtown city streets will be deserted at night; and that the "inner city" will become a jungle.

The remedies proposed are much as might be expected: better street lighting, more police, better methods of drug and gun control, faster justice, more courts and judges.

But in the report is a note that has been widely neglected in the reports appearing in the media. It is to the effect that anything like a final remedy will come "only when the vast majority of our citizens voluntarily accept society's rules of conduct as binding on them."

There is nothing spectacular about this. It is not apt to get the headlines. But it goes right to the heart of the problem of morals in the modern day.

Whatever the values of external restraints—and they are not to be overlooked—the society that places total reliance on them is doomed to dissolution. Until by home training, education, public sentiment, the church, and every other possibility for shaping the consciences of men, we put concerted effort at the point of "voluntarily accepted" obedience to the great norms of decency, honor, and lawful conduct, we can only expect a bad situation to grow progressively worse.

The problem of the present is not that people do evil deeds. People have always been prone to lawlessness and selfish greed.

The problem of the present is that more and more people have accepted the easy relativism that denies any essential difference between good and evil. On such a basis, whatever you can get away with is good. Whatever you get caught at is evil.

Until we can bring increasing numbers of young and old alike to accept the truth that morals are not a matter of convenience or preference but are grounded in the very structure of human life itself and in the eternal law of God, we can never know either personal or collective security.

It is hard to understand how any could be so blind as not to see that all we call civilization is doomed unless inner restraints are built up to replace the dissolving disciplines of home and society.

THE PROBLEM OF MORAL EVIL is not only that it comes under the judgment of God—which indeed it does. The problem of moral evil is that it destroys those who live in it.

There is profound truth in the dictum that sin is its own punishment. When in the first chapter of Romans we read that "God gave them up," the context shows that "God gave them up" to their own sin and the consequences that follow from it.

Dr. Roy Menninger has pointed out that in the United States at the present time one out of every six teen-age girls become pregnant out of wedlock. One third to one-half of all teen-age marriages are prefaced by illegitimate pregnancy. The number of unwed mothers under 18 has doubled since 1940—in spite of the Pill and widespread information about contraceptives. One teen-age marriage in every two ends in divorce within five years. More than 500,000 children are hailed into juvenile court every year.

Whatever these figures mean, they certainly point to the fact that easy morality is not the way to happiness or the basis of a wholesome life.

Dr. Walter J. McNerney, president of the Blue Cross Association, recently stated that 25 percent of the outpatients at psychiatric clinics across America are adolescents. And the adolescent inpatient population in psychiatric hospitals has more than doubled in the past 10 years. Certainly to some extent these figures reflect the tensions and uncertainties of our times. But they also represent the truth that man was not made to live with a barnyard morality.

It is impossible to escape the truth of Paul's statement that "the wages of sin is death." Not that the wage of sin "will be" death. It will be, to be sure. But the payoff of sin will be death because it is death now, right here in the present life. Blind indeed are the eyes that cannot see that there are some things worse than physical death.

The Church has much to contribute to society in these days. It can and must sound the strong call to repentance unto life. It can point to the Cross as the basis of full and free salvation and complete forgiveness and power for a new life.

But not least among the contributions the Church can make in our time is a renewed emphasis on the eternal values of integrity, honor, and obedience to the law of God. It can pick up and make dominant the neglected note in the self-understanding of society in our times. □

Keep back thy servant also from presumptuous sins; let them not have dominion over me: . . . Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer (Psalms 19: 13-14).

NTS GRADS SERVE THE CHURCH



Floyd O. Flemming

Rev. Floyd O. Flemming, superintendent of the Akron District of the Church of the Nazarene, graduated from Nazarene Theological Seminary in 1953.

Of NTS, now celebrating its twenty-fifth anniversary, he says:

"I can never express what NTS has meant to my life. When I left college I felt very inadequate for the task ahead, that of being a Nazarene pastor. However, under the training of professors such as the late Dr. L. A. Reed, Dr. Mendell Taylor, Dr. Ralph Earle, and others, I received new confidence and faith in God. My whole attitude toward the ministry was changed. Many times since graduation my mind has gone back to NTS and the spirit of those outstanding men who infused into me their courage, confidence and compassion."

Besides a basic degree from Eastern Nazarene College (1950), and the B.D. (honors, 1953), Mr. Flemming holds an honors M.A. from Boston University (1959). He held numerous offices as a student, including the presidency of the senior class at NTS.

On graduation from NTS he became pastor of a home mission church (Wornall Road, Kansas City).

Of our times he says, "These are times of tremendous upheaval—politically, socially, economically, spiritually. However, I am convinced that these are momentous days for the message of Christ and the harmonizing experience of holiness. These times—God is able!"—J. KENNETH GRIDER. □

SOUTH AFRICA ASSEMBLY

THE TWENTIETH ANNUAL DISTRICT ASSEMBLY of the South African District convened in the Jo-

hannesburg church. General Superintendent V. H. Lewis presided.

Rev. Milton B. Parrish gave his fourth annual report as district superintendent. He surveyed the year's progress and pinpointed areas of concern.

The statistical summary revealed gains in church membership, Sunday school enrollment, and NWMS membership. The totals raised for general budget and for all purposes represented increases in giving.

A good spirit was evidenced by freedom, responsiveness, unity, and love. Seekers filled the altar repeatedly in the evening service. □

CHURCH HONORS SENIOR CITIZENS

"OLD-TIMERS" DAY at Little Rock (Ark.) First Church brought a crowd of 805. The church hosted about 400 persons 65 years of age and older. Special music was provided by a choir from the honored group and a quartet called "The Medicare Quartet."

Mr. Pete Duke, quartet member, was 90 years of age. The average age of the quartet was 77.

Mr. B. M. Harper played a harmonica solo. He is 95 years of age.

Rev. Mrs. Agnes Diffie, ordained in 1919, delivered the message for the service. Mrs. Diffie is a former pastor of Little Rock First Church.

Pastor Gerald Green stated that the event will be an annual occasion, open to all denominations, and will probably constitute the largest single gathering of senior citizens in the state of Arkansas annually.

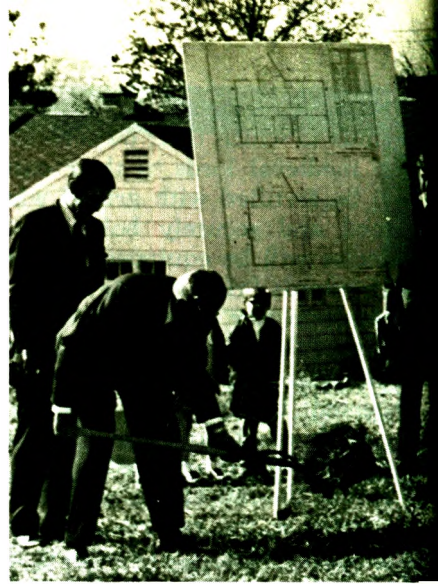
Awards were received by Mrs. Mamie Farris of Banning, Calif., for traveling farthest to the service; B. M. Harper, oldest person present, and Pete Duke for having the largest number of guests, numbering over 50.

Lunch was served to approximately 300 "Old-timers" following the morning service.

The activities of "Old-timers" day were covered thoroughly by TV station KARK of Little Rock and *Arkansas Gazette* and *Arkansas Democrat* newspapers, also of Little Rock. □

GROUND-BREAKING SERVICES AT SHAWNEE CHURCH

The Church of the Nazarene in Shawnee, Kans., broke ground for a new educational unit on November 23 following the Sunday morning service. District Superintendent Wilson R. Lanpher preached the sermon and turned the first shovel of dirt as Pastor Melvin McCullough observed. The new unit is to cost an estimated \$130,-



000. It will provide 8,700 additional square feet of educational space for this growing congregation. It will be fully air-conditioned and will match the masonry and wood-shingle construction of the present building.

Shawnee was founded in 1960 in a lodge hall with 14 members. Rev. Clarence Kinzler was the founding pastor. Rev. Melvin McCullough became pastor in July, 1966, when there were 98 members. There are now 188 members. The average Sunday school attendance has grown from 22 in the first month nine years ago to an average of 263 during this last October.

The congregation is hopeful to occupy the new facility when the tenth anniversary of the church is observed on July 12, 1970. □



Pro: Servicemen's Literature

I can't thank you enough for having this program [free literature for all service personnel] for the servicemen. When I was stationed in Vietnam, I kept in close contact with my church through this and other publications of our church. A very fine job is being done for our Nazarene servicemen through you and all the other publications.

Keep up the fine work and thanks again.

GORDAN A. BEELL
Washington

Pro: Newer Gospel Music

I was chagrined to read P. P. Belew's criticism of "near-psychedelic" music in church. While he, like anyone else, would be hard-pressed to

come up with a clear idea of what this is, the tenor of the letter was that, given examples, he would most assuredly not select some of the gospel music which is being sung by today's young.

I was recently in a meeting of Latin Christians, some of whom wanted a ruling on hand-clapping while singing. What brought God's presence to one was repulsive to another. But this was a matter of taste, not theology.

Paul Skiles's trombone, with the choral and orchestral background of Paul Michelson, is certainly different from the sounds coming from an untuned upright piano 20 years ago in our storefront church. Yet both have brought a warm, devotional experience. The same can be said of much of the new gospel music which has come from publishers (not the least, Lillenas) in the last five or six years.

Possibly Mr. Belew has had an unfortunate experience with something he felt had no gospel message. It would be sad if it had a message, but the medium turned him off. Possibly the long-used maxim of editors of dictionaries and English professors would also apply to taste in church music:

Be not the first by which the new is tried.

Nor the last to lay the old aside.

But this still makes a lot of room for variety, Mr. Belew.

ELDEN RAWLINGS
New York

PETITION

Baptize with love, O Lord, this common hour.

These homely duties call and will not stay.

Help me to see that love is more than power;

It clasps and holds nor ever thrusts away.

Help me to do with joy that knows no end

The simplest things that may some grief amend.

Help me to love, though much unlovely be,

Remembering who first loved, then died for me.

By Jean Leathers Phillips
San Diego



ON SATURDAY, October 18, Bill Boner, athletic director and head basketball coach of Trevecca Nazarene College, was elected president of the Nashville chapter of the Fellowship of Christian Athletes. When asked what the Fellowship of Christian Athletes means to him, Coach Boner replied, "It gives me an opportunity to work with a group of Christian laymen with athletic backgrounds as well as Christian athletes. It is also an opportunity to work with high school and college athletes and to teach athletes that they can be Christians in the world today and that they should witness their convictions to other students."

OF PEOPLE AND PLACES

MICHAEL M. HANCOCK recently received the Jaycees' "Young Man of the Month" award from the Weirton, W. Va., Jaycees. His selection for the honor was based on a recommendation from his high school faculty.

A senior at Weirton High School, Michael is a member of the W. Club.

quiz team, and school newspaper staff. He is chaplain of the Hi-Y Club, president of the student council, and secretary of the Mountaineer Boys' State. He played two years on the varsity baseball team.

He is active in the Weirton Church of the Nazarene where his father, Rev. John Hancock, is pastor.

Michael is a member of the church choir and orchestra, a two-year member of the West Virginia IMPACT team, and director of the Northern Panhandle Zone IMPACT team. □

DRELL E. ALLEN, registrar, Trevecca Nazarene College and serving as a reserve commissioned officer (Chaplain) of the army, received a recent promotion to Lieutenant Colonel in the U.S. Army Reserve. The notice of promotion was sent by direction of the President through the office of the commanding general, 121st U.S. Army Command, in Birmingham, Ala. □

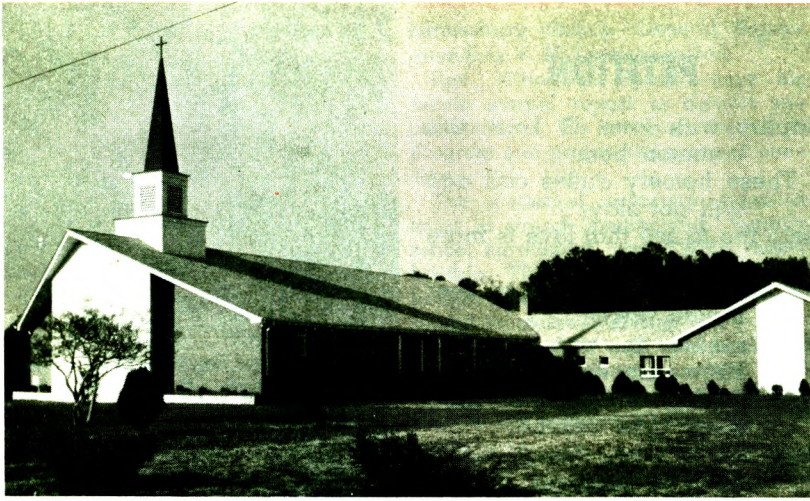
NEWS OF REVIVAL

TWENTY NEW FAMILIES were contacted during a revival at Graham, Tex. During the meeting with Evangelist Joseph Gray, 23 people were saved or sanctified and seven others sought divine healing. Pastor Larry Cox reports that attendance was almost doubled during the campaign. □

FOUR WERE RECEIVED into church membership by profession of faith at the close of a December revival in the Marion (Ind.) Lincoln Boulevard Church. Evangelists Paul



THE NEW NORTH HILLS CHURCH, Port Huron, Mich., was dedicated by Dr. Edward Lawlor in November. The church is located on seven and one-half acres just outside Port Huron. The colonial structure has a sanctuary seating 250. Valued at \$150,000, it was built at a cost of \$75,000. The church, organized four years ago, now has a membership of 83 with 135 attendance average in Sunday school. Pastor is C. Allen Henecke.



TIDEWATER CENTRAL church at Virginia Beach, Va., dedicated its new educational wing at the rear of the sanctuary with Virginia District Superintendent Gene Fuller as speaker. The \$40,000 structure was constructed at a cost of slightly more than \$20,000 with donated labor by pastor and laymen. Of brick-veneer construction and fully air-conditioned, it provides more than 3,800 square feet of floor space and contains an assembly-fellowship room with fireplace, seven classrooms, and a music room. Rev. M. Minich is the pastor.

and Helen Mayfield were the special workers. There were 95 seekers during the meeting. □

NINE MEMBERS were received on profession of faith following a fall revival meeting at the St. Louis South Side Church. Forty seekers came forward during the meeting held by the pastor, Rev. Odis James, who is in his twenty-fourth year in service at the South Side Church.

The Leichty Quartet from Kankakee, Ill., provided special music for the revival. □

SUNDAY SCHOOL EVANGELISTS Lyle and Lois Potter this fall toured the North Carolina District with Superintendent T. C. Sanders and

THREE POLICEMEN—ALL TOP CHRISTIANS, according to Pastor Mark Smith—are members of the Aurora Church in Seattle. Pictured from left to right are Allen Gerdes, NYPS president; Myrle Carner, former NYPS president; and Jerry Ragsdale, Sunday school teacher for the college and professional class.



Church Schools Chairman Asa Sparks.

Their tour brought immediate results with 12 schools adopting the Potter revised "Strive for Five," 10 beginning a weekly visitation program, eight working to start Nazarene Caravans, and 10 each of new Cradle Roll and Home Departments. □

MOVING MINISTERS

Paul D. Beaver from Ottumwa (Ia.) Trinity, to Fort Dodge (Ia.) First.

John L. Brewer from West Helena, Ark., to minister of youth and visitation Phoenix Westdale. □

Gerald B. Cook from Grand Blanc, Mich., to Falmouth, Mich.

Melvin W. Davis from Dixon, Ill., to Pana, Ill.

Lowell C. Ellis from Molalla, Ore., to Springfield (Ore.) First.

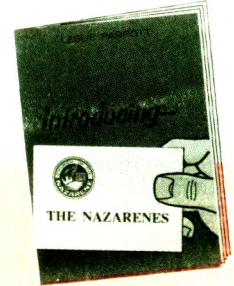
J. L. Killgore from Tucson (Ariz.) Palmdale, to Glasgow, W. Va.

W. Dayton Lockard from Princeton, W. Va., to Chester, W. Va.

Robert G. Snodgrass from Richardson (Tex.) First, to Albuquerque, N.M.

J. Edmund Turnock from Amber, Pa., to Seneca Falls, N.Y.

Jerry W. White from Phoenix Orange-wood, to El Paso (Tex.) First.



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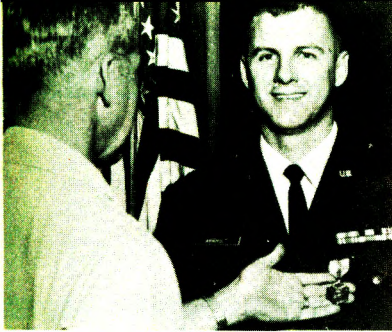
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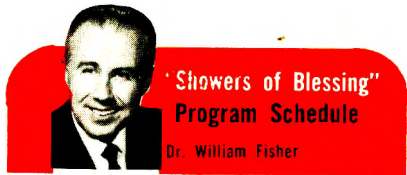
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CAPT. TERRY J. ARNHOLT, son of Mrs. James McConnell, of Georgetown, Ill., received the Air Force Commendation Medal for meritorious service in Vietnam. He was cited for his outstanding knowledge and leadership in the performance of his duty as assistant chief of the fuels division, in the directorate of supply and services, Tan Son Nhut Air Base. Presentation of the medal was by Maj. Gen. Jerry D. Page, STTC commander at Sheppard AFB, Tex. Captain Arnholt received a bachelor's degree in 1962 from Olivet Nazarene College and a master's degree in 1965 from Southern Illinois University.

Rev. and Mrs. Lyle Prescott, 55 Golden Rock, Christiansted, St. Croix, Virgin Islands 00820.



**'Showers of Blessing'
Program Schedule**

Dr. William Fisher

January 25—"Be Good—for Goodness' Sake!"
February 1—"A Gospel for the Shut-ins"

DISTRICT SUPERINTENDENTS

- AKRON—Floyd Flemming, 7970 Ruble Ave., Louisville, Ohio 44641
- ALABAMA—Reeford Chaney, Route 1, Box 180-M, Helena, Ala. 35080
- ALASKA—Roy J. Yeider, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada
- ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Ariz. 85257
- AUSTRALIA—A. A. E. Berg, 11 Lymm St., Mt. Gravatt, Brisbane, Queensland, Australia
- BRITISH ISLES NORTH—George Frame, 126 Glasgow Rd., Garrowhill, Baillieston, Glasgow, Scotland
- BRITISH ISLES SOUTH—Thomas W. Schofield, 384 Walkden Rd., Worsley, Manchester, England
- CANADA ATLANTIC—Robert F. Woods, 14 Hollywood Dr., Moncton, New Brunswick, Canada
- CANADA CENTRAL—Bruce Taylor, 38 Riverhead Dr., Rexdale, Ontario, Canada
- CANADA PACIFIC—Roy J. Yeider, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada
- CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
- CENTRAL CALIFORNIA—W. H. Deitz, 1512 W. Dovewood Lane, Fresno, Calif. 93705
- CENTRAL LATIN-AMERICAN—Everette D. Howard, 137 Jeanette Dr., San Antonio, Tex. 78216
- CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Rd., Columbus, Ohio 43224
- CHICAGO CENTRAL—Forrest Nash, 239 E. Anderson, Bourbonnais, Ill. 60914
- COLORADO—E. L. Cornelison, 8470 West 4th Ave., Lakewood, Colo. 80226
- DAKOTA—J. Wilmer Lambert, Box 1213 Jamestown, N.D. 58401
- DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas, Tex. 75235
- EAST TENNESSEE—Victor E. Gray, P.O. Box 8067, Chattanooga, Tenn. 37411
- EASTERN KENTUCKY—D. S. Somerville, 2421 Division St., Ashland, Ky. 41101
- EASTERN MICHIGAN—E. W. Martin, Box 56, Howell, Mich. 48843

- FLORIDA—A. Milton Smith, 10900 E. Sand Lake Rd., Orlando, Fla. 32809
- GEORGIA—Jack H. Lee, 2726 Kings Park Circle, Decatur, Ga. 30034
- GULF CENTRAL—Warren A. Rogers, 18751 Fenkell Ave., Detroit, Mich. 48223
- HAWAII—W. Lee Gann, P.O. Box 304, Pearl City, Hawaii 96782
- HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024
- IDAHO-OREGON—Grady Cantrell, Box 31, Nampa, Idaho 83651
- ILLINOIS—L. S. Oliver, 2200 Greenbriar Dr., Springfield, Ill. 62704
- INDIANAPOLIS—C. R. Lee, 4930 S. Franklin Rd., Indianapolis, Ind. 46239
- IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Ia. 50265
- JOPLIN—Dean Baldwin, 3952 S. Fairview, Springfield, Mo. 65806
- KANSAS—Ray Hance, 457 Lexington Rd., Wichita, Kans. 67218
- KANSAS CITY—Wilson Lanpher, 7640 Antioch, Overland Park, Kans. 66204
- KENTUCKY—Dallas Baggett, 1821 Tyler Lane, Louisville, Ky. 40205
- LOS ANGELES—L. Guy Nees, 1546 East Washington Blvd., Pasadena, Calif. 91104
- LOUISIANA—T. T. McCord, Box 4535, Alexandria, La. 71301
- MAINE—Joshua C. Wagner, Route 1, Riverside Dr., Augusta, Me. 04331
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- MISSOURI—Donald J. Gibson, 12 Ridge Line Dr., St. Louis, Mo. 63122
- NEBRASKA—Whitcomb Harding, Box 195, Hastings, Neb. 68901
- NEVADA-UTAH—Murray J. Pallett, 7849 Nantucket Dr., Salt Lake City, Utah 84121
- NEW ENGLAND—Kenneth H. Pearsall, 180 Adams St., Quincy, Mass. 02169
- NEW MEXICO—Harold W. Morris, 12316 Eastridge Dr., N.E., Albuquerque, N.M. 87110
- NEW YORK—J. H. White, Box 179, Yorktown Heights, N.Y. 10598
- NEW ZEALAND—H. S. Palmquist, 41 Cormack St., Mt. Roskill, Auckland, New Zealand
- NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Dr., Phoenix, Ariz. 85015
- NORTH ARKANSAS—Boyd C. Hancock, P.O. Box 3189, Station A, Fort Smith, Ark. 72032
- NORTH CAROLINA—Terrel C. (Jack) Sanders, Jr., 7609 Linda Lake Dr., Charlotte, N.C. 28212
- NORTHEAST OKLAHOMA—E. H. Sanders, 5916 E. 47th Place, Tulsa, Okla. 74135
- NORTHEASTERN INDIANA—Fletcher Spruce, 840 Kem Rd., Box 987, Marion, Ind. 46953
- NORTHERN CALIFORNIA—E. E. Zachary, 205 Loyola Dr., Millbrae, Calif. 94030

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- Dr. Evelyn Witthoff, Reynolds Memorial Hospital, Washim, Akola District, Maharashtra, India.
- Rev. and Mrs. James Jones, P.O. Box 5019, Margarita, Canal Zone.
- Miss Juanita Pate, Blouberg Mission Hospital, Private Bag 1412, Pietersburg, No. Transvaal, Republic of South Africa.
- Rev. and Mrs. Jackson Phillips, 425 Highway Avenue, Ludlow, Ky. 41016.
- Dr. Evelyn Ramsey, c/o Children's Mercy Hospital, 1710 Independence Ave., Kansas City, Mo. 64106.
- Rev. and Mrs. C. G. Rudeen, Apartado 387, Rivas, Nicaragua, Central America.
- Dr. Jean Williams, P.O. Box 4, Yotsukaido-Machi, Imba-Gun, Chiba Ken, Japan.
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VITAL STATISTICS

DEATHS

REV. HELEN RUTH ATKINSON, 71, died Dec. 15 in the Swedish Hospital in Denver. Funeral services were conducted in Indianapolis by Rev. Ross Lee and Rev. R. B. Acheson. Surviving are two daughters, Mrs. Don Wolpe and Rev. Mrs. W. E. Rothman; three grandchildren, one great-grandson, one sister, and one brother.

ESTHER B. BOZARTH, 75, died Nov. 30 in Walla Walla, Wash. Funeral services were conducted by Rev. George O. Cargill and Rev. Gordon G. Belzer. Survivors include her husband, Ernest; three sons, Lauren D., Donald W., and Ernest Lowell; two daughters, Mrs. Vera L. Mann and Mrs. Delta L. Brabec; 16 grandchildren, 10 great-grandchildren, four brothers, and three sisters.

LOYD ANDERSON, 71, and MRS. LOYD ANDERSON, 69, were killed instantly in a car accident Oct. 29 at Sweetwater, Tenn. Funeral services were conducted in Columbia City, Ind., by Rev. S. Russell Wenger. They are survived by four daughters, Mrs. Robert (Ruby) Dial, Mrs. George (Mary) Fletcher, Mrs. Erwin (Clara) Mitchell, and Mrs. Lawrence (Anna) Keirn; eight sons, James, Carl, John, Mark, Emmett, Roy, Donald, and Daniel; 25 grandchildren, and one great-grandchild.

BIRTHS

—to Rev. and Mrs. Daniel Snowbarger, Manhattan, Kans., a boy, Jasen Dee, Oct. 24.
 —to Rev. Paul N. and Carolyn (Matthews) Vail, Muncie, Ind., a boy, Michael Paul, Nov. 9.

ADOPTED

—by Jon R. and Shirley (Wallwork) Hassell, a boy, John Stephen, born in October, 1969.

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NEWS OF RELIGION

You Should Know About . . .

NOBEL PRIZE SCIENTIST URGES RETURN TO GOD AND BIBLE. "The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible—and this is what the young people, even the militants are trying to tell us," Dr. George Wald said in Pueblo, Colo., during a two-day symposium on Science and the Social Imperatives.

Dr. Wald—Nobel prize winner, Higgins professor of biology at Harvard, teacher, and humanist—received tremendous applause from the academicians gathered at Southern Colorado State College.

"Nuclear holocaust," Dr. Wald declared, "can only be averted by faith, love, and hope, and the precious principles of the Bible. I know that this is the sheerest, non-academic sentimentality, but I'm convinced that this is the only way we are going to prevent the total chaos that we are headed for—and probably within the next 10 years." □

RELIGION STRONG IN 1969 CHRISTMAS CARDS. A man who is responsible for selling more than 60 million Christmas cards annually says religion is making a comeback as more and more customers select themes on the true meaning of Christ's birth.

Burton Wall, president of Chicago's Creative Card Co., says, "It used to be that about 30 percent of the cards we sold would have a religious theme. Now it is 40 percent. If you wanted to count the peace cards as part of the religious category it would be 50 percent."

He told the "Rockland County Journal-News," published in Nyack, N.Y., that business firms, once afraid they might offend non-Christian customers, are now sending cards on religious themes that they wouldn't have dared to send prior to World War II or "even 10 years ago."

"I guess people are more sophisticated now," he said, "and the idea is that the card can express the sentiments of the sender, not the recipient." □

5,000 YOUNG PEOPLE IN HOLLYWOOD "MARCH FOR CHRIST." An orderly throng of young Christians nearly 5,000 strong marched down Hollywood Boulevard in Hollywood, Calif., under a banner proclaiming, "Jesus Christ Is Coming Again."

The event, on December 14, resembled earlier and smaller marches by students of Chinese for Christ in Los Angeles.

The most recent parade saw many youth with placards reading, "Jesus Set Us Free," "Merry Christmas: God's Gift Is Christ!" and "Traveling with Christ Is the Perfect Trip," plus a multitude of others.

Rev. Don Williams, minister to college students at Hollywood Presbyterian church, originated the idea. Word spread to other churches until some 30 congregations took part in the massive and orderly demonstration.

The young people marched to the athletic field of Hollywood High for a one-and-a-half-hour rally. Speakers included Dr. Jack Sparks of the Christian World Liberation Front, Berkeley; Rev. Edward Victor Hill of the Mt. Zion Baptist Church; Hal Lindsey of UCLA; and Evangelist Bob Kranning of the Forest Home Christian Conference Center. □

REDS REFUSE REFUGEE PLEDGES; U.S. WILL GIVE \$23 MILLION. Forty-one countries pledged a total of \$13,878,786 toward the 1970 U.N. programs for Palestine refugees.

The United States announced that it would defer its contribution pending congressional appropriation of the necessary funds. The United States expects to give \$22 million, as it did last year, plus an additional \$1 million for a special school program.

Except for Yugoslavia, all Communist countries ignored the pledging conference. □



FAR EAST SERVICEMEN'S RETREAT

The Far East Nazarene Retreat convened in Seoul, Korea, November 7 under the leadership of Dr. Orville Jenkins. Chaplain Curt Bowers, stationed in Camp Zama, Japan, was retreat master.

For over 50 retreatants from Japan and Korea, it was the highlight of the year. The Holy Spirit directed, and commitments were made at this picturesque retreat center called Chokumahan Chonkuk (Little Heaven).

One fine looking soldier (a minister's son) with the radiance of God and the look of release on his face said he couldn't wait to write his father and let him know that he is now a Christian. Several others knelt at the altar after the memorable closing Communion service and confirmed their sacred rendezvous with the living God.

Assisting in the retreat was Missionary Paul Stubbs. Most servicemen there were Nazarene, but there were a few Baptists and Methodists. —CHAPLAIN (Maj.) CURTIS BOWERS. □

OKINAWA SERVICEMEN'S RETREAT

Eighty-five percent of all Nazarene-connected servicemen on Okinawa participated in a fall retreat at the Keystone (Okinawa) Church of the Nazarene.

Special speaker for the October 31—November 2 retreat was General Superintendent Orville W. Jenkins. Music included a 30-voice teen choir from the Keystone church.

Retreat coordinator Chaplain (Capt.) David Grosse said, "It was highly worthwhile. Dr. Jenkins was tops—really had the pulse and heartbeat of our troops."

Also participating in the program was Missionary Wendell Woods and Keystone Pastor W. H. Kelvington. □

AGNES DIFFEE DIES AT 83

Rev. Mrs. Agnes White Diffie, 83, died January 3 in Little Rock, Ark. She had retired in 1967. Her husband, Roy, died in 1955.

Funeral services were conducted in Little Rock by Rev. Thomas M. Hermon, district superintendent of the South Arkansas District.

Mrs. Diffie served as assistant pas-

tor in Little Rock First Church from 1929-1931. She then pastored the church from 1931-51. Other pastorates included Pine Bluff, Ark., and Little Rock (Ark.) Westwood.

She is survived by one sister, Mrs. Margaret Jennings, Durant, Okla., and several nieces. □

DIRECTOR OF DEVELOPMENT ENC RESIGNS

Dr. Russell D. Gunsalus has resigned as Director of Development at Eastern Nazarene College after nearly three and one-half years of service. On December 1 he took up his new duties as Director of Development at Marion College at Marion, Ind., where he will work in close association with Dr. Woodrow Goodman, president.

R. Douglas Gunsalus, son of Dr. and Mrs. Russell Gunsalus, is president of the student council at ENC. □

FIFTY GOLDEN YEARS

Mr. and Mrs. Arnold Woodruff of Columbus (Ohio) First Church celebrated 50 years of married life on December 20, 1969. A lovely reception was given for them by their children, Dr. and Mrs. Bond Woodruff of DeKalb, Ill.; Mr. and Mrs. Kenneth Woodruff, and Mr. and Mrs. Jack Woodruff of Columbus.

The honored couple have been associated with the denomination since 1917 and Mr. Woodruff has served the church in many capacities. He is presently a member of the board of trustees of Columbus First Church, where Dr. Miles A. Simmons is the pastor. □

BOOST FOR CONGREGATION

Oklahoma City First Church, now on the Northwest Oklahoma District, has had a providential touch in plans to build a new sanctuary and educational unit on Northwest Highway near Meridian Boulevard in northwest Oklahoma City.

The congregation voted on December 14 to accept an offer of \$200,000 for five acres of their 11.1-acre site. The offer was made by a company planning a tower office building project.

The church purchased the entire 11.1-acre property 13 months ago for \$200,000.

Rev. Robert E. Harding, pastor, said the church had authorized detail drawings for the building program estimated to cost \$400,000 and scheduled to start in the spring.

He also said that sale of the five-acre tract was contingent upon the concern of obtaining new city zoning for its projected construction, but that

"no difficulty" was anticipated in this regard.—N.I.S. □

NORTHWEST DISTRICT SUPPORTS WORLD TOUR

Missionary-Evangelist Prescott L. Beals is on a round-the-world holiness evangelism tour.

His itinerary includes England, Germany, the Holy Land, India, Australia, New Zealand, New Guinea, Manila, Japan, and Hawaii.

While in India, Evangelist Beals will attend the dedication of the Beals' Tabernacle at district headquarters. He will speak at the district camp-assembly and in various churches.

The trip was made possible through gifts from Mr. Beals' home church, Walla Walla (Wash.) First Church, and his home district (Northwest) where Rev. Raymond C. Kratzer is district superintendent.

Until March 15 Mr. Beals' India address will be Dhamandari, Buldana, Maharashtra, India. □

NEWS OF REVIVAL

CENTRAL CHURCH IN CLEARWATER, FLA., saw many visitors greatly helped through the ministry of Dr. John L. Knight.

Pastor Arthur W. Gould reports that the revival reached into all departments of the local church. It is experiencing manifest blessings with the continuing spirit of revival. □

REV. AND MRS. ASA SPARKS of Nashville report that since going back into full-time evangelism this fall, they have had a very encouraging series of revivals.

In 11 meetings ranging from coast to coast, they saw 335 seekers. Many of the new converts became church members.

Mrs. Sparks has organized several new church choirs. She assists in the services as soloist and music director. The Sparkses carry the entire program of their campaigns. □

Thanksgiving offering nears the \$2 million mark. On January 2, \$1,947,223.60 had been received on the Thanksgiving offering for world evangelism. The goal is \$2,400,000. Treasurers are urged to send in the money as soon as possible. And we all say, "Thank you and God bless the faithful, praying, paying Nazarenes."

W. E. Snowbarger
General Secretary
of Stewardship

By John A. Knight

JESUS INTERPRETS THE LAW

(January 25)

Scripture: Matthew 5—7; Deuteronomy 5:1-21; 6:1-9; Romans 12—13
(Printed: Matthew 5:17-20, 38-48)

Golden Text: Matthew 5:17

Morality is the very structure of the universe and cannot be vetoed at will. Right and wrong are not determined by the latest opinion poll. Thus Jesus' inaugural Sermon on the Mount (Matthew 5—7) strikes hard at the Pharisees and Sadducees of any age who would call Him Messiah and still go on nursing their sins.

1. *Jesus' Fulfillment of the Law*

Jesus did not come to "destroy" the moral Law of the Old Testament (literally "loosen" as one does a tent), but to "fill it full"—to inject a life-giving spirit into it. Thus He said that not "one dotting of an 'i' or crossing of a 't' would be dropped till all be fulfilled" (Goodspeed).

It was the man-made interpretations of the Law advanced by the Pharisees that were to pass away. Therefore Jesus' teaching contradicted that body of interpretations which they gave to the Law (5:19-20). Jesus claimed a higher authority to interpret the Law. The Old Testament Law was given by Moses (Deuteronomy 5:1-21; 6:1-9), but the "new law" of love was given by Him to whom the Law and the Prophets point and in whom they are fulfilled (see Romans 10:4).

2. *Our Relationship to the Law*

Keeping the letter of the law externally is inadequate for kingdom membership. No grudging obedience which seeks to "establish our own righteousness" is enough (Romans 10:3). Christ requires "more." His followers' religion must "exceed" (literally, "overflow like a river out of its banks") that of the scribes and Pharisees. Obedience to the Law must be given, but it must be prompted by love. The law of God must be written in the heart.

The Christian lives under the motive of love. He is sure that the whole realm of nature is an offering far too small to render to God. Christian "perfection" (Matthew 5:38-48) is love in action, for "love is the fulfilling of the law" (Romans 13:10). □

Conducted by W. T. Purkiser, *Editor*

Would you please explain Ephesians 4:5, "One Lord, one faith, one baptism"?

I'm not at all sure what your problem is.

These are three of what Dr. Willard Taylor in the *Beacon Bible Commentary* calls the seven "great unities" which are the essence of the Church's oneness. The whole list (verses 4-6) is: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

The one Lord is Jesus Christ, and the one faith is "the faith which was once delivered to the saints" (Jude 3).

In the Beacon Bible Commentary on Galatians, page 23, the writer states that Paul is saying not that we are saved by faith alone, but by faith without the works of the law. Yet in some of our other literature, I read of salvation "by faith alone." There seems to be a conflict here. Would you comment on it?

Professor R. E. Howard, who wrote the commentary on Galatians, is quite correct when he comments that while Paul has been portrayed as teaching that justification is by faith alone, "the concept *alone* is a later theological addition. Paul argues that a man is justified by faith *without the works of the law*. However, having been justified by faith, the believer is to fulfill the just requirements of the law, through love."

Professor Howard goes on to show that the doctrine of "faith alone" has been used to defend antinomianism—the pernicious idea that Christians are relieved of the necessity of observing the law of the Lord.

It depends, of course, on what you mean by faith. True biblical, saving faith is never alone. It is always joined with obedience. "Faith without works [in the sense of obedience to God's commandments] is dead" (James 2:20).

What were the locusts John the Baptist ate? Were these the insects, or the pods of the locust tree?

The reference to John's diet is in Matthew 3:4 and Mark 1:6. The Greek term, *akris*, identifies these as the insects, not the pods of a tree. The same word is used in Revelation 9:3, 7 where

There are two major views of the one baptism. One is that it was water baptism. The other is that it is the baptism with the Holy Spirit as on the day of Pentecost and as a second work of grace in the believer's heart.

I personally favor the latter view. If Paul were talking about matters of ritual or ceremony, he certainly would have mentioned "one supper" or "one memorial of the Lord's death," the sacrament of Communion.

This just means that we are not saved by mental assent to the truth of the gospel, but by "obedience to the faith" or "the obedience which faith is" (Romans 1:5), or "the obedience of faith" (Romans 16:26).

In fact, "obedience" and "faith" are almost interchangeable in the New Testament (Hebrews 5:9). You can speak either of "believing the gospel" or "obeying the gospel" (1 Peter 1:17) and it comes out at the same place.

Faith, as Archibald Hunter put it, "is utter trust—trust with a strong element of obedience in it."

When once you grasp the nature of New Testament faith, you will be forever delivered from the notion that a single act of believing forever assures the salvation of the soul. "Once in grace always in grace" completely misconstrues the nature of saving faith in the Bible.

the meaning is undebatable.

Locusts are still used as food in the Near East. They are classified as "kosh" in Leviticus 11:22.

When Jesus comes back to earth, will all the children of unsaved parents who are below the age of accountability also be taken with the saints or will they be left here to suffer the tribulation?

All children below the age of accountability will be taken to be with the Lord when Jesus comes again, regardless of their parentage.

The children of Christian homes have a great advantage in the avail-

ability to them of the saving Gospel (1 Corinthians 7:14). But as far as final salvation is concerned, each person is "on his own" (Ezekiel 18:20; Matthew 3:7-10).

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We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

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“By All Means . . .

TOO SOON—TOO LATE

HE had been in my class only one Sunday. It was too soon to call in his home. I would wait and see if he came again next Sunday. But he contracted a fearful disease and died this week. Too soon was too late.

My new neighbors moved in this week. I spoke in neighborly fashion, but it was too soon to ask them to church—I didn't want to seem forward. But yesterday when I thought it soon enough, I found out that a member of a church that teaches a false doctrine had persuaded them to attend his church. My too soon was too late.

One Sunday night I was impressed to speak to that person about his soul. Too soon, I reasoned. He needs to realize the depths of conviction. But when I rushed to his hospital bed he was unconscious. It was too late.

I felt an urgency to call on the lady in distress. Too soon, I told myself; she'll think I don't understand. Headlines in the paper today tell me she pulled the trigger and committed suicide yesterday.

“I'm going to get saved sometime,” he told me. He thought the present was too soon. He wanted a little more fun out of life. He *was* quite young and I didn't press the issue. But his motorcycle swerved off the road one night a few days later, and now it is too late. I should have urged the young man to seek God. I was afraid it was too soon to press eternal claims too far. My too soon was too late.

Today I should allot the time to write the letter, send the sick card, make the visit, comfort the widow, bake the cake for the discouraged. I should *take* time to read my Bible, have private devotions, fast a meal. Yes, but—I have so many other things to do. Later, I will. Maybe tomorrow.

Now it is too late. No need to write the letter—the needy one has concluded that I'm not interested in his distress; the sick one who should have received the card is dead; the widow, to drown her sorrow, has become too deeply involved.

Today I am shocked. God commands: “Attention!” “Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17). What about all the sins of omission? What about all this “too busy,” “too soon” negligence? If it were technically analyzed in the pure light of God's judgment, would it be cataloged as carelessness, laziness, selfishness, fear of being considered too religious? Did God accept my excuse for my failure? Is it ever *too soon* to press eternal claims? Is it ever *too soon* to help someone in need?

I can never make up for what I should have done. In the deep, dark, cold, sombre grave dug by my careless, or selfish, or fearful neglect, my victims have tumbled. My opportunities are irrecoverable.

Our too soon may be too late!

Ruth Teasdale
Elkhart, Ind.

SAVE SOME

1 Cor 9:22

