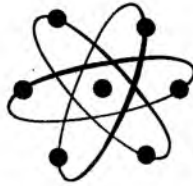




Herald of HOLINESS

February 25, 1959

*Christ Is
Contemporary*



**General
Superintendent
Williamson**

"TIME IS FILLED WITH SWIFT TRANSITIONS."

A man now living can remember the day of no telephones. Now we confer on matters of importance with those on distant continents, with an immediate reply. In the same life span, transportation has moved from the horse and buggy to the jet, and atom-powered planes are in the making. The burden of toil has been lifted from the hands and shoulders of weary workers by the inventions of men of skill. Many now ask, "What shall I do with my leisure time?"

No one would stop the wheels of progress. We must live today and face tomorrow with confidence. How can we live in the context of our times neither outdated nor confounded? Here is the answer. *Christ is contemporary!*

In an ancient, Oriental setting He lived in such conformity to reality that He has become the universal and eternal Ideal. His way of life is good and right, and satisfying today. His teachings fit the twentieth century as well as the first. The golden rule applied today would resolve the sociological problems of complex modern life. His "Seek ye first the kingdom of God" in practice would save us from the paralyzing grip of materialism and all its attendant evils. His "Ye must be born again" experienced would wither the leaves of humanistic philosophy and produce the fruit of the Spirit. His "If I be lifted up" has not lost its appeal, and His death on the Cross provides forgiveness and sanctification for all who believe. His "I am the resurrection, and the life" would scatter the clouds of doubt and despair and give meaning to this life and assurance of life everlasting.

Fifty years is only a step to Christ in His march through eternity. Let us synchronize our thoughts with His. Let us keep step with Him. Let us hear His word, "Have faith in God." Let us live by His law of love. Let us obey His command, "Go ye into all the world, and preach the gospel." His promise, "Lo, I am with you," will be confirmed by His presence. *He is our Emmanuel—"Jesus Christ the same yesterday, and to day, and for ever."*

LATE NEWS

Rev. Jerald R. Locke has resigned as pastor of the Quindaro Church in Kansas City, Kansas, to accept a call to pastor First Church in Kankakee, Illinois.

Rev. and Mrs. W. M. Sigafos, retired Nazarene elder and wife, celebrated their fiftieth wedding anniversary on February 5. They are holiness pioneers in Georgia and Florida, having served as pastors and evangelists. They are currently members of the Mt. Olive Church of the Nazarene at Scott, Georgia.

Rev. T. E. Martin, pastor of College Church, Wollaston, Massachusetts, sends word: "We have had an outstanding missionary convention with Rev. Paul Hetrick, Rev. and Mrs. James Jones, Miss Agnes Willox, and Rev. Ronald Denton. These missionaries spoke, showed slides of their work, gave their time in many interviews, and lived with the students for three days. Chapel services closed with many seekers. The closing rally on Wednesday evening began at 7:00 p.m. and ended at 1:00 a.m. with a wonderful time of victory. It was one of those spontaneous outbreaks of the Spirit seen only occasionally. There were confessions, people praying through on personal needs—and many shouts of victory. One expressed the feeling of all of us when he said, 'I have learned that the word missionary is synonymous with revival.'"



REV. BENNETT DUDNEY, formerly of Kankakee, Illinois, is our new director of Christian Service Training, with offices at the Nazarene world headquarters in Kansas City, Missouri. Dr. Albert F. Harper, C.S.T. Commission chairman, has announced that Mr. Dudney "will be available several months out of the year for C.S.T. classes and institutes, district church school workshops, conventions, tours, local Sunday school clinics, and revival meetings."

—NAZARENE INFORMATION SERVICE

Herald of Holiness



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Annual special issue, with the theme, "Rejoice and Sing!"

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.

Pastor Wayne M. Butchart sends word that they are having a "Yakima Valley Union Holiness Convention in First Church, Yakima, Washington, March 10 to 15. Rev. Kenneth Pearsall is host pastor, with Dr. G. B. Williamson and Rev. E. E. Wordsworth as special speakers, and Mr. Lee Everleth as the song evangelist."

~~~~~  
*I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety (Psalms 4:8).*  
~~~~~

ONE . . .

*One sight I'll see when eyes have dimmed;
One voice I'll hear when sound is gone . . .
One presence know when I'm alone,
One love I'll touch through dark . . .
through dawn . . .*

*One joy will hold when sorrow's near,
One peace 'neath strife will hold accord;
One hope eternally . . . one Light . . .
One Master—Jesus Christ, my Lord!*

—ILA R. MONDAY

Offering Thanks for the Thanksgiving Offering

The Thanksgiving Offering amounted to \$1,085,199.96. For this gracious victory we give thanks to God and to our district superintendents, pastors, and laymen for a task well done. It indicates a wonderful spirit of unity and co-operation in seeking to carry out our divine assignment in giving the gospel to lost men everywhere. May God continue to bless the people called Nazarenes around the world.

Board of
General Superintendents
Hardy C. Powers

"Why Will Ye Die?"

By MARIAN L. KNORR

"Why will ye die?" God wrote in His Book.

At Calvary's cross "there is life for a look!"

*Look unto Jesus, Beginning and End,
Alpha, Omega, Saviour, and Friend.*

"Why will ye die?" Christ wept in His pity,

*Gazing upon the unrighteous city—
"I came to seek and save the lost,
Giving my life at awful cost."*

"Why will ye die?" The Spirit is pleading;

*Christ in heaven is interceding;
The Father awaits with arms open wide.*

For you His dear Son was crucified!

Evangelism and the Church

By V. H. LEWIS

Secretary, Department of Evangelism

The next ten years! What will they bring forth? They are years filled with uncertainty from where we now view them. A large part of that uncertainty comes from the feeling of insecurity that exists in our world today.

We ask ourselves, Must it be, through all these years of so-called progress, that mankind must hover constantly on the verge of catastrophe? It seems that, surely, man in his great wisdom should do better than this, but he has not. Today we almost ought to apologize to our newborn children for bringing them into such a troubled world.

But out of the years, speaking with the timeless voice of the Book, comes this steadying truth that "other foundation can no man lay than that is laid, which is Jesus Christ." This truth steadies the trembling walls of our civilization.

Even though we cannot see through the gloom ahead, yet we can have some control over it. We know some fundamental principles that can shape our lives and influence our course in those years.

So let us here and now give ourselves to the development of those principles. They need not be created. They are old and tested and true. They are as old as the Word of God and tested by men of ancient and modern days. We need to lift them up and proclaim them. We must live the truths of Christ. His gospel and His redemption are essential in this decision time of the world.

Our reason for existence as a church is to preach the gospel of full salvation. We believe we are a part of God's divine leadings for the salvation of this day. But we must also justify our existence among men by our ability to inject Christ's way of life into the paths and expressions of existence.

There is good and there is evil in our world today. Because we are a church and have connections with the moral structure of mankind, we must declare ourselves in relationship to the issues of life.

We must be *for* some things and, by that very fact, *against* some other things, the evil. Our "for" and "against" cannot be passive. We cannot write them in our creed and lay them aside. They must be active. We must pursue the good and stamp out the evil. Both courses are possible and parallel.

To begin with, we will have to be *against* those things within ourselves that hush our voices, slow our progress, and render our forces impotent. While there are a number of factors to be considered, let

us first decide to be *against* complacency. "Woe to them that are at ease," preaches the Good Book. Let us right now, today, get on our knees, pray for ourselves, and ask God to stir our hearts until complacency will flee, to be replaced by fervor of spirit and compassion for the lost.

Let us now arise and lift our own local church from last, or nearly last, place in our program and put it right out in front. Let us start by calling the pastor and declaring our decision. We also can stand up in prayer meeting and make a statement of our victory. It will help others to do likewise.

Let us also be *against* the dominance of the world. The Church must be stronger than the world. We must be stronger. We must be more mighty than the world about us. The world shall not dominate our lives. It shall not crowd out our devotions. Its literature shall not govern our thoughts. The sinful people about us shall not make our philosophy of life or set our standards. We accept our *Manual* standards. We believe in the beautiful simplicity of the Christian life. We shall proclaim our beliefs and teach them to our children. We shall give the standards, rules, and gospel of our church living expression in our lives. We can, must, and will show a lost world the way. "Greater is he that is in you."

There are, however, things to be *for*. These are, after all, the areas in which the Church becomes powerful. It is by our positiveness that we bring the great forces of righteousness to bear on the decade ahead.

Christ's Church, our church, my church, and I who am a part of that church, must be all out *for* Christ and His cause! The Church is the representative of Christ. It is the purchase of His blood. Through it the world beholds Him, if it sees Him at all.

We cannot be half for Him; He commands our all. The day we live in demands complete allegiance to Christ. To be *for* Christ means we must be for total evangelism. What is total evangelism? It is the church and all its members; it is I in action to win souls for Christ, to win souls in foreign lands, to win souls across this nation, to win souls in my own town, and to win my own neighbors and acquaintances.

There is a song which proclaims that Christ is "my All in All." What a wonderful statement!

But how meaningful to my life? I must give *all* if He is to be my All.

Total evangelism means that I, no longer complacent, and stronger than the world, shall give my best to my church, so it can teach the Word through me, my lips, my life, and my soul. The great evangelizing church can be Christ through its mighty machinery, mighty pulpits, mighty Christian laymen, proclaiming, calling to the world.

Symbolic of the space age we are entering, a business executive recently flew from his headquarters in Miami, Florida, to New York City in 135 minutes by jet plane.

They tell us that Atlas, the intercontinental ballistic missile, big as a Pullman car and capable of the speed of sound, is but a shadow of things yet greater to come.

And what of the atom? It will provide energy for power (1960 is the scheduled date for this energy to run the lights and factories of Detroit, Chicago, and New York). Atomic power will preserve food, rid the farmer's fields of insects, stimulate new wonders in diagnosis and cure of disease, revolutionize the heating and cooling of homes.

In the field of electronics, machines will take over much of office detail, answer routine correspondence, and preside over bookkeeping. Printing by present methods will be obsolete. Electronic printing will do the work in much less time than now. Transmission of the printed word is moving rapidly into the electronic age. Words can now be sent through space at the speed of one million words a minute.

Missile research has greatly accelerated the application of electronics to such home devices as the telephone. "Before the first manned rocket hits the moon," says February *Coronet*, "the sturdy black box of the telephone as we know it today may have become as obsolete as a hand organ, to be viewed no doubt with just as much nostalgia. In its place you may be wearing a wrist telephone that will come complete with a tiny, but image-sharp, TV screen." Does this sound fantastic? Both in Columbus, Ohio, and Allentown, Pennsylvania, groups of citizens are now experimenting with an accommodation of this idea.

Yes, but most of these things are a long way off, we say. Not so, if the timetable of scientists and industrialists is correct. Some are in the experimental stages now. Others are on the drawing boards of industry. *Changing Times*, the Kiplinger magazine, came out in October of 1955 and stated

Thus this decade of decision can be one in which a lost world decides for God. In such a decade our lost generation can find its way into all that is worth living for.

Let us shape this decade for our Lord. Let's mold it, pull it, influence it, save it for Christ.

O mighty Church of the Nazarene, command us. Be His voice! We hear, we listen, we obey!

Space Age Ahead

How Will It Affect Our Church?

By S. T. LUDWIG

General Church Secretary

that all of these changes would take place within the next *five to ten* years.

Why this review? To make it crystal-clear that we are facing a brand-new world. Scientists tell us that the next decade will witness more changes than the world has seen from the year 1900 until now. If that be true, what of the Church?

We turn to the eternal Word of God, confident of finding safe bearings there. Again we find the word of Jesus in Matthew 16:18, where He states boldly and unequivocally, "*I will build my church.*" No faltering hesitation here, no qualifying, no hedging. And as a prophecy of the kind of opposition the Church will face and overcome, Jesus adds: ". . . and the gates of hell shall not prevail against it."

The Master was saying simply but emphatically that the gospel He proclaimed was ageless and timeless. It was sent forth to meet the deep-seated needs of men in any age, in any clime, and for any race. As long as men and women are wounded by sin, suffer, bleed, and die, the *good news* of Christ must be proclaimed!

This is the mandate of the Church! It is her charter for existence. The Holy Spirit is her "propulsive" power; the salvation of souls, the priority of her mission.

O Church of the Nazarene, we paused in our fiftieth year to pay respects to the past and to drink deeply from the fountain of our heritage. But this is 1959. The beginning of a decade—a decade that might well be the Decade of Decision! Let us then put our hands to the plow, for there is work to

do, and without looking back, dedicate all our ransomed powers to accomplish the will of God. With united voice let us declare:

Lead on, O King Eternal.

*The day of march has come;
Henceforth in fields of conquest*

*Thy tents shall be our home.
Thro' days of preparation
Thy grace has made us strong;
And now, O King Eternal,
We lift our battle song.*

—HENRY SMART

Guard the "Eye-Gate"

The Fight Is On

A great battle continues to be waged through the printed page for the minds and hearts of people everywhere. In the coming decade, with increased use of color printing, this will be intensified.

As strange as it may seem, the advent of TV, with its fantastic impact on our way of life, has stimulated reading, but reading about the kind of things that TV sells and promotes.



As far as the printed word is concerned, we are living in a day of unparalleled competition to gain the attention and interest of people through the "eye-gate."

With this background it should come as good news to all Nazarenes that more reading matter of a "family type emphasis" will become a regular part of the *Herald of Holiness* in the near future.

This decision was made by the General Board in January. It was based on a recommendation by the Department of Publications and its special Commission on Periodicals, appointed in 1956 by the General Assembly.

The commission, headed by Dr. John E. Riley, president of Northwest Nazarene College, based this recommendation on findings in a questionnaire sent to about 40,000 Nazarenes.

By a 17 per cent margin, Nazarenes voted in favor of new family type emphasis in the *Herald*, at the same time "voting down" two other propositions by 12 and 9 per cent margins, respectively. One would have created a new family type magazine. The other would have combined present periodicals into one of family type.

This General Board action is no reflection on the articles and editorials in the *Herald of Holiness*. They continue to be of the highest order and worth, the finest holiness fare on any weekly menu in the world!

This new family-type emphasis means only that Nazarenes, generally, are aware of dangerous trends that have been discernible for some time, and now seek to combat them.

In the field of books, for example, the Bible is losing first place in world literature. Until 1955 it was the most widely translated and published Book in the world. But that year, and annually since, the writings of Lenin, Russian revolutionary leader, have been in first place and the writings of Joseph Stalin in third.

By O. JOE OLSON

Director, Nazarene Information Service

As to the number of books published in 1955, the latest year for which the United Nations has statistics, the United States was in fifth place behind Russia, Japan, the United Kingdom, and Western Germany. Five billion books a year are being published now in the world.

Arthur Larson, director of the U.S. Information Agency, said recently, "The fate of the world is in the hands of the people who read books."

But from the Christian viewpoint, *what we read* is equally important.

In the United States, Christian books have been losing steadily in popularity. None is a best seller at present.

In the past twenty-five years in the United States, only seven books, outside the Bible, have sold more than four million copies each. One was about baby care. Another told how to win friends. Two were novels, on the lurid side, and three were "hard-boiled" murder and detective stories.

One promise to Christians for this perilous day is found in Philippians 4:7, "The peace of God . . . shall keep your hearts and minds through Christ Jesus." But in the next verse, to allow God to bring this miracle to pass, Christians are commanded to think on things that are "pure, . . . lovely, . . . of good report."

We are responsible before God for what is stored up in our minds. We can summon up only what is already there. That's why it is important that we guard the "eye-gate," for most of what we know comes through the eye.



Are We Correct in Our Position on the Second Blessing?

By

EVANGELIST W. A. CARTER

Read Acts 19:1-6. The topic is contained in verse 2: "Have ye received the Holy Ghost *since* ye believed?" This incident happened in the city of Ephesus in Asia Minor under the ministry of the Apostle Paul and very definitely establishes three gospel facts in regard to the baptism with the Holy Ghost: It is available; it is important; it comes after repentance.

ITS AVAILABILITY IS DECLARED

Though people had been receiving this blessing ever since Pentecost, when it fell upon the 120 in the Upper Room, and it was promised through the mouths of the prophets, yet these people at Ephesus testified that they had not even heard of its possibility. When Paul found that they were not in possession of this grace, he laid his hands upon them and prayed for them and "... the Holy Ghost came on them." Thus the promise is now fulfilled in their hearts and these believers are sanctified wholly!

ITS IMPORTANCE IS SHOWN

Paul's preaching and writings very clearly reveal his appraisal of this marvelous experience.

To the Thessalonians he writes, "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [rejecteth], despiseth not man, but God, who hath also given unto us his holy Spirit" (I Thessalonians 4:7-8).

To the Hebrews he is very positive: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). With Paul this blessing was *all-important*. Other messages can wait but this message must be delivered to these hungry hearts at Ephesus. Yes, this grace or blessing is the paramount need of *every believer* everywhere, and the responsibility of every true minister is to bear this message!

IT COMES AFTER REPENTANCE

At Pentecost, Peter preached, "Repent, and be baptized every one of you . . . for the remission of

Oh, the Steadfastness of Jesus!

By ALICE HANSCH MORTENSON

*Oh, the steadfastness of Jesus!
Oh, the wonder of His love,
Bringing me this free salvation
From His Father's home above!*

*Oh, the sweetness of the mercy
In His gentle, nail-pierced hands,
As He held me fast and drew me
From the power of sinking sands!*

*Oh, the dearness of His presence,
As He guides me day by day
By His Spirit and the Bible,
Shedding light upon my way!*

*Oh, the steadfastness of Jesus
In a world that changes so!
Oh, the joy of this firm anchor,
None but His will ever know!*

sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Paul's question says, "Since ye believed." The scripture states that these were baptized believers—disciples, baptized "unto John's baptism." When Paul assured these disciples that John preached and recommended the baptism of the Holy Spirit to his disciples or converts, they opened their hungry hearts and allowed Paul to pray for them. When Paul laid his hands upon

them, the Holy Ghost came on them in a marvelous way. Here stands out a record of a "second blessing" which is so clear that if all the other scriptures were destroyed this would be a guide to all honest seekers after the baptism with the Holy Ghost. Mr. Wesley could safely state upon this authority that "men are sanctified *after* they are justified" and that this experience is "the second blessing properly so-called."

Longer Life Expectancy

The Golden Years

By DEAN WESSELS

Secretary, Ministerial Benevolence

The inquisitive boy seated beside a little grandmother in a bus asked, "How old are you?" She turned to his mother and asked the same question, "How old is your son?" This was the answer she received:

"Physically, he is ten; emotionally, about seven; and intellectually, thirteen. Counting birthdays, he will be nine years old next week!"

The grandmother hardly knew what to say. With relief she saw the bus had reached her stop and she got off before the little boy who was seven, nine, ten, and thirteen years old could ask *her* age again. For what could she answer?

This story serves to point up a new challenge facing the Christian faith. Amazing medical science in the last fifty years has lengthened average life expectancy from forty-eight to seventy years. If the trend continues, this may go to ninety by 1975.

There are fourteen million men and women who are sixty-five years of age, or over, in the U.S. today. In seven years there will be twenty million. In our church, this means that one-tenth or more of our congregations will be in this age-group. These men and women who walk close to God and who have time to spare can be a tremendous help to others on their Christian journey. To do this they will require special pastoral care and counseling.

The church should be the source most responsible for strengthening, guiding, and making these "golden years" the most enjoyable of all.

These older saints have a contribution to make much like that of David's in his last years. In Psalms 71:17-18 these words are credited to him:

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."

There is no age of retirement from Christian living. To be victorious, a Christian's spiritual life must develop and grow sweeter every year.

Already some Nazarene churches are using retired ministers and older laymen in places of limited responsibility such as hospital calling, visitation, church office work, and the Home Department.

Senior citizens need to feel that they are loved and appreciated, that they have a job to do in the Kingdom, and that they can still earn something toward their daily bread. The church budget should provide some material benefit for those who need it and are able to make a contribution in time and work for the Kingdom.

Many of our older saints have taken up the slack without being asked. In one city a retired Nazarene elder makes it his job to call on the new families in town. Another elder, bedfast for twenty-one years, lifts her "preacher boys" daily in prayer. One octogenarian has a radio ministry each Sunday morning.

At least one Church of the Nazarene has organized a "sixty-five or over" group that meets regularly.

The challenge of the decade ahead includes the needs of those on the sunward slope of life. We should endeavor to do everything possible to make these years golden.

We were so happy we sang

On Our Way Home

By RUSSELL E. SPRAY

Pastor, Mifflin Avenue Church, Lansing, Michigan

We had traveled for two days and were nearing our destination. We would soon be with my parents, whom we hadn't seen for many months. The trip had been a long and tiresome one. We had traveled through the heat of midsummer. Mile after mile of the great wheat belt stretched behind us as we drove across this massive midwestern section of the country.

When darkness had overtaken us, we could see the sky very clearly because of the scarcity of trees. It seemed the stars were shining just a little brighter that night than usual. Presently, as we looked out through the darkness across the vast plains, far into the distance we caught sight of the twinkling lights of the small town in which my mother and father lived. The trip had been long and hard, but we had forgotten about all the difficulties encountered. We were thrilled because we were almost at the end of our journey and soon would be home. Then we began to sing as we rode along those last few miles. Yes, my wife, our two girls—

Sybil and Sue—and I sang at the top of our voices about our "Home, Sweet Home," and how we could see the lights of the city shining so brightly.

As Christians, we sometimes grow weary on our journey through life. The pilgrimage may be long and treacherous. We may have to travel over mountains of trial and temptation, or down into valleys of sorrow and disappointment. We may become tired and footsore. But we have the assurance that the trials of this life will be forgotten when we get to the end of our way.

The Apostle Paul wrote: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

As we near the end of our journey, perhaps we'll see the lights of the city of God shining in the distance. What a thrill! What a joy that will be! Maybe we'll sing the song of the redeemed while winging our way to our heavenly home.

Don't Be a Litter Barrel!

By E. ROGER TAYLOR

We are all aware of the campaign being carried on now to make the public "litter-conscious," lest the beauty of God's great out-of-doors be spoiled by a rain of refuse. Most Christians are undoubtedly in sympathy with this commendable effort, and are careful not to be "litter bugs."

It might be questioned, however, when there is so much intellectual trash in our surroundings, if the average Christian is as careful as he ought to be to keep from becoming a litter barrel mentally.

It is not the bad, or questionable, that is being referred to just now, but the deluge of cheap music, inane soap operas, and silly commercials that fill

the air—literally—and come flooding into our minds almost incessantly whenever there is a radio or television set operating.

Neither are we forgetting that there is a legitimate place in the Christian's life for a certain amount of wholesome entertainment and amusement. What we have in mind is the growing tendency to leave the radio or television running hour after hour regardless of what is coming out.

Whatever the reasons might be for this practice, it is undoubtedly assumed to be a harmless one, and to question its innocence will be surprising to



News in Picture



Photo: Courtesy "Kansas City Star"

TWO PROMINENT NAZARENE LAYMEN with many interests in common were interviewed recently at the Kansas City airport. Dr. George J. Reed of Washington, D.C. (left), chairman of the U.S. Board of Parole, had spent a week talking to 160 prisoners asking parole from Leavenworth penitentiary. Mr. Harry Lytle, Junction City, has been appointed by Governor Docking to the Kansas State Board of Parole. Mr. Reed is in a second four-year term of office.

many. For after all they say, "it just goes in one ear and out the other anyway."

Modern psychology, however, has long since been convinced of the contrary—that whatever goes in the ear (or eye) *stays* in. It is constantly finding new evidence that the mind is a vast reservoir which not only receives, but retains, all of the countless impressions that enter it. This is true, not only of those that enter at the center of our attention, but of all those that come in outside of that center as well.

Obviously we cannot be consciously aware of this ever-increasing number of impressions all of the time; they are stored—permanently—in that part of the mind commonly known as the "sub-conscious." But the sobering fact is that they inevitably and profoundly affect our future tastes, thoughts, and actions, regardless of whether we have any realization that they are doing so or not.

So we see that, as always, the Bible is scientifically sound in its teaching that our thought life is of fundamental importance to our spiritual welfare.

This is quite obvious as far as thoughts which can be clearly labeled "good" or "bad" are concerned, but it is not so apparent regarding the great area in between, and the tendency is to classify anything that is not positively bad as more or less good, or at least neutral.

But the tenor of the Scriptures, as expressed in the exhortations to "prove all things; hold fast that which is good" (I Thessalonians 5:21), and to think on things "if there be any virtue, and if there be any praise" (Philippians 4:8), is the reverse of this tendency. Not, "What isn't bad is good," but "What isn't good, is bad." So, just as the "good is enemy of the best," we should consider the neutral to be enemy of the good. Thus we are much better off without a great deal of that which it might seem extreme to call "evil."

A considerable amount, however, of that which bids ceaselessly for our attention via radio, television, and other means is too cheap and shallow to be classified as neutral. For if holy thoughts produce holy character and evil thoughts produce evil character, it would seem both logical and scientific to conclude that shallow thoughts will produce a shallow character. One cannot be intellectually shallow and spiritually deep.

This does not mean that one must have a high IQ to be spiritually healthy; it does mean however that a Christian character will not blossom forth out of a subconscious mind full of intellectual rubbish. It is the content, as much as the size, of the brain that counts.

So let us heed when psychology and the Bible join their voices to warn: *Don't be a litter barrel!*

When we join the church—

This Is the Promise We Make

By JUSTA LEE ALLEN

Every Christian knows that our hope and faith in salvation and eternal life are founded upon the promise of God, expressed and lived in the life of Jesus, His Son. And since "it is a poor rule that does not work both ways," it is equally true that, in order for God to keep His promise, He in turn must depend on the promise of Christians to Him.

A familiar part of the ceremony to every seeker for membership in the Church of Christ is when he says, in substance: "I promise to support the Church to the best of my ability." Just what does this promise mean if not that we promise to become a part of the body of Christ? The Church, as Jesus spoke of it, is the body of Christ: himself the Head, and every Christian a member of that body.

Supporting the Church means giving money, to be sure, for the erecting and upkeep of church buildings; for attractive, clean church buildings are essential in the cause of Christ. But it means more than that. It is also true that churches are, among other things, charitable institutions helping people in the world community as well as in the local community. But the Church is much more than that; the Church is, in a special sense, the dwelling place of the Spirit of God. In order truly to support the Church, one must first become a part of the Church, which is the body of Christ. God has given the Church as a means of supplying strength and grace to every individual member of that body. For a person to think he can be an effective Christian and not be a part of the Church is like an eye thinking to separate itself from the body and expect to live and function independently.

When we promise to support the Church, we also promise to support the worship of the Church. In the words of the Book of Hebrews we are implored: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another" (Hebrews 10: 24-25). In giving to us the Church, God knew that we needed mutual encouragement and strengthening. In group worship we have the same nearness of God that we have when alone—and *something more*. It is that *something more* we miss when we worship alone at home or in the great outdoors. There are inspiration and strength to

be had in the fellowship of other worshipers with like needs.

At one time Elijah thought he stood alone. The result was, he felt weak and frightened, and fled for his life. When God assured him that there were still seven thousand in Israel who had not bowed the knee to Baal, he returned to the fellowship of God's people and there found courage, usefulness, and happiness. The same happens today when the lonely—whatever the cause—assemble themselves together with Christian people.

In our promise to support the Church, we promise help, too, in strengthening others. We strengthen others, not only by giving of money, church membership, and attendance, but by joining with others in the act of worship. The hymns we sing together, the prayers we pray and hear, the testimonies, joining in the responsive readings all help to draw others, and ourselves, near to God. Our promise is to support the Church to the best of our ability. We need not have solo voices in order to sing hymns of praise. But we can do our best according to our separate talents and ability. God gives us the Church, through which we can grow. We cannot grow except as we share with others. We are to be, not only sitters, but doers in the work of God.

Since the Church is the body of Christ, and we all members of His body, each must do his share if the body is to function properly. And how is one to determine his share? The story about the hen and the pig throws light on that question. The hen and the pig were talking about services they could render. Said the hen: "Yes, I make a great contribution to the American breakfast." "True," agreed the pig. "But *I* make a great sacrifice." The Church is properly supported, not only by contributions, but by sacrifices too.

Not least of all implied in our promise to God is the need to support the peace and the purity of the Church. The injunction in the Book of Hebrews is for one common purpose, to stir up good works, to love one another, and to have a humble mind. Even in a church it is easy to find offenses and heresy when looking for these things. It is well to remember, "The religion that makes you feel like fighting your brother never came from your Father." We have been forgiven so much by the God of love, cannot we also forgive? Jesus' test of His disciples was: Do they love one another? Which means that we must pray that

the Holy Spirit enter our hearts and fill them with Christian love. God never saves us in a vacuum.

Let us hope that C. C. Colton was wrong when he said: "Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it."

Of this we are certain: We must support our visible Church that we may become members of the invisible Church.

*"I Am
the Resurrection"*
(John 11:25)

By W. DON ADAMS
Pastor, Kalispell, Montana

Have you ever stood on a lonely mountain ridge at the close of the day, the sun gone down, the shadows of evening deepening into the darkness of night—no moon, no stars, storm clouds hanging low, and the sharp bite of winter in the wind? Have you ever come to such a place at such a time, and looking out over the shadow-darkened valley caught the glimmer of the light of your camp on the next ridge?

You didn't know what the dark abyss between you and camp held. You didn't know what kind of trail led down in and up out of it, or if there was a trail at all. You weren't too sure how deep or how wide the stream in the bottom of the gorge was, nor how many windfalls would block your path. But one thing you did know: across the abyss were light and warmth, food and shelter, rest and friends.

Generation after generation of men since the beginning of time have topped that last ridge at the close of life's day, and looking out over the dark abyss of death, have sought for a light, a hope, a promise of life beyond. Jesus said to the sorrowing Martha, "I am the resurrection, and the life: . . . whosoever liveth and believeth in me shall never die" (John 11:25-26).

If we have seen the Christ, if we have taken the direction for our lives from Him, if we have set our course by Him, we need not fear the dark abyss. His is not only the brightness of the glory of the heavenly home, but He is the Guide that will direct us to it. He will walk with us through the maze of this life and He will also walk with us through the dark shadows of the crossing, that He might lead us into the glory of His eternal presence.



Something Different

General Superintendent Young

With the endorsement of the proper authorities, the Nazarene Publishing House has agreed to make 1959 in a special sense "Music Year." The idea is catching fire until one of my colleagues has suggested it might prove to be a "Geomusical Year."

One of the special features of this program is the proposed National Church Musicians' Institute, to be held on the Michigan District campground at Indian Lake, July 7-10.

This is a new venture and will require the help of all our district and area leaders if the moving desire to reach the entire church is to be realized. It will also require long-range planning on the part of the musicians themselves. Perhaps many of them can tie this into their vacation plans. Also it could be that some of our districts could sponsor on their own initiative the trip in part. The registration of necessity must be limited to 500 and there should be no difficulty in filling up all the available accommodations. But the goal of our leaders will not be realized unless every area of the church is represented.

The courses offered are varied and the teaching staff is of a high order. Rates are very reasonable. Registration cards are now ready. Why not write Mr. Al Ramquist, the institute director, at the Nazarene Publishing House if you are at all interested? Let's make this new venture a thoroughgoing success and send the gospel everywhere by the singing page.

If we will yield ourselves wholly unto Him we will, as George McDonald says, "find the doing of the will of God leaves me no time for disputing about His plans."

He is the surety of the resurrection!



EDITORIALS...

John Was a Seer

Someone has well said that John speaks of himself as "he that hath seen." There is a basis for this conclusion in the first verses of the First Epistle of John. Also we find in the Gospel according to John, the first chapter, these words, "And we beheld his glory, the glory as of the only begotten of the Father" (v. 14). This statement has been called the key to the Gospel of John. Further, in Revelation, the first chapter, we have these words: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, . . ." The climax of John's seeing, while he was on this earth, was this vision which he had on the Isle of Patmos.

It is one thing to see a person externally, but it is quite another to penetrate to that individual's soul. John was perhaps nearer to Christ than any other man who has ever lived. He saw the depths of His personality as no one else has. That's why he loved the Master so and why the Master loved him. John was understanding as he stood in the presence of Him who was both the Son of Man and the Son of God.

John's natural capacity for mysticism enabled him not only to observe the exterior of Christ, to walk with Him as a Person with a human body, but also to see the depths of the Master's spirit and become the beloved disciple. Christ was unveiled before John. There are many people who have a natural ability for seeing much that others do not see; they may pass over the same territory as another person and yet live in a far more interesting world. Their sensibility to their environment is inborn. The Apostle John must have had this as well as the

spiritual transformation which God gave him through Christ. Yes, John saw Jesus Christ as perhaps no one else has ever seen Him.

The spiritual world was very real to the Apostle John. He was at home with God, in many ways, much more than he was at home with the environment of this world. He was in this world, and yet not of it. Paul tells us that the "things which are seen are temporal; but the things which are not seen are eternal." John had eyes, as it were, not only for the temporal but also for the eternal. He knew what the beatitude meant when it said, "Blessed are the pure in heart: for they shall see God."

John saw beyond the present. How brief life is, and what a grip the moment which is ours now has upon us! How difficult it is to transcend the world which is ours today! We touch it with our hands; we see it with our physical eyes; we may smell it, or taste it, or hear it; it moves our emotions; we live with it by day and to some extent by night. The same was true for John; and yet he seemed to be able to climb out of this subterranean cavern, in which all of us are enclosed, more than most persons. He saw beyond the present.

John was a man of deep spiritual insight. With his telescopic eyes he saw beyond time and caught a glimpse of the celestial city. No other writer in the Bible gives the picture of heaven that he does. This was not a sort of trance that anyone might have had. John, I believe, was a prepared receptacle for this vision. His natural endowments fitted him for it, and more still, his spiritual gifts. It is no wonder, then, that we have these glorious words from him:

"And I John saw the holy city, new Jerusalem,

coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . And I saw no

• • By *Stephen S. White* • • • • •

temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. . . . And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (21:2-22:5).

Our Debt to God

Quite often sincere people ask this question: "Should we pay our debts before we tithe?" That's strange talk, isn't it? When one reads these words he gets the idea that we don't owe God anything; we don't have any debt to pay Him. Most of us, I'm afraid, have talked somewhat like this at times. We forget our obligation to God. But we have a debt to God as well as to man. Moreover, it is just as necessary to pay that debt as any other debt which we may have. It isn't something we can take care of if we have something left over after every other obligation has been met. In fact, the debt to God really should take priority

over everything else. As the most important of all our obligations, it should be met first.

We are not our own; we are bought with a price, and that price was the precious blood of Jesus. God gave the best that He had in order to make salvation possible and, because of this, there is no limit to what we owe Him. After all, everything is His and we are only His stewards. We tithe and give offerings in order to constantly remind ourselves, and God, of the fact that we owe our all to Him, that everything belongs to Him.

No, we shouldn't pay our other debts first; we should pay our debt to God first. It's never a question of owing these other debts and not owing God, for our greatest and most pressing obligation is to Him!

Christianity Is a Fighting Faith!

I quote from an article in the *Louisville Courier-Journal*, where the writer says: "Some of us take flight in the theory that our side is bound to win, because it is morally the right side. But the Christian religion has never preached an easy reliance on faith that slips over into laziness and smugness. The Christian ethic is a fighting faith in which 'the Son of God goes forth to war.'" The warrior puts on the whole armor of God and he does not entangle himself with the cares of this world. The fighter obeys orders; he is fearless; he gives no quarter to the enemy. He is a good soldier; he's "sold" on the worth of his cause; there's no limit to the sacrifice which he will make in behalf of it.

I think of George Washington now; he had reverses, plenty of them. He faced hardships which seemed beyond the reach of overcoming. Friends turned their backs on him and criticized him, but he kept on. He believed in the cause for which he was fighting. That was more important to him than anything else. It took precedence over loved ones, or friends, or property, or any and everything else. He had a mission to perform, and that was really his only concern.

Is that the way I feel about the cause of holiness as it is represented by the Church of the Nazarene? Is that the way you feel? Or are there some question marks? Or are you not sure all the time that it's worth giving your all for? Are you beset by doubts about the path which you have taken, about the army of which you are a part? Remember, the cause of Jesus Christ is a

fighting cause. No one ever faced more odds than Jesus faced, and yet He believed in the righteousness of His mission from the first to the last. He did not turn back; He faced even death itself.

God has been good to us as a church; we have been a militant people, ready to carry the battle to the very gates of hell. Our future will depend on how well we keep that spirit. Preaching won't save us; we must practice what we preach and believe in our message above everything else in the world. We cannot afford to let our faith slip "over into laziness and smugness." Our banners are up and the marching orders have been given. The only possibility before us is to march, and to march forward!

THE GIFTS

By GRACE V. WATKINS

*I lifted up my eyes to see
An offering plate held out to me.
Then with a heavy sigh I said,
"Another gift?" and shook my head.
But suddenly I saw the dark
Imprint, the deep-imbedded mark
Of nails upon the hand that held
The plate, and flood of anguish welled
Within me. "Master, oh, forgive,"
I cried. "Through all the years I live
All gifts and talents that are mine,
Oh, sanctify and make them Thine,
Thou living Christ, who gave to me
The timeless gift at Calvary!"*

A Lesson from a Dog's Tail

I watched a puppy playing awkwardly by himself, playfully snapping at anything within reach. He stopped suddenly with a yelp of amazed pain; he had bitten his own tail! Just an immature pup with a lot to learn, but sad experience taught him that his tail, though clear on the other end, was still a part of himself.

Reminds me of an occasional local church that doesn't seem to realize it is a part of a great whole. Its board looks with complete disinterest upon the district or the general church as though they were unattached and unnecessary. "They are always advocating something," says the local grump, "and we have enough to do." He fails to see that "we" are a part of "they." He thinks immaturity. If he were a pup he'd bite his own tail.

A pastor thinks only in terms of his own local church and community. He almost interprets the district program as "interference" with his work! He fails to see that his responsibility extends beyond Jerusalem to Judea, and even to the uttermost parts of the earth. Mature thinking enables him to see that he can discharge his responsibility to God and souls through the district and general setups.

There is that local treasurer who feels that he is appointed watchdog over the local treasury, and snarls and snaps at every request for funds that doesn't originate with himself. He is the exception, of course. But too often there exists a philosophy that only local needs are important. Budgets (representing lifelines to the upkeep of district and general organizations) are tolerated if they are easily paid, but they're not considered worthy of special or sacrificial attention. Times come in every church when supervision beyond the local level becomes an appreciated convenience.

Nazarenes, God has given us a great work to do, and it takes all of us everywhere to get it accomplished. Strengthen your local work, have revivals and win souls, pay your bills and keep a good name in the community. But neglect not to cooperate with your district and general leadership, invest in souls across the district and around the world, leave no stone unturned to meet every budget obligation. *You cannot do better than your best, but God does require that much.*—Superintendent R. B. Acheson of Pittsburgh District, in Pittsburgh District *Promoter*.

Servicemen's Corner



A POST PASTOR WRITES—"I really appreciate the work of our Servicemen's Commission and pray that the Lord will richly bless you. If there were some way to impress it upon the people back home, the importance of letting us know when a boy was here, we could be of greater help to them. A number of Nazarene boys come and go, and we never know they are stationed here. I am sure if pastors and parents could realize what the church can mean to a boy away from home they would let us know."—REV. O. A. MCGUIRE, *Junction City, Kansas (near Fort Riley)*.

FROM A CHAPLAIN—"Words are entirely inadequate to relate the deep sense of appreciation that I would like to convey for all of your efforts that were manifested in those enriching days of the first Nazarene Chaplains' Retreat in Kansas City. . . . The renewed contacts with our general leaders was indeed wonderful and rewarding. I left with an entirely new perspective as to the feeling of the church toward its 'military missionaries.'"—LT. LEROY A. BEVAN, *U.S. Navy*.

DISCHARGED SOON—"My tour here on Adak is about over. The publications have all been a real blessing, and I've appreciated them very much. The 'Question Box' in the *Herald* is my favorite, as it always has a new thought and an answer. Living a life for Christ in the service is sometimes a little discouraging, but always re-

warding in so many ways. Please pray for me as I go back to civilian life that I might always be in the center of His will."—D. J. KILMER.

FROM A CHAPLAIN'S REPORT—"Upon my arrival in Korea, I telephoned the Nazarene missionaries in Seoul. Later, during the only trip I have made there, I visited the mission station. . . . My work as base chaplain of Osan Air Base keeps me extremely busy. Fifty-five per cent of all air force personnel in Korea are located here. In addition to the routine activities of serving the military, I am responsible for monitoring all orphanage work and have been designated to receive all Korean visitors requesting aid. I have contact with twelve orphanages in connection with this program."—JOHN T. DONNELLY, *Major, USAF*.

FROM A CHAPLAIN IN GERMANY—"One high light during last quarter was the broadcast of our Sunday morning worship on December 14, 1958, over Armed Forces Network, Europe. I began a youth program for the chapel. It has been encouraging to see these efforts rewarded."—CAPTAIN WILLIAM A. MARTIN, *Chaplain, U.S. Army*.

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR

Spiritual Checkups

By HAZEL B. HOWARD

The white-haired man walked slowly to his car in the early February dusk. Starting the motor, he nosed the car from the curb without a glance into the rear-view mirror. The oncoming truck driver had no choice. Flung to the pavement by the impact of the crash, the old man never regained consciousness.

A few moments before, he had undergone his semiannual physical checkup. When had he taken time for a spiritual examination? That we have no way of knowing.

Today men and women are becoming increasingly aware of the advisability of physical checkups. They want to nip disease in the bud so they can keep physically fit to face life's vexing problems.

They are concerned about their bodily welfare, but what about the welfare of their souls?

Spiritual checkups are vitally important because the soul will never die. We may have a free "consultation" with the Great Physician at any hour at will—our time, our will. He who has the power to heal wounded, broken hearts also has the cure for spiritual anemia, anxiety, and frustration prevalent in this fast-changing world. He can help us acquire spiritual fitness, not only for this life, but for the one to come. Why not put yourself wholly into His hands for a weekly soul checkup? Or even a daily one?

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (III John 2).



Religious News & Comments

By LESLIE PARROTT

The Roman Catholic Bishop of Havana said that he and the church are usually opposed to capital punishment, "but in the case of the current proceedings here in Cuba, it is justified." He said this at a press conference preceding his appearance as a panelist with Castro in a television film to be broadcast in the United States.

In opposition to the National Council of Churches' Committee Report in favor of Red China, the United Press reports that "a poll of 8,572 Protestant clergymen across the country indicated that 7,437 are opposed to the recognition of Red China by the United States."

Cecil B. DeMille, the great producer and director of motion pictures, who died recently at the age of seventy-seven, was known as a Bible-reading and Bible-producing movie mogul. However, in Bosley Crowther's post-mortem eulogy of DeMille, he said that "in 1913 he [DeMille] shrewdly perceived that the new and improving motion picture was a mass entertainment device, assured of widely popular acceptance and commercial success if it was attuned to the vulgar taste."

"Smoking is more of a menace to health than radioactive fall-out," a Boston chest surgeon said recently. He criticized members of the medical profession for their use of tobacco. The surgeon, Dr. Richard Overholt, said long use of tobacco took as much as eight or nine years off the average life span. A former smoker himself, Overholt quit in 1942.

The Children's Bureau of the Government reported recently that "the number of mothers in the labor force with children under eighteen had more than doubled since 1950." Day care arrangements involving fathers or relatives were made for most of the children; however, nearly 400,000 children under twelve years of age "have to care for themselves while the mothers work." The report also says, "Any community should be alarmed that young children under twelve have to fend for themselves while their mothers work."

Allan S. Fowler, who is accused of embezzling more than \$124,000 from the credit union he managed in Detroit, said that he has been "tied up in church work" since he retired to Ft. Lauderdale, Florida. He is active there in the Trinity Presbyterian Church.

A young Methodist minister, Rev. Lester Griffith, has just returned to this country after forty days as a prisoner of the Algerian rebels. Unafraid,

he plans to return in June to resume his missionary duties in the fighting area of north Africa. The guerrilla band seized him while he was taking a group of children to a summer camp. They forced him out of his car and burned it. When they did not shoot him on the spot, the tall, blond minister took hope. He made friends with the guerrilla band and was "treated almost as a guest." In opposition to Christian work in this country, he said, "We want to get back to our job of raising children in a Christian home."



by BERTHA MUNRO

"Common to Man"

(This week a bit of very personal experience, which I share as "common to man"—and typical of one of God's ways of helping him)

Monday:

On my office desk is a little Testament which I have the habit of opening each morning, with a prayer, just before I go to my first class at 7:40 a.m. Sometimes I pass this verse on to the students; I did so this morning. Knowing that they faced a week of final exams, financial pressures, and individual problems, and a life of uncertainties, I read:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

The old Roman writer said, and I adapt: "I am a man [a Christian]; nothing of human [Christian] experience is foreign to me." Temptation is a part of Christian experience, and so is the way of escape. All over the world—this thought encourages, strengthens, and challenges me—Christian men and women are fighting the

same battles as I am, and finding the same help I may find. (I Corinthians 10:13.)

Tuesday:

In my early morning reading at home I chanced (?) to come across a tiny, printed scrap wedged tight in the binding of my Bible. It stirred me as I read; it led me to heart-searching, to a deep joy, and an urge to do something for Him:

*I would not work my soul to save—
That work my Lord has done;
But I would work like any slave
For love of God's dear Son.*

And—just like God, who doesn't waste a thing—that very day, repeated to a young woman who was reaching out after God's perfect will, this scrap of rhyme enabled her to see, and grasp, the essence of heart holiness. (II Corinthians 5:14.)

Wednesday:

I had been distressed at seeing Satan peculiarly active, taking souls "captive at his will," and unopposed, it seemed. There was the familiar "If you don't like it, change it." But I couldn't. I knew it was "not by might, nor by power, but by my spirit," yet—That day the routine reading was in Isaiah 61. I read on and on, those glorious assurances for Israel in the millennium, but also for today's spiritual conquests. And my eye caught on the opposite page the message that had been teasing me for days: "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." Assurance was made "double sure." This illuminated fitting of scripture to need, too, is "common to Christians." (Zechariah 4:6; Isaiah 59:19.)

Thursday:

Then I remembered, just ten chapters back, the promise that has been mine for twenty years, promise for myself and my students—which one is my secret. "Common to Christians," these God-given personal promises that become ours through tested faith! Hold fast to one of these; they are ". . . yea, and in him Amen." His gifts "without repentance." (II Corinthians 1:20; Romans 11:29.)

Friday:

Back to the schedule. The work God had given me needed money so sorely. Advance necessary, but the way blocked by lack of wherewithal. I remembered the Red Sea and the opened waters. Yet they did not open now for me. But here is the reading for the day, illuminated: "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." And if He hears—Mueller's resources plain—and mine. (I John 5:14-15.)

Saturday:

Over and over it had been ringing in my mind: "Seek ye first the king-

dom of God, and his righteousness; and all these things shall be added." And now: "My God shall supply all your need according to his riches in glory by Christ Jesus." And Paul was talking there about money for God's work. (Matthew 6:33; Philippians 4:19.)

Sunday:

The money has not come yet, but there is an earnest today of seeking, finding young people. The rest will come. God's promises are personal checks endorsed to the credit of all Christians—who will countersign. Already, as I prayed with a girl whose personal problems were desperate, this promise of needs supplied, so alive to me, caught fire in her. This too is "common to Christians"—God's truth transmitted living through living personalities. (Habakkuk 2:3cd; Matthew 10:8e.)

Simple? Too simple? Common to Christians, to enter the Kingdom and live there, "as a little child."

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
March 8:

Jesus Faces the Cross

SCRIPTURE: Mark 14:12-42 (Printed: Mark 14:32-42)

GOLDEN TEXT: *Not what I will, but what thou wilt* (Mark 14:36).

The Wine Press: The meaning of Gethsemane is "wine press." This was the place where the fruit of the vine was ground between two stones. The pressure forced out the juice and this valuable product was ready to market.

This was an appropriate place for Jesus to go as the weight of the world's guilt pressed upon His heart. He would go to kneel at the very stones used to crush the grapes to force them to give up their vital juices. So our Lord would allow the load of sin and shame to press from Him the vital fluid of life. He would "sweat . . . great drops of blood" as this mountain of woe was saddled to His heart.

The Waiting Party: The sadness of these hours of agony had to be borne alone by the Lord. He told the major part of His disciples to wait at the gate. This is always a good test of discipleship. Can one be as faithful when he is on the side line as when (Continued on page 18)

the Question box

Conducted

by STEPHEN S. WHITE, Editor

What about the P.O.A.U.? I do not see anything in this organization contradictory to our church. Many Protestant denominations approve its work.

The letters P.O.A.U. stand for Protestants and Other Americans United. The purpose of this organization is to promote the separation of church and state, a fundamental principle of our democratic government. It believes that public schools should be public schools—operated by the state, and not by the church. This does not mean that it is opposed to Christians teaching in the public schools, but rather that any

church or representative of the church as such should not be paid by the state to supervise public schools or teach in them. Our church believes in separation of church and state. It appreciates the work of the P.O.A.U. Further, I know of some people in our church who serve as officers in local P.O.A.U. chapters. I see no reason why they should not do this.

What is the proper way to address a minister when talking to him—Mr. White, Reverend White, Reverend Mr. White, or the Reverend Mr. White?

Why not address him, "Brother White," as you addressed me at the beginning of your letter? You said, "Dear Brother White." That was the old-fashioned way of addressing one's minister as well as one's friend in the Christian fellowship. If you don't want to do this, call him Mr. White. To say Reverend White is not correct. Reverend Mr. White or Rev. S. S. White are correct, but they are not generally used when addressing a minister who

is standing before you. The Reverend Mr. White or the Right Reverend Mr. White are correct also, but too formal for ordinary use. I call my present pastor Dr. Smith, since he has a doctor of divinity degree. If he didn't have this degree, I would either call him Brother Smith or Mr. Smith. In fact, I sometimes call him Brother Smith now. That seems more natural to me, since I'm an old-timer.

Is there any place in the Bible which says that Jesus baptized anyone with water?

No.

Is the Philip mentioned in Luke 6:14 the same Philip referred to in Acts 6:5 and Acts 8, where he preached to the Ethiopian?

The Philip mentioned in Luke 6:14 is Philip the Apostle. He is spoken of in more than one place in the Gospels and was one of the twelve. He is not the same Philip which we hear about in Acts 6 and 8. This last Philip is known as Philip the Evangelist. The first Philip, the Philip we read about in the Gospels, was chosen by Christ to be one of the twelve. On the other

hand, the Philip in Acts was one of the seven laymen chosen to assist the apostles. They were to relieve the apostles of the business side of the work of the Church and were really laymen. However, Philip became what we would describe today as a lay evangelist. This latter Philip had four daughters who had the gift of prophecy; they are spoken of in Acts 21:8-9.

In plain words, can we call sinners children of God or God's children?

No. Sometimes all men are spoken of as the children of God in the sense that they were created by Him. But in the spiritual, or true, sense—that is, the sense in which the New Testament speaks of sonship to God—some men are not children of God; sinners are the children of the devil. Jesus himself

teaches this in John 8:44, where He says: "Ye are of your father the devil, and the lusts of your father ye will do." We become children, or sons, of God by being born again, or from above. It is well to read John 3:1-8 especially in this connection; also read John 1:12-13.

Do you think that I John means that a person could be forgiven and cleansed all in the same act of divine grace? Could it apply especially to backsliders?

In the light of its immediate context and the context of the whole New Testament, I would answer your first question in the negative. Also, experience is against it. As to your second question, I do not believe that I John 1:9 applies to backsliders. That is, it

does not teach that those who have backslidden from entire sanctification and conversion (I believe that when one backslides from the one he backslides from the other) can get back into the state of entire sanctification with only one crisis.

The Sunday School Lesson

(Continued from page 17)

he is in the middle of activity? Many times it is harder to sit and wait than to be engaged in some challenging task. How do we take it when someone else gets the recognition and the promotion and we are left in the same old spot?

Jesus singled out three to be nearer to Him than the rest. The others were instructed to do nothing but sit, while He and the three went to pray. We admire this waiting party at the gate, for they offered no complaint and raised no objection when they were asked to give up the privilege of being in on the main event.

The Weary Prayers: The selected group was instructed to watch and pray. In the light of their special invitation to stay near the Lord and their specific assignment to watch and pray, much was expected of them. However, they gave way to the weaknesses of the flesh, and fell asleep. They had been doing legitimate things, but they had allowed their bodies to become so overtaxed that they were not up to the demands of this supreme moment. They could not stay awake while the first act of the drama of redemption was enacted.

These three disciples are not the last persons to sleep through a major event. How often are we too tired to respond properly to the work of the Lord in our midst? What do we miss by a drowsy spirit that is not responsive to something special that the Lord is anxious to bestow upon us?

The Wonderful Proposition: Jesus went forward a few steps from the three pray-ers and fell to the ground. As He faced everything that was involved in His becoming a Sacrifice for sin, He proclaimed this wonderful proposition: "Nevertheless, not what I will, but what thou wilt." These noble words should be upon the lips and engraved on the heart of every true follower of the Lord.

The Woeful Potion: Jesus took the cup that was filled with bitterness, guilt, disgrace, filth, and vileness and drank every drop of this woeful potion. In the bottom of the cup, thick, black dregs had collected from the smears of debauchery and the stains of iniquity. He pressed the cup to His lips and refused to stop drinking until its bitter contents were gone.

Into this emptied cup He poured the blood of His atonement. Now He asks us to drink of His cup. If we taste of the refilled cup, we will find it full of mercy, grace, forgiveness, cleansing, and power. When we drink of Him we find life at its highest and most rewarding level.

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HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, Secretary



Rev. Aubrey Martin, pastor of the Anniston, Alabama, church, checks a building detail with a carpenter as Mr. George Myers, teacher of the adult Sunday school class, looks on.

Helping Our Churches Build

"Two years ago I was able to report to the department that if we could borrow all the money permitted by our policy we would have one million dollars in loan funds. Today that potential is a reality and our base has broadened so that we may borrow another half million dollars. Our net assets and reserve—the money we do not have to pay back to depositors—have increased \$67,086.87 during the year and now total

\$478,547.23. We have sent out \$215,689.69 in short-term loans and \$269,756.47 in amortized loans, helping seventy-two churches on forty-one districts.

"The idea of working together through savings deposits to establish a great building loan fund for our churches has been enthusiastically accepted by our people. These savings deposits have now climbed past the \$500,000 mark, in spite of a year of mild recession. The

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confidence and support of our people is reflected in these figures. Interest is increasing and our present achievements are only a beginning.

"The General Board auditor has thoroughly examined our loan files and accounts and we have provided information for the Investment Committee. We have fewer delinquent loans than a year ago and all loans are currently active."

These paragraphs are from my report on our church extension loan funds to the Department of Home Missions at the annual meeting early in January. I want to share with all of our people this thrilling report we have worked together to make possible. Our Golden Anniversary year is now past, but the revolving loan fund is continuing to grow as savings deposits are coming in almost daily. The comparative financial statement shows the strength of our funds and the growth this year.

Our new church now nearing completion at Anniston, Alabama, is an example of what these loan funds are doing. Anniston is a fine city of 35,000 population in central Alabama. Establishing a church there has been a struggle for a number of years, and part of the time no services have been held. One of the greatest hindrances has been an inadequate, unattractive building. Under the leadership of the present pastor, lots were purchased and plans laid for a new church building. But the little congregation had no credit and could not secure a loan. An appeal was made for a construction loan from Church Extension. The Alabama District added its guarantee and the application was approved. This is now being refinanced with a long-term loan to provide enough to finish and furnish the interior. As this loan is paid off, the money is then available to help another congregation get a much-needed building.

First Church in 1959

District Superintendent Otto Stucki organized a new church at Moss Point, Mississippi, on January 25. This is the first report we have received of a new church this year. Rev. J. O. Bearden, pastor at Pascagoula, and his congregation have helped to make the new church possible.

Overseas News Flashes

Dr. D. I. Vanderpool is in Australia, February 12-25; and New Zealand, February 25-March 3, visiting our churches and Nazarene Bible College and presiding at the Australia District Assembly.

Mrs. Clark H. Lewis was scheduled to undergo major surgery in Sitka, Alaska, the second week of February.

Church Extension Loan Funds

COMPARATIVE FINANCIAL STATEMENT

	ASSETS	
	Dec. 31, 1957	Dec. 31, 1958
Cash	\$ 44,621.97	\$ 96,532.56
Government securities	25,000.00	25,000.00
Cash in savings bank	6,232.83	16,411.65
Amortized loans to churches	378,399.84	538,723.36
Short-term loans to churches	288,657.13	327,925.75
	<hr/>	<hr/>
	\$742,911.77	\$1,004,593.32
	LIABILITIES	
Savings deposits in General Church Loan Fund	\$329,551.41	\$522,778.83
Accrued interest, estimated	1,900.00	3,267.26
	<hr/>	<hr/>
	\$331,451.41	\$526,046.09
	NET ASSETS	
Reserve Trust Fund	31,232.83	41,411.65
Other net assets	380,227.53	437,135.58
	<hr/>	<hr/>
	\$411,460.36	\$478,547.23
	INTERESTING FACTS	
Total net assets and reserve	\$478,547.23	
Increase during 1958	67,086.87	
	<hr/>	
Total loans outstanding, Dec. 31, 1958	\$866,649.11	
Total loans outstanding, Dec. 31, 1957	667,056.97	
	<hr/>	
Net increase—one year	\$199,592.14	
	<hr/>	
Savings deposits received during 1958	\$221,894.68	
Savings deposits refunded during 1958	27,900.00	
	<hr/>	
Net increase—one year	\$193,994.68	



Foreign Missions

REMISS REHFELDT, Secretary

In Okinawa

What a blessed time the recent Christmas season was to us! Nine were baptized and were taken into the church with one more who had been baptized previously. That makes our Okinawa membership now twenty-seven.

We had about twenty in our adult meeting here in Mashiki on Wednesday night, for which we are happy. The children's services have larger crowds and many fine children are deeply touched, we feel. The Mawashi and Uema groups had blessed services too,

with the little room in Brother Higuchi's home packed with adults. The Amesoko people are showing deep interest. We hope that before long we can have a well-established work there and a building also. There were about one hundred seventy present at the Christmas program.

We are thrilled with the interest the builders are showing in getting as much as possible done on our headquarters building before the arrival of Dr. and Mrs. Benner in March. They had planned to finish the pouring of one

portion of cement on the last two days of December. But rain fell heavily on the morning of the thirtieth. Much preparatory work had to be redone before they could start and it was 11:55 p.m. on December 31 when the cement started rolling. The men worked right on through until 1:30 p.m. on January 1 to finish pouring the cement. Those who were not yet believers felt that to start the new year working on the church would surely bring them good fortune for the year. Some stayed on the job for twenty-nine hours with very little rest.—DOYLE SHEPHERD, Okinawa.

1958 Calendar

April: Total of \$567 received in the Easter offering, a 64 per cent increase over last year. (The total General Budget giving will be over \$1,400 this year.)

May: Five received diplomas in the Bible school's first graduation service. Prospects are encouraging for permanent location of the Bible school.

June: The coming of the fine Zurcher family strengthened our missionary staff.

July: Many young people met their Saviour and Sanctifier in our Young People's Camp under the good ministry of Dr. Honorato Reza.

September: District Sunday school contest began, which later climaxed on October 12 with 2,717 present, as compared with 1,265 average for last year.

October: "Week of Witnessing" was closed by Golden Anniversary Day observances in all the churches. High light of the day was organization of three churches by Brother Prescott, making a total of fourteen organized churches on the district.—**Mrs. JUANITA PORTER, Puerto Rico.**

NOTICE

Trinidad Needs Ministers' Study Books

Books in the Course of study, as listed in either the 1952 or the 1956 church *Manual*, would be greatly appreciated to assist our Trinidadian pastors to meet the Course of Study requirements for ordination.

Sixteen licensed ministers, nearly all of whom are pastoring churches, are greatly handicapped in preparing for ordination because they are unable to secure the books needed for the Course of Study. If any pastor here would be willing to spare copies of these books as listed in the 1952 or 1956 *Manual*, please send them direct to:

Rev. Russell W. Brunt
Box 444, Port of Spain
Trinidad, West Indies

V.B.S. Notes from Africa

December 27 we went up to Irma Koffel's in Carolina to hold a vacation

Bible school in the location there. When we reached the place where they had put three small tents to house the school, there were about one hundred children following the pickup. We had about four hundred children enrolled and an average attendance of more than three hundred. We had no furniture except a table and a few benches. My! the children enjoyed it so much! They hated to see the days go by. It was a task, but worth all the work.—**DELLA BOGGS, Swaziland, Africa.**

We just held our first vacation Bible school in the locations here around Johannesburg. It was wonderful! Eighty-five children came the first day and it increased rapidly to 150 the last three days! I will write a longer report later. We hope we can have eight vacation Bible schools next year. Don't know how, but we are hoping. It was wonderful to see the children respond to the altar services.—**JEANNETTE HAYSE, Transvaal, Africa.**

NEWS of the Churches



Dr. Charles A. Gibson writes: "Mrs. Gibson and I are well and happy. I began the new year with a tour sponsored by Superintendent Arthur Morgan

of the Northwest Indiana District. It was unusual in that at no place did we present the district or general needs or the needs of the school. We dealt only with local needs—financial, promotional, and/or spiritual. Also it was unusual in the crowds that attended in spite of the worst of weather. In the eight days we saw a real revival tide and raised nearly \$14,000. A fine spirit prevailed in every place and the blessing of God was upon Brother Morgan in a great way. We were given a call to repeat such a tour in 1960. A number of laymen as well as ministers bought a copy of my new book. I will be on the West Coast for two months and then this fall will be in North Carolina for some meetings; have little time left in '59 but do have some time open in 1960. Write me, 192 Olivet Street, Bourbonnais, Illinois."

Jackman Road Church, Toledo, Ohio



October 26, 1958, marked the dedication of the Jackman Road Church in Toledo, with District Superintendent W. E. Albea as the speaker. Completion of the new building means a real step forward in the history of this church—one of the older ones in this area. For many years these people had worshiped in a basement auditorium, looking prayerfully toward the day when they could build the superstructure. Through a short-term loan from the Department of Church Extension, their dream became a reality. The loan has been refinanced locally, and by prayerful

planning and much donated labor, this beautiful church stands as a memorial of what God can do when His people trust Him and take a forward step by faith. The interior is completely finished with beautiful light oak pews and pulpit furniture. The simplicity of design both inside and out has given us an atmosphere of true worship. Although a small group, these people are meeting the challenge of the future as well as the needs of the present with great faith. Rev. Glenn R. Evans is serving his fourth year as pastor.—*Reporter.*

Bedford, Indiana—The Davis Memorial Church recently witnessed an unusual outpouring of the Holy Spirit in a revival with Evangelist R. E. Watson. The meeting was sponsored by our young people, and they as well as others carried a real burden for souls. Brother Watson was truly anointed of God and the Lord wonderfully blessed. On the first Sunday morning, also in both services of the closing Sunday, souls began to come to the altar during the singing without any preaching. Needy souls prayed through to victory and the church is encouraged. A nice class was added to the church membership.—**DONAL DONOHOF, Pastor.**

Williston, North Dakota—Our church was helped much in a pre-Youth Week

You and your Morals



A 1955 summa cum laude graduate of Pasadena College, a daughter of that school's Professor Estes Haney, is codiscoverer of one of the main breakthroughs in biochemistry of recent decades. Step-ups, even jump-ups, in the area of technology are being announced month by month. It is about time we had some major breakthroughs in the control of the alcoholic beverage industry. And right now the prospects for such are brighter than they have been for more than a quarter century.

The growing number of state alcoholic rehabilitation programs is evidence of a quickened concern. Many states have stiffened legislation to keep drinking drivers off our highways, this being one reason why the 37,000 killed in 1958 was the lowest total since 1954. Last year Congress appropriated \$750,000 to the Department of Health, Education, and Welfare for basic alcoholism research. In 1956 a bill to ban alcoholic beverages on airliners did pass the House, although it lost in the Senate—and it is sure to be reintroduced. The

American Medical Association is backing Congressman George Huddleston, Jr.'s, (D—Ala.) bill for establishing a Medical Advisory Committee on Alcoholism in the Department of Health, Education, and Welfare.

Senator Richard Newberger (D—Ore.) will soon reintroduce a bill to authorize Federal grants-in-aid to the states for programs in the harmful effects of tobacco and alcohol.

Both the Senate and the House Interstate and Foreign Commerce Committees have conducted several hearings in recent years on bills to ban interstate advertising of alcoholic beverages. No floor votes have yet been taken, but a banning bill might get farther in this Congress, since the distillers have now revised a twenty-two-year-old policy and will use "women reaching for the glass" in their ads.

Full prohibition would be a breakthrough comparable in its area to what disarmament with unhindered inspection would be in the East-West struggle. If we cannot reasonably hope for a total outlawing of alcohol at this time, we have basis for hope that major steps in alcohol control might be "just a few letters from each of us" away.

Write cards or letters to Senator Newberger, to Congressman Huddleston, and to the chairmen of the Senate and House Interstate Commerce Committees. If you do not always have the complete address give the name and/or position and send it to Washington, D.C. It will get to him more easily than you think.

J. KENNETH GRIDER
for the Committee on Public Morals

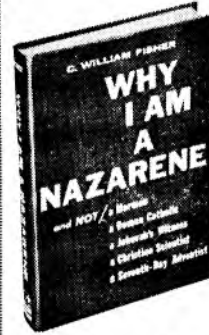
revival with Evangelist James Humble. Many souls responded to the searching messages and found victory at the altar of prayer. Brother Humble gave us just the lift we needed in the midst of our building campaign. We hope to have our new and much-needed sanctuary ready to move into before assembly time.—WILBER A. ROGERS, *Pastor*.

Pastor E. B. Moss reports: "After serving our church at Olive Hill for two years, we resigned to accept a unanimous call to Fort Thomas, Kentucky, where we have a population of fifteen thousand and no other holiness church in the city. God has blessed and we have been able to purchase property in a good location. We have received ten members into the church, more than doubled the Sunday school attendance, and tripled the finances. We had a good revival with Evangelist R. L. Ihrig, with victories at the altar of prayer. At the close of the meeting the pastor was given a three-year recall and a twenty-dollar-per-week raise in salary. Our people are united and moving forward. Our church is located across the street from the VA hospital. If you have

friends there, write me (192 South Fort Thomas Avenue), and I'll be glad to contact them."

Evangelist Robert C. Roberts reports: "Last July the Lord called me into the evangelistic field, and I made definite steps to follow His will after twenty-six years in the pastorate. Since entering the field last October, I have conducted seven full-time revivals, in Roaring Spring and Canonsburg, Pennsylvania; Smyrna, Delaware; West Poland, Maine;

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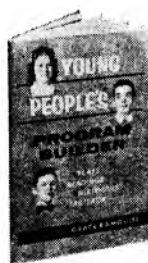
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Leesburg, Virginia; Belleview and Aliquippa, Pennsylvania; and Easton, Massachusetts. We have fasted, prayed, and helped in the visiting, and God has blessed and given souls. We have enjoyed wonderful fellowship with our pastors and laymen. Due to cancellations, I have a couple of good dates open in the spring and fall. Write me, 121 Marsile Street, Bourbonnais, Illinois."

Springfield, Illinois—Third Church had a wonderful revival recently with Rev. C. L. Chapman as the evangelist. He brought outstanding messages each night and carried a real burden for lost souls. God blessed in the services, a fine spirit prevailed, and many souls found spiritual help and definite victory at the altar of prayer. Also the church was blessed and strengthened. Rev. E. L. Latham, our good pastor, is now in his sixth year with us. God is blessing his ministry and we are now formulating an expansion program for the near future.—G. W. PRIOR, *Secretary*.

Harlingen, Texas—Recently our church had a wonderful revival with our district superintendent, Rev. James Hester, doing the preaching. He brought wonderful messages night after night, the church was built up, and several souls sought God at the altar of prayer.



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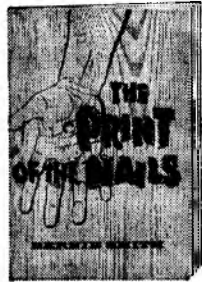
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Inspiring Reading for the Easter Season

Brother Hester is loved and appreciated by the people of this church. A class of members was added to the church. The church gave the pastor a unanimous three-year call. Recently we purchased a new, three-bedroom brick parsonage. We have now opened our educational building, adjoining the church, and God is helping in the Sunday school. We are enjoying our work here.—T. E. HOLCOMB, *Pastor*.

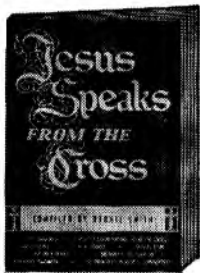


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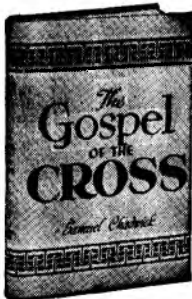


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Pittsburgh District Preachers' Meeting

The pastors of the Pittsburgh District gathered in Washington, Pennsylvania, early in November for their annual meeting. Our senior general superintendent, Dr. Hardy C. Powers, challenged and inspired us to accomplish greater things for the Lord.

Rev. R. B. Acheson, district superintendent, directed the activities of the two-day event. The communion meditation was given by Rev. Paul Andree, pastor at Monongahela.

An outstanding layman of our church, Clarence C. Brown, of Butler, presented a paper on "A Layman Views His Pastor." Superintendent of Butler County schools and active member of the Butler church, Mr. Brown dared the churches to keep up with Pennsylvania schools in Bible reading—fifty verses a week. He also listed qualities laymen want in their pastors.

Rev. Russell E. Lewis, pastor at Oil City and district secretary, reported on the total program of the church.

The gracious host pastor, a new member of the district, was Rev. Wm. S. Ardrey.

Dr. Powers' timely messages began with the theme of sacrifice—all our blessings are the result of someone else's sacrifice.

Rev. Stephen Nease spoke to the pastors on Eastern Nazarene College.

Pastors' wives and women preachers organized at a luncheon meeting. Mrs. Acheson was elected president; the executive committee also includes Mrs. Ardrey and Mrs. Lewis, who will assist in planning a retreat.—*Reporter*.

Eastern Michigan District N.Y.P.S.

The Eastern Michigan District is happy to announce that her teen-agers are moving ahead for God through well-planned, Christ-centered activities. This year's activities commenced with the district PAL hike on the afternoon of November 29, with nearly five hundred young people in attendance. Following a chicken dinner in the evening, films of the International Institute were shown and an inspirational message climaxed the event.


The lovely new district center provides many opportunities throughout the year for the teen-agers of our district to get together in Christian fellowship. The first of such events was the ice skating held during the Christmas holidays. Almost every church was well represented with everyone having a wonderful time.—JOENNE HEINMILLER, *Reporter*.

Dr. and Mrs. A. S. London report: "Pastor Don Irwin of Central Church, Pasadena, California, has a Sunday school of above 400. Their beautiful new sanctuary, valued at around \$125,000, is a credit to the denomination. Our convention climaxed on Sunday with great crowds, and many offering their services for visitation and building of new classes. This is one of the strong churches of our denomination. Their property assets total a quarter of a million dollars. Pastor G. W. Abersold, of Cypress, saw 368 in Sunday school. They have a sanctuary and property which stands out as one of the leading churches in the city. Pastor Partain and his people of Artesia cooperated in the convention. This new church, only two years old, has a Sunday school of nearly 150; it was a joy to be with them on Sunday morning. We talked with Pastor Mark Smith, as we looked upon his beautiful \$200,000 property in Long Beach. The new educational building is clear of debt, with more than \$200,000 pledged on a new sanctuary to be erected this summer. We have the buildings, the money, and the pastors—it is up to us to find God's plan for reaching more outsiders than ever before!"

Deaths

MRS. SARAH C. ANDREE, wife of Rev. Paul H. Andree, pastor of the Church of the Nazarene of Monongahela, Pennsylvania, for the past thirty-four years, died November 8, 1958, in the hospital, where she had been a patient for eight weeks. She was born in Michigan, March 2, 1881. She was a humble and saintly woman, and labored faithfully with her husband in the ministry of the Monongahela church. Besides her husband, she is survived by two daughters: Christena Johnston, at home, and Ethel Johnston; two sons: Howard, and Rev. John, of Warren; also three brothers: John, Joseph, and Edward, Zimmerman. She was held in high esteem by the community as well as by members of the Pittsburgh District. Funeral service was held in the Monongahela church, with Rev. R. B. Acheson, district superintendent, in charge, assisted by Rev. George Sarber, Rev. Clarence Neiderhiser, and Rev. Luther Pierce. Interment was in Memorial Park Cemetery in Monongahela.

MRS. ETHEL MAY JOHNSON was born November 3, 1889, in Providence, Rhode Island, and died while visiting relatives in Providence on July 13, 1958. In 1907 she was united in marriage to Rev. Ernest G. Johnson, who preceded her in death by only eight months and thirteen days. She and her husband had pastored churches in Massachusetts, California, Oregon, Louisiana, and Iowa. She was a devoted and loyal helpmate and a faithful Christian. Her quiet, unassuming manner bespoke a depth of character and spirit that enriched the lives of those who knew her. She is survived by two brothers, Carl and Earl Tillinghast, and two sisters, Bessie De Large and Julia Heitink, all of Providence. Funeral service was conducted by her pastor, Rev. George Taylorson, of Breeze Avenue Church, Pasadena, California, assisted by Dr. H. Orton Wiley and Rev. Jack Frost.



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REV. GEORGE H. BAUERLE

George H. Bauerle was born January 2, 1890, in Griswold, Iowa. He attended Central Holiness University in Oskaloosa, then went to Canada, where he attended Canadian Nazarene College. One of his first pastorates was at Edmonton, 1918 and 1919. In February of 1922 he came to Nampa and entered Northwest Nazarene College, and in June of that year joined the First Church of the Nazarene. He served as assistant at Kuna, pastored a mission in Greenhurst schoolhouse for a number of years in connection with extension work being done by First Church, and served more than three years at a mission in Wilder, Idaho. He was married to Inez Barnett in 1926. In 1935 he was ordained into the ministry. For a number of years he did colporteur work in the valley, and was a great blessing to many people. In the fall of 1939 he opened a Bible Book Store which has been carried on since that time. For a dozen years or so he taught the adult Bible class at First Church, which grew under his leadership to the proportions of a miniature church. Then feeling called of God, he and his wife spent fifteen years laboring as missionaries to the Mexicans in the labor camps around Nampa. For years he and his wife held services every night except Saturday in the migrant camps. He studied the Spanish language until he became proficient in speaking, singing, and preaching in this language. During the summers he arranged for Spanish classes at First Church, with as many as seventy in attendance. Among his other activities was a great interest in the Helping Hand Society of the Idaho-Oregon District, which he joined in 1937; he was serving his second term as president. While still in the vigor of active service he was suddenly called of God on January 6, at the age of sixty-nine. He is survived by his wife, Inez; a son, David; and a daughter, Anna Mae, of Nampa; two brothers: Rev. Charles Bauerle, of Mansfield; and Rev. Ralph Bauerle, of Stockton, Illinois; also three sisters: Mrs. Lydia Breckerbaumer, Miss Katherine, and Miss Rose. Funeral service was conducted at First Church by his pastor, Rev. Raymond C. Kratzer, assisted by Rev. I. F. Younger, Dr. T. E. Mangum, Sr., and Ray Hendrix, interpreting a short portion of the service in Spanish. A large group of elders served as honorary pallbearers.

REV. BONA FLEMING

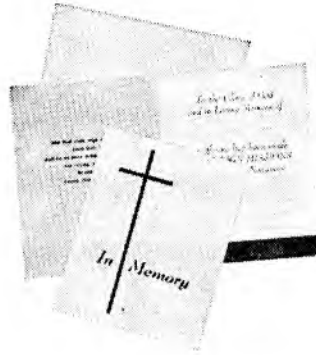
Bona Fleming was born at Willard, Kentucky, June 25, 1885. On October 14, 1914, he was united in marriage to Marie Boyle. To this union two sons were born. He was a loving husband and a kind father. They came to make their home in Ashland, Kentucky, in 1915, residing there until 1937, when they took up their residence in Columbus, Ohio. Early in 1908 Brother Fleming was converted, called to preach, and entered the evangelistic field, which was his chosen field of labor all during the years of his ministry. His labors as a commissioned evangelist in the Church of the Nazarene took him to every state in the Union, Canada, and Old Mexico, where he conducted revivals, camp meetings, and union meetings for more than forty denominations; thousands were won to Christ through his ministry. Illness, in the form of a cerebral hemorrhage, overtook him in Sapulpa, Oklahoma, in May of 1951 while he was engaged in a revival meeting. This forced him to conclude his active ministry but he remained patient and faithful during his extended illness. Death came quietly on September 29, 1958, at the age of seventy-three years. He is survived by his wife, Mrs. Marie Boyle Fleming; two sons: Paul M., of Hollywood, Florida; and Cleveland Ray, of Columbus, Ohio; also one brother, Frank, of Ashland, Kentucky.

REV. MRS. N. J. ARECHUK

Hannah (Groseth) Arechuk was born in Corsica, South Dakota, and died September 28 at Madison, South Dakota. She was converted and sanctified at an early age. While teaching at Canning, South Dakota, she was asked to start Sunday school and church services. As a result of her preaching Earl Mosteller (Nazarene missionary) and his family were saved. While preaching and teaching she was ordained to the Nazarene ministry. After graduating from Northwest Nazarene College she worked in social welfare in Portland, Oregon, and Oakland, California. In 1941 she was married to Rev. N. J. Arechuk. They pastored in California before coming to South Dakota. At the time of her death she was teaching in the high school at Oldham, while her husband pastored in Madison. Besides her husband, Rev. N. J. Arechuk, she is survived by two daughters, Elaine and Sharon; also her mother, Mrs. Emma Groseth; and two brothers, Elmer and Mearl. Funeral service was conducted by the district superintendent, Rev. Crawford Vanderpool, with the district pastors as pallbearers, and the city pastors as honorary pallbearers. Burial was in Graceland Cemetery.

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6c

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Announcements

BORN—to Rev. and Mrs. Donald L. Runyon of Thief River Falls, Minnesota, a son, Daniel Loren, on January 11.

—to Bill and Wanda Sue (Hill) McGinty of Pasadena, California, a daughter, Brenda Sue, on December 2.

SPECIAL PRAYER IS REQUESTED by a mother for her two children, deep in sin, to be saved; also for her own healing;

by a mother in Indiana for the work of their church; also for her daughter, who has arthritis;

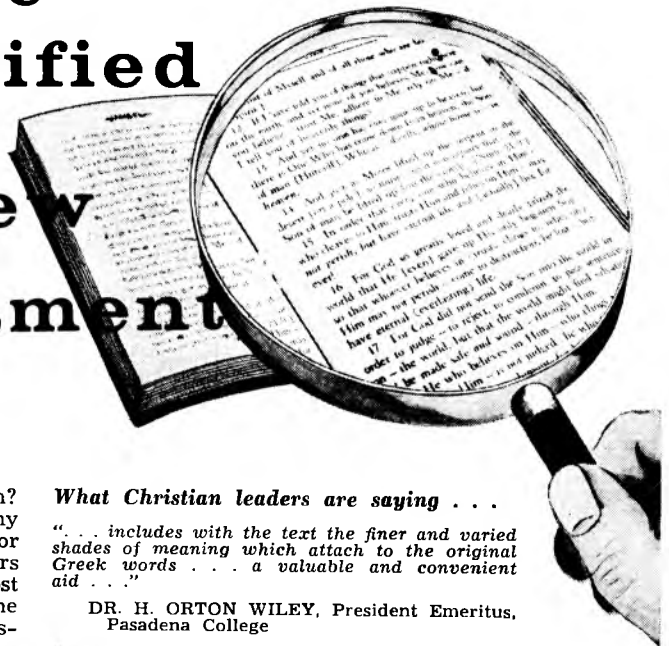
by a Nazarene lady in Texas for the healing of her husband—he has cataracts on both eyes and is unable to work—they both feel God is able to touch and heal him if it be His will;

by a Nazarene brother in Illinois for the healing of his wife, who has suffered a light stroke and a nervous breakdown;

by a Nazarene friend in Oklahoma that "if it

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be God's will He will heal from a nervous condition, also a physical condition—I believe God does heal," and also for her folks, who do not attend church regularly;

by a friend in New Jersey for a home that is about to be broken up over drink;

by a Nazarene in Ohio that a son be helped with regard to a personal problem concerning the church, that he may be in the center of God's will, also a special, urgent, unspoken request;

by friends in Oklahoma that the Prohibition law will not be repealed;

by a Christian lady in Texas for a very urgent unspoken request.

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