

APRIL 8, 1964

# Herald of Holiness

**EVANGELISM  
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1960-1964

Official Organ  
of the Church of  
the Nazarene



S. T. LUDWIG  
1903-64  
*See Page 22*

**National  
Christian College  
Day**  
*April 12, 1964*

Life-

## HOARDED or INVESTED?

FROM the human viewpoint it does not make sense; it is an enigmatic paradox. Jesus declared, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). Foolish as this may sound to a godless world, it is the height of wisdom to the redeemed.



General  
Superintendent  
Benner

Suppose we paraphrase it thus: "Whosoever will *hoard* his life shall lose it; but whosoever shall *invest* his life for my sake

and the gospel's shall save it." This is a constitutional law of the spiritual Kingdom. Jesus Christ himself lived by it and became the Great Example, the Eternal Symbol, of its truth and essential importance.

This pronouncement of Jesus was preceded by the Master's declaration to the disciples that "the Son of man must suffer many things . . . and be killed." Simon Peter, understanding little of the principles of Christ's kingdom and redemptive purpose, rebuked the Lord, only to be rebuked in return by those scathing words, "Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." Then followed the pro-

nouncement of this divine law of soul investment.

What a tragic mistake it is to live a life, the interests of which are limited by the narrow confines of one's little worldly self! On the other hand, what a glorious privilege it is to invest one's life, yea, to *lose* one's life, in the broad, illimitable, eternal purposes of God in Jesus Christ!

True, as Jesus made His full investment by way of the Cross, so His followers must travel the *Via Dolorosa*, must be crucified to sin and the carnal self and give themselves without reservation to the whole will of God.

But strange as it may seem, therein lies the source of the highest joy and satisfaction possible to a human being. The hoarded, selfish life becomes ever narrower, more monotonous, and less meaningful. But the life *invested* for Jesus' sake and the gospel's becomes ever broader, more interesting, and more satisfyingly filled with purpose and significance.



## Do You Have Your **TITLE INSURANCE?**



By **JAMES H. JACKSON**, *Dean of Students, Pasadena College, Pasadena, California*

DELBERT AND EVELYN looked at the house again, turned to the realtor, and said, "We'll take it." While the papers were being prepared for escrow, the realtor asked, "Do you want title insurance? This policy assures the value of your purchase if for some reason the title to your property should be questioned. The policy does not give everlasting claim to the property, but it does provide the support of a recognized company that has searched the title and will stand by to defend it if there are disputes."

Del and Evelyn agreed that they wanted the title to their new home, and the title insurance as well.

In a sense there is a necessary kind of "title insurance" for a believer who secures a place in the Eternal City. One day a young man hurried to Jesus with intense desire for a place in the Kingdom. He asked, "Good Master, what good thing shall I do, that I may have eternal life?" (Matthew 19:16). In response Jesus asked him to sell all he had and follow Him (see Matthew 19:21). This was the initial step into the Kingdom.

Nicodemus found that the way to a "title" of eternal life was, "Ye must be born again" (John 3:7). Eternal life begins with John's exhortation, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:7). Eternal life begins with a confession of Christ as Lord and Saviour.

When Jesus was about to leave His disciples, He promised He would not leave them without an Advocate. He guaranteed that the Holy Spirit would stand by and help with difficult places. "He dwelleth with you, and shall be in you" (John 14:17). Jesus said in one of His last prayers that He did not want the Father to take His followers out of the world, but to keep them in the world (John 17:15). Although the Christian may claim the place which He went to prepare, someone is needed to stand by until we can "read our title clear." The coming of the Holy Spirit into the life of the individual believer in a sense becomes a "title insurance."

How does this Advocate work? When the Holy Spirit is come, "He will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). This conviction of the necessity of full commitment is a part of the assurance that Christ

promises. Through the guidance of the Holy Spirit we repent of our sins, and also present our "bodies a living sacrifice, holy, acceptable unto God," which is our "reasonable service" (Romans 12:1). The inner conviction of the Holy Spirit helps us make this kind of all-on-the-altar contract.

Jesus also stated that the Holy Spirit would bring to mind those things "whatsoever I have said unto you" (John 14:26). As Christians read the Word and desire the direction of God, the Holy Spirit will quicken the truth and make it apply. What a joy to be aware of the leadership of the Holy Spirit—the Spirit of Truth!

To the disciples who gathered in the Upper Room, Jesus promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). The continuing ministry of the Holy Spirit is to help the Christian witness to redemption. When an individual has the assurance of God's Spirit witnessing to his spirit that he is a child of God (Romans 8:16), the witness to others that "He abides! . . . the Comforter abides with me" is vital and effective.

One of the ways in which the Holy Spirit helps to assure perseverance in the faith is that He comes as a purifying Person into the believer's heart. He is like a "refiner's fire" and preserves and keeps through His presence. John the Baptist prophesied that Jesus would "baptize . . . with the Holy Ghost, and with fire" (Matthew 3:11). He is able to keep and to preserve "blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23). The sanctifying presence of the Holy Spirit gives assurance as He comes to the believer's heart by faith.

The infilling of the Holy Spirit does not give unqualified claim to a "title" to the kingdom of God, but He does bring to the Christian the assurance of His presence and an Advocate who will guide, strengthen, purify, and comfort. "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). When you can "read your title clear," you will rejoice that your "title insurance" has been underwritten by the Holy Spirit.

***By a miracle of the Spirit we are given  
the mind of Christ.***

**—General Superintendent Williamsen**

# "We Have to Live with Ourselves!"

By WINFRED RITTER

Pastor, Mound City, Missouri



THE WORDS OF JOB in 7:20 are strange to say the least, "I am a burden to myself." I am not sure I know exactly what Job meant, but I think that he was somewhat perplexed with himself. I have known some who I believe were really carrying the burden of themselves.

People may become so obsessed with their own sense of unimportance and weakness that they develop a continual cloud around them. They become unpleasant company for others. In trying to excuse their own weaknesses to themselves, they become overly conscious of the other person's flaws and mistakes.

Inferiority complexes are relatively modern in name, but the condition has always existed. It has been known to bring on physical and mental disorders. The burden of themselves, to some people, becomes too great to carry.

Rev. Frank McConnell used to point out that there is a danger of one suffering from "disappointed ambition." When this exists, it nearly always results in bitterness toward others, the church, or sometimes God himself.

Too often the "burden of disappointment" with self results in twisted reasoning. The preacher who gets the larger church, the member who gets the position in the church, or who receives the promotion at work—how does he arrive? By playing politics, pure and simple!

There may be politics involved. No doubt this does happen sometimes. But a critical attitude is a great burden. I cannot but believe that this thing is deep-rooted within and has been developing for some time. There must be a spiritual need. The Christian religion is a joyous and happy one. I have yet to see a critical person who is a happy one.

Dissatisfaction is not very pleasant, whether it be with one's job, church, or self. Dissatisfaction with self is no exception. It may be due to something in the past. There could have been dreams that were far above personal application or effort. Maybe the dictates of the flesh overruled known duty.

I once knew a salesman who continually found fault with the company for which he worked. He was very unpleasant company for others. I often thought his trouble was with himself. He criticized the company policy, the merchandise, and especially the pay he received, although it was based upon his own production.

We do have to live with ourselves. There must be a way whereby we can relieve this burden if it exists in us. Something must be done with it before life can be lived in its fullest.

God has made us individuals. We are responsible for abilities and potentials we possess, but no more. We are neither successes nor failures in comparison to anyone else. Our talents stand or fall, not in comparison to others; they are not made good or bad by any standard of man's. God's standard is: What are we doing with what we possess?

Should life be lived full of regret, and a continual backward look, naturally burdens develop. There will be continual self-reproach and unhappiness. The past can and must be put under the Blood and left there. We must live with ourselves! As the song writer has stated, I need to lose myself and "find it, Lord, in Thee." Christ taught this great principle, and human experience has proved it true.

We do have to live with ourselves. If our relationship is right with God and right with ourselves, then it will be a natural thing that living with ourselves will be a satisfying experience. Also the disappointments of our past with ourselves can be forgotten in the accomplishments of today. And there is no accomplishment greater than doing God's will as He enables us!

## The Cover . . .

*A portion of Goodwin House, the women's dormitory at Pasadena College, Pasadena, California. Named for former General Superintendent J. W. Goodwin, the dormitory is comprised of three residential units housing approximately three hundred fifty girls. Seven colleges and the seminary of the Church of the Nazarene in the United States and Canada enroll more than six thousand youth of the church in preparation for their life vocations.*

Volume 53, Number 7

April 8, 1964

Whole Number 2711

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, if advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy.

Printed in U.S.A.

PHOTO CREDIT: Cover, left, Harold Ayer, Pasadena College; right, Dave Lawlor, Page 12, Crandall Vail.

# TONGUES in the



# Church at Corinth II

By DONALD S. METZ

PENTECOSTALS place a twin emphasis on speaking in tongues. The first emphasis is on "speaking in tongues" as "the initial, physical evidence of the baptism in the Holy Spirit." The second emphasis is on the *gift* of speaking in tongues, which some, but not all, who are filled with the Holy Spirit are believed to receive. Modern Pentecostalism is thus traced to Corinth as well as to Pentecost. Paul's first letter to the Corinthian Christians is the source of teaching regarding the *gift* of "tongues."

In dealing with the problem of tongues in the church at Corinth, Paul had a very difficult task. He was at a distance, in another city. He was forced to deal with the problem by a letter. Further, this church was not overly fond of Paul, as indicated by their criticisms of him. Meeting this problem required all of Paul's spiritual and administrative genius.

To meet the problem head on would have scattered the church or extinguished the flickering flame of spirituality in the church. So Paul dealt with the problem indirectly, seeking to control and to eliminate the problem by the use of four principles.

1. *The Principle of Spiritual Priorities.* In I Corinthians, Paul presents two lists of spiritual gifts. The first list is found in 12:8-10, while the second grouping is located in 12:28. The wording shows that Paul arranged the gifts deliberately, not at random. In both listings speaking in tongues is at the bottom of the list. Further, if one reads on to I Corinthians 13 he is shown a "more excellent way," the way of love.

2. *The Principle of Spiritual Utility.* In discussing the usefulness of spiritual gifts Paul selected two that closely resemble each other—prophecy and speaking in tongues. Prophecy, in the sense used here, was preaching the Word of God with power, while speaking in tongues as practiced at Corinth may have involved a sort of ecstatic utterance. Notice the superiority of prophecy over tongues.

(1) There is a definite limitation on the usefulness of tongues, for no one understands unless there is one to interpret. There is no apparent limitation on the range of prophecy (14:2-3).

(2) The one speaking in tongues exalts himself (14:4), while the one preaching helps the church.

(3) Tongues lead to confusion and to uncertainty (14:6-9), while prophecy gives clear directions.

(4) The gift of tongues does not contribute to Christian fellowship, while prophecy is a source of strength in the church. One valid test of the value of a gift is the contribution it makes to the Kingdom (14:12).

(5) Praying in tongues may be an emotional release and may make one feel inspired, but it adds nothing to his understanding of the gospel (14:14-15).

(6) An endless volume and a continuous flow of words in an unknown tongue is not worth as much as the most simple statement in plain language. Five words clearly stated are better than an infinite number which no one understands (14:19).

(7) Speaking in tongues arouses only derision and scorn from the unbelievers, while prophecy places the unbeliever directly under the judgment of the Word (14:22-25).

(8) Paul urges the people to earnestly seek to prophesy (14:39). This is a positive approach. There is no urging at all to seek to speak in tongues.

3. *The Principle of Spiritual Tolerance.* Paul made three concessions to the Corinthians regarding tongues. Because it was so difficult to distinguish between the valid gift of languages and the invalid expression of unknown tongues, Paul showed great tolerance so that he would not pull up the wheat with the tares.

First, he writes, "I would that ye all spake with tongues, but rather that ye prophesied" (14:5). He is not forbidding them, but is insisting on the superiority of prophecy.

A second concession was Paul's identification with those who spoke in tongues, for he said, "I thank my God, I speak with tongues more than ye all" (14:18). Jerome, in his *Notes*, wrote that Paul was referring to his ability as a linguist. It seems logical to accept Jerome's idea of Paul's ability to speak in many languages, for his training and his background would have made him a master of languages.

A third concession was made by means of permissive direction, for Paul writes, "Forbid not to speak with tongues" (14:39). Even here Paul has

prefaced his permission to speak in tongues with the admonition to "covet to prophesy." In other words, Don't quarrel about tongues, don't make it an issue that will divide the church; but seek to prophesy.

In the light of the three concessions Paul made, it seems difficult to build a strong case for tongues. In two cases he puts tongues in a negative position, as inferior to, and less desirable than, prophecy. In the third case he almost eliminates it by comparing it with the value of simple statements which are understandable.

Paul did make concession regarding tongues. But they were concessions for the sake of presenting a higher truth, and were really a kiss of death to tongues.

4. *The Principle of Spiritual Restrictions.* Paul placed four restrictions on speaking in tongues that practically eliminated it from all public services.

(1) The first restriction is that, at the most, only three people are permitted to speak in tongues (14:27). Such a restriction would eliminate the confusion and disorder that would occur if several were speaking in tongues.

(2) A second restriction was that the Corinthians were to speak "by course," that is, *only one* at a time (14:27). This drastic restriction would

make any multiple display of tongues in public contrary to the Bible.

(3) A third restriction deals with the matter of interpretation. "But if there be no interpreter, let him keep silence in the church" (14:28). Any public speaking in tongues without interpretation is contrary to the Bible.

(4) A fourth restriction appears to exclude women from speaking in tongues in a public service, for Paul writes: "Let your women keep silence in the churches: for it is not permitted unto them to speak" (14:34). Since Paul had already condoned women's praying and prophesying in the church (chapter 11), he would not contradict himself by refusing women all vocal participation in the church. Paul meant that women should refrain from any speaking in church that would lead to confusion. Speaking in tongues would be included in this restriction.

The conclusion is that I Corinthians, like the Book of Acts, gives no support to the idea of speaking in unknown tongues as either the evidence of the baptism with the Holy Spirit or as a gift of the Holy Spirit, to be coveted or sought.

(A third article by Dr. Metz will deal with practical problems which arise in connection with speaking in tongues.)

## The More Sure Word of PROPHECY

By **MAYNARD JAMES, Evangelist, British Isles South District**

"GIVE ME in a sentence a proof of the existence of God and of the plenary inspiration of the Scriptures." Suppose such a demand were made of the average Christian by an agnostic. What would be his answer? Of course more than one answer could be given; but my own reply would be this: "The amazing fact of fulfilled biblical prophecy."

In the Bible events are clearly foretold in detail some hundreds and even thousands of years before they come to pass. Surely this cannot be explained apart from divine authorship and infallible inspiration.

The scholarly Bishop Newton once conversed with skeptical Marshal Wade. The latter scoffed at the alleged proof of Christianity from the fulfillment of Bible prophecy. He argued that such predictions were written after the events. The saintly Bishop then drove home the vital fact that there were several prophecies which had not been fulfilled until recent times, and several more which were written beyond doubt centuries before the events took place. The Marshal was considerably shaken, and then said that he "must acknowledge that, if this point could

be proved to satisfaction, there would be no argument against such plain matter of fact; it would certainly convince him, and, he believed, would be the readiest way to convince every reasonable man of the truth of revelation."

The very place where Christ was born and the supernatural character of His birth were clearly foretold by the prophets Micah and Isaiah, 700 B.C. (see Micah 5:2; Isaiah 7:14). Then again, the harrowing details of our Lord's crucifixion were given by the Holy Spirit to King David a thousand years before Calvary, long before the Roman Empire was formed. No honest mind can read Psalms 22 without marveling at the profound accuracy of that prophecy concerning Christ's agony on the Cross.

And so we could go on giving examples of the wonder of biblical prophecy. In the list would be predictions of the rise and fall of world empires, such as Babylon, Persia, Greece, and Rome. Egypt and Israel, too, would be included.

It is sometimes forgotten that biblical prophecy often has a direct connection with Christianity itself. That great scientist, Sir Isaac Newton, went so far

as to declare that "to do away with the prophecies of Daniel was to do away with the Christian religion." Certainly the careful study of prophecy gives to the disciple of Christ a proven illumination of the divine plan, and of God's faithfulness in respect to all His precepts and promises. The Apostle Peter was emphatic on this point, and declared, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn" (II Peter 1:19).

Every time a Christian goes to the communion of the Lord's Supper he is reminded of a unique prophecy. Not only is he exhorted to commemorate the Lord's death on Calvary; he is also pointed to the Second Advent: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Corinthians 11:26). The true believer, when he comes to that table, not only looks back on fulfilled prophecy—"Christ died for our sins according to the scriptures" (I Corinthians 15:3)—he also anticipates the glorious fulfillment of the Master's own promise, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

In the darkening gloom of these end-time days, there can be no brighter lamp than the shining hope of Christ's near return. It is this "more sure word of prophecy" that gives us a true perspective of world events and channels our Christian service in the right direction.

Postmillennialism has unwittingly attempted to violate divine decrees by picturing the Church of Christ as a "multitudinous collection" prior to the Second Advent, instead of as "a gracious election," a "little flock," which, down the centuries, would represent Jesus in the midst of the vast proportion of the world still lying in wickedness (see I John 5:19). Not through postmillennialism, nor through sacramentarianism or latitudinarianism, will come the final redemption of the world. But it will come at last through the restoration of Israel and the glorifying of the Church at our Lord's return.

"That it may please Thee shortly to accomplish the number of Thine elect and to hasten Thy kingdom, that we, with all those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen." So run these fitting words in an old English burial service. We do well to make them our prayer as this age hastens to its close.

.....

*"The Sunday morning worship service in every church in the land ought to be an occasion, not when we achieve simple peace of mind, but when we come together to get our marching orders for the week."—Roy L. Smith.*

.....

*In these days when men  
need Him so badly . . .*

# CHRIST is our wonderful Counselor!



*By DEAN BALDWIN*  
*Superintendent of Jesus District*

IT HAPPENED about seven hundred fifty years before Christ came. Isaiah, gazing down across the centuries yet unborn, saw with his prophetic eye the Messiah who was to come as the Saviour of Israel and the entire world. As he examined this heavenly Being more closely, he saw that among many things He was also to be a wonderful Counselor.

Today we look back across the two thousand years that have come and gone since the days of Christ on earth. As we review His life and ministry, and as we have the glorious privilege of entertaining Him within our hearts and lives, we are keenly aware that Isaiah was most surely correct in his prophetic predictions. Christ is not only our Saviour and Sanctifier, but as we walk with Him from day to day He is our wonderful Counselor.

Note a few characteristics of a good counselor:

(1) A counselor takes a person where and how he is found and assists him to where he needs to go. This is done by receiving him in the right spirit and attitude, listening to him attentively, and pointing out to him the different ways he can take, and their consequences.

(2) The counselor helps the individual to see himself as he really is, and not merely as others see him.

(3) The counselor gives certain tests in order to help the individual discover himself and his trouble.

(4) The counselor accepts the individual in each session in a warm, friendly manner. He listens always with the attitude that this person is important and his problem is big to him. He gives the individ-

ual plenty of time to talk. He does not become restless or impatient when the counselee pauses or takes his time.

(5) The counselor is willing to help all people at all times regardless of who they may be.

(6) Finally, the good counselor follows up the

individual to see how he is getting along. He has a sincere heart interest in each individual from the first session until the last.

As we look at these and other characteristics of a good counselor, we can say with Isaiah of old, Christ truly is our wonderful Counselor today!

# BRUSH-BURNING TIME

By MAMIE B. HENDRICKS, Pasadena, California



HIGH GALES rolled huge Russian thistles across South Dakota prairies. By this means, scrawly notes of school children sought names of mystery pals in neighboring towns.

Usually these tumbleweeds landed in a heap along Farmer John's rail fence. Sometimes this accumulated rubbish piled so high one could scarcely see the weathercock whirling on the peak of a distant barn.

A risky, sticky job it was, raking this thorny rubbish out into the open, where burning would be safe. Anyway, it was fun when at sundown the countryfolk encircled the mountainous mass, touching it with an insignificant little match, then watching the brush go up in crackling flames. Until the last bit of fire flickered out, a jolly "sing" filled the night air.

Brush-burning time is not just a fete of yesteryears. To ignore its present spiritual importance results in an accumulation of obstructions to clear vision, a blockade of passage to free range, and a deplorable run-down condition of the whole countryside.

Spiritually speaking, anything hindering the free course of the workings of the Holy Spirit in the inner life of the Christian should be eliminated!

The sincere, sensitive soul will welcome the pruning away, the purging, transforming grace, even to bidding farewell to legitimate earthiness. Human rubbish (not necessarily carnal, but fourth-rate humanism) may easily draw one into an all-consuming materialism which is a poor substitute for the spiritual radiance and glow that create a hunger for Christ in the heart of unbelievers. Being human as we are, it is imperative that each one of us become the "royal guard" of his own soul—thoroughly desirous of God's cleansing fire to burn away any obstructing debris.

The true child of God longs for the repeated spiritual quickenings, a divine deepening, to affect his daily relationships to God and others.

The absence of compassion (love in action), and the ability to understand the heartbeat and struggles of those who may be looking to us for regeneration, may also indicate there's rubbish in the way.

Christian love in action enables the Church to be more than a gigantic impersonal institution towering far above the innate feeling of those who long for help. God's love flowing through the individual sanctified life brings satisfying peace, joy, gladness, and true happiness in our midst.

God forbid that weeds, thistles, briars, or poisonous vines should grow shoulder-high around our personal premises. Should this occur, there would be no outflow of glory, no outreach to that needy neighbor. Instead, there would be stagnation, and a general run-down condition, so depressing.

Personal introspection, checking up, praying through, digging deep may require that each of us have a brush-burning time, allowing God to touch us with coals of fire from His altar. While the fire burns, a great concert of glory can fill the night air, inspiring us anew to go out in the highway and byways and bring others into the Kingdom!

.....

## Fruit Bearing

*God's plough cuts deep,  
And in the thrust of pain  
One cries, "Why must this happen—  
Why to me?"  
But not for long the consecrated soul  
Will question thus, for well he knows  
God hath His perfect plan.  
Perchance He sees  
How deeply tilled the fallow ground  
must be  
To yield the golden fruits  
of grace and love.*

By KATHRYN BLACKBURN PECK



# A PERSONAL PASSION

by  
**VERN HANNAH**  
Pastor of Beulah Church  
Winnipeg, Manitoba, Canada



THIS PAST QUADRENNIUM in our church has seen a great emphasis on evangelism. "Evangelism First" as a slogan has become very familiar to us. The Department of Evangelism, under the leadership of Dr. Edward Lawlor, has done a fine job of planning and projecting this emphasis.

Of late there have been a number of questions come to my mind regarding our evangelism. When these questions first crowded into my attention I tried to brush them away, for somehow they were deeply disturbing, and even a little haunting; but they were persistent.

These questions may have arisen out of my own sense of failure at this point. If so, I readily confess them, hoping that they will challenge all of us to an examination regarding our efforts at spreading the "good news." Here are the questions:

Are we content in our evangelism merely to discharge the obligation our denomination imposes upon us? Merely to send in our reports saying, "Yes, we cooperated in 'Operation Doorbell' and the Gospel of John distribution"? Would we ever make a move, as individuals, to carry on an evangelism emphasis if our Department of Evangelism did not motivate us? Do we have a personal motivation *in ourselves* for evangelism? Do we possess a *personal* passion to win souls? Is our evangelism carried on only during specially designated seasons of the year?

We must always remember that we are not working for the Church of the Nazarene (only); we are working for Christ, within the Church of the Nazarene. If the only stimulation to win souls comes to us from Kansas City we are tragically missing the mark.

The only evangelism which will reach souls is

an evangelism born and carried out in the passion of a personal concern. We have great methods; we need such. But do we have the motivation to match our message and our methods?

The genius of the Church is in its *local* members witnessing. The witnessing congregation has the strategy of our Lord for the Church from its inception. Witnessing which springs from a deep personal concern and soul passion for the lost is the New Testament norm for the Church. Have we substituted the canvassing congregation for the witnessing congregation?

Paul said, "Woe is unto me, if I preach not the gospel!" (I Corinthians 9:16) This applies not only to the ministry, but to the Church, for we are *all* called to be ambassadors for Christ. Our evangelism must never degenerate to an impersonal

## This I Know!

*I do not know how God began,  
But this I know—He gave to man  
The greatest Gift that e'er was given  
To anyone in earth or heaven.*

*I do not know how Christ could die  
For such a worthless one as I;  
But this I know—He saved my soul;  
He cleansed my heart and made me whole.*

*I pray my lamp will brightly burn  
Until the day of His return;  
While some would fathom outer space,  
I long the more to see His face!*

*I do not know when He will come—  
At break of day or setting sun,  
To take me home; but this I know,  
He's coming back! His Word is so!*

By ALICE HANSCHKE MORTENSON

canvassing activity. It must be warm, personal, positive, and springing from a passionate heart which loves Christ supremely and the lost sincerely.

Evangelism which is effective has as its price tag real heart concern. This concern cannot be manufactured in a moment, nor imposed from without. It is born in the hearts of church members who pay the price in prayer, sweat, tears, and obedience. Evangelism is, therefore, not the activity of the casual, complacent churchgoer.

This article is not a protest against wrong methods; it is a plea for right motives. We have a powerful message. We have proper methods. If Nazarenes could only be mastered by a personal motivation we could change the world in the next quadrennium. So be it!

# EDITORIALS

By W. T. PURKISER

## The Value of the Testing Times

One of the great hymns in the heritage of the Church has some encouraging lines for those who are experiencing times of testing. We do not sing them as often as we ought:

*When thro' fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply.  
The flames shall not hurt thee; I only design  
Thy dross to consume and thy gold to refine.*

That we do not enjoy the fiery trial goes without saying. What we need to remember is that even bitter medicine may be good for us. Those things in life which appear to us as disappointments, obstacles, or hindrances may in fact be steppingstones, not stumbling blocks.

Years ago Frances Ridley Havergal asked, "Did you ever hear of anyone being much used for Christ, who did not have some special waiting time, some complete upset of his or her plans first? I look at trial and training of every kind in this light—its gradual fitting of me to do the Master's work."

ONE OF THE GREATEST VALUES of the testing times in life for the Christian is that they draw him closer to God. We learn to lean hard on the all-sufficiency of our Heavenly Father when our own insufficiency is made more apparent to us in weakness, in pain, or in the failure of our hopes and desires. The real brilliance of heaven's stars is never seen until earth's lights go out. It still takes the underside of a storm cloud to paint a rainbow in the sky.

Someone has said that the call of the Psalmist, "O magnify the Lord with me," does not necessarily mean, Let us tell God how wonderful He is and how mean and insignificant we are. Rather it means, Let us recognize how truly great God is, how completely adequate for all our needs—and let us rest our hearts, our minds, our worries, our concerns, and all the details of our lives on His everlasting arms.

*When we have exhausted our store of endurance,  
When our strength has failed ere the day is half done,  
When we reach the end of our hoarded resources,  
Our Father's full giving is only begun.\**

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In this we shall find that trials and testings are not the end of all things, but the edge of new things. We shall learn to live each day at a time, not carrying tomorrow's load with today's. We shall see that it is not the work of life but the worry of life which robs us of strength and breaks down our faith. Although it's an overstatement, there is some truth in the little couplet:

*Life is hard by the yard;  
By the inch, it's a cinch.*

NOR IS IT NECESSARY that we now understand the purpose of it all. The Bible says, "Through faith we understand" (Hebrews 11:3), not, "Through understanding we come to have faith." There are some things we may never understand. There are many questions we shall never answer. But a thousand difficulties need not add up to a single doubt. Robert Browning saw it when he said, "We fall to rise, are baffled to fight better."

God does not offer us a way out of the testings of life. He offers us a way through, and that makes all the difference. The untested faith is an unknown quantity. It is when faith is "tried by fire" that the dross of self-dependence and human reliance is burned away and the pure gold of trust remains. Jesus asked, "Why are ye fearful, O ye of little faith?" Their faith was not to keep them from being tried, but to keep them from being afraid.

It is said that Albert Einstein's wife once confessed that she could not understand her husband's theory of relativity. But, she added, and it was more important, she *could* understand her husband. We may not understand all the ways of God with man. But what is more important, we can love and trust Him.

Then let us not fret in the testing times. Rather let us draw from God, as Dr. J. B. Chapman used to say, "grace to live the common life in an uncommon manner." Then we shall see in trial, not fire to destroy, but the flame to refine.

## Christian College Day

Next Sunday is known as National Christian College Day. It offers a good occasion for a salute to the colleges and seminary of the Church of the Nazarene.

No area of the work of the church is more vital to its future than its program of higher education. In times of increasing complexity in human existence, education is important for all. Yet, as has so

often been said, "Education without God only increases the capacity to get into trouble."

Education at its best "makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave." But all education is not at its best. Only when the priority of spiritual values is clearly seen do all other values fall into proper place.

IT IS INSTRUCTIVE to recall that few groups have had a higher appreciation for the best in Christian education than the fathers of the holiness movement. Hardly had they begun their work, and while few in number and struggling for existence, they established colleges and universities. The history of higher education in the Church of the Nazarene has been the story of combination and consolidation of schools too numerous to be supported.

Nor would the pioneers settle for anything short of the very best. They began with Texas Holiness University, Nazarene University, Peniel University, Pasadena University, and Illinois Holiness University. We may now think the name "university" a bit pretentious for the institutions that bore it, but no one can doubt that their founders were aiming at the highest possible. Our colleges are, in the main, not grown-up Bible schools but trimmed-down universities.

The challenges before our schools are all but immeasurable. Their needs are many and great. If the rate of growth of the church in the next ten years in any measure approximates that of the last ten years—with increasing percentages of young people going to college—the demands upon our schools will double within a decade.

Let us be as generous as our means will permit, and above all hold up in prayer and faith the hands of those who labor for our youth and our future on

the campuses of our colleges and seminary. "The only thing more expensive than education is ignorance."

## Sorrow but Not Without Hope

Bereavement came twice in two days to the official family of the Church of the Nazarene. On March 2, Mrs. Donna Finch, wife of Dr. Oscar J. Finch, president of Pasadena College, died in a head-on automobile collision near Kingman, Arizona—an accident in which her husband was seriously injured.

On Tuesday, March 3, Dr. S. T. Ludwig, general secretary of the Church of the Nazarene for almost twenty years, died at St. Luke's Hospital in Kansas City.

Words are poor vehicles to convey our sympathy to those immediately bereaved. We can only commend them to the love which is too wise to make a mistake, and too good to be unkind. We sorrow, but "not, . . . as others which have no hope" (I Thessalonians 4:13).

In the *Herald of Holiness* of September 12, 1962, Dr. Ludwig briefly reviewed his fifty years of membership in the Church of the Nazarene, having joined with his parents while he was a lad of nine years. He entitled his lines "The Years Have Been Good!" His words remain as part of the testimony of the "great cloud of witnesses" to the faithfulness of God:

"Fifty years have gone by since first I joined the Church of the Nazarene. These years have been good. There have been sunshine and shadow; there have been some defeats, but far more glorious victories. The Church of the Nazarene I joined in 1912 was a holiness church. I am glad to affirm that after fifty years it is still a holiness church, pursuing the aims and goals of our founding fathers 'to spread the gospel of full salvation around the world.'

"During these years I have come in contact with many good and great men and women in the church. I have known and heard every general superintendent preach from Dr. Phineas F. Bresee to Dr. V. H. Lewis, with the exception of Dr. Wilson, who passed away within a few weeks after his election in 1915. These men have given us a glorious heritage. Our present Board of General Superintendents is leading us, under God, to greater victories.

"I humbly testify to what the grace of God has meant to my life. The Comforter abides. Gladly I acknowledge my debt—my debt to God, to my Christian parents, and to my church. I pledge anew my utmost for God and souls!"

These are worthy words from a worthy servant of God. In the home-going of S. T. Ludwig we feel more than the loss of an efficient key man in the leadership of our church. We feel the loss of a great heart and a personal friend, whose warmth of spirit and faithfulness in prayer will be greatly missed in the days ahead.

## Hover Near

*Holy Spirit, constant Guide,  
Hover ever near my side.*

*Guide my feet in paths of peace  
And my love each day increase  
For Thee, who died on Calvary's tree  
To save my soul and set me free.*

*And cleanse the stain of deepest sin,  
Giving peace and joy within.  
And give me faith that is sure to hold  
Through summer heat and winter cold;  
A courage that is truly strong—  
A heart that is filled with praise and song.*

**By GEORGE DECKER**

# Sylvester T. Ludwig



WHEN the Church of the Nazarene voted in 1944 to make the office of the general secretary a full-time job, it turned to Dr. S. T. Ludwig as its choice for that responsibility. It found in him a capable and well-prepared leader who served effectively in that capacity until the time of his death.

Dr. Ludwig was born on April 2, 1903, in Moweaqua, Illinois, the son of Theodore and Minnie Ludwig, pastors of a German Methodist church. In 1912 he with his parents joined the Church of the Nazarene at the Pleasant Hill Church near Sylvia, Kansas.

He took his high school and college work in Nazarene schools, excelling as a student in each. Additional graduate work was taken in Northwestern University, Wichita University, and Kansas University.

After teaching one year in Northwest Nazarene College under the leadership of Dr. H. Orton Wiley, Dr. Ludwig returned to his high school alma mater in Hutchinson, Kansas. After one year's teaching he was elected president and served capably in that capacity an additional nine years. He later served for two years as president of Bethany Nazarene College, with which the school in Hutchinson had been merged.

In 1927 he was married to Clara Krey in the same church in which fifteen years earlier he had joined the Church of the Nazarene. Three children were born to Mr. and Mrs. Ludwig: a son, who died in infancy; and two daughters, Martha Keys and Oletha Hart, who, along with their mother, survive him.

The general church first recognized his ability when it called him as the executive secretary of the Nazarene Young People's Society in 1936. Great advancement marked the six years of his leadership in that office. After his two years as president of Bethany Nazarene College, the general church again laid its hand upon him for its general secretary.

"S. T.," as he was popularly known, had admirable personal qualification for his office. He knew the church well, having been a member since 1912. He had been personally acquainted with all the general leaders since the organization began. He had served as pastor, teacher, administrator, and evangelist. He had attended every General Assembly since 1919, except 1923. He was an able speaker and had a flair for handling details—two qualities not often found in the same individual. Genial in disposition, he was loved and respected by everyone. He served not only as general secretary but also for all or part of the time as executive secretary of the Department of Education, executive secretary of the Department of Home Missions and Evangelism, general transportation secretary, general stewardship secretary, director of Nazarene Information Service, along with varied committees and commissions.

Death, which came on March 3, 1961, interrupted preparations for the Sixteenth General Assembly, into which he had put a full measure of interest, enthusiasm, and attention to the minutest details from a wealth of knowledge

attained in four previous assemblies.

In his own denominational circles he embodied in his personal life and in his official position all that his church stands for "in a godly walk and vital piety." He did not restrict his interests and activities in the international church but was faithful to both district and local church obligations. He was indeed an example in speech, conduct, love, faith, and purity.

His influence extended far beyond his own denomination. As General Secretary he represented the Church of the Nazarene in many fraternal relationships. At heart and in action he was never an isolationist. He was tolerant in the best meaning of the word and exemplified the spirit of true brotherhood. There was never any question concerning the image of the church that he created as he fraternized with those of other communities. His dignity, courtesy, fine sense of humor, his academic background, and above all his unswerving loyalty to his church, qualified him to an unusual degree for the responsible position he filled for so many years.

We say he has passed away, but his life goes on spreading his influence. That influence will extend to the shores of eternity, where his deeds will follow to be assessed and rewarded at the Great Day of Judgment.

*Excerpts from the*

## **Memorial Message**

**By HUGH C. BENNER**

THE FIRST PSALM portrays "The Blessed Man." It is an Old Testament picture of a New Testament saint, emphasizing six elements: outward righteousness, inner holiness, consistent achievement, spiritual vitality, true prosperity, and providential security. Surely Dr. S. T. Ludwig was in the category of "The Blessed Man."

I have given this in simple outline form because I come today, not to preach a sermon in the usual sense of the term, but rather to recall, on the background of this psalm, a life lived in the will of God, and to give glory to Christ, whose redeeming grace made possible such a life in our midst. It was to glorify Christ that our brother lived, as was exemplified in his favorite song just sung, "Jesus Is All the World to Me."

Our problem is not that of finding something to say, but to choose from the broad range of areas which might be considered appropriately. In the light of this problem I shall speak in summary rather than in some few details. And all that I shall include constitutes a priceless legacy to the loved ones and friends.

It is well that we be reminded of the wealth of excellent and admirable qualities which were combined in the char-

acter and personality of this good man: integrity, dependability, solicitude for others, courtesy, a sense of humor (in which he could "take" as well as "give"), loyalty, courage, respect for colleagues, discipline, thoroughness, devotion, accuracy, dignity, and the investment of every assignment with serious meaning.

Again, we shall remember Dr. Ludwig for the wide range of his interests. He was deeply devoted to his home and loved ones, and took great pride in his children and grandchildren. He loved the Church of the Nazarene and gave it full and effective service, not only in the broader ranges, but in his local church. We shall miss his frequent and fervent "Amen" in Kansas City First Church. Dr. Ludwig was a churchman in the highest sense of the term.

Among his many interests, young people, and especially their preparation for life, were a deep concern. In recent days testimonies have been heard as to his willingness to give time to young folk and their problems. Our whole educational program has benefited greatly from his numerous activities in that area.

In considering this message I have thought of Dr. Ludwig in terms of Bible characters. For a good and godly man is found to be kindred to all other good and godly men. Like Joseph he was "discreet and wise," and like Samuel he grew "in favour both with the Lord, and also with men." Of him, as was said of Daniel, we can testify, "An excellent spirit. . . . and understanding. . . . were found" in him. As was recorded of Barnabas, "he was a good man, and full of the Holy Ghost and of faith."

But of all such men, I feel that the characterizations of Tychicus, a companion of Paul, apply to Dr. Ludwig. Paul wrote that Tychicus was "a beloved brother, and a faithful minister and fellow-servant in the Lord." He seems to have been the one on whom the Early Church depended for information and various special assignments. Apparently he was a kind of general church secretary. How like our Dr. Ludwig! Truly he was a beloved brother, faithful in ministry and always sharing responsibility as a fellow servant.

Dr. S. T. Ludwig will be missed greatly. Mrs. Ludwig and the daughters will miss him, and we assure them of our continuing prayers. His collaborators will miss him and there will be an empty place at Headquarters. Earth is poorer today, but heaven is richer. And for our brother, the final reality for which he lived has dawned. He now enjoys the eternal fruitage of holiness. Also I read of heaven, "His servants shall serve him," and knowing Dr. Ludwig, probably he already has received his first heavenly assignment.

Today we see only the reverse side of God's woven fabric of existence. But

## My Prayer for Today\*

*O God, help me to know the power  
of truth,*

*So in the race to win the prize of life  
I'll never press along the lower road,  
But travel on the higher, nobler way.*

*Arm me with love and faith and  
purity,*

*That in the contest of this earthly  
life,*

*I'll always add my strength to causes  
that are right,*

*Pursue my task within the orbit of  
Thy will.*

*O God, help me to learn the power of  
discernment,*

*That in the trade and barter of this  
life*

*I will not build a character of stuff  
so flimsy*

*It will not stand the struggle of the  
years.*

*And when I come to closing of life's  
day,*

*May I present a true account of stew-  
ardship—*

*Not broken reeds and empty cisterns,  
But joyous service spent for God and  
man.*

—S. T. Ludwig

June 10, 1962

\*This prayer was written by Dr. S. T. Ludwig and found among his papers. It was read by Dr. Powers in connection with the benediction at the funeral service March 6.

one day we shall all see the finished pattern in all its beauty and perfection, and know forever that "death is swallowed up in victory."

As Dr. Ludwig Desired . . .

## He Died "in the Harness"

By Nazarene Information Service

DR. S. T. LUDWIG, who served nearly twenty years as general secretary of the Church of the Nazarene, was the first general church official, outside of eight general superintendents, to die in office.

Busy with extra work in connection with the upcoming Sixteenth General Assembly in Portland, Oregon, June 18 to 26, it is appropriate to say that Dr. Ludwig died "in the harness," a metaphor he would have liked, since he always was close to the soil.

Dr. Ludwig had made several trips to Portland during the last year. His last one was February 6 to 20, from which he returned very tired and ill. He had kept a series of committee appointments in Portland, to check on arrangements, and also had improved on the opportunity to make an air trip alone to Vancouver, where he visited an aged uncle over a weekend at nearby Abbotsford, in British Columbia, Canada.

Of the eleven men, not including the six incumbents, who have served in the office of general superintendent, eight died in office.

The first was Dr. Phineas F. Bresee, the founder and guiding spirit of the Church of the Nazarene, who was re-elected the last time at the age of seventy-seven, but who died shortly thereafter.

The other seven general superintendents who died in office were: Dr. R. T. Williams, Sr., who lingered for five months after a stroke; Dr. W. C. Wilson, who died six months after his election; Dr. J. B. Chapman, who was stricken a few hours after a church conference; and Dr. J. W. Goodwin, Dr. J. G. Morrison, Dr. H. V. Miller, and Dr. Orval J. Nease, all of whom passed away quite suddenly.

Dr. Ludwig's predecessor in the office of general secretary, Dr. E. J. Fleming, who also served the church in that capacity for about twenty years, died ten years ago, on December 18, 1954.

## Telegrams

SCORES of telegrams and cablegrams were received from around the world, from missionaries, laymen, pastors, evangelists, educators, superintendents, and representatives of interdenominational groups with which Dr. Ludwig worked. Protestant stewardship interests were represented in person at the memorial service by Dr. T. K. Thompson of New York City.

General Superintendents D. I. Vanderpool and V. H. Lewis were unable to be present at the funeral service, but wired and cabled as follows:

*Words cannot express our feeling of sorrow and loss at the passing of Dr. Ludwig. He made a heroic effort to get well. We had so hoped that he would be in the General Assembly at Portland, but this seems in the providence of God. You have our deepest sympathy and earnest prayers in this time of your great sorrow.—DR. AND MRS. D. I. VANDERPOOL.*

*A great church leader has gone to his reward. We extend sympathy to Mrs. Ludwig and family. We are praying for you these days.—V. H. LEWIS, CLEVE JAMES, AND INDIA MISSIONARIES.*

## The Memorial Service

FUNERAL SERVICES were held for Dr. Ludwig at the First Church of the Nazarene, Kansas City, 2:00 p.m., March 6, and at the graveside in Greenlawn Cemetery in Kansas City.

In the church service, Pastor C. William Ellwanger gave the invocation, and General Superintendent Samuel Young read the scripture and spoke of Dr. Ludwig's life and work. The pastoral prayer was offered by General Superintendent G. B. Williamson; and Dr. Roy H. Cantrell, chairman of the Department of Education, read telegrams and communications.

General Superintendent Hugh C. Benner brought the message, emphasizing the Christian integrity and the graces of the Spirit manifest in Dr. Ludwig's life and character. General Superintendent Hardy C. Powers spoke briefly and prayed the prayer of benediction.

Music was provided by Ray and Gary Moore, vocalists, and Mrs. Eleanor Whitsett at the organ. Dr. Ludwig's headquarters colleagues served as active and honorary pallbearers.

At the graveside service Dr. Powers read the scripture with committal by Rev. C. William Ellwanger and prayer by Dr. Young.

At the request of the family, numerous individuals and groups contributed to a memorial educational fund to be set up to the memory of Dr. Ludwig rather than presenting floral pieces or in addition thereto.

**Mrs. Donna Finch**  
1898-1964



MISS DONNA CAROTHERS was born April 2, 1898, in Maxwell, Nebraska, and was one of four children. While attending Maxwell high school she worked part-time in a store until she enrolled in Deet's Pacific Bible College, part of Pasadena Nazarene University, in 1920. In 1921-22 she attended Pasadena College of Liberal Arts, where she studied Bible, nursing, music, Greek, Spanish, and English.

On March 21, 1923, she married Rev. O. J. Finch and moved to Placentia, California, where he held his first pastorate. They later moved to Denver, Colorado; Wichita, Kansas; Grand Rap-

ids, Michigan; and Beacon, New York. Mrs. Finch became the First Lady of Bethany-Peniel College before Dr. Finch was appointed the district superintendent of Colorado and New York. They have resided in Pasadena for the last five years.

The Finches have two children: Deward, who was born in Pasadena and now lives in Bartlett, Nebraska; and Arlene, who was born in Grand Rapids, and now lives in Oklahoma City.

Mrs. Finch learned the art of cooking while she was a student in Pasadena. She was employed as a cook for a socially prominent family in Pasadena. She was also known for a gracious entertainment of faculty, student, and church groups. Sewing and handwork were other hobbies which she enjoyed.

Mrs. Finch was killed March 2 in a two-car collision. Dr. Finch suffered severe injuries, but he is not considered critical. The accident occurred thirty miles east of Kingman, Arizona. The highway patrol said the head-on crash took place on U.S. Highway 66 during a heavy snowstorm. Two persons in the other car also died in the accident.

Mrs. Finch was pronounced dead on arrival at Mohave General Hospital in Kingman. Dr. Finch, who was driving, suffered a fractured elbow, bruises, and severe facial lacerations. His general condition is good.

Dr. and Mrs. Finch were returning from Sterling, Colorado, where they had purchased a new Chrysler Imperial. The car had been driven less than one thousand miles at the time of the accident. Coming west on Highway 66, Dr. Finch was driving approximately forty miles per hour due to the weather conditions. A heavy snowstorm had hit the area shortly before the mishap. There was about one inch of snow on the ground.

Thirty miles east of Kingman, Dr. Finch observed an approaching car weaving in the road. He slowed down to approximately 30-35 miles per hour and pulled over to the extreme right of his lane in order to avoid the oncoming car. The other car was apparently out of control and came racing across the dividing line straight toward the Finches' car. It smashed into the front left half of the Finches' car, forcing the wheel assembly directly under the fire wall, just under the feet of Dr. Finch. Two eyewitnesses to the accident were in a car following directly behind.

The accident occurred at 11:30 a.m. Soon afterward the highway patrol contacted the ambulance, and the Finches were then taken to the Mohave General Hospital in Kingman.

Pasadena College was informed of the accident at 1:15 p.m. Soon afterwards, Drs. Shelburne Brown, Estes Hancy, Wes Mieras, and George Taylorson flew to Kingman by private plane. The men found Dr. Finch with his left arm in

traction but he was able to talk with them. His mind was clear.

Dr. Finch was flown to Van Nuys airport with son, daughter, and son-in-law on Thursday, March 5. He was then taken to the Glendale Sanitarium for orthopedic surgery.

**A Tribute**

Reflecting on the unassuming but beautiful, Christlike character and life of Donna C. Finch reminded me of a bit of simple verse captioned "My Aim." One verse reads as follows:

*I aim to shed a fragrance in my sphere,  
And give a touch that dries a falling  
tear.*

*My sphere is small but may I do my  
best,*

*So when life's o'er the fragrance shall  
not rest.*

Actually, the sphere of influence of the beloved "First Lady of the Pasadena College Campus" was far from small or insignificant. This quiet, winsome, and gracious lady was the loyal wife and strong supporter of pastor, evangelist, district superintendent, and college president throughout a long life of service to God and the Church of the Nazarene.

Mrs. Finch loved all people, but especially young people. She was an ideal hostess; and guests, irrespective of age, found enriching fellowship and great joy in the warmth of her home. She had a special interest in the young women of Pasadena College, particularly the Parsonettes. With bits of kindly wisdom and humor, she helped and encouraged them in setting their course toward lives of usefulness and blessing as leaders in the church of tomorrow.

Mrs. Oscar J. Finch lived well. She lived courageously and with great fortitude. She lived unselfishly. She lived graciously. The fragrance of her radiant life, aglow with devotion to her Lord, will not rest. It will long endure as a benediction and inspiration to all who were fortunate enough to know her and share her enriching fellowship.

DR. PAUL T. CULBERTSON  
Dean of Instruction  
Pasadena College

**The Memorial Service**

The memorial service for Mrs. Finch was held Monday, March 9, at First Church of the Nazarene, Pasadena, California. General Superintendent Hardy C. Powers represented the general church. The message was given by Dr. W. Shelburne Brown, superintendent of the Los Angeles District and chairman of the Board of Trustees of Pasadena College.

Dr. J. W. Ellis, pastor of Pasadena First Church; Dr. J. George Taylorson, pastor of Pasadena Bresee; and Dr. E. E. Zachary, superintendent of Northern

California District, also participated. Music was furnished by the Pasadena College A Cappella choir directed by

Chester C. Crill, and by Dr. R. T. Williams, Jr. Members of the faculty of the college served as pallbearers.

Dr. Roy H. Cantrell, president of Bethany Nazarene College, represented the Department of Education.

# THE CHURCH AT WORK

## HOME MISSIONS

ROY SMEE, *Secretary*

### Approved Specials

The General Budget is the lifeline for our missionary program, in both home and foreign missions. However, each year there are some very worthy needs that cannot be included in the approved budget for the various fields. For the overseas home mission fields, some of these are authorized by the general superintendents and General Board as approved specials, for individuals or churches who want to give for a particular need over and above the regular General Budget. Contributions towards these specials receive credit in the 10 percent program of missionary giving.

The following are approved specials for overseas home missions for 1964. If you are interested in contributing towards any of these, write to the Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131. More detailed information will be given on request.

Australia, for down payment on property for Fitzroy (Greek) Church in Melbourne	\$2,000
Australia, for down payment on property for Newtown (Greek) Church in Sydney	2,500
Australia, for assistance on guest cottage for Nazarene Bible College	1,000
Hawaii, for home mission development	5,000
South Africa, for property for our church in Bulawayo	5,000
South Africa, for property for our church in Capetown	5,000
South Africa, for assistance on president's home for Nazarene Bible College	5,000
West Germany, for completion of our church building at Kassel	5,000
West Germany, for completion of our church building at Wuppertal	3,000
Scandinavia, for the opening of our work	No set amount
For library books for each of our Bible colleges in Australia, South Africa, and West Germany	1,000
Student scholarships for Nazarene Bible Institute, Institute, West Virginia, average for one student for one semester	250

## Overseas Representatives in States

Delegates and representatives from all of the overseas home mission areas will be at Portland, Oregon, for the General Conventions and General Assembly in June. Some of them will be available for services before and after the General Assembly. For information on any of them, write to the Department of Home Missions.

A full slate of delegates will be representing the Alaska and Hawaii districts. Rev. and Mrs. Jarrell W. Gausee of American Samoa are returning to the United States in June for a year of furlough. Australia will be represented by Rev. and Mrs. A. A. E. Berg (who have a full slate from mid-March to mid-July), Rev. and Mrs. Ray Box, Mr. Ralph Chesson, and Mr. Keith Hooper. Rev. and Mrs. H. S. Palmquist will be spending a few months of furlough from New Zealand. Rev. Milton Harrington will represent the Panama Canal Zone. He is terminating his ministry in the Canal Zone just before the General Assembly. Rev. and Mrs. Jerald D. Johnson and Rev. Richard Zanner are delegates from West Germany. The Johnsons will be in the States for a few months of furlough. Rev. James L. Collom will represent our work in Bermuda. Dr. and Mrs. Strickland, Rev. and Mrs. Floyd J. Perkins, and Rev. J. MacLachlan are delegates from the South Africa District.

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Moving Missionaries

Rev. and Mrs. G. H. Pope are on furlough in England. Their address is c/o Dr. Rae, Deane Road, Didsbury, Manchester 20, England. They will come to the United States, June 4.

Rev. and Mrs. Kenneth Singleton are on furlough from Africa, in England. Their address is 16 Nebo St., Bolton, Lancashire, England.

Rev. and Mrs. Dale Sievers have returned home from Nicaragua because of the illness of their daughter, Kathryn. We do not have an address for them at present.

Rev. and Mrs. Howard Sayes will arrive on furlough from Trinidad, on April 20. Their address will be 1220

Chestnut St., Muskogee, Oklahoma.

Rev. George Hayse has a new house number in Johannesburg. His address is now: 230 Kimberley Road, Robertsham, Johannesburg, Republic of South Africa.

Miss Mabel Tustin is now at Johannesburg General Hospital, Nurses' Home, Johannesburg, Republic of South Africa.

### Pray for the Children

By MARY MILLER, *Peru*

I enjoy the summer vacation Bible school work very much. It is a real challenge to work with the children here. They have so little that the handwork that they do becomes very precious to them. So many of them are new to Christian ways that we have a constant battle to prevent crayons, pencils, and scissors from being stolen. Many of these children eventually give their hearts to the Lord, but they have so much to discourage them. Won't you pray for the children on this whitened harvest field here in Peru?

### All in a Day's Work

By MARY McKINLAY, *Swaziland*

Have you ever thought of the many things that need to be done in order that doctors, teachers, and nurses on our mission fields may be able to carry on? Next to my electric adding machine my telephone is my best friend. Come with me to the bookkeeper's office. It is 8:30 a.m. and the telephone is ringing merrily.

"*Inkosazana*, please call the veterinarian. Tell him a cow is very sick and we must have help at once."

Knock, knock on my door.

"*Inkosazana*, please, can you get this iron fixed? It does not get hot and we cannot iron the nurses' aprons."

By this time there are a few more in the queue. One carries a galvanized dust bin without a bottom.

"*Inkosazana*, it spills out. Please, can we have a new one?"

"Who's next?" I ask.

"*Inkosazana*, I am asking change." A note is produced to be broken up so that much-needed medicine may be paid for. As I am closing the safe door I hear the voice from the "head of the station" office next door.

"Miss McKinlay, please send this telegram. And by the way, I will be needing an analysis of some accounts soon." I return to my desk and the medical

superintendent walks in.

"Miss McKinlay, how are we getting on with the payments of the builders' contracts? Are our finances holding up?"

So hour after hour, and day after day, shares for the plough, oxygen for the operating room, seeds for the vegetable garden, overseas parcels from the post office, drugs and supplies of all kinds, sometimes for the building program, sometimes for the kitchen—all come through the bookkeeper's office,

and I marvel that I get any bookwork done at all.

One of our biggest tasks is the training of African staff to take over many of the things which we are still doing. We thank God for the African staff we have. Without them, the task would be impossible. We now have an African staff trained to handle our three-main-line, forty-extension telephone system. They are doing it with commendable skill and patience. We also have

two African male clerks in the offices. Our head telephone operator leaves us to enter Bible school this month. Pray for her that God will help her as she goes back to the task of studying, that in the days to come she might be a great blessing to her own people.

Yes, the little sleepy village of Manzini has changed to a booming town. New doors of opportunity are everywhere opening to us, but the laborers are few.

## Report from the Virgin Islands

By LYLE PRESCOTT

A great spirit of evangelistic victory is moving in our services. My son, Bob, was just with us for a week with his family, and preached four times for me. The Lord gave us nineteen altar seekers during that time. One lady said, as she prayed through, and before getting up from her knees, "Now I want to join the church." Some "hard cases" have been seeking the Lord.

A larger place of service is opening up to the Church of the Nazarene on St. Croix, reflected by the fact that yesterday I was elected president of the Island Ministerial Association. Recently a letter was sent from the Virgin Islands' prison (Richmond Penitentiary, located here at Christiansted) requesting the governor that I be appointed prison chaplain.

Work has begun on a new 200-unit housing project, located only one block from our church land. The government has scheduled the construction of a new grammar school for all of Christiansted, located only two blocks from our property. Sixteen or seventeen new middle-class residences have been built and occupied in the area immediately surrounding our property. So we are happy for the suitability of our location. It remains to get the church up and grow with the community.

## THE BIBLE LESSON

By NELSON G. MINK

Topic for April 12:

### Man in God's Universe

SCRIPTURE: Genesis 1:26-30; Psalms 8; Luke 12: 4-7 (Printed: Genesis 1:26-28; Psalms 8)

GOLDEN TEXT: *Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet* (Psalms 8:8).

The crowning work of all of God's creation is man. The Bible is careful to give us details of God's own thinking and planning, when the first pair were brought into being. A little lower than the angels, but in God's image! God separated man from all other orders, separate from and above all the lower order of creation, and made him overseer of all of earth-creatures.

# Quadrennial Conference on Church Building and Architecture

June 19-20, 1964

Portland, Oregon

Sessions at First Church of the Nazarene

Sponsored by the Division of Church Extension

For architects and builders, pastors, and church building committees

Sessions each day, 9:00 a.m. to noon

ADDRESSES: "Sermons in Architecture"  
"Building for Evangelism"  
"Building for Sunday School Growth"

WORKSHOPS: "Building by Units"  
"Building for Christian Education"  
"Construction Problems"  
"Designing the Church"  
"Financing the Building Program"  
"Buildings for the Home Mission Church"  
"Successful Ways to Remodel"

### Each afternoon, chartered bus tour of interesting Portland and Vancouver churches (different tour each day)

So that we may know how many reservations to make for luncheon and bus space, you are requested to send in your registration in advance. You will save up to \$2.25 by pre-registration. Please complete the appropriate information and mail to the Division of Church Extension, 6401 The Paseo, Kansas City, Missouri 64131.

Pre- Conference  
registration Registration

<input type="checkbox"/>	Registration fee for both days (\$1.00 per day)	\$1.00	\$2.00
<input type="checkbox"/>	Friday—fresh-baked salmon luncheon	2.00	2.25
<input type="checkbox"/>	Friday—bus tour of Portland and Vancouver churches, including interstate bridge toll	1.75	2.25
<input type="checkbox"/>	Saturday—combined luncheon (at Portland-Sheraton Hotel) and bus tour	3.50	4.00

Name .....

Address .....

City ..... State .....

Registrant is:  Architect,  Builder,  Pastor,  Member of

church building committee,  .....



Man stands in a position of distinct responsibility to his Creator. It ought to be man's chief aim, then, to "glorify God and to enjoy him forever." What other work would so complement him? What else should so occupy man's time and energy?

Tilling the ground and being steward of God's creation was the lesser part of man's responsibility. The biggest thing that took place in the lives of the first folk who lived here was that most intimate spiritual fellowship they had with the Lord as they walked with Him in the cool of the day.

We get so taken over by the "intrusion of secondary things"! I heard of a group which gathered in a wealthy home to witness the dedication of a very prominent baby. Wealthy people came and their fine coats and wraps were thrown on the bed. When the time came for the ceremony of dedication, the child was found almost suffocated on the bed under the finery of those who attended the occasion.

It is like a certain city built up around famous springs known for their medicinal values. One day a visitor to this health resort, being shown the magnificent buildings, asked to see the springs which had made the town popular. Embarrassed, the man was unable to find the healing waters.

Created then in God's own image, what a challenge this should be to every individual: to strive to know God's will, to seek to fulfill it, and to seek that walk in life that will be the most pleasing to Him! We have tremendous obligations since God has so highly honored us. Wise is the person who is fully aware of the "high calling of God" and is doing his best to measure up. We need the kind of faith that is "dead to doubt, dumb to discouragement, blind to impossibilities, and knows nothing but success in God."

The woman at the door was reasoning with the tramp who had asked for food. "Why should I feed you? You will only grow hungry again."

"But," protested the tramp, "a man has to live."

Then she asked this pointed question. "Is the life you are now living worth perpetuating?"

Many are drifting carelessly with the tide. The poet worded it so well:

*To serve the present age,*

*My calling to fulfill;*

*Oh, may it all my pow'rs engage*

*To do my Master's will!*

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

## "SHOWERS of BLESSING"

### Program Schedule

April 12—"The Presence of God," by L. Guy Nees

April 19—"The Thirst for God," by L. Guy Nees

April 26—"The Cry for Freedom," by L. Guy Nees

# the Answer corner

Conducted by W. T. PURKISER, Editor

**A newspaper article I have says that the basic purpose of Christmas was not to save us from our sins but to prove the extensiveness of God's affection and that He was our loving Father, not a sadistic pagan god.**

The writer of this article is reflecting the old and worn-out view that the purpose of Christ's life and death was to exercise a "moral influence" on men by setting them a good example and proving to them the love of God. It is true enough that God is not a sadistic pagan god, and the unspeakable gift of Christ to the world does prove the measure of His love. "God so loved the world, that he gave his only begotten Son."

But God's gift of His Son was not only a proof of His love; it was also "that whosoever believeth in him should not perish, but have everlasting life." It would hardly take the Son of God to save man from a danger which was unreal or imaginary, and it hardly

glorifies either God or His Son to suggest that such is the case. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

The pre-Christmas word to Joseph was, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). The life and death and resurrection of Jesus are the God-appointed means of providing salvation for all who believe in Him. They not only express His love; they satisfy the requirement of His holiness. The message of the whole Bible is that God is a God of holy love, who himself provides the atonement for sin.

**What about having Sunday school contests where they give prizes, and sometimes the prize is in money as much as \$50.00 or more? Is there any difference between giving cash or giving other prizes? Our church doesn't usually believe in these things—so I am wondering.**

It sounds like somebody may have been overdoing things. I never heard of a Sunday school contest with cash prizes, or anything to the value of \$50.00 or more. Are you sure this isn't a report that has grown with the passing along?

Still, the principle is there, and perhaps a word to that point would not be amiss. Surely the highest and best motivation in all our efforts in Sunday school and church is love for God and souls. Secondary motives seem to be necessary, but should be used with caution and restraint. As Bernard Manning said, "It isn't a question of mixed motives or not; the question is, What are they mixed with?"

We could all wish it were possible to get the same degree of human participation and enthusiasm on the basis of the sheer love of God. Yet it seems necessary to be "all [legitimate] things to all men, that . . . by all means" we might "save some" (I Corinthians 9:22). If anything is inherently wrong, we should leave it strictly alone, for no real and lasting good can come through the use of wrong means. But if it is morally indifferent (neither right nor wrong in itself), we may use it within sensible limits to accomplish right ends. It is better to get the children to Sunday school through a little "secondary motivation" than not to get them there at all.

**Would you please explain Hebrews 10:26 to me?**

The verse, and that following, states: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful, looking for of judgment and fiery indignation, which shall devour the adversaries." This means that he who turns away from Christ by deliberate sin loses the merit of the only valid sacrifice for sins, the atoning death of the Lord Jesus Christ. It does not mean that such a person cannot turn again from sin to Christ and receive forgiveness, for the original Greek carries the mean-

ing, "While we are sinning wilfully . . . there remaineth no more sacrifice for sins."

The verse also means that there is no such thing as a "sinning saint," if by sinning is meant what the New Testament means, willful violation of a known (or knowable) law of God. The atoning death of Christ does not avail for any, whatever their prior state of grace might have been, who go back to actual sin. "He that committeth sin is of the devil" (I John 3:8). I have nowhere found this principle repealed.



church in this island nation in the troubled Caribbean area.

### New Church at Pearl City, Hawaii

Dr. Melza Brown, unanimously re-elected district superintendent of the Hawaii District at the annual assembly last month, announced the organization of a new church at Pearl City, Oahu, with fourteen charter members.

Rev. Joseph Chastain, a veteran of ten years of ministerial service in the island state, has been appointed pastor to spearhead this work.

### Missionaries Convalesce

Word has been received in the Foreign Missions office that Miss Anna Lee Cox, retired missionary from Africa who suffered a heart attack on February 3, is making satisfactory progress toward recovery. She has been hospitalized at the San Gabriel City Hospital, San Gabriel, California. Her residence is at Casa Robles, home for retired missionaries of the Church of the Nazarene in Temple City, California.

Dr. Orpha Speicher, missionary doctor on furlough from India, is also reported to be making satisfactory progress following serious surgery performed since she has been home.

Rev. C. S. Jenkins, who suffered a severe heart attack in Africa several weeks ago, is now home from the hospital. As soon as doctors give permission, the Jenkinsons plan to return to the United States for retirement. They have spent forty-four years in missionary service in Africa.

### N.N.C. Reports Revival

Pastor Wilson Lampher of College Church, Nampa, Idaho, reports an unusual moving of the Holy Spirit in revival in both chapel and church services under the leadership of Rev. Jim Bond. A large number of young people testified to spiritual victories, with a fine percentage reporting calls to the ministry and mission field.

### Rev. Kenneth Meredith to Pasadena College

Rev. Kenneth T. Meredith, pastor of the Church of the Nazarene in Lawrence, Kansas, for the last five years, has resigned to accept an administrative position at Pasadena College, Pasadena, California. He will assume his new post, which will include responsibilities in student recruitment, in late April.

Mr. Meredith has been the Kansas City District N.Y.P.S. president several years. He pastored the North Kansas City Church of the Nazarene nine years before going to Lawrence. He is a graduate of the Nazarene Theological Seminary in the class of 1952. His undergraduate work was completed at Pasadena College. Mr. Meredith is married and he and his wife have two daughters, aged nine and thirteen, and a son, ten.—N.I.S.



### JUDD: Christians Don't Care; Communists Do

WACO, TEXAS (EP)—Christians don't care as passionately about their faith as do the Communists, said former Minnesota Congressman Walter H. Judd in a lecture at Baylor University here.

"Communism is a faith," Judd said. "The conflict between Christianity and communism is a conflict between two sets of values, two philosophies of life, and two faiths."

Speaking at the W. R. White lecture series, Judd chided Christians in America because they "are not trying to change the world, but just to enjoy it . . . don't really want peace, but only to live in peace."

A former Methodist medical missionary in China, Judd said Christians in America need to recapture their faith and rediscover their principles.

Said Judd: "We are to seek ye first the kingdom of God, and not seek first peace, prosperity, security, or democracy."

### Americans Urged to Use "Tax Windfall" to Aid Churches

PHILADELPHIA (EP)—Methodist Bishop Fred Pierce Corson has issued a statement here calling upon members of all faiths to "carefully and prayerfully consider how best" to use the money they will receive through the federal tax cut.

President of the World Methodist Council and head of the Philadelphia Area of The Methodist Church, Bishop Corson said: "The nation could be about to embark on a wild and perhaps short-lived spending spree with disastrous consequences. This is possible because millions of individual tax savings aggregate into an enormous economic force for evil or good . . ."

### Evangelistic Plans for Tokyo Olympics

TOKYO (EP)—With thousands of athletes and tens of thousands of foreign visitors converging on what is already the world's largest city, the Olympic Games to be held here in mid-October are being viewed as an unparalleled gospel opportunity.

Far-reaching evangelistic plans are already crystallizing. Two major city-wide crusades are taking shape, one in September with Japanese Evangelist Koji Honda, and the other in early October with Chinese Evangelist Timothy Diao.

One-night rallies featuring Christian athletes and a "witnessing-bearing reception" for athletes and visitors are also in the offing.

### Plans for Nazarene

#### Evangelistic Ambassadors

Rev. Paul Orjala and Dr. H. T. Reza, directors of the two teams of Nazarene Evangelistic Ambassadors, have returned from a planning trip to the countries included in this Foreign Missions-N.Y.P.S. project. These are British Guiana, Trinidad, Puerto Rico, Guatemala, Nicaragua, and Mexico. Plans for the summer's campaigns include work camps, interviews with press and TV, great evangelistic campaigns in cities, musical concerts, use of "From Darkness to Light" and "Doers of the Word" (motion pictures presenting the missionary and publishing work of the Church of the Nazarene), field visitation, personal witness and evangelism, and other avenues of personal contact.

Word comes that the national leaders in Trinidad, on their own initiative, have rented Queen's Hall, largest auditorium in the country, for this "once in a lifetime" event. Special singers for the teams will include Jim Bohi and Ray Moore. Evangelists include C. William Fisher, M. Kimber Moulton, and Lester Johnston.

### Dr. Lewis Returns to States

General Superintendent V. H. Lewis returned last week from assemblies and council meetings in India, the Philippines, and Taiwan (Formosa). Rev. S. T. Gaikwad, of India, was elected district superintendent in an assembly blessed of the Lord.

### Trevecca Occupies New Dormitory

Another step in its ten-year building program was realized last month when Trevecca Nazarene College coeds moved into the newly constructed women's dormitory on the Nashville, Tennessee, campus. The \$350,000 building is the second completed since the building program was proposed in 1960. Mackey Library was dedicated in June of 1962.

The dormitory accommodates 102 women. It is a four-story building with the ground level laid out as a student center. The facility will be named and dedicated during commencement activities in June.

### Trinidad Field Reports Growth




Field Superintendent W. C. Fowler of Trinidad reported a gain of thirty-seven full members and an increase from forty-three to one hundred probationers in the churches of the field. Eleven churches were awarded the Certificate of Evangelism. Ten percent was given for missions. More financial responsibility has been assumed by the national








\* \* \* \* \*

# A Story-Note from.....



Hi,

I got so many letters  from you about Annie  that I thought I'd tell you that she did go to church  with us on Sunday. Now she goes all the time.

She had a birthday last week. Her mother baked a pretty  and invited some  and  to a party. At first we could not think what to get for her. One boy took a . A girl took  for her pigtails. Some decided to give her something she really wanted. They put their money  together and I'm so glad they did because she liked it best of all. Can you guess what it was? It was a  of her own.

Love, *Gloria* 

"Thy word have I hid in mine heart." - Psalms 119:11

\* \* \* \* \*

## Dress up for the General Assembly!

Thousands of Nazarenes will be traveling the highways this summer. Many may visit your church. Dress it up with an eye-catching

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