



# Herald of HOLINESS

December 30, 1959

## *Plato Versus the Bible*

*Stephen S. White*

The history of human thought has always fascinated me. Here we study the attempts of outstanding thinkers to answer the fundamental problems of existence. In this field the two greatest periods have been in Greek and German thought. The two most significant names in the first period are Plato and Aristotle; and in the second, Kant and Hegel. It is amazing what influence the systems of thought of these four men have had. Through them, man's attempts to solve the mysteries about himself and his environment by means of human thinking alone have reached their highest pinnacle. I am not surprised, therefore, that one writer has said of Plato's most famous dialogue, *The Republic*: "It is sufficient to say that *The Republic* is Plato's masterpiece. It is one of the greatest books, if not the greatest, ever written. It is evident that Plato wrote it when he was at the zenith of his powers."

But as highly as I regard Plato and his achievements as a thinker, I could not make such a statement as this about even his masterpiece. *The Republic*, as unusual as it is, falls behind when compared with the Bible. In the latter we have the human mind, supplemented by divine revelation, or as the co-operating instrument of divine revelation. This superiority of the Bible over Plato's dialogues may be summarized as follows:

First, the Bible gives us Christianity, a living religion, while Plato's writings do not. At best, one could only say that in them we have some momentous speculations as to the nature of religion.

Second, the Bible has a much wider appeal than Plato's writings. Their outreach is limited in spite of their variety and brilliance of thought.

Third, the Bible has a warmth or vitality in it which one can never find in the writings of Plato. The former places within our grasp a religion which is volitional, experiential, existential. Man can meet and experience God by appropriating the truth of its message.

Fourth, Jesus Christ, as a living Personality, is involved in the Bible in a way in which Plato can never be in *The Republic*, or in any of his other dialogues.

Fifth, the writers of the Bible specifically claim an inspiration from God which Plato never suggests as to his writings; even though Socrates, his teacher and collaborator, does talk about his daemon, or oracle within.



# LATE NEWS

## Telegram . . .

**Santa Ana, California—Organized Mission Valley Church in San Diego, Sunday, December 6; Rev. Bill Thomas appointed pastor. Started with a wonderful group of members. The "Week of Witnessing," November 15 through 22, was a grand success; number of contacts 33,013; Sunday school attendance, November 22, was 16,341; number of seekers at the altar, 420; number of church members received, 224. The district is working and God is blessing.—Nicholas A. Hull, Superintendent of Southern California District.**

Rev. Jesse C. Walker, retired elder of the Joplin District, died Sunday evening, November 29. He had been confined to his bed about ten days. He was a pioneer minister in the Church of the Nazarene.

Superintendent Charles Strickland sends word from the South Africa (European) District: "Rev. J. J. Scheepers, pastor at Lusaka, Central Africa Federation, was seriously injured in an automobile accident in late November. After being in the hospital for a month he probably will be in a cast for nearly four months. Brother Scheepers has been one of the leaders of our work in South Africa, and his loss just now would be great. Special prayer is requested in his behalf. His address is P.O. Box 873, Lusaka, Northern Rhodesia."

Rev. David W. Strack, pastor at Portales, New Mexico, was recently elected president of the Portales Ministerial Alliance; ten different denominations are represented by this group.

Rev. Carmon G. Sloan, Nazarene pastor at Columbia, Kentucky, was recently elected president of the Adair County Ministerial Association. This is a county-wide alliance, and it is the first time the Nazarene pastor has held this office.

Word has been received from Mrs. Jensen that Rev. H. B. Jensen recently was bedfast for a month with a blood clot in the artery near the heart. God wonderfully answered prayer and he was able to be up walking around, when the cardiogram showed the second heart attack, with another blood clot. He has now been ordered back to bed, a keen disappointment to him—he had plans made for personal visitation in

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

homes with prayer and giving out tracts. Special prayer is requested for his healing. His address is 605 N.E. 15th Street, Fort Lauderdale, Florida.

The parsonage of the Alton Park Church, Chattanooga, Tennessee (Gulf Central District), was severely damaged by fire December 11. Rev. and Mrs. Roland Chopfield and family were not injured, but lost all their clothing and furnishings, which were not insured. The building will soon be repaired.

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, . . . (Romans 5:1-2).*

## Life Triumphant

By JEAN L. PHILLIPS

*Through the Valley of the Shadow  
Fleeting are the shadows now,  
For a new way has been opened  
By a Cross on Calvary's brow.*

*Through a garden sweet with flowers,  
Bright with dawn of fadeless day,  
God has changed that once dark canyon  
To a radiant, living way.*

*Angels guard its every turning,  
And the floods, once dark and dim,  
Have been channeled other places  
By the love that dwells in Him.*

*Now the glowing Holy City  
Lights the sainted hosts that sing,  
Death and grave are surely vanquished,  
Have been robbed of mortal sting.*

*Jesus reaches arms of welcome,  
Just as Stephen saw Him then.  
Death is overcome in victory,  
And the blest call back, "Amen."*

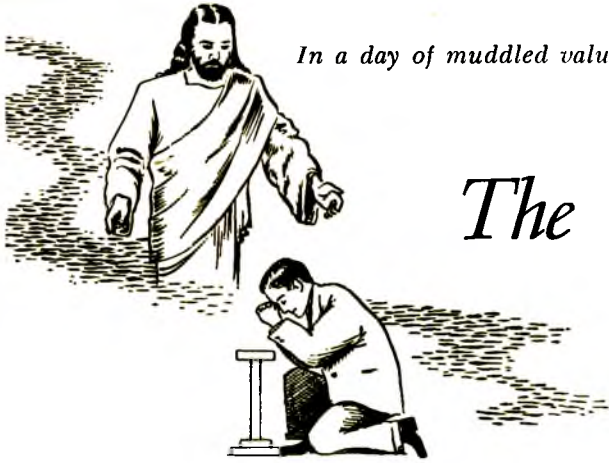
*We need to recapture our sense of awe*

## LOST INTO GOD

I was conscious of nothing but a sense of joy as I breathlessly viewed the autumn colors so pleasingly arrayed in the great Rocky Mountains. And then I thought about the works of art which have entered our generation and which are still being created. We view the paintings of Leonardo da Vinci, we read the plays of Shakespeare, we listen to the musical works of Beethoven, and we are "lost" to ourselves as we behold these works of art.

Philosophers tell us that at these moments we are involved in an aesthetic situation known as an empathic response. So great is the response to the aesthetic experience that there is an absence of self-awareness. "Empathy" comes to us from the German word *Einfuhlung*, "feeling into"—derived from a verb, *to feel oneself into something*.

Paul was so empathically moved as "there shined round about him a light from heaven" that he never did find himself but in Christ. Oh, that we could so "feel" ourselves into Christ that we would stand in amazement each moment of the day in His magnificent presence! Oh, that we could be so lost in Him that, without self-awareness, we would seek only to please Him and to do His will! Everything else about us would seem so small, so insignificant, and as a mere blur in our empathic response to the radiance of our God—the great Creator.—VERNA LEA TURNER, Boulder, Colorado.



In a day of muddled values we do well to recall—

# The One Needful Thing

By VERNON L. WILCOX\*

**Jesus answered . . . Martha, thou art careful and troubled about many things: but one thing is needful (Luke 10:41-42).**

How familiar these words sound in our ears today! They might have been written yesterday, so pertinent are they to our present situation. Here is an everyday picture, drawn from real life. A few friends have gathered about the dinner table in a comfortable home. We see Jesus and His good friend, Lazarus, with his sister Mary, as they enjoy conversation and fellowship. Martha, probably the older sister, was much concerned with the smooth running of her household and the entertainment of her Guest. She was so busy supplying the needs of the table that she had no chance to sit down and eat, and so flustered that she would have created nervousness in everyone else had others allowed her to do so. Haven't you had such an experience?

We are not to conclude from this vignette that Jesus was encouraging slipshod housekeeping. Rather, He was emphasizing the necessity of putting everything in its place of relative value, a task He often set himself in His dealings with His friends.

## LIFE BREAKS DOWN WHEN WE LOSE OUR PERSPECTIVE OF VALUES

When we think that sweeping the floor is more important than reading the Bible, or breakfast than family prayers, or the newspaper than reading the Bible, or the club than our children, or getting to school on time than getting to church on time, or making an extra sale than having an extra hour with the family, or having dinner or sleep than praying with seekers at an altar, *then* we have the wrong perspective and sense of values.

The world is full of poorly balanced lives because they have lost the center and purpose of living. Psychiatrists have made a fortune out of this spiritual imbalance. Proponents of mental health and positive thinking have had a field

day. This is not to discount the good done to many who need such help, but the great difficulty is that people have lost the meaning of life. They work, but they are not sure what for. They have things and gadgets, but have lost the zest for life to which these things were originally made to contribute. So that, in this age of labor-saving devices, we have a generation of people perpetually tired. And in this day of entertainment for everyone at a price everyone can afford we have a multitude of people more bored than they would ever have thought possible.

We have the best medical care of all time, but we are confronted with the contradictory situation of millions who must take all kinds of vitamins to keep them going, barbiturates to sleep, drugs to keep them awake in the daytime, minerals to provide vitality—and almost everyone has an operation to tell about. With churches and schools on nearly every corner we are having such an alarming increase in crime and insanity that serious-thinking experts are working overtime to find a way out.

*What is the real trouble?* Our need is to get back to basic reality, to fasten anchor to a Rock that cannot be moved. Not long ago I heard the pastor of a large city church say over the radio that he was going to spend some weeks in a mountain retreat all alone, in order to think out the meaning of his work. He felt, as do so many, that one can be so busy doing what seemingly has to be done that one loses sight of the goal. Now and again we need to polish the lenses of our spiritual glasses so that we may see the larger issues, and be entranced anew with the view of the far horizons. With Wordsworth we can truthfully say:

*The world is too much with us: late and soon,  
Getting and spending, we lay waste our powers.*

## HOW CLUTTERED WITH THINGS WE ARE!

Martha was "cumbered with much serving." Jesus said to her, "Thou art careful and troubled about many things," and it seems we can still hear Him putting a bit of emphasis on the word "things."

We too are distracted from reality by the husks of reality in this synthetic, tin-horn age of klieg

\*Pastor, Moreland Church, Portland, Oregon.



lights and false fronts. You perhaps have heard of the man on the train who had never seen a banana. Buying one from the fruit vendor, he proceeded to peel and eat it. On his next trip through the car the vendor asked him what he thought of his first banana. The reply was that he had never seen a fruit with such a large cob and such tasteless meat! Let us not forget, in our patronizing smile for his simpleness, that we are often engaged in doing the same thing: trying to satisfy our life hungers with the husks, while throwing away the heart, of reality.

It is a symptom of this restless age that we must always be "doing something," or at least we must be trying to convince ourselves and others that we are busy. We are not willing to be still and to practice receptiveness. We are afraid to listen when we pray. I recall traveling once for a hundred miles with that distinguished missionary, E. Stanley Jones. In the midst of a very illuminating conversation Dr. Jones called for a ten-minute period of absolute silence, while we meditated and prayed. Driving along the highway with no conversation whatever except that which we had with our own souls and with God was a wonderful experience. Perhaps this is what the Psalmist had in mind when he wrote, "Commune with your own heart . . . and be still" (Psalms 4:4).

This drawing of ourselves away from the world's din and hustle will be our strength and protection against its evil wiles. But we become used to the clamor and din of our hectic lives. We sleep in the light and by the roar of traffic until we would

be lost without it. A ten-minute interval of absolute silence in a church service would almost cause nervous prostration to some who have not learned how to be still before God. We have become so used to doing all the talking in our puny little prayer lives that we would be surprised to hear God's still, small voice. We would hardly plan on that!

The physical aspect of this is not so tragic as the spiritual—when our hurry and push become characteristic of our Christian lives. When we are so busy with machinery that we forget its purpose, we are too busy. When we are so taken up with organization that we forget its meaning, we have, in J. B. Chapman's colorful phrase, "too many dishes to wash."

#### ONLY "ONE THING IS NEEDFUL"

Thus spoke the Master to His harried friend. Man's needs indeed are few. Emergencies teach us how little we really have to have to get by. If you have read either of those two heroic sagas of the sea, "Men Against the Sea" or "The Raft," you will remember how the necessities of life were narrowed down to an almost incredible knife-edge. It finally came to the point that only two things were absolutely needed: enough food to sustain life, and human and divine fellowship found through worship. While we would not say that we can reduce our needs so far in everyday life, yet we have our perceptions of what is really necessary sharpened by pondering such experiences. A sudden illness or tragic accident dramatically changes our ideas of what is really important to us. We awaken to the fact that our basic needs are few, that indeed only "one thing is needful."

That one needful thing is communion with Christ. To sit in His presence, to hear the truth from His lips, to draw spiritual strength from His strong spirit, to go from His presence so poised and balanced that we can meet the problems of life victoriously, to have a fearless witness for Him before the world—*this is true communion with Christ.*

Anxiety and worry will rob us of the preciousness of His presence. He may still be with us, but we will not be enjoying His company. It will be like trying to enjoy a Mozart concerto while reading the funny paper, or like trying to read Shakespeare while carrying on a trivial conversation about the weather.

But that is the way in which many of us try to carry on our religious lives. We are harassed by a multitude of *things*—how that word expresses our quandary! Things—deeply in debt from some, constantly wanting others, surrounded by gadgets and wondering which button to press next, and finally frustrated because there isn't time to enjoy them all—therefore we really enjoy none. "Things are in the saddle, riding America," said Emerson

#### PRAYER FOR THE NEW YEAR:

*Dear Lord, at the opening  
Of this another year  
I would seek a watchword—  
A promise to hold dear.*

*Something from the Spirit  
To guide my steps aright;  
Solace from Thy holy Word  
When battles blast and smite!*

*Dear Master, I desire more love  
For Thee and for my fellow man.  
May this year be the very best  
To win souls by "the witness" plan.*

*Yes, Lord, I want assurance  
That Thy will shall be mine.  
In joy or sorrow, loss or gain—  
I want Thy peace, divine!*

—OVELLA SATRE SHAFER

in his quiet, easygoing day. What would the Sage of Concord say to us in the rambunctious, high-flying, hard-riding age in which we live?

But as always, those who will determine to have God's best will not be deprived of it. "Mary hath chosen that good part, which shall not be taken away from her." J. B. Chapman used to tell about a man who would visit the park in an eastern city and cultivate the companionship of the squirrels there. He would take bits of food and gain their interest until finally they would come up to him without fear. In his overcoat pocket he always carried a supply of nuts, but

he never gave them out. It was only the squirrel that would climb up on his knee and then venture into his pocket that would get the prize. It required absolute confidence and a genuine effort to get the best gift.

It is so with God's best. He makes His rain to fall on the just and on the unjust, but He reserves His choice blessings for those who are spiritually prepared for them. "The Lord will give grace and glory; no good thing will be withhold from them that walk uprightly" (Psalms 84:11). His best is available to us all, but we must put ourselves in a position to receive it.

By HELEN GRAY

## The Hand That Reached Through Darkness\*

"He's gone." The doctor sighed, touched my shoulder. "Your father had long years, good years. Remember, death's a normal part of life."

I looked at the clock on the dresser—10:00 p.m. Too numb to say anything, I glanced from doctor to nurse, back to doctor.

"It's best to get busy now with arrangements," the doctor said, kindness flowing through his voice. "Send messages to relatives and all that. You have just the one brother?"

I nodded, feeling more helpless than I'd ever felt in my life. How could I get in touch with Scott? "My brother's somewhere in the Southwest," I said in a voice that sounded strange even to me. "He and his wife were to fly to Fort Worth two days ago. They planned to buy a car there and start for California. But I don't know where . . ." My voice broke. Wordlessly I began to pray.

And suddenly something warm and bright filled my heart, a certainty that was like a golden light. What was distance to God? His hand could reach across states as easily as I could glance at the clock. He knew where Scott was, knew how I should reach him with the message of our father's death.

As though he sensed the change that had taken place within me, the doctor said, "If you notify the local police, they can radio the message down there and have it broadcast through all that area. There's always a radio in a new car—the kind your brother would buy. We'll hope for the best."

"Hope and pray," I said. "With God there is no defeat."

The nurse phoned a dear friend of mine, who came with her car and took me home, helped me get in touch with the local police, make other needed arrangements, and send messages; stayed with me and prayed with me.

An hour later the telegram came from Scott. As he described it later, "Martha and I were driving along the highway, not saying much of anything to each other, when suddenly it was as though someone spoke to me out of the darkness, saying, 'Turn on the radio, Scott. Turn it on at once.' So I did, just in time for the newscast.

"Seconds later the newscast was interrupted with the terse statement, 'There is an urgent message for an out-of-state man. Contact the police at Las Cruces immediately.'

"The instant I heard the program being interrupted, I *knew*. I knew that the message was for me and I knew what it was."

"O Scott," I said when he'd finished telling how it happened, "remember the hymn we learned when we were children, 'God Moves in a Mysterious Way?'"

He nodded. "How grateful we should be for the Christian home we grew up in, for the times Mother and Father read the Bible, taught us, and led us into the personal experience of the transformed heart!"

As Scott spoke, I thought of the many other times when God's mighty power had moved mountains in our times of need. And I said a prayer from the depths of my heart that those yet without the fold of faith might find the Glory Road.

\*This is a true account of an experience which happened to one of my friends. Because she requested it, I have changed the names.

# Christ's Ascension Glory

By E. W. LAWRENCE



“He [Christ Jesus] having offered one sacrifice for sins, sat down in perpetuity at the right hand of God, waiting from henceforth until His enemies be set for the footstool of His feet.” (That is how Hebrews 10:12-14 appears in J. N. Darby’s translation.) Having accomplished the work He came to earth to fulfill, He returned to His Father. Forty days He tarried here in a resurrected form, then from Olivet ascended to the throne, a cloud receiving Him out of the disciples’ sight. Having returned, He then sat down at His Father’s right hand. A prophetic anticipation of all this appears in Psalms 110:1, “Sit thou at my right hand,” said God, “until I make thine enemies thy footstool.”

The Son of Man today sits in state, enthroned in glory far above. With the eye of faith we behold Him there, and hail Him, the once despised Nazarene, as King of Kings and Lord of Lords.

Notice the two words in Hebrews 10:12-14, “in perpetuity.” They appear in the Greek originals, but not in the older English versions. Christ sits in state in perpetuity. It means that He can never be successfully challenged again, and that the atonement is Christ’s perpetual victory over sin and Satan.

*The Saviour’s ascension and present enthronement testify to the majesty of His own person.* It was all His own act and in regal triumph and splendor that He so ascended and now sits at His Father’s right hand, that place of unique authority; for no other can ever share it with Him, not even in the future and millennial age. The Father’s right hand is the place of His supreme and sovereign majesty. Seated there, He likewise exercises all authority and wields all the power of His unique deity.

“The ascension,” says Phil G. Smith, “was His own act, the assumption of His preincarnate life, glory, and power. So long as He was fulfilling His redemptive mission in life, death, and resurrection,” he continues, “He was dependent and mortal. Having been accepted by the Father, and vindicated by the Father in resurrection, *He can*

*now act, as it were, in His own right. So He ascends in regal triumph. He assumes His place and power at the right hand of God once more [italics mine, E. W. L.]. He simply returned to that place which He’d left, but never entirely vacated, when for us men and our salvation He came down from Heaven and was incarnate by the Holy Ghost of the virgin Mary.” He returned to His rightful place as the divine Son, as the eternal Logos (John 1:1).*

In the entire New Testament the word ascend is never used of anyone saving the Son of God himself. The word is reserved exclusively for Him, an added witness to the uniqueness of His character. His redeemed people are spoken of as being resurrected or raptured at the Lord’s second advent, but never as ascended. This distinction is an important one, and sheds its own light upon the person and mission of the Son. Both Advent and Ascension mark His deity. His entrance into human life was a supernatural one; so was His exodus. And as He came down, so He went up.

*Because of our Lord’s ascension and enthronement, the throne of grace is now open to all believers.* He can both hear and answer the thousands of prayers, all being made at the same time. Try to remember that next Lord’s day when you join in the worship in the sanctuary.

*Because He ascended He is now able to assure us of our relationship to the Father.* Once far off, we have since been brought nigh through the blood of Christ. Once the outcasts of society, we have since been introduced into the kingdom of His dear Son.

*Because of His ascent and present enthronement, He who ever lives now makes intercession for us.* “We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins” (I John 2:1-2). “He ever lives above for us to intercede,” as Charles Wesley expressed it. “Thank God, we have an Intercessor at the throne who reads the crafty purposes of Satan’s heart against the saints and thwarts them by His prayers,” says L. S. Hoover. Satan cannot defeat us if we obey the Christ.

*The crucified, risen, ascended, enthroned Lord Jesus opens heaven’s portals to a homeless race.* Of their own efforts none could ever hope to



make it to the heavenly land. "No man hath ascended up to heaven, but he that came down from heaven," says the Bible (John 3:13). None could ascend from this mortal plane. All that was possible for man was for him to descend into hades (the Old Testament sheol), which the Old Testament terms a "being gathered to the fathers." The saints' transference from earth to heaven (and even so *still* in a disembodied form until the Lord's return) awaited the Saviour's ascent.

*Because the Saviour today sits enthroned above, He is now accessible to all.* "Touch me not," He said to Mary Magdalene when He appeared to her on that first Easter morning. His explanation was, "I am not yet ascended to my Father." This was followed by the command, "Go to my brethren, and say unto them, *I ascend unto my Father, and your Father; and to my God, and your God*" (John 20:17). He refused her the privilege of touching Him, so that in a future ascended state all could touch Him with the hands of faith.

"Lo, I am with you alway, even unto the end of the world," He said to the disciples just before He departed (Matthew 28:20). *Only because of His enthronement is this possible. And it promises also a most wonderful companionship.* See how Paul of Tarsus witnessed to it, in writing to Timothy: "At my first answer no man stood with me." He referred no doubt to his first trial in Rome. "All men forsook me: . . . notwithstanding the Lord stood with me, and strengthened me; . . . and I was delivered out of the mouth of the lion" (II Timothy 4:16-17).

And what could we say more?

*When the Lord Jesus ascended to heaven He sent back the Holy Spirit with the promise that the Spirit would endue the believers with power, purify them from all alloy, and so equip them for sanctified and successful service for the Kingdom's sake.* Then He assured them *that one day He himself would come again to reign where once He was crucified.* "This same Jesus, . . . shall so come [again] in like manner as ye have seen him go into heaven" (Acts 1:11). Furthermore, *when He ascended, God "put all things under his feet, and gave him to be the head over all things to the church"* (Ephesians 1:22). Consequent on His enthronement, therefore, He incorporated into a body—His *ecclesia*—all believers, in dispensations past, present, and to come, gathered from every kindred, tongue, tribe, and nation, and made one; and over this Church He sits in state, as both Lord and Sovereign. Happy indeed is the Spirit-filled believer who realizes all this just now, and so is able to give Him the honor due to His name.

"This truth is power-packed for saints," says L. S. Hoover. And the apostle derived the idea from the Roman emperor's practice of sitting in state after a military victory. In order to show

us that Rome's might at the best was but a passing affair, the apostle says, as we discovered in our opening remarks, that the Son sits in state in perpetuity. He can, and will, never, never be challenged.

*Hail, Thou once despised Jesus!  
Hail, Thou Galilean King!*

## A DEAD MAN'S SANDALS

By LEO C. DAVIS

Superintendent of Southwest Indiana District

Many a professed follower of Christ in both pulpit and pew is wearing a dead man's sandals and that dead man is Judas Iscariot. Moral cowardice has long since blanketed him with a "policy of silence" until he would not even for Christ's sake speak one word "against." All his words are "for." These "sanctified soft" persons would rather court favor and thereby sell truth and right for a mess of social and ecclesiastical esteem (the pride of life) than to be friends of Jesus Christ. In so doing they wear the blood-stained, blood-soaked sandals of Judas.

Jesus said: "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil" (John 7:7.) We live in the very same world, possessed with the very same hate, that Jesus lived in. Iniquity abounds and religious deception mounts higher and higher. Speak out, O man of God, lest your very silence lead you to betrayal and seduce you into damnation! "The fear of man bringeth a snare" (Proverbs 29:25).

Holiness pioneers of other days often found themselves "without the camp, bearing his reproach," and how shall you escape if you would be a friend of Jesus? The very pulpit and pew you occupy, by inheritance, did not come into existence by men who wore the comfort-fitting sandals of Judas. Such men do not create and produce pulpits and pews. They are moral cheats who live off the efforts and faith of others who love truth and are willing to bear its reproach. It is only the uncreative, spiritually dead who wear dead men's sandals. Shall we live in the blazing light with the living Jesus or shall we sink into the dark with the dead Judas?

*Shall I, for fear of feeble man,  
The Spirit's course in me restrain?  
Or, undismayed, in deed or word  
Be a true witness for my Lord?*

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# Jesus Our Example

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By EVANGELIST C. W. DAVIS

In I John 4:17 we read, "As he is, so are we in this world." John said, "Now are we the sons of God" (I John 3:2). St. Paul said, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8:16-17). Isn't that wonderful! If we are true Christians we are not ordinary folk in this world. Our citizenship is in heaven; we belong to the aristocracy of the skies. We are *in* this world but not *of* it. I don't think Jesus felt too much at home while He lived and sojourned here below, so it is all right if we feel like strangers and pilgrims here.

John said, "He that committeth sin is of the devil; . . . whosoever is born of God doth not commit sin; . . . in this the children of God are manifest, and the children of the devil" (I John 3:8-10).

He makes it pretty plain—one is a sinner and therefore is of the devil, while the other is righteous and is of God. This is certainly a family likeness or resemblance. John said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (I John 3:1). Praise the Lord! We are born into the family of God. We have left the world and the devil; we have been saved from sin and sinning. We have been saved from the power of darkness and translated into the kingdom of His dear Son. This being true, we should walk, talk, look, and live like we are part of God's big family right here in this world.

"As he is, so are we." We spend too much time measuring and comparing ourselves among ourselves. But as Jesus is, so are we! What a blessed truth! And because it is truth, God put it in His Bible for us to read!

We rejoice in the thought of being like Jesus when we get to heaven, but the Scriptures teach that we are to be like Him here and now. In the second chapter of Philippians we read, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (v. 15). Jesus said, "I am the light of the world." But again He said, "Ye are the

light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16).

Jesus was pure: "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15). Yes, we can sing:

*Tho' the world may sweep around me  
With her dazzle and her dreams,  
Yet I envy not her vanities and pride;  
For my soul looks up to heaven,  
Where the golden sunlight gleams,  
And I'm living on the hallelujah side.*

Jesus was meek and lowly. He said in Matthew 11:29, "Learn of me; for I am meek and lowly in heart." It is beautiful to find Christians who have the meek, modest, and humble spirit of Jesus. Paul said, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). Weymouth puts it: "Let the very spirit which was in Christ Jesus be in you." Then Paul says Jesus made himself of no reputation, but humbled himself and became a servant—not exalting himself. Let us not seek the applause of men, but the smile and approbation of our Lord.

He was the obedient Christ. He came to do the will of His Father. He said, "Not my will, but thine, be done." In His great prayer in John 17, Jesus said, "I have finished the work which thou gavest me to do" (v. 4). Yes, He was the obedient Christ.

He was the loving Christ. Jesus was the embodiment of love. His life, ministry, and miracles were all motivated by love. He loved sinners. "Christ Jesus came into the world to save sinners" (I Timothy 1:15). He loved His disciples. "Christ . . . loved the church, and gave himself for it; that he might sanctify . . . it" (Ephesians 5:25-26). Can we say with the Apostle Paul that the love of Christ constraineth us? The world today is looking for God's love in us until it will be reminded of Jesus. Love is the true essence of the Christian religion.

In the Sunday school class a teacher gave a beautiful description of Jesus, then asked the class whom he had described. One little girl lifted her hand and said, "I know who that is: that's my mamma." Can people really see Jesus in us? Are our light and love shining forth, so the world knows we have been with Jesus and learned of Him?

Jesus stood true under every test, when He was persecuted and when He was falsely accused. When He was reviled, He reviled not again. When He suffered—even when He was crucified—He prayed for those who nailed Him to the Cross. A teacher of a class asked the children to name





**News  
in  
Picture**



**EARLY-DAY NAZARENES FROM PITTSBURGH DISTRICT REMINISCE** with Mr. M. Lunn, manager, on a recent visit to the Nazarene Publishing House. Mr. and Mrs. John N. Fichtner of Eldred, Pennsylvania, and their son-in-law, Thomas J. White, of Grandview, Missouri, are pictured looking over the new "Master Buying Guide." The Fichtners have been loyal Nazarenes and supporters of the publishing house since its inception in 1913.

some characteristic of Christ. One said He was kind to everybody. Another said He was humble. Another said He was always doing good. Another said He loved the children. Finally one little fellow said, "They crucified Him and He could take it!" What a great truth the little fellow spoke! He *could* take it.

Oh, are we like Jesus? Like Him here and now in this world? When we are sick and suffering, can we take it and take it patiently? When we are unappreciated, persecuted, misrepresented, and evil spoken of us, can we take it? In the greatest sermon of which we have any record, Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5:11-12). But how do we take it? If we are critical, faultfinders, and easily irritated, we had better examine our hearts. Pastor, when you are not recalled for another year, or at least receive a very poor vote; layman, when you are not re-elected to some office in the church, can you take it like Jesus? Many have failed here.

O friends, Jesus stood every test, even that of the Cross. Yes, He could take it. "As he is, so are we in this world."

*Let the beauty of Jesus be seen in me,  
All His wonderful passion and purity;  
O Thou Spirit divine, all my nature refine  
Till the beauty of Jesus be seen in me.*

## Sacramental Service

By JESSIE WHITESIDE FINKS

*To be broken bread and poured-out wine  
In the hands of my blessed Lord;  
To spend and be spent and so courage give  
To some burdened soul through His Word;  
To do with my might what my hands find to do  
Wherever my path leads today;  
To be broken bread and poured-out wine  
In Thy hands, dear Lord, I pray!*

*To be broken bread and poured-out wine  
To the faint as I spend life's day;  
Thy Spirit feel as He flows through me,  
Giving strength to those on the way  
From this vale below to the home up there,  
And the Source of our strength always;  
Make me broken bread and poured-out wine  
In Thy hands, dear Lord, I pray.*

*To be broken bread and poured-out wine—  
Then when this life is o'er  
And we see again those we've given strength  
When we meet on the golden shore,  
How glad we shall be we were used of God . . .  
Placed our all in His gentle sway  
To be broken bread and poured-out wine,  
When at home with Him someday!*

# A Child of HIS Choice

By **RALPH A. MICKEL**

Pastor, Frostburg, Maryland

As we sat in the living room of a grand Canadian family, we made inquiry concerning a picture of a fine-looking young lady. "Oh," said the mother, "that is the picture of our *chosen* daughter." When she saw the puzzled look on our faces, she explained that the girl had been adopted. Instead of saying, "She is our adopted daughter," the lady replied, "She is our *chosen* daughter." I thought, What a beautiful way to express it!

Such children so often feel forsaken and cast out. What a consolation to know that a father and mother have chosen you to be their child!

Because of sin separating us from God, in our unsaved condition we feel alone and forsaken, but how wonderful to hear, "I have chosen thee, saith the Lord" (Haggai 2:23)! In spiritual things each one of us can be a *chosen child*, not only adopted, but born into the family of God. How comforting to be a child of His choice! He chose us for His love and loves us for His choice.

He has chosen us to be *saints*. Even before the foundation of the world, the great God in heaven was thinking of you and me, and looking down through the vistas of time He chose us to "be holy and without blame before him in love" (Ephesians 1:4). Moses said, "The man whom the Lord doth choose, he shall be holy" (Deuteronomy 16:7). Again, the Bible declares, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thessalonians 2:13). Therefore, to be God's chosen child you must have the experience of entire sanctification, which makes you holy before Him in love.

He has also chosen us to be *soldiers*. As Paul declares, the Christian endeavors to please Him who has called him to be a soldier of the Cross. All God's soldiers are volunteers: no one is drafted.

This life of warfare against the forces of hell is not easy. It leads through valleys of fiery trials, for He has "chosen thee in the furnace of affliction" (Isaiah 48:10). But rest assured that if by His grace you can undergo you will overcome. For those who follow the Lamb of God in the great triumphal procession in that day are "called, and chosen, and faithful" (Revelation 17:14).

In addition, He has chosen us to be *servants*, for He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). He has chosen each one of us to bear fruit that abides in the salvation of souls. Those converted through us are not for a day but for eternity. He has chosen us out of the world (John 15:19) that we might win others of that same world to Him. We are "won to win," "saved to serve," taught to tell others of the Christ who saves to the uttermost.

Ananias said to Saul of the New Testament at the time of the apostle's conversion, "The God of our fathers hath chosen thee, that thou shouldst . . . be his witness unto all men of what thou hast seen and heard" (Acts 22:14-15). He was chosen to succeed, and truly his life was a great success.

But we see a different picture in the Saul of the Old Testament. At the beginning, the Prophet Samuel announced to all the people, "See ye him whom the Lord hath chosen" (II Samuel 10:24). Although he was chosen of God, he failed. Because of his willful disobedience, at the dead end of life's wrong road he cried, "God is departed from me, and answereth me no more" (I Samuel 28:15).

Jesus says, "Many are called, but few are chosen" (Matthew 22:14). He chooses us, but so many refuse to choose Him. Jesus chose Judas to be His disciple, but on that last night with a breaking heart He declared concerning the traitor, "I speak not of you all: I know whom I have chosen" (John 13:18).

He has chosen *you*; do not be like Judas and refuse His choice.

How wonderful to be a child of God's choice! There is nothing more blessed than to be chosen of God!

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## That I May Daily Live . . .

*I do not ask for pleasure  
Such as this world can give,  
But for greater faith and courage  
That I may daily live  
In humble, true submission  
To the will of my dear Lord—  
Heralding the gospel  
According to His Word!*

—ANNA M. GILLELAND

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# GENERAL STATISTICS FOR 1959

**Church of  
the Nazarene**

|   |       |       |
|---|-------|-------|
| <b>CHURCHES</b>   |       |       |
| United States .....   | 4,399 |       |
| British Commonwealth .....                                      | 275   |       |
| U.S. Possessions .....  | 21    |       |
| West Germany .....  | 1     |       |
| Total (Domestic) .....  |       | 4,696 |
| Net Gain .....  | 109   |       |
| Churches on Foreign Mission Fields..                            | 847   |       |
| Main Stations and Outstations on<br>Foreign Mission Fields..... | 929   |       |

|   |         |         |
|---|---------|---------|
| <b>CHURCH MEMBERS</b>                                   |         |         |
| United States .....                                     | 299,853 |         |
| British Commonwealth .....                              | 10,448  |         |
| U.S. Possessions .....                                  | 958     |         |
| West Germany .....                                      | 40      |         |
| Total (Domestic) .....                                  |         | 311,299 |
| Net Gain (3.12 per cent).....                           | 9,624   |         |
| Foreign Mission Fields<br>(Full and Probationary) ..... | 50,345  |         |

|  |       |  |
|--|-------|--|
| <b>MINISTERS</b>   |       |  |
| Ordained Ministers .....                                     | 5,873 |  |
| Licensed Ministers .....                                     | 1,830 |  |
| Missionaries (Under Department of<br>Foreign Missions) ..... | 396   |  |
| Native Workers on Foreign Mission<br>Fields .....            | 1,552 |  |

|  |               |  |
|--|---------------|--|
| <b>CHURCH PROPERTY</b>                               |               |  |
| Value of Church Property (Local) ...                 | \$141,234,732 |  |
| Value of Parsonage (Local) .....                     | 31,507,870    |  |
| Total (Local) .....                                  | \$172,742,602 |  |
| Value of Parsonages (District) .....                 | 1,343,573     |  |
| Value of District Centers.....                       | 4,765,321     |  |
| Value Other District Property.....                   | 1,312,335     |  |
| Total (District) .....                               | \$ 7,421,229  |  |
| Value of Headquarters Property.....                  | 550,000       |  |
| Value of Nazarene Publishing House..                 | 762,815       |  |
| Total (General) .....                                | \$ 1,312,815  |  |
| Value of Educational Institutions....                | 11,893,337    |  |
| Value of Property on Foreign Mission<br>Fields ..... | 6,808,943     |  |

|  |               |
|--|---------------|
| Grand Total (All Property) .....                               | \$200,178,926 |
| Indebtedness on Church and<br>Parsonage Property (Local) ....  | 35,924,313    |
| Indebtedness on All Property<br>(District) .....               | 1,533,471     |
| Indebtedness on Educational<br>Institutions and Hospitals..... | 1,981,912     |
| Total Indebtedness on All Property..                           | \$ 39,439,696 |

|                              |               |  |
|------------------------------|---------------|--|
| <b>CHURCH FINANCES</b>       |               |  |
| Paid Local Interests.....    | \$ 34,248,782 |  |
| Increase .....               | \$1,489,530   |  |
| Paid District Interests..... | \$ 3,419,727  |  |
| Increase .....               | \$ 261,093    |  |
| Paid General Interests.....  | \$ 4,515,045  |  |
| Increase .....               | \$ 292,711    |  |
| Total Paid All Purposes..... | \$ 42,183,554 |  |
| Increase .....               | \$2,043,334   |  |

|                                |               |  |
|--------------------------------|---------------|--|
| <b>ANALYSIS OF GRAND TOTAL</b> |               |  |
| Paid by the Church .....       | \$ 35,955,645 |  |
| Paid by the Church School..... | \$ 2,973,579  |  |

|                                 |              |
|---------------------------------|--------------|
| Paid by the Junior Society..... | \$ 55,086    |
| Paid by the N.Y.P.S.....        | \$ 539,475   |
| Paid by the N.F.M.S.....        | \$ 2,659,769 |

|                          |           |  |
|--------------------------|-----------|--|
| <b>PER CAPITA GIVING</b> |           |  |
| Local Interests .....    | \$ 110.02 |  |
| District Interests ..... | 10.99     |  |
| General Interests .....  | 14.50     |  |
| All Purposes .....       | \$ 135.51 |  |

|   |         |         |
|---|---------|---------|
| <b>SUNDAY SCHOOL</b>                              |         |         |
| Number of Sunday Schools.....                     |         | 4,631   |
| Increase .....                                    | 122     |         |
| Number of Branch Sunday Schools...                |         | 124     |
| Decrease .....                                    | 33      |         |
| Enrollment:                                       |         |         |
| Active Members .....                              | 556,230 |         |
| Officers and Teachers.....                        | 57,764  |         |
| Cradle Roll Members.....                          | 69,432  |         |
| Home Department Members.....                      | 13,086  |         |
| Branch Schools .....                              | 3,981   |         |
| Total (Domestic) .....                            |         | 700,493 |
| Increase .....                                    | 21,663  |         |
| Average Weekly Attendance (Incl.<br>Branch) ..... |         | 414,213 |
| Increase .....                                    | 10,664  |         |
| Number on Foreign Mission Fields...               |         | 1,436   |
| Enrollment on Foreign Mission Fields              |         | 84,630  |
| Attendance on Foreign Mission Fields              |         | 59,647  |

|                                      |        |         |
|--------------------------------------|--------|---------|
| <b>VACATION BIBLE SCHOOL</b>         |        |         |
| Number of V.B.S.'s.....              |        | 2,642   |
| Increase .....                       | 130    |         |
| Membership (Incl. Off. & Teach.)..   |        | 253,902 |
| Increase .....                       | 15,981 |         |
| Number on Foreign Mission Fields ..  |        | 383     |
| Membership on Foreign Mission Fields |        | 23,046  |

|                                      |       |        |
|--------------------------------------|-------|--------|
| <b>JUNIOR SOCIETY</b>                |       |        |
| Number of Societies.....             |       | 2,458  |
| Increase .....                       | 305   |        |
| Membership .....                     |       | 40,568 |
| Increase .....                       | 4,166 |        |
| Number on Foreign Mission Fields ..  |       | 342    |
| Membership on Foreign Mission Fields |       | 6,808  |

|  |        |        |
|--|--------|--------|
| <b>NAZARENE YOUNG PEOPLE'S SOCIETY</b> |        |        |
| Number of Societies.....               |        | 3,614  |
| Increase .....                         | 21     |        |
| Membership:                            |        |        |
| Active .....                           | 81,695 |        |
| Associate .....                        | 15,385 |        |
| Total .....                            |        | 97,080 |
| Increase .....                         | 4,011  |        |
| Number on Foreign Mission Fields ..    |        | 433    |
| Membership on Foreign Mission Fields   |        | 11,444 |

|  |         |         |
|--|---------|---------|
| <b>NAZARENE FOREIGN MISSIONARY SOCIETY</b> |         |         |
| Number of Societies.....                   |         | 4,260   |
| Increase .....                             | 151     |         |
| Membership:                                |         |         |
| Active .....                               | 149,303 |         |
| Associate .....                            | 24,522  |         |
| Total .....                                |         | 173,825 |
| Increase .....                             | 18,047  |         |
| Number on Foreign Mission Fields ..        |         | 875     |
| Membership on Foreign Mission Fields       |         | 13,574  |
| Members Prayer and Fasting League          |         |         |
| Domestic .....                             |         | 119,811 |
| Foreign Mission Fields.....                |         | 11,598  |

S. T. LUDWIG, *General Church Secretary*



**E**

# EDITORIALS.....

## **The World's Worst Catastrophe**

Through our modern inventions we are now in touch with the whole world. This means that there is not a day passes but that the knowledge of some catastrophe reaches us. It may be a flood, landslide, earthquake, volcanic eruption, tornado, hurricane, plane crash, the sinking of a ship, or an explosion of unusual proportions. These are but a few of the possible calamities that may come upon the world at any time. No news report is altogether free from tragedy. Nevertheless, the tragedy of all tragedies was the fall of man. Nothing has ever happened, and nothing can ever happen, which will be more serious or terrible than the fact that Adam and Eve sinned in the Garden of Eden.

They were created free, to choose either good or bad, and placed in a Paradise, or heavenly environment. They were given every advantage in the test which they met. Nevertheless they yielded to Satan and sinned; and through that sin the human race has been crippled as by nothing else which has ever happened. In fact, all of the other tragedies that have or will come upon the earth are either the direct or the indirect result of this first catastrophe—the sin of Adam and Eve.

The Apostle Paul tells us about this tragedy in Romans 5:12-14: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come . . ." And through the remainder of the chapter Paul contrasts the effects of Adam's sin with the hope that all human beings can have through the work of Christ. Thank God, he doesn't stop with the dark side of the picture;

he gives the bright side also. He doesn't tell us just about the fall of man; he tells us about the possibility of man's return to God through Jesus Christ.

Thus in Romans 5:12-21 we find out about the worst catastrophe that has ever come upon the world. But thank God, along with this terrible news there is placed the good news of what Jesus Christ did in order to make it possible for man to rise above that tragedy of all tragedies and become again a son of God.

## **A Universal Preference**

All of us have preferences: preferences as to food, clothing, reading, churches, neighborhoods, and people. In this connection, one authority has suggested that man may not prefer righteousness; that is, he is not willing to seek it rather than evil when he considers the higher cost of the former, so far as moral effort is concerned. In other words, when he thinks of how much harder it is to do the right than it is to do the wrong, from the standpoint of moral effort, he chooses the wrong. Perhaps he would prefer the right, but he doesn't prefer it at the price he would have to pay. Doing evil is the line of *least* resistance, and many people are not willing to take the line of *most* resistance, even though they may believe that righteousness has more value than unrighteousness. Again we come back to the fundamental thought which was in the mind of this writer to whom I have referred: that is, man doesn't seem to be willing to choose righteousness, to prefer righteousness, because it is ethically more expensive.

This writer goes on to say that, while he might not call this condition depravity, he would certainly not call it holiness. No doubt all of us would agree with him in this last statement; surely it couldn't be called holiness. This scholar goes

further and declares that there is much in everyday experience to support the type of preference he has been talking about. Man, by nature, seems to be unwilling to seek righteousness at the cost

By *Stephen S. White* . . . . .

he must pay in moral effort; therefore he goes on in sin.

This preference, or predilection, for evil grows out of man's reluctance to exert himself in order to do right. Now I wouldn't want to say that this is depravity; at least I would not want to describe depravity merely in this form. On the other hand, anyone who will admit what this writer has, and then concede that his position is supported strongly by experience, could hardly stand up and say that man is not born in sin, that he is not born depraved. It seems to me that by what he has said he has inevitably taken the Bible position as to man's sinful condition.

This leads to one final thought, and that is, however men may strive to escape belief in the fallen condition or nature of man, they are not really able to avoid it. When they face the facts of everyday human experience and describe them as they are, though they may not use the term depravity itself, they will be capitulating to this view. Man is a sinner by nature, and his only hope to extricate himself from this condition is the power of Jesus Christ, as it is mediated to him through the Holy Ghost.

### **"Two Sides to This Matter"**

A few days ago I was sitting at the counter in a restaurant eating my lunch. The waiter who had served me placed near me the bill which I owed. I turned it over and looked at it; it was forty-five cents. I didn't think it quite covered the cost of my lunch. Before I left, I suggested to the waiter that I thought he had made a mistake. He looked at the bill and said, "No, that's all you owe. I couldn't sleep well tonight if I charged you for more than you bought." I replied, "Neither could I sleep well tonight if I thought I hadn't paid the full amount for my lunch." A woman who was sitting on my left said, "There are two sides to this matter, aren't there?" and I replied, "Yes."

There were two sides to that transaction. Both the seller and the buyer were involved. Each had

his responsibility. It is my concern not to pay more than I should; it is also my obligation to pay as much as I should. If I am what I ought to be, I'll be just as disturbed about not paying as much as I should as I would be about paying too much. In fact, in a very real way, I should be more troubled about the first situation. If I paid more than I should, just a little money would be involved; but if I paid less than I should, and did it knowingly, not only would a little money be involved, but my soul would be involved, my integrity, my standing before men, and more serious still, before God.

I once heard of a person who got twice as many yards of material as she asked or paid for. When she got home and discovered the fact, she said to a neighbor, "I'm just that much better off. It's the clerk's business, and not mine, to see that I pay for what I get." That woman was mistaken. To put it in plain words, she was on the road to damning her soul. I am required to be honest in every situation, so far as I know it, so far as I am conscious of what is being done. This is right, no matter what the other fellow may do. God is all-wise; He knows everything that's going on, and He places a premium upon right action. A deliberate wrongdoer clashes at once with the holiness of God, and, from the standpoint of sin, there isn't anything more terrible in the universe than the holiness of God. Its judgment is upon sin and the sinner.

One writer has described this truth thus:

"In an abnormal situation, where on the part of the moral person there is actual resistance instead of a yielding response, the law of holiness can be expressed only by a twofold bearing, in which two things are emphasized, namely, a desire to rescue the sinner and an inflexible regard for the law of holiness. It is a case where the freedom of man throws God's bearing out of normal tendency and makes necessary a separate emphasis upon moral concern.

"In a situation which is not only abnormal, but also irrevocably so, the law of holiness can be expressed only by moral concern alone. In this hopeless situation God's only interest is in holiness. . . . The holy God does not, and cannot, love a moral person who has in his freedom forever settled it that he will have no moral life. Such a man must be everlastingly under the full wrath of God."

Any deliberate sin if not genuinely repented of will move us in the direction of this full wrath of the holy God.



*Altar Scene in Japan*

I am a poor reporter.

Reports of important events should be concise and clear with a sense of continuity.

At all three points, I fail.

I can't unscramble it. I am so emotionally wrapped up in our Servicemen's Retreats in Japan and Germany that my memory and heart mix up what my mind would separate and clarify.

I give in. Let the report be scrambled.

*There are the hotels.* Fuji New Grand in Japan and General Walker in Germany. One snuggles in the pines at the foot of unforgettable Mount Fuji, on the shores of Lake Yamanaka. The other opens its doors and windows to the majestic scenery of the Bavarian Alps. Hitler's Eagle's Nest is caught in the upward gaze. The peaceful village of Berchtesgaden pulls the eyes to the valley.

God's creation! All nature declares the glory of God! Fitting places for the sons of men to meet the Son of God!

*There are our people.* Husbands, wives, children. Chaplains, missionaries, and the two workers. *Our people.* From thirty-six states, plus Canada, Norway, and Germany. *Our people.* Scattered round the wide world by upsetting conditions of that world. Now, pulled together by common bonds.

They drive in, fly in, and ride the rails. They come from Okinawa, Korea, Japan, Iceland, England, Spain, Germany, Italy, and France. *Our people.* All alike. Good. Clean. Hungry for fellowship. Anxious for fun. Ready to sing, testify, pray. Hearts open to the Lord. In Germany 152, and 44 in Japan. Plus the children. There would have been more at Mount Fuji but Typhoon Charlotte was getting ready to blast Okinawa, and maneuvers in Korea tied several to the fields.

*There are our chaplains.* Three in Japan: Herbert Van Vorce, Leroy Bevan, and Elvin Leavell. Men to offer counsel, lead discussions, pray with seekers. Men with a sense of mission. Dedicated to their calling. Christian men. Holy men. Men to be proud of.

At Berchtesgaden, it is Chaplain William Martin, with Nadene, his wife, and their lovely daughter, Candy. Chaplain Martin. Attention to arrangements, precision in every detail of the program. A leader. You see his military bearing and unconsciously you stand a bit straighter. His southern drawl captivates you, and you relax and feel at

## Servicemen's Retreats in Japan and Germany

By PONDER W. GILLILAND

home. The discussions move smoothly under his kindly guidance. He leads the group in prayer. You dare to look, and you see the face of one who is at home in the presence of the Lord. You say to yourself, A Nazarene minister. One of several thousand; one of twenty-five chaplains—choice men of the thousands; a man to represent our church; good representation. And you feel like a bigger and better man because you are working with a big and good man.

*There are the afternoons.* Recreation, fellowship, sight-seeing. In Japan—the silk mills, Japanese villages, cable-car rides, lovely lakes, Shinto shrines. In Germany they scatter: the salt mines, Salzburg in Austria, mountain peaks, restful Bavarian villages. A few walk five hours to the Eagle's Nest and back.

*There are the morning services.* Times when you speak about anchors, strong enough and set deeply enough to hold one fast when storms rage. Services when you speak on New Testament holiness, an experience to meet the needs of men and that will help a man grow in Christlikeness in America or Europe or Asia. A morning message by Dr. William Eckel—and hearts were moved.

*There is Paul Skiles.* Casual style, lazy pace, disarming leadership. Paul—who makes you glad to make a joyful noise, who brings you deeper and deeper into the presence of God. Paul and his "quartet"—"quartet" of three men, four men, or nine men. It matters not. Always a "quartet." Paul—whose trombone seems to speak the very words of the song—makes you forget everything else, makes it easy to worship the Lord. Paul, a friend of the gang, ready to laugh, ready to pray. They like him. Who wouldn't? Barracks, bases, and bewildering trials fade as his trombone tells us of "The Love of God" and helps us remember "How Great Thou Art!" Paul—who never fails to have the spirit of the service *just right* when you stand up to preach God's Word.

*There are the evangelistic services.* Your sanctuary is a bar in Japan; a former dance hall floor in Berchtesgaden. But the services are like those back home in Baltimore, Birmingham, or Bremerton. Warmth, liberty, and the presence of the Lord. It matters not that the piano shares space with a jukebox, nor that the pulpit is only a boxy music stand of a jazz band, nor that the altar is a series of smoking tables shoved together. The services are still like those back home in Marion, Memphis, and Mesa. The Lord



honors the Word preached from that music stand, and tears of repentance take the place of ashes on the smoking tables.

In Japan, every person with a spiritual need lifted a hand requesting prayer, then responded to the invitation to seek the Lord. Prayer of repentance, talking some things out, promises to the Lord. Victory. Complete victory. Wonderful testimonies. One man called to the ministry.

**Berchtesgaden.** In the first evangelistic service, nineteen men and women quickly bowed at the altar and found victory. Unforgettable testimonies the next morning.

The second evangelistic evening service. Rev. Jerry Johnson has been prevailed upon to bring the message. Jerry—commissioned by the church to open our work in Germany. Jerry, who with his wife, Alice, have been so wonderfully used of the Lord in just eighteen months' time in this new work. Jerry, who has—but that story will have to wait.

The hand of the Lord is upon him as he speaks on being filled with the Spirit. Good message. The invitation. Seventeen men moving to the altar in less than one-half minute. What a moving sight! Eight more men and women join them. How wonderful the Lord is! How gracious was the victory! Two men called to preach.

*There are the Communion services.* The last nights of the Retreats. Communion hymns. The ladies' trio. The quartet. The trombone. Communion meditation. The presence of the Lord. How very close heaven was! No tongue can tell it. No pen can picture it. One soldier said later, "I never expect to be any closer to heaven until I actually get there."

*There is the last snack-room fellowship.* Happy, jovial, refreshed crowd. Laughter, singing, joyous fellowship over last cups of coffee. The conversation is interrupted by one who comes to tell of another boy who had just settled a divine call.

More fellowship. Another interruption. A fine, straight soldier lad asking, "May I talk with you?"

"Surely!"

We went to the chapel.

"I've never asked anyone to do much for me in my life. I have tried to be independent. Certainly I've never asked anyone to pray for me before. But the Lord has been talking to me for a long time. I didn't go to the altar. But in there—in the snack room—I suddenly got too hungry to put it off any longer. Right there I made up my mind to live for God. I've never been a Christian. I'm ready now. Will you pray for me?"

It doesn't take long when someone is ready like that. It didn't!

Back to the snack room. More fellowship. Another good interruption. Thirty minutes spent with three men from Spain needing special help. The Lord helped us.

It is now past midnight. Heavy snow outside. There is a three-hour drive to catch a plane. You must be there at 6:00 a.m. You skip the few hours' sleep and pack your suitcase. You start to slip out of the hotel, to be sure the snow does not cause you to miss the plane.

It is not quite that easy. It's past one o'clock in the morning, but there they are in the lobby, waiting to say good-by. Soldier boys—from the army, air force, and navy. And the wives of servicemen. Wonderful people. Our people.

How do you say good-by? How do you mask your emotions? You don't! You don't even try! You assure them of your prayers. You shake hands. You gulp back choked words. You walk out into the night.



*Three Chaplains, Paul Skiles, and Ponder Gilliland in Japan.*



*Chapel Service in Berchtesgaden*



*Nazarene Family at Retreat*



*Paul's "Quartet" in Berchtesgaden*

# Thought for the Day



by BERTHA MUNRO

## There Will Always Be—

### Monday:

What will the new year bring? We need no prophet to tell us.

There will always be *work*. And with work, opportunity for creativity, achievement, fulfillment of potential. There too Jesus: "My Father worketh hitherto, and I work." "I will make you fishers"; "Thou art Peter, a rock"; "Well done, . . . faithful servant." And Paul: We "assayed to go into Bithynia: but the Spirit suffered" us not; and a "vision appeared . . . in the night; There stood a man of Macedonia, and prayed . . . saying, Come over into Macedonia, and help us." (John 5:17; Matthew 4:19; Acts 16:7-9.)

### Tuesday:

There will always be *problems* to face, *needs* to be met, *cares* clamoring to become worries. "A great door and effectual is opened . . . and . . . many adversaries." "Troubled on every side, . . . perplexed, but not in despair." "Lo, I am with you." "If any . . . lack wisdom, let him ask." "Seek ye first the kingdom of God, . . . and all these things shall be added." "Peace I leave with you." "Ye shall receive power, after that the Holy Ghost is come upon you." (I Corinthians 16:9; II Corinthians 4:8; Matthew 6:33; Acts 1:8.)

### Wednesday:

There will always be *temptation*. "Then was Jesus led up of the Spirit . . . to be tempted." But there is a prayer for us to pray: "Lead us not into temptation, but deliver us from evil." And a reassurance: "I have prayed for thee, that thy faith fail not."

There will always be *burdens*—your own load to carry and someone else's heavy weight to share. But for every load: "Come unto me, . . . Take my yoke upon you," and so let Me ease the strain. "My yoke is easy, and my burden is light." (Matthew 4:1; 6:13; Luke 22:32; Matthew 11:28-30.)

### Thursday:

There will always be *sorrow*: the deep grief of loss, or loneliness, or separation. But always Jesus weeping at the grave of Lazarus, His friend. Jesus alone in the garden: "Could ye not watch with me one hour?" Jesus crying from the

Cross, "My God, my God, why hast thou forsaken me?" Jesus understanding! (Matthew 26:40; 27:46.)

### Friday:

There will always be *pain*—yours or someone else's—pain grinding, flaming, or dull, incessant. Suffering yourself or seeing one you love suffer. The agony of that Chinese Christian leader now in Communist prison screaming in torture, brainwashed into senility.

But always "the form of the fourth" there too in the flames. (Daniel 3:25.)

### Saturday:

There will always be *failures* and *discouragements*. He too "came unto his own, and his own received him not." "Ye seek me . . . because ye did eat of the loaves." "Will ye also go away?" "Have I been so long time with you, and yet hast thou not known me?"

But after a shameful failure, there

was the special message from the angel on Easter morn, "Go . . . tell his disciples and Peter." "Continue ye in my love. . . your sorrow shall be turned into joy." "Lift up your heads." (John 1:11; 6:26, 67; 14:9; Mark 16:7.)

### Sunday:

There will always be *misunderstanding* and *injustice*. But listen. "They all forsook him." Will you crucify your King? Look at Him in the great painting, "Descent from the Cross," helpless, exposed, in their cruel hands—supreme injustice unresisted. But then the Resurrection morning! (Mark 14:50; Matthew 28:1, 5-6.)

There will always be *God*: Overruler, Example, Counselor, Understanding Friend, Redeemer, Indweller, Comforter, Strengtheners, Power for living. There will always be God—Infinity with us!



## Foreign Missions

REMISS REHFELDT, Secretary

### Christmas in India

Concealed excitement! Plans and plans for programs and feasts and groups together. New clothes, everyone must have at least one new garment. Guests, gifts, cards, decorations!

For the missionaries, an old artificial tree, used year after year, brought out again and trimmed with whatever is at hand. Secrets, entertaining, practicing exercises, sermons to preach in various churches; going—coming—food, and food, and food!

Camels going by on the road in front of the house. Giving and giving and giving some more. Parties and fun. Cool weather—around 60°. Sometimes on tour in a tent, with a jeep.

Ah, yes—and more:

Bright, bright stars at night.

Carols at dawn.

Christ is born! A holy Child who is the Hope and Light of this dark and needy land.

Glorious Christmas in India!

—MARY ANDERSON, India

### Twenty-five Years in Guatemala

Rev. and Mrs. Russell Birchard are celebrating twenty-five years of service on our mission field in Guatemala. They have been deeply appreciated by our national Christians and by the missionaries who have worked with them.

This is a real milestone of consecrated service.

At the thirty-fifth annual session of the Guatemalan Missionary Council, in October, special mention was made of the long years of faithful service by the Birchards.—LUCILLE HUDSON, Secretary.

### Wallace Whites Are in New Guinea

We arrived in Port Moresby at six o'clock Tuesday morning. Brother Conder met us and we took the seven-thirty plane out to Minj. We were on the station by noon. We felt that we had really arrived at home at last.

The arrival at the station was something to see. There were about two hundred natives besides our schoolboys all gathered to welcome us. It certainly made our hearts go out to them.

The next morning was the day on which the *kiap* (government patrol officer) made his annual visit to take the census. The New Guinean people began gathering about six in the morning. You could hear the clack, clack, clack of the pearl shell ornaments they wear as the men passed our house. They were carrying fruit and vegetables, pigs and chickens to sell to their visitors. There must have been about seventeen or eighteen hundred people from two tribes in this area who gathered for the census. It certainly was a colorful sight to see.—WALLACE WHITE.

### Missionaries on the Move

Mrs. Leonard York and the children are now at 1664 B. Thrush Ave., San Leandro, California, to enable Danny to continue with therapy for the effects of polio. Mr. York will join the family in time for Christmas.

### Guatemala Assembly

The thirty-third annual assembly of the Church of the Nazarene in Guatemala was held in the city of Coban, Alta Verapaz, November 10 to 13. Rev.



Louis Green, district superintendent, presided.

Delegates and pastors of the local churches presented reports of progress made during the year. Especially outstanding were the reports of several pastors who not only carry on local activities but also attend to outlying congregations. These active leaders are reaching new localities and reaping an abundant harvest of new souls.

One of the new converts won through the musical participation and testimony of the Rabinal-Achi Nazarenes in a nearby village *fiesta* was presented to the assembly. The district welcomed the new missionaries, Rev. and Mrs. Allen Wilson and son, Bruce.

Among the many songs of praise, none touched the hearts of the listeners more than those sung by a consecrated blind Christian delegate whose joyful inner fellowship with the Master was wonderfully evident as she sang.

According to the statistical report, a total of \$24,861.63 was received through the various departments of the church in Guatemala during the year.

In many of the local churches, classes in Bible study were held for the laymen with enthusiastic response.

We look forward to the new year with a prayer that all will be drawn closer together in love, and His kingdom will reach many still in darkness.

## Report on Aguarunaland

I recently made a trip to the jungles of Aguarunaland. The folk there are missing their missionaries, but the work is still holding steady. This year there are some forty students enrolled in the school. We had 110 in Sunday school the day I was there, which was a little higher than usual.

Roads are slowly being made back into the jungle, and someday will come within two miles of our station at Yama Yakat.

However, downriver seems to be more the center of the tribe now, so we plan for Brother Flinner to live down below, while we continue to maintain the school at Yama Yakat. It took us two days to go upriver from the lower property. Brother Flinner will be able to do it in about an hour with his new boat and motor.

The new location plus the use of the boat should put Brother Flinner in touch with many more Indians than we have been able to contact in past years. But he will need much prayer, for adjusting to that kind of environment and work will not be easy.

Our hoped-for purchase of property at the new location is not completed yet, and we would appreciate your prayers that it may be completed. We want this location very much and it will mean a great deal in our work among the Aguarunas.—CLYDE GOLLIHER, Peru.

# the Question box

Conducted by STEPHEN S. WHITE, Editor

## What is the order of events in the life to come?

In this question you are really asking for a brief outline of what we call eschatology, in the study of Christian theology. Eschatology comes from two Greek words and means the study of the last things. It has to do with the consummation of human experience as it begins in this world and continues in the world to come. In my book *Essential Christian Beliefs*, I head the chapter which deals with this part of theology "The Future." Naturally it is the sixth and last chapter in the book. In this chapter I deal with the following subjects in the order given: The Immortality of the Soul (the arguments for the fact that the souls of men, whether good or bad, will never cease to exist); The Second Coming of Jesus Christ; Physical Death; Bodily Resurrection; the Judgment; Hell; and Heaven. A recent writer outlines the section on eschatology thus: death, resurrection, interim between

death and the resurrection, the second coming of Christ, judgment, eternal destiny, and the kingdom of God. Some of these events overlap with others, and disagreements among theologians as to the actual order in which they follow each other make it difficult for anyone to fix their order exactly. Leaving out the second coming of Christ, one might give the chronological order of the other events thus: death, the interim between death and the resurrection, the resurrection, judgment, eternal destiny—heaven and hell, and the final kingdom of God. The second coming of Christ would be placed differently in this chronological order, according to the writer's particular view. This much we are sure of, however: that the Second Coming would have to precede the general judgment, eternal destiny—heaven and hell, and the final kingdom of God.

## Where does the soul go immediately following death?

If it is the soul of one who has died a Christian, it is with Christ, is conscious, and happy. However, it is not in its final state—that is, in heaven—because it is not complete until it has a body, a glorified body. Its happiness cannot be full and complete until it is whole, or has a glorified body as well

as a sinless soul. On the other hand, if it is the soul of one who has died unsaved, it is with the devil, is conscious, and is in suffering. Nevertheless, it is not in its final state, which will be in hell, for it will be incomplete until it has its resurrected body—resurrected unto shame and suffering.

## What is meant by millennium?

It refers to a thousand-year reign of righteousness on the earth, and is connected especially with Revelation 20:1-6 by those who hold to the premillennial view of the second coming of Christ.

This glorious reign of a thousand years will come before the general judgment and the final consummation, when the righteous will be placed in heaven and the unrighteous in hell.

## What are the chief views of the millennium and their primary differences?

The principal views are premillennial, postmillennial, and non-millennial, which is often called a-millennial. It would take quite a bit of space to discuss in detail the differences between these views. However, we can give you the main one in a few sentences. For the premillennialist, there will be an increase of evil followed by the tribulation of seven years, during which time there will be the rapture. This rapture will be the result of the coming of Christ for the saints. After the rapture, which will be away from the earth, there will be the millennium of a thou-

sand years on the earth. During this time Christ will reign in righteousness with His saints on the earth. For the postmillennialist, the gospel will gradually transform the world, and the saints will take over and reign in righteousness for a thousand years before the actual personal return of Christ to the world. All of the dead will then be raised and the final judgment, with its rewards and punishments, will occur. The non-millennialist does not believe in a millennium of any kind on this earth. Christ will come the second time only in judgment.

## What is eternal life?

Eternal life, as it is explained in the New Testament, primarily means something which is qualitative, and is, therefore, not merely quantitative. It is not just an existing forever; it is a glorious existing forever; it is the existing forever of the saint. It is within

us—inner and spiritual—and begins here below, but will also be external and social in heaven. It is also present and future; it begins here and now, when one is saved, and is consummated in heaven.





# Department of Evangelism

V. H. LEWIS, Secretary

## EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for "new Nazarenes" received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

| GROUP | MEMBERSHIP | GAIN REQUIRED | GROUP | MEMBERSHIP | GAIN REQUIRED |
|-------|------------|---------------|-------|------------|---------------|
| I     | 1-24       | 5             | IV    | 150-299    | 18            |
| II    | 25-74      | 9             | V     | 300-499    | 25            |
| III   | 75-149     | 12            | VI    | 500 & over | 35            |

The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

### NORTH CAROLINA DISTRICT

| Church               | Pastor          | Present Membership | Gain |
|----------------------|-----------------|--------------------|------|
| Cherryville          | J. Keener       | 12                 | 10   |
| Greensboro Bethel    | A. D. Foster    | 22                 | 8    |
| Kannapolis First     | J. C. Baker     | 53                 | 14   |
| Pleasant Garden      | L. V. Henderson | 53                 | 13   |
| West Asheville       | R. Sexton       | 88                 | 88   |
| Kings Mountain First | R. J. Essary    | 111                | 14   |
| Hendersonville       | W. H. Gentry    | 210                | 26   |

### SOUTH CAROLINA DISTRICT

|                    |              |     |    |
|--------------------|--------------|-----|----|
| New Ellenton       | W. E. Haley  | 17  | 5  |
| Pelion             | T. Baughman  | 24  | 5  |
| Spartanburg Sharon | G. Walker    | 32  | 9  |
| Greenville         | E. H. Carter | 60  | 12 |
| Charleston First   | W. B. Welch  | 110 | 16 |
| Langley            | R. DeShon    | 174 | 28 |
| Sumter First       | C. H. Huff   | 276 | 18 |

### TRINIDAD DISTRICT

|               |                             |     |    |
|---------------|-----------------------------|-----|----|
| Arima         | F. Chapman                  | 19  | 5  |
| Sangre Grande | T. Darlington               | 19  | 16 |
| Laventille    | T. Harlow                   | 20  | 6  |
| St. James     | H. Sayes and<br>H. McKenzie | 123 | 15 |

## Moving Nazarenes

Another glimpse into our *Moving Nazarenes* story:

*North Carolina:* "He was delighted to see me. Had planned to look up the church. He promised definitely to come. Thanks for this fine service."

*Pennsylvania:* "They attended the few weeks here but have returned to their former address. Their short visit has put me in touch with a new home; as a result one adult has accepted Christ."

*Iowa:* "Results of the call were good. They are attending the services regularly."

*New Jersey:* "Both have been received into membership. Appreciate greatly reference to us of these fine young people."

*Arizona:* "They attended Sunday school the first week I called on them. We hope to win them to the church here. They need a little help in their spiritual life; we hope to help them."

*Minnesota:* "They are coming regularly to the church and plan to transfer when convenient. Thanks for this kind of service."

*Indiana:* "The results of the call were that we were received well and had a friendly visit. She plans to attend our church."

*Texas:* "She was very happy that a Nazarene pastor had found her. She was in Sunday school the following Sunday."

*Michigan:* "We have all children in Sunday school; parents will follow. Thanks to Department of Evangelism."

*Colorado:* "The whole family is attending regularly."

*Ohio:* "They were in church the following Sunday and promised to come back."

*Missouri:* "Results of the call were they are coming regularly. Mother was recently saved."

*Florida:* "They plan to get started."

*California:* "We were very cordially received. Husband is in service. They promised to attend services as soon as possible. Had a good visit and concluded with prayer."

*Illinois:* "They are coming to church."

*Washington:* "The results of the call were very gratifying. I found a family of ten. They are in need and we will do our best to help them out. We will pick up children for Sunday school tomorrow."

*Tennessee:* "She was friendly and wanted to attend a Nazarene church."

*Oklahoma:* "We found a very nice couple with small boy. They have promised to come out to our services."

*New York:* "The results of the call were acceptive. Hope to get them into our local church."

## NAZARENE SERVICEMEN'S COMMISSION

*Ponder W. Gilliland* DIRECTOR

### Notice to Pastors:

We are preparing a new NAZARENE CHURCH DIRECTORY of all our churches near military bases. This will be sent to all of our military personnel around the world.

If you would like to have your church listed and would be willing to serve as a *post pastor* to receive names and addresses from us to be followed up by your local church—please notify us by *February 15, 1960*.

We would like to have this information:

|                               |
|-------------------------------|
| NAME OF CHURCH _____          |
| ADDRESS _____                 |
| YOUR NAME _____               |
| MAILING ADDRESS _____         |
| _____                         |
| NEAR WHAT MILITARY BASE _____ |
| _____                         |
| _____                         |

Send to:

PONDER W. GILLILAND, Director  
NAZARENE SERVICEMEN'S COMMISSION  
6401 The Paseo, Box 6076  
Kansas City 10, Missouri

# The Sunday School Lesson

ROBERT L.  
SAWYER



Topic for  
January 10:

## Strengthening the Churches

SCRIPTURE: Acts 14 (Printed: Acts 14: 19-28)

**GOLDEN TEXT:** *The Lord direct your hearts into the love of God, and into the patient waiting for Christ* (II Thesalonians 3:5).

Paul and Barnabas felt the keen sense of the fickleness of fame. Proclaimed to be the god Mercury one day, then stoned and left for dead outside the city on another, Paul was beginning his suffering for righteousness' sake. As Paul had been impressed with Stephen's courage and love, so Timothy, the young convert, must have been impressed with Paul's Christian example under pressure. The missionary party went on southeastward to Derbe, preaching and demonstrating the love of God in Christ. Then, declining the shorter route directly home, they retraced their steps, revisiting the churches.

There are several principles involved here that may help us better to learn the meaning of discipleship and thus build strong churches.

The basic principle in following Christ is *witnessing*. This must be done to our own people, as Paul demonstrated in going first to the synagogue and then to others as they would listen. We talk about the things that occupy our minds and hold a tight grip on our hearts. It is a tragic commentary if our words reflect only our materialistic culture of home, car, clothes, comfort, and confusion. Out of the abundance of our hearts comes the content of our much speaking. To the Jews, Paul preached the Old Testament law and prophets as they are fulfilled in

Christ. To the "purely pagan" peoples of Lystra, he went back a step farther to appeal to the natural revelation of God in nature to show the unity and character of God, and then through the Old Testament to Christ. This he did as he made them understand that he and Barnabas were mere men, spokesmen for the only one true God revealed in the Old Testament and through Christ to both gentiles and Jews.

It is not enough to witness but there will be a winning of souls to Christ. Paul demonstrates the power of the Lord Jesus Christ both to save and to heal. No religious hawker or exhibitionist should be allowed to make us shy away from the privilege of healing of the body which is provided in the atonement. The healing touch of the Master is not absent today, and it will bring many to the knowledge of Christ. But the greater work of the healing of the soul made the missionaries' work worthwhile.

The early leaders felt the need for a constant exhortation to the believers to give as they had received. We ought not, nor should we allow others, to treat lightly or neglect the work of the Holy Spirit in our lives. By sharing we increase our store and please the Lord.

In the working for the Kingdom not every one can do everything well which

needs to be done. Each of us has one talent at least which needs to be used, and in the process he develops another to further the work and will of God in his life.

The selection of leaders for a church is not to exalt some and ignore others. It is to get the work done! Whenever one uses an office for prestige and advantage instead of the work of the Kingdom, one can be sure that such a person has his reward. Paul and Barnabas appointed leaders, not to keep a firm grip on the newly founded churches, but to allow the churches to keep a firm grip on their new-found experience with Christ, to share it with their neighbors, and to insure the permanency of the work.

We have a responsibility to train leaders in the auxiliaries of our church that there might be always leaders full of joy, faith, and the Holy Spirit. We must work the work of Christ in our town however small in comparison it might be. Strong churches are those which demonstrate the power and presence of the Holy Spirit in witnessing, winning, and working for the progress of the Kingdom in this our day.

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## Nazarene Young People's Society and Nazarene Junior Society

PONDER W. GILLILAND  
Executive Secretary

### Nazarene Junior Society Another "First"

The district N.Y.P.S.-N.J.S. Program Workshop held on the Northwestern Illinois District, November 21, at Monmouth, Illinois, was the first of its kind ever held in the denomination. It was hailed as a most profitable gathering by the more than one hundred youth leaders who gathered from over the district. Rev. Riley Laymon, district N.Y.P.S. president, and Rev. J. V. Morsch, district N.J.S. director, were in charge of arrangements.

The three workshops were conducted by Rev. J. Fred Parker, editor of *Conquest* and *Youth Adult Topics*; Miss Edith Lantz, editor of *Teen Topics*; Betty Barnett, editor of *Junior Topics*; and Ginny Cowley, office secretary.

After a general presentation of the basic plan, "Programs with a Purpose," the groups broke up into the three workshops. There the basic problems of weekly programs in the N.Y.P.S. and the N.J.S. were discussed. Program subjects, presentation methods, the use of Prep Night, participation groups, and general promotion were the key subjects of the all-day agenda.

## NEWS

## of the Churches



Pastor Grant M. Barton reports: "About one year ago we left our First Church in Bloomington, after nearly five and a half years of wonderful victories, including the receiving of 115 members into the church, paying off an indebtedness on the parsonage of \$8,000,

building a two-story, 50 x 90-foot Sunday school annex at a cost of \$74,000, and becoming the largest Sunday school on the district. These victories were wrought through prayer, faith, and hard work. Moving to Princeton First Church (Indiana) four days before Christmas

Sunday of 1958, we found a great people. In January we started an early Sunday morning (six-thirty) prayer service, and have had wonderful attendance ever since. We redecorated the parsonage throughout. On our second Sunday we took an offering of \$553

to meet expenses, and now carry all budgets up to date with a nice balance in the treasury. A wonderful pounding with a substantial raise in salary has been given the pastor and wife. We have purchased a new Hammond organ, and are organizing a new choir with some rules and regulations. We have seen more than sixty seekers at the altar in the regular services, and shouts of victory are being heard. Our Sunday school shows an increase in attendance, and we had \$850 in our Thanksgiving offering. After our preceding the meeting in October with ten days of fasting and prayer (our people meeting at the church at the noon hour), God gave some outstanding victories under the old-fashioned preaching of Rev. Roy Bettcher. We give God all praise for His blessings and these victories."

Red Deer, Alberta, Canada—College Church recently concluded our fall revival with Rev. Herman L. G. Smith as the evangelist. The Holy Spirit used him in a remarkable way to present the truths of the gospel, resulting in many clear victories at the altar. Professor John Rosfeld directed the music and was blessed of the Lord in an unusual

way. Early morning prayer meetings, faculty prayer meetings, dormitory prayer meetings all brought upon the services the true sense of the presence of the Holy Spirit to meet the needs represented. Many pledged themselves to a life of Christian service in whatever field the Lord should lead. President Willard Taylor and the faculty are encouraged with the fine student body we have this year. We thank God for the victories won and the evidences of His blessing and approval.—ALFRED J. LOUGHTON, *Pastor*.

Rockdale, Texas—In November we had an outstanding one-week revival with Sister Willard Hubbard from Temple. Christian people were stirred, sinners were saved, believers were sanctified, two young people received a call to be missionaries, and a teen-age boy had a definite call to the ministry. Three new members were added to the church on profession of faith. God gave us a wonderful healing service on Saturday night.—BETTY EARMAN, *Reporter*.

Ottawa, Illinois—Recently, the Lord gave First Church a very good revival

with Evangelist Nettie Miller. Linda Luttrell and Mr. and Mrs. Ron Angles were the singers and musicians. On the closing day fourteen persons joined the church, making twenty-seven new Nazarenes since last September. On the Sunday following the close of the meeting our people gave \$823 for world evangelism.—ERNEST RICE, *Pastor*.

Corona, Alabama—Salem Church recently had two wonderful revivals; November 6 through 15, with Brother Wallace and Brother D. W. Simmons, from Tuscaloosa, as preachers; and then November 25 through 29, with Rev. John Copeland as the preacher. About forty souls received help from God in the two meetings; some were saved and others sanctified wholly. We give God praise for His blessings. Rev. Wallace Busby is our good pastor.—MARTHA SMITH, *Reporter*.

Victoria, Virginia—In November we had a meeting with Dr. and Mrs. Charles Gibson as the workers. Dr. Gibson's messages were of the best, resulting in deep and stirring conviction. The crowds were excellent. We have received three new members. Our Sunday school is growing, and the plans for the new Sunday school annex have been approved by the board; we have started to raise the funds. Mrs. Gibson was of great help in prayer, and also spoke to the juniors about the Holy Land. We praise God for His blessings upon the church.—A. H. JOHNSON, *Pastor*.

Butler, Indiana—According to the opinions of our people, our revival in November was one of the best in the history of the church. God blessed the Spirit-filled messages of Evangelist John Harrold, and Mr. and Mrs. Charles Rose did unusually good work with the children. More than sixty persons were saved or sanctified during the meeting, and on the closing Sunday ten new members were added to the church. We are now in our fifth year as pastor here. Plans are made to begin construction on our new sanctuary and educational unit, May 1, 1960.—JAMES TUCKER, *Pastor*.

Pastor Jack M. Myers writes: "On last September 20, I concluded four and a half years as pastor at Cayce, South Carolina. With 11 charter members, and 22 in Sunday school for our first service (April 24, 1955), God enabled us to make considerable progress. During our ministry there we received into the church 60 'brand-new' Nazarenes, and during the last year averaged 124 in Sunday school. A beautiful auditorium was completed, and all the church property is now valued at \$32,000. Even while in a continuous building program, the church gave about 10 per cent to the General Budget each year. There is a faithful people in the Cayce church. Feeling the leadings of the Lord, although we had been given a unanimous three-year recall, I resigned to accept the work of Avondale Church in Chattanooga, Tennessee, coming here two months ago. We were given a warm welcome by a fine group of people here who have a desire to work for the church and Kingdom."

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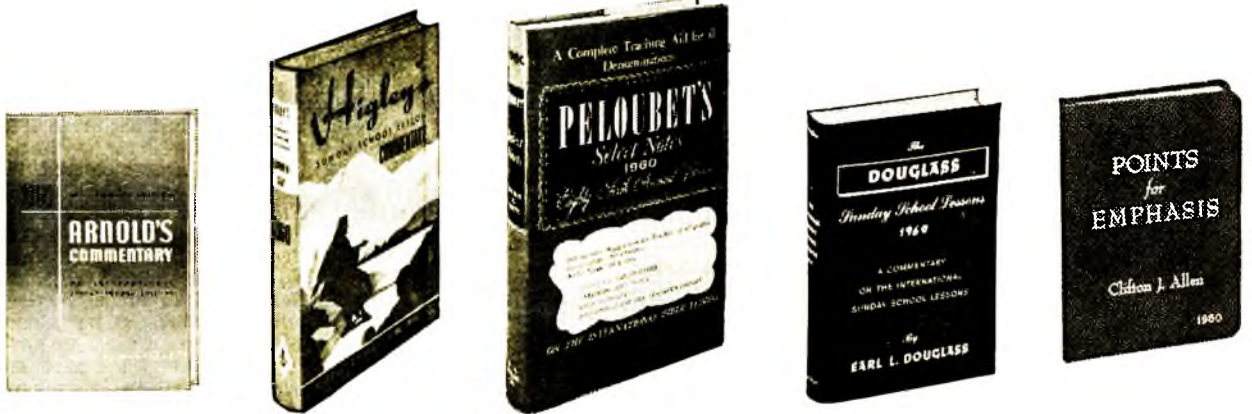
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Woodbury, Georgia—These are good days for the Harmony Church. On November 8 we closed a good revival with Rev. O. L. Lyles doing the preaching, with several souls seeking and finding God. Two weeks after the close of the

meeting, God broke in upon us, giving many seekers and happy finders, and last Sunday night another lady prayed through to God in the old-time way. The Sunday school, the N.F.M.S., and the N.Y.P.S. are all making progress.

Our young people are doing the best since we came here almost four years ago—we have some of the very finest in our group. These are great days, God is real, and heaven is close!—W. P. COLVIN, *Pastor*.



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our own group who sought God, many new people came to the services, sought and found the Lord, and are happy in their new-found experience. Believers were sanctified wholly, and the saints built up in the faith. Truly the presence of the Lord was manifested in every service.—RUSSELL J. LONG, *Pastor*.

Evangelist Don Scarlett reports: "It has been a wonderful privilege to labor with our pastors, people, and camp leaders during the year of 1959, and we are grateful for the many kindnesses shown to us. The Lord has made 1959 one of the best years we have had in the field of evangelism since we entered this work in 1941. We thank God for the Church of the Nazarene, and feel it is a real privilege to be a laborer with God in gathering sheaves from the ripened harvest field. The Church of the Nazarene has been good to me and mine; our children have bowed at her altars, and the people have wept when we have wept and rejoiced when we have rejoiced. What a rich fellowship we have enjoyed! I say, 'Thank you,' to all the Nazarenes I have contacted this year, and I hope to meet you all at the coronation of the King."

Moose Jaw, Saskatchewan, Canada—Our church closed its fall revival on November 1, with Evangelist M. Cooke. Three adults and several children found the Lord during the ten-day meeting. Brother Cooke was loved and appreciated by all, and his ministry was invaluable to the church people and others who attended the services. Those who know said the attendance at this meeting was the best yet. We give God praise for His help and blessing.—J. C. BAUGHMAN, *Pastor*.

Troy, Idaho—In November our church had a wonderful revival with Evangelist Joseph W. Selz. He carried a burden for souls and preached with the power of God. In the closing service we had seven young people at the altar and God gave a victorious service. God is blessing here in the Troy church and we give Him praise.—DAVID BUSENBARK, *Pastor*.

### Alabama District Preachers' Convention

The annual preachers' convention for the Alabama District was held at Montgomery, November 30 to December 2. Rev. Aubrey Ponce, host pastor, and his people gave a royal welcome to the ministers, their wives, and a fine delegation of lay members. The attendance of the pastors was good.

Rev. L. S. Oliver, district superintendent, presided. He had planned the entire convention around the theme "The Minister Serves."

Dr. Hugh C. Benner was unquestionably God's man for the hour. His messages were pointed, practical, down-to-earth, and weighted with truth. In service after service our hearts were blessed and challenged. We shall not soon forget these great messages.

District promotional items were presented by District Superintendent Oliver and the department heads; M. H. Stocks

Arvada, Colorado—Recently our church had a very good revival meeting with Evangelist Earl C. Williams and wife. Mrs. Williams blessed our hearts with her special singing, and Brother Williams led the song services and preached the truths of God with a tender heart. God blessed and gave about fifty seekers, with many finding the Lord in clear and definite victory. The entire church was blessed and strengthened.—C. B. MYLANDER, *Pastor*.

Old Hickory, Tennessee—Our church is enjoying a good Christian Service Training class, with about thirty-five enrolled, studying the book *Meet the Early Church*. Recently we had a class

that finished the study of the Gospel of Luke. This was a teen-age group, and they had a very interesting and profitable class, with some receiving spiritual help. Our goal is for all our Sunday school teachers and officers to be boosters for the Christian Service Training course.—CHARLIE SUTTON, *Reporter*.

Cambridge, Ohio—We closed a wonderful revival on Sunday evening, November 29, with Evangelist A. Alan Gilmour. The special music was furnished by the choir and other talent from our congregation. The music followed by the Spirit-anointed messages of Evangelist Gilmour resulted in seekers in nearly every service. Besides those of



for the Sunday school, Mrs. L. S. Oliver for the N.F.M.S., and Elbert Watson for the N.Y.P.S.

The panel discussions at various intervals during the convention were of much interest. Rev. Reeford Chaney headed a discussion on "The Minister Serves Through Visitation," with Harmon King, Barney Brumbeloe, and Gene Fuller making up this group. Rev. Elbert Watson, assisted by Normal Rickey, Ed. Phillips, and Jess Middendorf, discussed "The Minister Serves in the Community." The third panel, directed by Chairman John Rhame, included Paul Holt, T. A. Shirley, and Don Ballard, and they gave consideration to "The Minister Serves with Honor and Ethics."

One of the high lights of the convention was the luncheon for the preachers and their wives. This was planned by the Ministers' Wives organization, under the leadership of Mrs. Oliver. A very good program was planned, with a climaxing message by Dr. Benner.

The Alabama District, under the efficient leadership of Superintendent L. S. Oliver, moves forward in unity and harmony.—T. A. SHIRLEY, *Reporter*.

### Canada West District Preachers' Meeting

The preachers' meeting of the Canada West District was held in the beautiful new First Church at Calgary, Alberta, and the blessing of their recent dedication day seemed to linger and be imparted to us.

The pastors and their wives were entertained royally by the pastors and people of the five Calgary churches and, from the opening prayer on down to the closing service, our hearts rejoiced in the fellowship of those who are co-laborers with us in the gospel.

We counted it a real privilege to have Dr. Hugh C. Benner with us. His messages and also those of Dr. George Coulter, superintendent of Northern California District, inspired and challenged us. One of the features enjoyed by all was the period called "What's YOUR Problem?" conducted by Dr. Edward Lawlor, Dr. George Coulter, and Dr. Willard Taylor.

This convention was declared by many to be "the best yet," and we returned to our homes refreshed and blessed in our own souls and determined to push the battle for God and souls as never before.—J. CLERC, *Secretary*.

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*Each sunrise brings a glad new day  
From God's own hand so free;  
No other gift in all His realm  
Could mean so much to me—  
Another day to love and serve,  
Though clouds be dark or fair.  
I'll thank Him for each precious hour  
Entrusted to my care!*

### Bristol, Tennessee



We came to First Church here in October of 1958, and found the people discouraged, since they had been without a pastor for several months. On the first Sunday morning there were 31 in Sunday school, and less in the worship service. Pastor and people began to pray asking God to help us to find a new and better location. Within thirty days we were able to secure a good, five-room parsonage with full basement, at a reasonable price, in a good section of the city. Again, after much praying, we were able to sell the old building and lots and relocate in a new residential section, 1½ miles from the old church. The lots are 229 x 87 feet, giving ample parking space, with a lot for the erection of a parsonage later, and an additional unit. November 8, 1959, climaxed many months of planning and praying. District Superintendent Victor Gray dedicated the new

church building, and the entire service was characterized by the blessings of God and the rejoicing of the people. The mayor of Bristol was present, and Brother David Kline of Knoxville was the special singer. The presence of God was manifested in a special way, and the people wept and praised God. After selling the old property we had \$9,000; the present value of the new church property is conservatively appraised at \$45,000, and the debt is now \$14,500. The building is 38 x 60 feet, with full basement, young people's auditorium, heating plant with forced-air gas heat, eight Sunday school rooms, etc. The main auditorium will seat 160 people. We are now having good attendance in Sunday school, prayer meeting, and the worship services. We give God all praise for this modern miracle.—L. J. SCHERRER, *Pastor*.

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**Announcements**

**WEDDING BELLS**

Miss Bernice Ann Johnson of Napa, and Mr. Charles Gary Strong of Vallejo, California, were united in marriage on December 4, at First Church of the Nazarene in Reno, Nevada, with the pastor, Dr. Milton Harrington, officiating.

Miss Cheryl McNaught of Caldwell, Idaho, and John Thackery of Molalla, Oregon, were united in marriage on August 29, with Rev. J. Austin McNaught, father of the bride, officiating, assisted by Rev. P. A. McGuire, grandfather of the bride.

**BORN**—to Elaine and Wallin Slonaker of Palouse, Washington, a daughter, Sheryl Lynn, on November 30.

—to Rev. and Mrs. Richard Alderson of Delano, California, a son, Mark Richard, on November 28.

—to George and Aline Newport of Santa Rosa, California, a son, George Richard, on November 25.

—to Rev. and Mrs. Wade Powers of Dickson, Tennessee, a daughter, Katie Diane, on November 22.

—to Arden and Ruth (Enoch) Degner of South

Milwaukee, Wisconsin, a son, Jeffery Arden, on November 21.

—to Roger and Nancy (Davis) Hess of Midland, Texas, a daughter, Jana Denise, on November 12.

—to William R. and Ruth (McMahon) Bennett of Post, Texas, a daughter, Judith Carol, on November 9.

—to Rev. Jerry and Marilyn (Setliff) Davis of Corpus Christi, Texas, a son, Jerry Dale, Jr., on October 1.

—to Harry and Grace (Little) Schack of Rush, Colorado, a daughter, Karla Rochelle, on September 21.

—to Chaplain (1/Lt.) and Mrs. Calvin G. Causey of Washington, D.C., a daughter, Carol Priscilla, on September 4.

**SPECIAL PRAYER IS REQUESTED** by a friend in Oklahoma for an unspoken request; by a Christian lady in Indiana for a young man, who is bound by sin, that God will forgive and deliver him—he is desperate, and his need is great; by a Christian lady in Florida for the healing of a dear sister in the Lord, who has a rare eye

disease—suffers intensely and it seems her sight and hearing are leaving her"—she is in such great pain that someone else must pray through for her, but she believes God is able; also for the salvation of her own son, recovering from a nervous breakdown, and nine years in the hospital, and needs God.

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OCTOBER 27 was a memorable day in the annals of Publishing House relations with our Canadian Nazarenes. On that day most of the pastors and the district superintendent, Rev. H. Blair Ward, of the Canada Central District with their wives attended a fellowship dinner, after which they were given their first look at the enlarged and completely redecorated Canadian Branch in Toronto, which is second to none in attractiveness and functional efficiency.

At the dinner, M. A. (Bud) Lunn pointed out in his remarks that it was hoped that the Toronto Branch, under the management of Dwight L. Deeks, was, in essence, "the Canadian Door" of the Nazarene Publishing House and that our Canadian folks would have access by personal shopping or through mail order to products of their Publishing House with the problems and complications of customs obviated.

Other guests attending the affair were Dr. W. T. Purkiser of Nazarene Theological Seminary, who

was the special speaker at the Canada Central Preachers' Meeting; Ed Speakes, manager of the West Coast Branch of the Publishing House; Warren Black, Publishing House accountant; Con Warkentin, mechanical engineer who advised and co-ordinated the construction activities; and Mr. and Mrs. Kenneth Olsen, of New Market, Ontario. Mr. Olsen is a member of the General Board and the Board of Publication.

