



Herald of HOLINESS

February 17, 1960

The Christian's Sense of Mission

General Superintendent Williamson

Vital Christians unanimously declare that finding Christ as personal Saviour is "the greatest of all discoveries." There is exhilaration following that experience. Invariably there is an impulse to share with others the knowledge of having found "the pearl of great price." Obedience to that inner compulsion will bring increased spiritual enjoyment. It will deepen the conviction that Christ is Lord of all. There follows the full persuasion that Jesus meets the need of all men and that without Him they are lost. With this awareness of the plight of sinners comes a divine compassion. The soul is imbued with the love of God. The heart is melted; the whole being is suffused with concern to bring others to Christ. The will is moved to action.

This compelling love guarantees that one will be judged sincere. It is the cure for complacency and professionalism. It will send the Christian to his knees to intercede in prayer. He will feel the urge to witness to family, friends, and neighbors. He will recognize his obligation to let his light shine among schoolmates or fellow workmen or business associates. As a confession of his debt of gratitude for "so great salvation" he will be at heart a missionary to all the world.

If the impulse to seek and to save the lost is stifled by delay or disobedience, that reluctant soul immediately feels the effect. His light that shone so brightly will grow dim. His joy will fluctuate and decline. His burden for revival and souls will give place to love of ease. His once firm faith will give place to questions and confusion. He will debate marginal issues until his time is taken up with trivialities. He will turn from the way of truth to vain speculations. Radiant testimony will give place to abstract theorizing. Dedication to joyful, fruitful service will become a quest for honor and praise of men.

Fidelity to Christ, the church, and brother man demands that the Christian be a witnessing evangelist with a burning heart. Without a heart aflame with compelling love an evangelist is a religious actor. He performs but does not produce.

The vital Christian must live with a driving sense of mission.

LATE NEWS

Pastor Jesse W. Brown sends word from Rock Island, Illinois: "Wonderful, two-Sunday revival at First Church with Dr. Ralph Earle from Nazarene Theological Seminary; and James Bohi from Olivet Nazarene College sang during the last week end. Wonderful messages, beautiful singing, and many happy seekers and finders."

Mrs. Rigney sends a special request for prayer for her husband, Rev. J. B. Rigney, Nazarene pastor in Irvine, Kentucky. In late January he had surgery and is in a serious condition.

After serving nine years on the North-west Indiana District, Rev. Robert L. Griffin has accepted a call to pastor the church in Cushing, Oklahoma.

Mr. and Mrs. Carl B. Gash of 691 37th Avenue, Santa Cruz, California, will celebrate their golden wedding anniversary on February 21, with open house at the home of her sister and brother-in-law, Mr. and Mrs. Sam Wallace, of 4640 Opal Cliff Drive, Santa Cruz. They moved from Atwood, Oklahoma, after their marriage in 1910 to Fresno, California, where they were active in the church for thirty-eight years; they have now lived in Santa Cruz and worked in the church there for the past twelve years. They have two children: Rev. Wayne T. Gash, pastor of First Church of the Nazarene in Abilene, Texas; and Bernice Baldwin, wife of Rev. Leo H. Baldwin, of Chandler, Arizona.

The Reach of Love

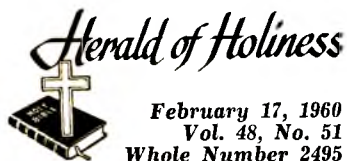
By H. B. GARVIN

*True love works wonders in the heart;
It calms, it lifts, and heals each part.
Then founts of sweetness open wide
To feed a starving world outside.*

*Love's highest reach must be to God
By those who pass beneath His rod;
And constant worship, too, must rise
From you and me—up to the skies.*

*And love will reach our neighbors, all,
And make us channels for God's call,
Till they shall reach a plane with us,
As living gems of righteousness.*

*Then love must reach our enemies,
For nothing short of this will please
The Master, whose blest reach of love
Was brought to us down from above.*



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

"What is my real need today? . . . I need a faith that sings and triumphs in the presence of a fruitless fig tree! A faith that does not question nor fear nor dread the outcome of the workings of God! I need a faith that will remove mountains and believe, 'all things, whatsoever ye shall ask in prayer, believing, ye shall receive.'"—JOHN L. KNIGHT.

A Christian—God's Poem!

(Ephesians 2:10)

*Christian, you are a poem of God
In beauty, symmetry, and rhyme;
His workmanship—thus formed by Him,
Ordained to walk the way sublime!*

*In Christ, created for good works,
No longer dead in sin and shame,
We live to be His masterpiece,
Read and reread, called by His name!*

—OVELLA SATRE SHAFER

UNTIL I COME!

By W. DON ADAMS

*When I awaken, I shall be like Him.
Then I shall see in His beauty God's
Son.*

*Satisfied? Surely! When I behold Him—
All eternal riches encompassed in One!*

*But while I'm looking, longing, and
waiting,
Hands must be busy, souls must be
won.*

*"Occupy," said He, as He was leaving;
"Occupy," said He, "until I come!"*

A secret in Christian living is to—

KEEP AN EYE ON THE KETTLE

As for one, I'd save myself a lot of unnecessary labor if I could keep my mind on my business. But too many times I put a kettle of macaroni or applesauce on the stove to cook and then say to myself, I guess I will stir up a cake right quickly while I am waiting for dinner to cook.

Or sometimes I become interested in something outside the kitchen. There is just enough time while this is cooking to give the house "a lick and a promise." Or perhaps the phone rings. Occasionally I receive a sudden inspiration and run for a pencil and paper to jot something down while I am waiting.

And so, on and on it goes. There are so many distractions. So many, yes, too many things to take my mind away from watching the kettle on the stove! Before I know it, it is too late. The macaroni or applesauce reaches a rapidly boiling stage. There is "a spit and a sputter." Then with a sudden gush over the contents goes and the damage is done. The stove is a mess. It will take plenty of elbow grease, scouring powder, and patience to remove the burned-on food.

Think of the trouble *Christians* would be spared if only they kept their eyes on *Christ!*

There are many things to distract us—the pleasures of the world, the opinions of people, the complications of providing our families with material necessities, and a thousand-and-one things to take our eyes from our one true objective.

Christ must reign supreme! He must come first in our lives and our thoughts. When we take our eyes off Him, we get into trouble. Like the macaroni and applesauce, it pays to "keep an eye on the kettle."

—PAULINE E. SPRAY

Practice, *Not Proof*

By **MARY L. SCOTT**

General Secretary, Nazarene Foreign Missionary Society

"Prayer does not need proof; it needs practice." This statement quoted from Dr. William Evans by J. Fred Parker as he led our Headquarters prayer meeting last Wednesday struck home. After all, not many of us Nazarenes need to be persuaded that prayer is a reality or that prayer is an absolute necessity to spiritual life. We know the reality of prayer, the need for prayer, and the power of prayer. Yet how many of us seem to be content to leave unused and untapped the mightiest force in the world!

We live in a day when we speak quite freely of missiles weighing over 250,000 pounds and the "thrust force" of over 350,000 pounds necessary to make these agents of death and destruction airborne. Scientific advances in the past few decades have been such that many scientists openly confess that without a greater moral and spiritual power to control these forces our world and the civilization we now know face utter destruction.

God has provided that spiritual force which can bring to nought the powers of evil and spiritual wickedness in high places. He has given us the weapon to prayer, the greatest "thrust fuel" known, which releases the infinite might of the omnipotent God. "Pray or perish" is more than a catchy phrase. It is a solemn warning to each of us.

There are problems in our communities, local churches, districts, general church, and mission fields which only God can solve. There are conditions in our nation and among the nations of the world which are too complex for human effort to resolve. But God's hands are tied until He finds an open channel of prayer and faith over which He can operate.

Prayer is not a magic hocus pocus whereby certain phrases oft repeated bring desired results. Prayer operates on definite laws set forth in His Word:

1. The law of **AUTHORITY**: in **JESUS' NAME**. John 14:13-14
2. The law of **FAITH**: Matthew 21:22
3. The law of **ABIDING**: John 15:7

4. The law of **ASKING IN HIS WILL**: I John 5:14-15

5. The law of **PERSEVERANCE AND FASTING**: Mark 9:28-29 and Ephesians 6:18

6. The law of **AGREEMENT**: Matthew 18:19
"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

If *two* of you shall agree! I wonder what would happen if on Friday, March 4, World Day of Prayer, 350,000 Nazarenes around the world would agree in united prayer and fasting for an outpouring of the Holy Spirit upon each of us individually, upon our local churches, our districts, our denomination, and the nations of the world.

Someone has said, "There is no limit to the possibilities of prayer. We can pray purity into our homes, power into our churches, and righteousness into our streets. We can pray slums from our cities, sin from our highways, rottenness from our government, and damnation from our world. Through prayer we can drive back the tides of immorality. We can topple tyrants from their pedestals, and crowd devils from their strongholds."

Is this an extravagant statement? Not if the scripture is true, and thank God it is: "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:21-22).

Then let us lay hold on the limitless resources of Almighty God through the mighty channel of believing prayer.

Make March 4 a great day of **PRAYER** and **FASTING** in the Church of the Nazarene.

Make 1960 the greatest year of **PRAYER** our church has known.

Pray desperately. Pray confidently. Get hold of the throne in intercession and travail for lost men and women. **PREVAIL** in prayer, and give God a chance to be **GOD**.

God's Greatest Material Gift to Man Is Earth's Rich Soil



The Farmer Is the Steward Who Has Charge Only During His Generation

Christian people everywhere realize with thankful hearts that Christ has redeemed us not with gold or silver but with His holy, precious blood, with His innocent suffering and death, that we might be His own and live under Him in His kingdom and serve Him. They know that they belong to Him with all that they are and with all that they have. Whether they live in the city or in the country—whether they be tillers of the soil, professional people, in the business world or workers in the factory—they are first of all the Lord's stewards, managers and administrators of the Lord's possessions.

The Lord has charged them to be His stewards for a season; and He expects it of His stewards that they will manage well with whatever time, talents or treasures He has entrusted to them.

TREASURE POSSESSED BY FEW

We do not intend to write extensively about the whole stewardship life of the Christian in this article, but rather limit ourselves to a few remarks about one particular treasure that God has given to a small segment of the population of the United States. That treasure is the soil, the good earth under our feet. Today only about 12 per cent of the people of our land are tillers of the soil. We realize, of course, that farmers and farm families have other treasures also, such as homes and machinery, means of transportation and communication, cattle and a thousand and one other treasures, including that fine, uncontaminated country air.

Today we hear much about the vanishing of the family-size farm. Really those farms are not vanishing at all, but they are getting larger. Rural sociologists and farm economists tell us that a good family-size farm ought to be a farm of about 240 acres. This is considerably larger than the family-size farm of 20 or 30 years ago. All this talk should not alarm us, because we know that 96 per cent of our farms are still family operations;

and this is about the same percentage-wise as it was 30 years ago.

Let's think for a moment about that acreage that the Christian farmer "owns." Just what does he mean when he says, "This farm belongs to me"? Did he own that farm a hundred years ago? No? Will he be the owner of it a hundred years from now? No. Actually that farm belongs to the Lord, Who made it. The man who lives on it and works that ground for a season is but the steward.

That is exactly what the Good Book tells us: "The earth is the Lord's and the fulness thereof," I Cor. 10, 28. "Every beast of the forest is Mine, and the cattle upon a thousand hills," Psalm 50, 10. The earth belongs to its Maker, but God has given it to all men of all time as His greatest material gift, but only lent it to each generation.

Mindful of this fact, the Christian farmer strives to use only the best stewardship practices on his farm. He is a faithful steward of the soil that God has entrusted to him for a season. He makes as many improvements on that farm as possible, so that he might pass it on to the next generation in a better condition than it was when he took over. He considers it a solemn obligation to treat that land as a gift from God, a gift that he wants to use with loving care as long as he has this stewardship, knowing that "one generation passeth away and another generation cometh, but the earth abideth forever," Eccl. 1, 4.

The Christian farmer makes use of those people in the agricultural world who are specialists in this field and who can give him good advice. He is quick to use modern earthmoving machinery to build waterways and terraces and all manner of protective structures against soil erosion. Patrick Henry long ago had this to say: "He is the greatest patriot, who stops the most gullies."

CITY DWELLER PROFITS, TOO

Nor is the farmer the only person who profits by using good, sound stewardship practices on the soil. The city dweller also should be vitally interested in this matter of good soil stewardship,

*Pastor, Holy Cross Lutheran Church, Emma, Missouri.

because it also affects his well-being most vitally. William Jennings Bryan called attention to this when he wrote, "Burn down your cities and they will arise again as if by magic. But destroy our farms and the grass will grow on the streets of every city in the land." Men of vision, whether they live in the country or in the city, will have to agree with Theodore Roosevelt, who also had something to say about protecting our good topsoil against erosion. It was he who said, "When the soil is gone, men must go and the process does not take long."

The church takes a long look at this matter and gives public recognition to these facts: The earth is the Lord's and the fulness thereof—the cattle on a thousand hills are His—His greatest material gift to man is that soil. Accordingly, the church always has had a genuine interest in its thriving rural congregations.

While America today faces the sad fact that 1,000 rural churches close their doors each year, we feel that the church ought to put forth a determined effort to remain on the rural scene with redoubled strength and with carefully planned programs of vital Christian living and sound, God-pleasing, responsible stewardship practices on the soil. Yet while the Christian farmer makes all these carefully laid plans and practices good and faithful soil stewardship, he realizes all the while that he is entirely dependent upon the blessings of God, if there is to be the kind of increase that makes a family, and a community, and a nation healthy and strong.

TRUTH ETERNAL

(Isaiah 40:8)

By F. W. DAVIS

*No words e'er penned by mortal man
Can elevate the soul
Like that of God's eternal truth
That points to highest goal.*

*Its precepts true shall ever stand
When earth has met decay,
And every man-made law has failed,
And kingdoms passed away.*

*O precious Bible, God's own Word,
Within its leaves I find
A solace sweet beyond compare
To soothe my heart and mind.
Upon His truth I stake my all:
I know it cannot fail.
His ev'ry promise I shall trust,
Till I for home set sail!*

Even in a college classroom—

"Ye Are My WITNESSES"

Today I witnessed to one of my college professors. It was a wonderful experience. How did it happen?

Not being near a Christian college, I found it necessary to take some classes at a college near me. This week in one of my classes the professor was explaining "circular reaction." In essence, it means group influence.

He said, "When I was nineteen I was nearly caught by 'circular reaction' in a tent meeting in Chicago." He told us how he wandered into a tent meeting, where he heard people who seemed to be very joyous saying that they had confessed their sins and found peace. Here he smiled and shook his head in a worldly-wise fashion. "And do you know?" he said, "Something came over me and I wanted to be like these people. Before I knew it I was out of my seat and had taken three steps down the aisle. I was actually going to confess my sins." Here he laughed heartily and the class laughed with him. "Then," he said, "I got hold of myself and left the tent."

I felt that God was not leading me to say anything at that particular time. But after I came home from the college class, God began telling me what He wanted me to say to that professor. And today I witnessed.

I said, "Dr. —, you explained what took place in that tent meeting in Chicago as 'circular reaction.' I thought you might be interested in my point of view, since it is so different." He courteously told me he would like to hear it. Asking God to help me, I said, "Dr. —, several years ago I too stood in a meeting such as you described. I too felt the strange pulling power, but unlike you, I went to the altar. And I did confess my sins, since I knew of no other way to be at peace with my Maker. Peace came to my heart, and if I had been in that Chicago tent meeting, I would have been one of those who were testifying." God was helping me, so I went on. "Now it really couldn't have been 'circular reaction' that got me because I was the first one to go to the altar, so I was not influenced by a group moving in one direction. It was the Spirit of God that moved me,

and, Dr. ———, I further believe that it was the Spirit of God that moved on your heart in that tent meeting." The look that came on my teacher's face led me to believe that the same Spirit might have been moving on his heart today. He said, "It must have been a wonderful experience."

"Yes," I answered, "and lasting too. I have the same peace today that I found there several years ago. And, by the way, my husband followed me to the altar that day and is an ordained minister of the gospel today."

The professor asked, "Because of that experience?" I told him it was because of that very thing.

And then I asked him a very important question, "Dr. ———, suppose I had attended your class before that happened. Being very young, don't you think I might have been greatly influenced by your illustration? When I had the urge to go to the altar that day, I might have felt that it would mean that I was a little weak-minded and too easily influenced. You see, I might have missed that wonderful experience."

"Yes, I see," the professor said slowly and thoughtfully. "I'm glad you talked to me." And I believe he was.—Mrs. WILLIS D. NAILL, *Rand, West Virginia*.

GIVE
YOURSELF
A—



Prayer Break

By K. BOYLE

I work in a large newspaper office—the largest daily in our big city—and we newspaper people couldn't get along without our "coffee breaks." I look forward to the pickup my "coffee break" gives me.

But in my busy life I have found a "break" that I can take at the beginning of my day, and then many times through that day, that is more than a "coffee-break pickup." It is truly "the pause that refreshes!"

This "break" is my "prayer break," that refuels and renews me—for this power station never closes, but is always ready to service me, just for the asking. I have a credit card that is always honored at this power station.

Have you ever thought about having such a "break" as this in your life? *A prayer break!* Try lifting your thoughts to God before your day's duties begin, before you get dragged down with just thinking of what's to be done.

You refuel your car with gas; why not refuel yourself? The oftener you use this "break" for refueling at this power station, the more you will "partake of the nature of this divine essence." For taking this "prayer break" will give you the "lift that has no letdown."

This "prayer break" will help you gain enough perspective to see that you are *bigger* than any problem that may confront you, for the Manager of this power station will give you what you need to solve it.

Clear out and clean up your mind at the beginning of each day by taking time for this "prayer break."

"Nothing picks you up like a good cup of coffee," you say. This momentary relaxation from work actually increases your efficiency and you accomplish more. A daily "prayer break" will *do more* for you in a lasting way than the strongest coffee.

Coffee is temporary, while prayer is always expanding you, working for you, renewing your mind, your body, and your soul.

You can prove to yourself that the most worthwhile time in your life is the time you tithe to yourself to experience God. When you take time out each day to pray, you give your spiritual self the best break, and reward yourself with a richer way of expression. Adventure, thrilling discoveries, as well as new and never-ending horizons, lie ahead on a road that is bright with promise if you start now to always take a *prayer break*.

By OVELLA SATRE SHAFER

George Washington Doane

All of us are very cognizant of the name and life of George Washington, "father of our country," but I wonder how many of us are acquainted with one of his namesakes, a hymn writer, Bishop *George Washington Doane*. This famous church leader was born at Trenton, New Jersey, on May 27, 1799, the year George Washington died, and thus he was named after the first president.

This hymnist was a brilliant student and at nineteen was graduated with high honors from Union College. He taught for several years and then felt called to the ministry and became pastor of Trinity Episcopal Church in Boston—a church later famous under the preaching of Phillips Brooks. At the young age of thirty-three he was made bishop of New Jersey, at which post he remained until his death in 1859. He published a volume of *Songs by the Way* in 1821, when twenty-five years of age, and based it upon a favorite verse of his: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalms 141:2). That the Lord was his Guide in all his undertakings and enterprises is evidenced by his poem "Thou Art the Way":

*Thou art the Way: to Thee alone
From sin and death we flee;
And he who would the Father seek
Must seek Him, Lord, by Thee. . . .*

*Thou art the Life: the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm. . . .*

Not only will Bishop Doane be remembered for his religious leadership, writings, and hymns, but for St. Mary's Hall, a school for young women, which he founded at Burlington, New Jersey. Wednesday night, worship night in this chapel, was known for this closing song of its founder, still found in most hymnals:

*Softly now the light of day
Fades upon my night away;
Free from care, from labor free,
Lord, we would commune with Thee. . . .*

*Soon for us the light of day
Shall forever pass away;
Then, from sin and sorrow free,
Take us, Lord, to dwell with Thee.*

In 1859 George Washington Doane went to dwell with his Lord and was buried in a little churchyard near the college he established. Bishop Doane wrote another matchless hymn when students of this Eastern Girls' School asked him for appropriate verses for a missionary flag-raising service. It is a timely one for us Nazarenes now and is included below:

*Fling out the banner! let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The Cross on which the Saviour died.*

*Fling out the banner! heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.*

*Fling out the banner! sin-sick souls
That sink and perish in the strife
Shall touch in faith its radiant hem,
And spring immortal into life.*

*Fling out the banner! let it float
Skyward and seaward, high and wide—
Our glory, only in the cross;
Our only hope, the Crucified. Amen.*

BEHOLD THE LORD!

*(Before you call—
the answer comes!)*



*When life's course seems far afield,
There's a voice to guide you—hark!
Jesus' way will be revealed;
Stars shine brighter in the dark.*

*Should you ever lose the road,
There is One to hear your prayer—
All-sufficient for each load,
Granting strength to do—or bear.*

*When you travel lonely ways,
There is One to sense your need.
Before you ask, the answer comes:
"Look, behold the Lord, indeed!"*

—FLORA E. BRECK

How to JOIN without JARRING

Every Spirit-filled Christian by nature is a reformer. Add to that the fact that he wants to be honest, no matter what it costs him, and has an aversion to all sham and pretense, and you have a first-class seedbed for habitual criticism. As a reformer, he wants to improve things that are defective and correct things that are wrong. As an honest and courageous man, he is willing to "stick his neck out" and go where "angels fear to tread." This is a good combination, provided it is directed by sound intelligence; but it is potentially destructive if it is zeal untempered with common sense.

Sound intelligence is desperately needed to discern two things: first, those defects and wrongs which it is our duty to reform; and second, the right way to go about it.

The tendency of the immature zealot is to think it is his duty to reform everything. So he wants to change everything he touches and he wants to do it right away. There can be no waiting. This is the new student who, within six weeks, can see all the defects of the college and knows just what ought to be done to make it a perfect institution. It is the new church member who starts saying, "Why don't we do this?" or, "Why don't we do that?"—until everyone's head swims, and the machinery has to be stopped to let him tighten this or that nut or install a new wheel somewhere. It is the new committee member who cannot slip smoothly and modestly into the established procedure, but begins by waiting to revamp everything. It is the new pastor who simply must reorganize the church and scrap all the systems and methods of his predecessors.

It is the new Nazarene who wants to rewrite the *Manual* at once. It is the young missionary recruit who, having been on the field but a few months, is certain that he can spot everything wrong in the administration of the work, and knows just the changes that ought to be made to bring revival and reach more souls. If such a missionary finds his equilibrium in time, he will ultimately settle down to be a useful worker, but in the meanwhile he is apt to do untold damage by his criticism; and if it is extremely vocal and in-temperate, we may have the tragic spectacle of a promising young missionary spoiled in the making.

Now the pity is that all these people mean no

harm—they mean well. They criticize this and that, and make all sorts of suggestions, not because they are disinterested, but because they are interested. Then, some of their ideas *are* good, some of the weaknesses they see *are* weaknesses, and do need to be corrected. But instead of helping, as the critic intends, he is hurting; instead of being con-

by
**RICHARD
S.
TAYLOR***

structive, his avalanche of suggestions is demoralizing and disorganizing.

Wherein is his failure? His zeal is not tempered with restrained and matured understanding. He fails to see that it is not his duty to change every thing which (in his opinion) might need changing. His reforming instinct is undisciplined.

To suppose it is our duty to correct everything we touch savors of egotism. We assume that God has ordained us to be His sole and special guardians of decency and order. We imply that the work of God cannot really function properly without our reorganizing genius. This reflects on the good sense of the men who have gone before us and who have laboriously fashioned on the anvils of prayer and experience the procedures which we have inherited. It also reflects on our present leadership, for it implies that they are incompetent and will never make it unless we show them how. Such unbounded confidence may originate in the warmhearted zeal of an honest heart; but if not disciplined it will lead to spiritual pride, and spiritual pride is sin. When our criticism or suggestions become insistent and strident, when we are offended if they are not accepted, when we become unyielding and unteachable, then let us watch out—the mildew of pride has already begun its work. We have lost the modesty and simplicity and love of a sanctified heart.

Let us then be done with the false notion that it is our duty to correct everything.

Then there is that other failure: the lack of judgment in so many immature zealots in choosing the best way to bring about reforms. It is not contended that to be a good college student, committee member, board member, pastor, or missionary, one must be a stupid nonentity who sees nothing, hears nothing, says nothing, and even thinks nothing. It is simply urged that eager, alert workers must put a bridle on their reforming impulse, and put the reins into the hands of temperance and good sense. How can this be done? Allow me, please, to be personal.

First, let us slip into new situations and responsibilities modestly and quietly. It is wise not to do all the talking—we should listen! Let us not start tossing off our opinions, as if we wonder how the

*Principal, Nazarene Bible College, Sydney, Australia.



News in Picture



REV. H. S. PALMQUIST (right), acting superintendent for the Church of the Nazarene in New Zealand, receives a check from Rev. G. A. Gough, pastor of First Church of Wichita, Kansas, representing a missionary special of \$3,000 from Wichita First Church to help establish the Church of the Nazarene in Wellington, capital of New Zealand.

organization ever got along before we came, but now that we have arrived, the day is saved and the organization can start making progress. We should ever keep in mind that criticism *thought* may do no damage, but criticism *voiced* begins to "percolate" and permeate with resulting restlessness. Such criticism multiplied and habitual keeps the pot boiling constantly, and believe me, the brew will become bitter.

That leads me to the next suggestion: If criticisms are made at all, let us be sparing with them. Let them be the pepper of our conversation—a little goes a long way. If we major on commendations, praises, and boostings, the rare criticism can be absorbed. A little pepper will go down, but if there is too much, someone will choke.

The third suggestion: We should be very slow about forming positive judgments of weaknesses and faults. We may be clever, but we are not clever enough to see the whole picture in a short time. Some procedures or rules or ways which seem silly to us now would not seem silly if we knew their full history, and they may not seem silly when we have had a little more experience.

Fourth, are we in a position of responsibility wherein changes are clearly our duty, and can be made without infringing on the rights of others? Let us remember that free criticism by a subordinate of the work of a superior can be nothing less than sabotage, for it tends, not to strengthen his hands, but to weaken them.

Fifth, let us make criticisms to the right people. A criticism which might be fruitful if made quietly and humbly to the person at the top may be devastating when scattered carelessly to our fellows.

Sixth, let us be sure that we seek to bring about changes in the proper manner. We should never take the law into our own hands. That would be a greater wrong than the one we are trying to correct. In every properly developed organization there are ways and means provided for effecting changes and improvements. We are wise to stick to these constitutional procedures. Let us beware of impatiently tossing them aside in order to effect changes by short cuts. That's the method of the dictator, the revolutionist, and the self-willed independent; it is not the method of the Spirit-filled Christian.

Finally, if we try to reform something and fail, let us commit the matter to the Lord and "shut up." Let us not have a "bee in our bonnet" which starts buzzing every time anyone gets within ten feet of us. We should guard against the peril of going through life as agitators, out of step with the group, because we have a pet theme or project which we refuse to give up. Our spirits are in danger of becoming sour and our Christian lives being short-circuited by little, petty side issues. If our project is big enough to be worthy of a lifetime of dedication, then let us go to it with all we have; but let us be sure that it is. If it is not, let us carefully examine our harp and see if we can't find another string.



Should Christians Tithe?

By J. V. WILBANKS*

Recently this question was asked in my Sunday school class: "What are the scriptural reasons for paying tithe when we are entirely free from the law by the atonement of Jesus Christ? In other words, Are there Bible reasons for Christians to pay tithe; and if so, what are they and how do we reconcile those reasons with the fact that Jesus has fulfilled the law?"

Every Spirit-filled Christian desires to do his part in supporting the temporal affairs of God's kingdom and there are those of God's children who, in their zeal and earnestness to do God's will, are convinced that they must tithe their money to the very letter; others are more liberal in their views of the matter. Certainly we Christians today are not bound by the ceremonial ordinances of Temple worship as the Israelites were of old; yet we must not think that the ordinance of tithing originated with the law of Moses. Jacob vowed to offer tithes unto God hundreds of years before the law was given (Genesis 28:22).

Many years before that, Abraham gave tithes to Melchisedec and he, no doubt, gave such after tradition and not originally, so that the practice of tithing is very ancient indeed. Therefore, since the law did not originate the practice, it is difficult to contemplate that the fulfilling of the law ended it.

Frequently we find that those Christians who do not pay a regular percentage of their income into the church, perhaps, do so to avoid what they call "getting under bondage." Now God does not want any of His children to be under bondage, for He says: "Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1a). Yet we believe that the Bible teaches us that we should give a *proportionate amount* of our income and that we should do it freely and gladly. Paul, speaking under the inspiration of the Holy Spirit, said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Corinthians 16:2). If God prospers much, give much; if little, give little, but *give!* This is percentage giving, and what better or more equitable percentage could we wish to give than 10 per cent?

Today large bodies of Christian people all over the globe believe and enjoy that comforting and

sound doctrine, "The just shall live by faith." They have found that, by repenting and believing, their sins have been washed away and they have become new creatures in Christ. There was a time, back there at the outset of the Christian era, when Judaizing teachers would hang a yoke of bondage on the neck of the new converts (Acts 15). The Church convened, threshed out the problem, and then wrote to the new churches, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" (Acts 15:28).

We Christians ought to thank God from the depths of our hearts that He has preserved this glorious liberty for us, the liberty of faith. Paul treats of the same situation in the fourth chapter of Romans. He says that we are not justified by observing the law but declares that Abraham was justified because he "believed" (verse 3), and he holds this patriarch before us for an example. Believe and be saved—this is the Bible way, and Abraham showed us how to do it long before the law was instituted.

Well and good—but look more closely at the "friend of God" in the fourteenth chapter of Genesis and we shall find another superb example that our "father of faith" has set for us. Paul treats of this at large in the seventh chapter of Hebrews. Note, (1) Abraham gave tithes to Melchisedec (long before the law); (2) Melchisedec represented a priesthood higher than the Levitical, being "made like unto the Son of God" (v. 7); and (3) even Levi himself is reputed as giving tithes to Melchisedec—so that the question of tithes, in this instance, appertains not to the Mosaic law, but yet to the kingdom of God; even, in a principle sense, to the gospel dispensation. Abraham did it freely; he was not compelled, and he offered proportionately—he tithed, and we too may do the same.

And now, lastly, let us look at this matter of supporting the work of the Kingdom in a practical way. The work of the gospel is still being

One of the attractions and charms of true greatness is simplicity. Some men are simply great and greatly simple.—W. E. ISENHOUR.

*Nazarene layman, Colorado Springs, Colorado.

carried on in a temporal world, and we must use temporal means to support it; sometimes it takes cold, hard cash to provide for the necessities of this work. There must be a good, practical method or system for God's people to practice; otherwise the heavy financial burdens encountered by the Church will greatly hinder its progress. The system should be a proven and tried one, one that has already worked for a long period of time; and we have just such a system in the practice of tithing.

Thousands of churches are using the plan; millions of Christians, since the gospel dispensation began, have practiced a regular method of giving a proportionate amount of their net income to the church. The age-old custom has proved itself to be soul-inspiring to the giver, adequate for the needs of the church and the ministry, and has been blessed of God. Impromptu giving is good in its

place, but impromptu offerings will not meet the needs of *regular* expenses of building construction and maintenance and the *weekly* support of our pastors or the *budgeted* allocations of our district and general work; it takes the systematic and proportionate giving of one's means to do that!

The Apostle Paul liked spontaneous giving, but he also believed in "laying aside" funds for the work of God. Hear him advise the Christians "to get ready" for a certain contribution for God's business: "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may *be ready*" (II Corinthians 9:3).

If you are not a regular tither, give the method a fair trial. After a period of time you will find the practice of regular percentage giving so faith-inspiring and soul-gratifying that you would not substitute the plan for any other kind. Surely, Christians should tithe!

WORDS OF WEIGHT —from Wesley

(to the Sanctified)

Be a good learner—remember, you still need instruction.

Weigh yourself daily—in the balance of I Corinthians, chapter 13.

Keep improving what salvation you've got—or you'll lose it.

Never deny what God has done for you.

Hold on to every blessing God has given you.

According to your strength—be as active as you can for God—attending the means of grace at all possible times.

Speak and testify for God—as often as you can.

Remember—"to him that hath (that uses what he has) it shall be given."

Be humble—always feel that *you* are nothing—give the glory to the One who lives and rules in your heart.

"Feeling" may change—joy may rise and fall—but be steady, uniform, devoted—and undivided—in your love toward God.

Do not judge yourself by someone else's conscience—nor by your "feelings"—nor by the measure of your own joy.

Do not separate your experience into "departments"—but take love, joy, peace, adaptability, gentleness and resignation, together.

Do not set an unattainable height to your standard of holiness.

Always "hold on" to the promises of God—and every moment keep close to Calvary.

Be watchful and earnest in your prayer life, and steadfast in your study of God's Word.

Be a careful steward of the gifts that God has entrusted to you.

Never be fanatical—self-indulgent—censorious.

Love God's laws—beware of trying to make them of none effect.

Remember, that failure to do what you know God expects you to do also constitutes sin—the sin of omission—so do good as often as you can.

Keep away from pious chatter and religious gossip.

Keep yourself pure.

Beware of a dividing spirit—unite yourselves together for the work of Christ.

Be careful in dress—be not sloven—nor yet be gaudy.

Be careful with money—earn, save, give—as much as you can.

Never purposely give offense.

Keep growing in grace—never say you've had enough!—Submitted by EVANGELIST ROBERT EMSLEY.



EDITORIALS

Be Sure Your Sin Will Run You Down!

In the *Kansas City Star* for December 16 there was this headline: "A Violent Ending to a Plush Life," and then in the *Kansas City Times* of December 17 (the very next morning) this headline, "Roger Touhy Is Slain," was on the front page.

The first headline, "A Violent Ending to a Plush Life," appeared in connection with an article about Melvin Meinsen, who was shot down the night before. He had time to ask his murderers not to kill him, but they went right ahead and did it. Investigators think it was a gangland slaying, because this man had been so mixed up with crime. He had a long record of breaking the law.

The second headline, "Roger Touhy Is Slain," is about "Roger-the-Terrible" Touhy. He had served nearly twenty-six years in prison for one of his crimes. What he wanted after he got out of prison was "to lead a quiet life," he said. Only a few weeks had passed by, and he was killed; he didn't get the years of peace and quiet. He didn't get to market his book, titled "The Stolen Years," because of which he was being sued for three million dollars. A one-time confidence man was suing him for three million dollars because, as he contended, there were statements in Touhy's book which libeled him.

The newspapers often tell the story of those who have taken the way of sin; they have broken the laws of God and of man, and have suffered for what they have done. If they do not meet judgment here, they'll meet it in the world to come. "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). "Be sure your sin will find you out," or in other words, Be sure your sin will run you down. "The wages of sin is death" (Romans 6:23). There is no way to circumvent this law. He who sidetracks from right-

eousness and takes the way of wrongdoing is sure to reap what he has sown. Ananias and Sapphira lied to the Holy Ghost and fell down dead. Judas sold his Master for thirty pieces of silver and committed suicide.

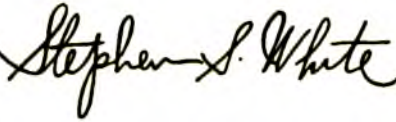
Too many people think they can get by; but the facts are, nobody ever gets by with sin. "Luck," if you call it that, lasts for a time, but sooner or later, it will run out, and sin will run you down. Man's only safety lies in taking the way with Jesus Christ and turning his back on sin.

But this brief article must not be closed with these words on the outcome of sin; rather, the reader's attention should be called to the wonder, the beauty, and the glory of following the lowly Nazarene. This can be done in no better way than to present the words of Jesus as follows:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:3-12).

Such virtues as these—poorness in spirit, mourning, meekness, righteousness, mercy, purity of heart, peacemaking—are spoken of here as "blessed." This

is only one way of saying, "Happy" is the man who possesses them. Sometimes there are those who look with disfavor and disdain on such virtues, but not so with God; He honors them, and always in

By 

the long run they lead to a life that is worthwhile and full, rather than one that ends in disappointment and judgment.

"When I Feel Like It"

"When I feel like it I'll write my next editorials, I'll put out the next issue of the *Herald of Holiness*." As soon as you read that statement you know that it isn't true. Papers aren't published on the basis of anybody's feelings. The kind of life that amounts to anything is made up of a series of deadlines. You meet those deadlines, not because you feel like meeting them particularly, but because your work, and your life in general, demand that you meet them.

Suppose a pastor decided that he would preach on Sunday morning only when he felt like it. If he really lived by that rule, he would soon be dispossessed of his job. A Sunday school teacher who would try that would likely be relieved of his position. The same is true of any Sunday school officer. Teachers in our colleges, in the Seminary, in the public schools, don't teach just when they feel like it; they teach according to schedule, according to certain deadlines which have been fixed. A man doesn't go to his office merely on the basis of the fact that he feels like going; he goes when the time comes because he knows that if his life is to count for anything, and he's to get anywhere in the world, he'll have to work, not by feelings, but on what you might call deadlines—the time for him to do this or that. Naturally, if something happens to someone who has a responsible place in an organization, and it is absolutely impossible for him to meet the requirement or deadline which faces him, proper authorities arrange for someone else to perform his task.

Just so, a Christian who counts for much in his church doesn't go to prayer meeting merely on the basis of whether or not he feels like it; he goes to prayer meeting on the basis of principle. He attends because it is right that he do it; he needs the fellowship and the church needs his presence. In

other words, imperatives demand that he go, and he goes.

Christian tithers are not people who tithe just when they feel like it. They tithe on the basis of principle, and give their one-tenth when they like the preacher and when they do not particularly like him, when they like the board members and when they do not particularly like them. They tithe when everything is going well—when they are making plenty of money and there's no sickness, no difficult debts to meet; and they tithe when everything is going wrong—there is sickness on every hand and money is short, and there are many debts to be paid. They tithe because it's right for them to tithe, because God expects them to tithe. He who commits himself, in whatever he may be doing, to the one rule, "I'll do it when I feel like doing it," has already determined that his life will be a failure. Lives aren't built on that kind of rule.

So the next issue of the *Herald of Holiness* will come out when it should come out, whether the editor feels like it or not, whether the office editor feels like it or not, whether we are here or somewhere else, whether we can do it or can't do it—the paper will come out when it should come out—the deadline will be met. The world is moving on, and we'll have to keep up with it or else we're out of the race altogether.

A Religious Revival Versus a Moral Decline

A friend of mine, in a recent letter, says that the *Reader's Digest* for May, 1959, declares that we are having both "a religious revival" and "a moral decline." And then my friend adds, "It does seem that way." He is right; it does seem that way, but it only *seems* that way.

What we are having in the United States is, as the writer in the *Reader's Digest* himself admits in his article, is growth in religiosity. Further, the only evidence given for this revival of religiosity is an increase in church membership. This indicates that there has been an increase in a certain kind of interest in religion, but it doesn't prove that there has been a true revival of religion. On the other hand, the only reliable test as to whether there has been a real revival of religion is changed persons whose lives are marked by righteous conduct.

The new birth, regeneration, the Christian religion in the heart cannot be separated from righteous living. If a genuine revival of the Christian religion should sweep this country, or the world,

there wouldn't accompany it a moral decline, a decided increase in crime, such as we have today. The Christian religion makes a difference in man's everyday life.

You may say we live in a new age, a different world, all you please, but it still holds true that when a man gets saved he will live righteously. He will stop lying; he will stop stealing; he will stop killing; he will stop telling shady or questionable stories; he will stop swearing; he will stop drinking

intoxicating liquors; and, in many instances, he'll have enough light to stop using or selling tobacco. Also there are a lot of other things he'll turn his back on when he really gets to the Christian's God.

There can't be a religious revival that is widespread and fundamental and at the same time a moral decline. Regeneration, transformation within, means transformation without. Man can't be a Christian without manifesting Christian conduct.



by BERTHA MUNRO

What Will You Settle for?

Monday:

"There is no limit to the good a man can do if he doesn't care who gets the credit." Satisfied with "just going about"?

Jesus "went about doing good." He said, "So send I you." "For my sake." "Ye are my friends." Credit enough? (Acts 10:38; John 15:14; 20-21.)

Tuesday:

"Nobody likes me." "Nobody cares to listen to me." "I'm not popular." So shrink into a corner, self-pitying and self-burying?

"She is lovely."—"She is lovable."—Or, "She is loving." (See Eugenia Price's *Woman to Woman*.) Which will you settle for? Jesus said, "Love . . . as I have loved" (John 13:34).

Wednesday:

"I'm caught in a trap of circumstances. The people I have to live with and work with are so unreasonable, unjust, unfair—I can't help resenting, 'telling them off' every once in so often, then almost dying of shame and remorse."

"I can't help"? "I'm caught"? Jesus said, "In the world . . . tribulation: . . . but 'in me . . . peace.'" Paul answered back, "I have learned, in whatsoever state . . . to be content." Settle for the circumstances—you are not exempt—but not for this reaction to them. (John 16:33; Philippians 4:11.)

Note: Quotations are of statements made in recent conversations.

Thursday:

"She has made me feel so uncomfortable, I won't go to Sunday school again. I don't like to be near her."

"Bless them that curse you, . . . pray for them which despitefully use you."—Jesus. And Paul: "Be not overcome of evil, but overcome evil with good." Will you settle for smallness of spirit? (Matthew 5:44; Romans 12:21.)

Friday:

"I can't sleep nights for thoughts of the mountains of duties piled up ahead of me, and the worries of problems I can't solve. Hour after hour my mind goes round in a whirl."

Will you settle for worries that keep you under your work, not on top of it? Jesus said, "Sufficient unto the day is the evil thereof" (Matthew 6:34.)

Saturday:

Irritable because irritated? Edgy all day long for no reason at all? "In one of my moods. Don't mind anything I say."

You're not to blame. God doesn't hold you responsible for "nerves." But must you settle for edginess all your life? Jesus said, "That my joy might remain in you." And there is Dan

Crawford's, "The joy of God comes from heaven, and may be mine in a moment." (John 15:11; 16:22cd).

Sunday:

"Is anybody really sanctified? I'm tempted to wonder."

You can't tell for others. But Jesus said, "I will send him [the Comforter]." "We [My Father and I] will come . . . and make our abode" in your heart. Bring your own spirit to the searching and the supply of His Spirit and get your problem answered. You can have the Sanctifier himself. Will you settle for less? (John 14:23; 16:7.)

Our pastor's text was Simeon's, "Now lettest thou thy servant depart in peace, . . . for mine eyes have seen thy salvation" (the infant Christ); his subject, "What Would You Settle for?" This is not his sermon, but his subject set me thinking.

Simeon was not satisfied until he had seen Jesus, and in Him "the dawn of redeeming grace." Need we settle for less than exploring the promises of Christ?

Not easy, not by sudden magic; but for His sake—for good witnessing? (Luke 2:29-30.)



By WILSON R. LANPHER

Be Glad for Your Church

Be glad for the positive message and ideals of your church. In a recent appeal to win Protestant converts, the Catholic bishop of Bridgeport, Connecticut, made the following comments as reported in the *Washington Post*: "Many non-Catholics have a deep attachment to some of the traditional Christian doctrines in spite of their liberal, modernistic leaders. These traditional Protestants or fundamentalists and the Catholics have some common ground on which there is hope that true faith can be built." Bishop Sheehan

said that "the success of Dr. Billy Graham shows how many Protestants there are with attachment to traditional doctrines. And," he continued, "many of them are troubled by the moral relativism of present-day Protestantism and the moral deterioration of the age, and these Protestants recognize the need for an authority in this world which can proclaim that there is a right and a wrong in human conduct and can state with finality what is demanded by the law of God." How grateful we are that the alternative to moral relativism is not Catholicism, but rather it is be-

Servicemen's Corner



Assignment—Okinawa

"Here I am at Okinawa. The flight over was uneventful. We even flew into and out of Honolulu in the night, so I didn't even get to see Diamondhead or anything else of Hawaii. The same with Japan.

"It is when a chaplain gets 'with the troops' that things begin to happen. Upon arrival here, I was informed that I am to be assigned to a relatively isolated camp of only 600 officers and enlisted men. They are away from their homes and families. They are typically proud and tough marines. They are of the extra rugged and closely knit engineers that construct bridges and just about anything else needed. They are also where immorality can be practiced with comparative ease and very little chance of 'getting caught' by anyone, especially those back home.

"You can see my job is cut out for me. Still, it is a gratifying paradox that the chaplain is welcomed with open arms; because to quote my commanding officer, 'We need you to keep us reminded of our moral responsibilities.'

"My chapel and office is a quonset building with a cement deck (floor, to landlubbers). Yet the inside is beautifully lined with mahogany

panelling. I have seen the times, as a pastor, that I would have loved to have a church as nice as this, and as nicely furnished.

"It was a thrill to me to meet our missionaries here, and see a little of the work they are doing, and then to go to an English-speaking Nazarene service to find a good number of Nazarene servicemen who are holding true to the Lord and helping in every way they can to bring Christ in true redeeming power to the island.

"When I look at my challenge, I am staggered. When I look at Christ, I am encouraged. When I look at the whole picture, I am thrilled and feel privileged to be a Nazarene chaplain. Even in the face of the fact that my wife and children have to be left at home (marines cannot bring their families with them here), and I do miss them very much, I have no regret in answering the call to the chaplaincy.

"Pray for all our chaplains. We need your prayers that we can serve God adequately in our specialized missionary field."—LIEUTENANT VELDON B. DOBBS, *United States Naval Chaplain.*

NAZARENE SERVICEMEN'S COMMISSION
Landon W. Gilliland DIRECTOR

coming a new creature in Christ Jesus, the acceptance of the inspired Word of God, and a quickened conscience directed by the Holy Spirit!

Too Busy to Teach?

Well then, how would you like to stack your schedule up beside that of Dr. Arthur S. Flemming, member of the President's Cabinet and secretary of the Department of Health, Education, and Welfare? He teaches a class of high school boys and is Sunday school superintendent of the Foundry Methodist Church in Washington, D.C., and, I might add, he remains for the morning worship service. Perhaps there is a connection between this and his moral stamina as displayed in the "cranberry affair" last fall.

The Sickness of Radio and TV

Last month a representative of the National Council of Churches told the Federal Communications Commission that radio and TV networks and individual stations are doing violence to the "public interest" in both their program and advertising policies. He pointed

out that the "scheduling of programs loaded with violence and criminal situations during the hours when children's listening and viewing are at their highest is harmful. And another harmful practice is the use of central characters in children's program to sell the sponsor's goods in high pressure, hucksterish fashion. This taking advantage of the loyalty and affection of the young is exploitation at its worst. The use of half-truths and exaggerations, not to say plain falsification in broadcast advertising, is not in the public's welfare. Mediocrity is the rule rather than the exception in program planning." In view of this, and in the light of recent disclosures, the strong statement in our church *Manual* is worthy of sincere appreciation by every Christian. The words of Jesus are not amiss at this point: "But whoso shall offend one of these little ones . . ."

Congressional Leaders Attend Breakfast

A distinguished group of lawmakers were present at the sixty-fourth annual fellowship breakfast as guests of the In-

ternational Reform Federation. This breakfast is held each year in connection with the meeting of the National Temperance and Prohibition Council. Together with the other guests they enjoyed the facilities of the new Senate Office Building. Among those present were the following senators: Andrew F. Schoepel and Frank Carlson of Kansas, Olin Johnson of South Carolina, Frank J. Lausche of Ohio, and Ralph W. Yarborough of Texas. In addition, the following congressmen were present: Eugene Siler of Kentucky, Byron Johnson and J. Edgar Chenoweth of Colorado, and Edward H. Rees of Kansas. Arthur S. Flemming, secretary of the Department of Health, Education, and Welfare, was also present and spoke briefly. In spite of all the propaganda pushing in the other direction, it is heartening to know that some of our prominent men are concerned about the morality of our nation. And if it be argued that this is done for political purposes, the answer is that we wish more men in public life aligned themselves with movements whose avowed purpose is to elevate the standards of decency in our nation.

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
February 28:

Courage for Christian Witnessing

SCRIPTURE: Acts 21:17-22:29 (Printed:
Acts 21:27-39)

GOLDEN TEXT: *Thou therefore endure hardness, as a good soldier of Jesus Christ (II Timothy 2:3).*

Paul, as an ambassador for Christ, was often in bonds. But he counted lightly the sufferings of this world compared to the glory which should follow. In spite of repeated warnings and inner forebodings, Paul knew that he must go to Jerusalem to bring an offering for the poor and to confer with the leaders of the Christian church there.

The journey to Jerusalem was spiced with wonderful fellowship and inspiration along the way. At the Jerusalem conference, Paul conferred with James, the brother of Jesus, who, with a body of men, represented the church here. Paul reported his missionary activity and rejoiced in the presence of God. But not all the Jews in Jerusalem were Christians nor were all the Christians acceptable to Jewish Christians.

Paul was in jeopardy from the Jews, not because he had not fulfilled the wishes of the Jewish Christians concerning gentile converts, but because of rumors that he was tearing down the respect for Jewish customs and laws among Jewish Christians. So James suggested that Paul take a vow and be seen in the Temple in order to falsify the rumors. Since there was no principle involved, Paul agreed, but it only served to worsen matters for him.

Paul was seized shortly before the seven days of the vow were fulfilled. The Asian Jews stirred up the people by proclaiming that Paul took a gentile into the Temple area. It was not true but the Jews became a mob and set on Paul to kill him. Fortunately, from the nearby Tower of Antonia, the Roman soldiers rescued Paul from his countrymen.

Feeling that he could get justice because of the jurisdiction of the Roman soldiers, Paul asked for permission to speak to the crowd, whom he addressed in Aramaic, the dialect of the Palestinian Jews. He emphasized his Jewish

education under Gamaliel. The part of Ananias of Damascus with his conversion, baptism, and filling of the Spirit was emphasized to his Jewish listeners. They listened attentively until he mentioned his commission to the gentiles. Here the Roman soldiers again rescued him, but only to order him flogged to get the truth about himself.

Paul did what he should have done: he asserted his Roman citizenship and was saved from this particular flogging. He had at least been saved from the unreasoned wrath of the mob and the torture of the disinterested garrison.

Paul witnessed fearlessly under danger with grave peril to himself. We sometimes feel we would have done the same. But are we ready to deny Christ simply because of the laughter of our friends, or the pointed finger, or raised eyebrow, or just to have the approbation of the crowd? God give us grace to witness for Christ by the help of the Holy Spirit in spite of discouragement, ridicule, and trouble.

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ROY F. SMEE, Secretary

Comparative Financial Statement

| ASSETS | | | |
|--|-----------------------|---------------|-----------------------|
| | Dec. 31, 1958 | Dec. 31, 1959 | |
| Cash | \$ 96,532.56 | \$ | 48,231.78 |
| Government Securities | 25,000.00 | | 25,000.00 |
| Cash in Savings Bank | 16,411.65 | | 17,421.22 |
| Amortized Loans to Churches | 538,723.36 | | 678,809.82 |
| Short-term Loans to Churches | 327,925.75 | | 349,636.67 |
| | <u>\$1,004,593.32</u> | | <u>\$1,119,099.49</u> |
| LIABILITIES | | | |
| Savings Deposits in General Church Loan Fund | \$ 522,778.83 | \$ | 587,671.90 |
| Accrued Interest Held | 767.25 | | 1,483.39 |
| Current Accrued Interest, Estimated | 2,500.00 | | 4,000.00 |
| | <u>\$ 526,046.09</u> | | <u>\$ 593,155.29</u> |
| NET ASSETS | | | |
| Reserve Trust Fund | \$ 41,411.65 | \$ | 42,421.22 |
| Other Net Assets | 437,135.58 | | 483,522.98 |
| | <u>\$ 478,547.23</u> | | <u>\$ 525,944.20</u> |

| INTERESTING FACTS | |
|--|----------------------|
| Total Net Assets and Reserve | \$ 525,944.20 |
| Increase During 1959 | 47,396.97 |
| Total Loans Outstanding, Dec. 31, 1959 | 1,028,446.49 |
| Total Loans Outstanding, Dec. 31, 1958 | 866,649.11 |
| Net Increase—One Year | <u>\$ 161,797.38</u> |
| Savings Deposits Received During 1959 | 119,046.40 |
| Savings Deposits Refunded During 1959 | 54,163.33 |
| Net Increase—One Year | <u>\$ 64,883.07</u> |

News Flash from Africa

"We dedicated the new church at Lourenco Marques on Sunday, January 17. The construction has been a first-class job, and the building is among the best on the district.

"Over 300 were present at the dedication. We had our first missionary, Rev. C. S. Jenkins, present, and our first pastors, Rev. and Mrs. Perkins. It was indeed a historical day for our church in this area, and for evangelical Christianity in this colony. God really

blessed our hearts."—DR. CHARLES H. STRICKLAND, *District Superintendent, South Africa (European) District.*

Pictures will be published later of this event, but we want to get the news of this memorable day out immediately.

Big Month in Church Extension

A big thank-you is due those who made the month of January the second biggest month in the history of the General Church Loan Fund. With three days remaining as this is written, over \$44,000 has been received in new deposits. Since we began the month with a waiting list of approved application for building loans of almost \$200,000 in this fund, these deposits have meant good news to many churches that may now proceed with their building plans.

We do not foresee any letup in the demand for building loans during 1960. The Department of Commerce has forecast that religious construction in the United States will reach \$1,050 million during the year, an increase of 10 per cent over 1959. The volume of mail from pastors whose churches are planning to build has continued heavy during recent weeks, and the Division of Church Extension has been sending out its literature, home mission and first-unit plans, and books from its lending library in a steady stream.

The church building loan funds of the Division of Church Extension (a short-term loan fund and the longer-term loans of the General Church Loan Fund) have become of ever greater value to the church. The largest number of districts ever helped in one year was recorded during 1959. Yet even the rapid growth of these loan funds is not enough to keep up with the demands for building loans, as more and more districts are developing their own revolving fund plans to assist particularly their home mission churches.

The soundness of these loan funds of the Division of Church Extension is revealed in the comparative financial statement printed on page 16. The success of the funds has been made possible by the scores of Nazarenes who have deposited their savings in the General Church Loan Fund and are now receiving from 3½ per cent to 4½ per cent interest on their money; and the many churches that have been sending in their building funds that they are saving for future use, in order that these funds may build *another* church while they are getting ready to use it, even as it is earning interest for them. If you are interested in learning more about the General Church Loan Fund, write to the Division of Church Extension, Box 6076, Kansas City 10, Missouri.

A man is worth no more than that for which he stands, and that which he upholds in life.—W. E. ISENHOUR.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Did God create evil? This seems to be implied by the second section of Isaiah 45:7.

One commentator well says of the passage to which you refer that it has to do, not with *moral* evil, or sin, but with natural evil, such as war, or disaster. This is undoubtedly the proper interpretation, since war is contrasted with peace in the statement before us. Further, the commentator refers the reader to James 1:13, which gives us God's relation to evil. According to this passage, God cannot even be tempted to evil, or evils, as the translation is given in the margin. If the preceding verses in Isaiah 7 are read, it is easily seen that this interpretation is correct. God is especially interested in bringing Cyrus into line with true righteousness, and in order to do this He will permit war and disaster to come upon the enemies of Cyrus. Thus this passage does not in any sense teach that God is the ultimate source, or creator, of evil. On the other hand, leaving this statement in Isaiah 45:7 out of the picture, it may be said that there have always been those who have been trou-

bled as to the origin of both natural and moral evils, suffering and sin. This can be easily understood, since there is so much of both kinds of evil in the world, and they must have a cause somewhere. In the light of this ever-present problem I would say that all natural evil arises either directly or indirectly from moral evil, and all moral evil, or sin, arises out of wills other than God's will—out of man's will or the will of fallen angels. But God created these free moral agents, these finite persons with the power to choose either good or evil. In the sense, then, that God created the possibility of evil, both moral and natural, He might be thought of as being the creator of evil. In fact, some thinkers have been unable to extricate themselves from such a conclusion. But for many others, to believe that God created those who could sin does not mean at all that He created sin. I would certainly agree with this latter group.

Is the carnal mind, or inbred sin, a constant factor in man or is it weak in human beings as they are born into this world and then increases in strength as it is retained in the heart?

This is an interesting question—one that I do not believe I have ever heard asked before. I do not recall any formal doctrinal statement as to original sin which in any way implies that the sin principle grows stronger the longer it is retained. There is no doubt but that one's character is built up in evil as he deliberately sins. Besides, there is such a thing as acquired depravity—a

depraved condition which comes into being and is developed as one continues to sin intentionally. This would be an ally of native depravity and would move one's whole character in the direction of sin. This does not mean, however, that inbred sin begins weak and grows stronger. From the very first, it afflicts every part of one's selfhood—it is total depravity, in this sense.

Did the Flood cover the whole earth?

The Westminster Dictionary of the Bible, Revised and Rewritten, declares that the extent of the Flood cannot be determined from the account which is actually given. It may have been universal or it may not have been. No doubt it appeared to be universal to those who were involved in it. The

main things to keep in mind in connection with the story of the Flood is that there was such a flood and that it was God-ordained for certain moral and spiritual reasons. If we get these lessons, we have learned from it what God hoped men would.

Is Satan a person the same as the angels?

Yes, Satan is a person as the angels are. In fact, he is often thought of as a fallen angel. Many believe that the Bible teaches such a view. Along with this, it should be remembered that Satan is a finite person. This means, among

other things, that he does not have the attributes, or characteristics, which are possessed by God. He is not omniscient, and neither is he omnipresent or omnipotent.

Should Christians be separated from the world and not have anything to do with the political affairs of the nations?

Christians should be separate from the world in the sense of not doing the deeds of those who are worldly and **sinful**. But this does not mean that

they should have nothing to do with political affairs, or the affairs of the state or nations. People should vote, and vote intelligently. Christians have

an obligation to the government as well as to God. Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that

are God's" (Matthew 22:21). I am obligated to do my best to have the best possible government.



REMISS REHFELDT, *Secretary*

Missionaries on the Move

Miss Evelyn Mewes arrived in Portuguese East Africa on January 3, to begin her work there as a missionary. Her address there is: Manjacaze, via Lourenco Marques, Portuguese East Africa.

Miss Dorothy Ahleman is home on furlough from Argentina. Her address is c/o Mr. Arthur Ahleman, R.R. 3, Oakland City, Indiana.

Indian Bible School Opens Again

The Kekchi Indian Bible School opens again the third of January. We are expecting seventeen students, and hoping for twenty. That is our goal this semester. William and I will both be teaching there.—BETTY SEDAT, *Guatemala*.

New Missionaries "at Home" in Japan

It is a thrill to be able to report that we are getting our feet more firmly planted in the ways and traditions of our adopted land. Things don't seem nearly so confusing or strange as when we first arrived. And it is especially good to at last be master of a few hundred Japanese words that we can use. We praise God for His blessing and help in all of our needs. He has answered our prayers in sending an efficient helper for our home, freeing us for more time in language study.

We had an enjoyable first Christmas in Japan. The children were happy with their toys and gifts sent by their grandmother from the States. We were grateful for a traditional Christmas dinner, including turkey, and most of the trimmings.—WENDELL WOODS, *Japan*.

—and in Taiwan Too

We are still in language school. Donna and I are taking the full courses offered by the Taiwan Missionary Language Institute. We are in school twenty-five hours each week and study an additional twenty to twenty-five hours at home. We have both just completed the second semester and have been advanced to the third semester. It is a hard, long grind but the Lord is help-

ing us. I hope that I will be able to preach my first sermon in Chinese one year after our arrival on the field (April 15).—GEORGE RENCH, *Taiwan*.

Prayer Request for Nicaragua

Continue to pray for Miss Lesper Heflin, who is opening a new area in San Isidro. Very serious problems have risen which could close her work there. Pray especially as she must take very difficult nursing examinations in Spanish, to secure a newly required permit to practice. These examinations will be given in March. She also needs some papers authenticated by the consul in New Orleans, and this is difficult to handle by mail. Pray that all the problems raised by hostile elements against this evangelical and medical work that Miss Heflin is opening will be utterly broken down and destroyed by our God, who is able to do exploits for His people.

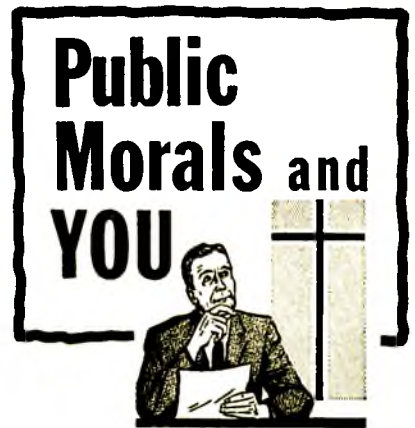
Missionaries Who Have Been Ill

Mrs. Harry Zurcher, in Puerto Rico, had major surgery on January 29, in Aibonito, Puerto Rico. She is recovering well.

Rev. Paul Orjala had an emergency appendectomy performed in Port-au-Prince, Haiti, where he is our missionary. He also is recovering rapidly. We thank God for His care of these two missionaries.

New Guinea News

We will hold our first church service at Tuan this coming Sunday. Brother Bromley and I have been working with the natives in this area since our arrival. Our native church will be completed this Saturday and the outlook is very promising in this area. There is only one Catholic native catechist working here, and the area is very heavily populated. The *tuluai* (chief) and the people are behind us 100 per cent. Every time we go there they begin talking about the day when we can station a missionary there and build a mission station and school, which are so badly needed. This would be a good location for a girls' school, which we are hoping to start sometime this coming year.—WALLACE F. WHITE, *New Guinea*.



At a meeting of the American Medical Association in Dallas, Texas, the first week of December, 1959, John Cashman, M.D., Chief of Program Services for the United States Public Health Service, presented on behalf of the Cancer Control Program an exhibit showing the relationship between smoking and lung cancer. Dr. Cashman quoted Leroy E. Burney, M.D., Surgeon General, Public Health Service, Washington, D.C., as follows:

"It is a statutory responsibility of the Public Health Service to inform members of the medical profession and the public on all matters relating to important public health issues. The relationship between smoking and lung cancer constitutes such an issue and falls within this responsibility of the Public Health Service. The Public Health Service believes that the following statements are justified by studies to date:

- "The weight of evidence at present implicates smoking as the principal etiological (causative) factor in the increased incidence of lung cancer.

- "Cigarette smoking particularly is associated with an increased chance of developing lung cancer.

- "Stopping cigarette smoking even after long exposure is beneficial.

- "No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer.

- "The nonsmoker has a lower incidence of lung cancer than the smoker in all controlled studies, whether analyzed in terms of rural areas, urban regions, industrial occupations, or sex.

- "Persons who have never smoked at all (cigarettes, cigars, or pipe) have the best chance of escaping lung cancer.

- "Unless the use of tobacco can be made safe, the individual person's risk of lung cancer can best be reduced by the elimination of smoking."

EARL C. WOLF, *Secretary
Committee on Public Morals*



Evangelists Alvin and Annabelle Richards write that they have an open date, May 25 to June 5. Write them, Linden, Michigan.

Syracuse, New York—First Church recently had a very profitable meeting with Rev. Thomas Younce of Auburn, N.Y., and Paul D. Mullen of Fort Fairfield, Maine, as our youth workers. These men endeared themselves to the folks, and great good was done in sermon and song. Brother Mullen accompanied the pastor in visiting the shut-ins, and proved to be a great blessing as he played his accordion and sang. Brother Younce preached with the anointing of the Spirit, and on Sunday morning we witnessed old-time conviction, with ten seekers praying through to victory in God. First Church is on the move for God and holiness.—**VERYL W. JENKINS, Pastor**

Mt. Eric, Illinois—Our church recently experienced one of its very best revivals. The meeting was sponsored by the N.Y.P.S., with Rev. Lanny Stone as the evangelist. God mightily blessed and used this young man, and in the five nights of services, thirty-eight souls sought God at the altar for pardon or heart purity. We thank God for the Spirit-filled ministry of this young preacher. The work here is moving forward under the leadership of our good pastor, Rev. Loy Gawthorp.—**DOROTHY MASSIE, Secretary**

Evangelist C. Neal Hutchinson reports: "To the glory of Christ, I report the best revivals during the past fall that I have seen and experienced during my nearly five years of full-time evangelism. God made it possible for me to labor with pastors and people in the following churches—St. Albans, Vermont; Bangor, Pennsylvania; Wilmington, Delaware; Bethlehem, York, Confluence, Mifflinburg, and Easton, Pennsylvania. The attendance was gratifying, with nearly four hundred seekers. The spirit and depth of these meetings seemed unusual. Many services were characterized by the presence of the Holy Spirit in such a way that He poured forth a stream of Pentecostal blessings. There were many outstanding cases of salvation, including a man past eighty years of age, and a couple, both past seventy years of age, gloriously sanctified. Old-time conviction brought reformation, restitution, and confession of wrongdoing. God gave a real, old-time awakening; also quite a number joined the several churches. These blessed outpourings of God's Spirit greatly strengthened my own faith. Thank God for the Church of the Nazarene, whose people believe God still gives old-time revivals!"

Rev. O. C. Mingleorff writes: "Since 1932 it has been my happy privilege to be a member of the Church of the

Nazarene: twenty-two years as pastor and pastor-evangelist, and six years as full-time evangelist. These have been fruitful years with God's blessings upon us. We have seen hundreds of souls saved and sanctified, with many joining the church, and some called into special work for God. I am now re-entering the field, ready to go as the Lord may see fit to use me, in church revivals or camp meetings. Write me, 1906 Boulevard Street, Greensboro, North Carolina."

Evangelist W. H. Davis reports: "After one year in the field of evangelism I know of a surety that Nazarene

pastors and people are intensely interested in revivals. This has been one of the most interesting years of my life. After serving fourteen years as pastor and twelve years as a district superintendent, I have never felt more in the center of God's will than I do today. Pastors and laymen have been good to us, paid us well, and I have a good slate for the future. I have worked on seven districts during the past year, and have found all the district superintendents eager for revivals in every church. I have two open dates in 1960—June 2 to 12, and August 16 to 28. Write me, Route 3, Box 228-A, Henryetta, Oklahoma."

Grace Church, Hillside, Maryland



On Sunday afternoon of October 11, 1959, more than three hundred members and friends of Grace Church dedicated the beautiful, new, colonial-style church pictured here. The interior is also colonial in design, with African mahogany and white pews with matching pulpit furniture and medium-shade red carpeting. The sanctuary will seat two hundred comfortably in the pews. Also, on the main floor, there are an "overflow" and Sunday school room, nursery, pastor's study and secretary's room, and choir for seating twenty-five. The church has full basement, with Sunday school rooms and youth auditorium seating seventy-five. The contractor's cost was \$60,000, exclusive of

"extras" and furnishings. We have a 28,000-square-foot piece of ground, providing adequate off-street parking and room for expansion. It is located on a main street corner of Hillside, only a few blocks from the District of Columbia line. The total value of the property is conservatively estimated to be about \$90,000. Dr. Ernest E. Grosse, superintendent of the Washington District, brought the dedicatory message. Rev. Roy M. Bowers has served as pastor of this congregation for fourteen years. Visitors to the Washington area are invited to worship with us at 57th Avenue and N Street, S.E., Washington (just off the Marlboro Pike).—*Reporter*

Rev. O. L. Osborne writes: "I am making up my slate for 1960 and will be glad to go anywhere for freewill offerings. I am a commissioned evangelist on the Florida District. Write me, 5932 Lincoln Street, Hollywood, Florida."

Burlington, Iowa—First Church gave us a unanimous call to be their pastor, and we came here last October 19. We found one of the best congregations any preacher would desire to pastor, and the spiritual tide has been running high. Already we have received seven new members. One thousand dollars was sent in for the Thanksgiving Offering. Our people are being blessed, strengthened, and encouraged.—ROBERT L. ELLIS, *Pastor*.

Rumford, Rhode Island—When we came to Bethany Church last June we found a wonderful group of people. They had given sacrificially of their time and money to build a beautiful and commodious parsonage, which was dedicated on November 1, with District Superintendent Albright bringing the message. God came upon the morning service in a special way, with so many testimonies of praise and shouts of joy that the pastor did not get to preach. The same spirit carried through the dedication service. The parsonage, while conservatively valued at \$18,000, has a debt of less than \$8,000. This is due to the fact that so much labor and material had been donated. In the fall revival with Rev. Manual Chavier, God



Nazarene Ministers Benevolent Fund

Department of Ministerial Benevolence
DEAN WESSELS, *Secretary*

The following letter was received from a widow who, with her husband, gave twenty-five years of service to the Lord and the Church of the Nazarene.

"Today, I met the mailman at my door and told him I could use some encouraging or cheerful mail, and he said, 'How about this?' . . . and handed me a package.

"I thought this was something I had ordered, but to my surprise, here was the lovely birthday gift and card from the Department of Ministerial Benevolence. Oh, how happy it made me!

"I certainly do appreciate the thoughtfulness of you folks at Headquarters. How I appreciate the Church of the Nazarene! They seem to do things in such a wonderful way . . . Again I want to say you have made me very happy and I am so thankful for your kindness."

It is a joy to share this letter with you, for you have helped to make it possible for the Department of Ministerial Benevolence to send, not only the monthly check, but also a birthday card and gift, to each person on the roll.

came in a wonderful way, with about twenty-two people receiving definite spiritual help. A very fine Christian businessman has given the church a

gift of \$500 towards the fund for a new church building and school unit. We are praying for God's leadership in this matter.—JOHN S. CARLSON, *Pastor*.

Give the story of Easter added meaning



EASTER MURAL

A beautiful, full-color "Christ Is Risen" scene with many impressive uses—church entrance or lobby . . . S.S. classroom or department . . . special background to your choir or S.S. program . . . outdoor billboard or store window. Makes an unforgettable sight when spotlighted on the front lawn of your church too.

Available in two sizes, both complete with metal-reinforced eyelets for quick, easy hanging. Durable enough for repeated use. (CD)

SMALL two-panel size, 9¾ x 3½ feet, particularly suitable for a classroom, small auditorium, or home.

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Wellston, Ohio—In January we had a youth revival with the Uhrig Brothers as special singers and the pastor as evangelist. Several people sought God at the altar. On the last Saturday night God came in a special way; more than three hundred were in attendance at this service. The recent remodeling of the church and the modern-fold doors between the Sunday school annex and the main auditorium gave ample room for the overflow crowd. Our Sunday school average attendance for the year is 151—a gain of 26 per Sunday over the preceding year. The church has given the pastor three substantial raises within the past year. The blessings of the Lord are upon the people.—L. O. RIST, *Pastor*.

Anchorage, Alaska—First Church honored their pastor, Rev. M. R. Korody, and his wife, with a surprise "This Is Your Life" program during the N.Y.P.S. hour. Telegrams and letters were received from all over the United States and several from foreign lands. It was the tenth anniversary of the church, and records and letters revealed that eleven ministers, several teachers, and hundreds of laymen had found Christ at the altar of the church. Since the beginning, over two thousand souls have found the Lord in pardon and heart purity, and four hundred have united with the church. Gifts from the local church were presented to Brother and Sister Korody, along with gifts sent to them by former converts and members of the church.—CLARA PERKINS, *Secretary*.



International TEEN-AGE CHOIR

Rev. L. M. Tucker writes: "After helping to organize the Coshocton Pleasant Valley Church (Ohio), and then pastoring the work for eighteen months, I have resigned to enter the evangelistic field. I have been in the ministry since 1932, serving most of the time in the field of evangelism. I am now open for calls, and will go anywhere. Write me, 417 Long Street, Cambridge, Ohio."

Deaths

WILLIAM G. ATTERBURY, father of Mrs. Morris Chalfant, died December 23, 1959, at the age of seventy-six years, in Danville, Illinois. He is survived by his wife, one daughter, four grandchildren, and five sisters.

MRS. ALICE BELLE BAUERLE, age seventy-two, died October 14, 1959, after an illness of nearly seven months. She was born September 6, 1887, at Grinnell, Iowa. She was engaged in evangelistic singing over a period of years. In 1913 she was married to Rev. Charles Bauerle. They served three pastorates in Iowa, and ten in Illinois, before his retirement in 1953, at Mansfield, Illinois. She was converted in 1904, sanctified in 1905, and in 1911 joined the Church of the Nazarene. She was very active in all departments of the church work, ably assisting in various offices in the pastorates served by her husband. She was church school treasurer of the Mansfield church for fourteen years. Besides her husband, she is survived by two sons: John, of Mansfield; and Paul, of Champaign; also a brother, Turner Reavis. In spite of much suffering she left a positive testimony a few days before her death. Funeral service was conducted by Rev. James Campbell, assisted by Rev. Martha Wisler, with burial in the Mansfield cemetery.

MRS. ETHEL M. DICKINSON was born June 27, 1888, in Bellaire, Michigan, and died July 29, 1959, in New York state. She was a wonderful Christian mother, a member of the Auburn, New York, Church of the Nazarene. Her husband, Bernard J., preceded her in death by four years. She is survived by a son, Bernard, of Auburn; and two daughters: Harriett Kranich, of Dearborn, Michigan; and Margaret Dickerman, of Ithaca, New York. Funeral service was held in Auburn, with interment in Ridgeway Cemetery, near her former farm home.

HOMER BROOKS LANE, loved and respected member of the Church of the Nazarene in Cisco, Texas, died September 24, 1959. He was born in Scranton, Texas, January 29, 1880, and married to Miss Addie Slatton, December 17, 1899. He is survived by his wife, of Cisco; a daughter, Mrs. Pernecia Gabbert, of Fort Worth; three sons: Ruel, of Texarkana; R. B., of Donna; and Neil, of Cisco. Funeral service was conducted by a former pastor, Rev. D. M. Duke, at the Cisco church, with interment in Oakwood Cemetery, Cisco.

JESSE ORVILLE CARTER was born at Milan, Kansas, July 8, 1879, and died October 1, 1959, in Perryton, Texas. He was a charter member of the Perryton Church of the Nazarene, and had been one of the faithful ones down through the years when the going was hard. He was much loved and respected by all who knew him. He is survived by his wife, Mrs. Nora Carter, and a son, Oliver, of Perryton. Funeral service was conducted in the Perryton church with the pastor, Rev. Ivy Bohannon, officiating. Burial was in Ochiltree Cemetery, near Perryton.

GUSTAV E. TIMM was born in Kienweder, Germany, March 29, 1879, and died October 28, 1959, in a hospital in Cleveland, Ohio, after several months of illness. He was a charter member of the Brooklyn Church of the Nazarene in Cleveland, a loyal Christian, and faithful to his church. He and his wife, Augustae, celebrated their fifty-eighth wedding anniversary eight days before his death. He was a devoted husband, a loving and wonderful father. He is survived by his wife; two sons, Walter and Robert; and three daughters, Mrs. Erna Colwell, Mrs. Florence Korth, and Mrs. Mildred Pritchard.

JOHN ROBERTSON was born February 22, 1906, in Butler County, Missouri, and died suddenly September 15, 1959, following a heart attack, in his home in Milwaukee, Wisconsin. At the time of his death he was a member of First Church of the Nazarene in Milwaukee. He is survived by his wife, Viola; two sons: Edward E., of Long Beach, California; and Vernard, of Milwaukee; three daughters: Mrs. Naomi Cross, of Ogden, Utah; Mrs. Betty Jean Holrath, of Milwaukee; and Wanda Lee Scholten of Soda Springs, Utah; also two brothers: Jesse and

General N.Y.P.S. Convention
June 16-18, 1960 • Kansas City, Missouri
PAUL SKILES, director

All teen-agers invited to join the choir!

First rehearsal: Wednesday, June 15, 1960, at 7:30 p.m.

INSTRUMENTAL SECTION (Brass Only) Bring Instrument

Special Teen-age Activities

on the afternoons of General Assembly

Monday, Tuesday, Wednesday • June 20, 21, 22

BUZZ SESSIONS SIGHT-SEEING RECREATION

CAMPFIRE CHUCK WAGON FEEDS

All teen-agers invited!

REGISTRATION

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

NAME _____

ADDRESS _____

AGE _____ BOY OR GIRL _____

Please check:

_____ I plan to sing in the choir at *Convention* (June 15-17).

_____ I plan to bring brass instrument (type _____).

_____ I plan to be present for the afternoon activities during General Assembly (June 20-22).

Mail to: **Rev. Ponder W. Gilliland**
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Kansas City 10, Mo.

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An effective presentation of the Easter story carefully and beautifully arranged with scripture and song by GLORIA WILLINGHAM. Particularly suited for a mixed group of choral readers, junior high age and adult choir.

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Your source of fresh, new material for that special Easter program you're planning. GRACE RAMQUIST has used her experience of many years to select the very best from a wide variety of Christian writers to give a well-balanced selection of recitations, exercises, readings, plays, and songs suitable for every age-group.

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60c

By ALBERTA HAWSE. Centered around Simon of Cyrene carrying the Cross, with a personal application of what it means to be a "cross bearer." Requires four men, three women, one girl. Approximately 60 minutes.



For other meaningful Easter material see listing in February 3 *Herald of Holiness*

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Louie Robertson; and four sisters: Mrs. Verta Casey, Mrs. Donna Sliger, Mrs. Rosetta King, and Mrs. Alberta King, all of Poplar Bluff, Missouri.

WILLIS NICHOLS ("Jack") was born May 19, 1920, and died at his home north of Portland, Indiana, September 26, 1959, as the result of a coronary attack. In 1943 he was married to Betty Bye; to this union were born two children. The family have attended the Sugar Grove Church of the Nazarene since 1952, and he was active in the work of the church. He prayed through to victory in God two days before he died. He is survived by his wife; a daughter, Carole; and a son, Eddy; also his father, two brothers, and four sisters. Funeral service was held at the Sugar Grove Church, near Pennville, with Rev. Franklin Garton officiating, assisted by Rev. Myrl Moore. Burial was in Lower Salamonie Cemetery with military rites at the graveside; he served with the U.S. Army during World War II.

MRS. EDNA ELLIOTT died August 24, 1959, at the home of her daughter, Mrs. Wayne Crisler, in Milan, Illinois. She was born June 1, 1873, in Bath, Illinois; was married to Elmer C. Elliott on November 1, 1899. She joined the Church of the Nazarene in Salina, Kansas, in 1927. She loved the church and loved her Lord. At the time of her death she was a member of South Side Church of the Nazarene in St. Louis, Missouri. She is survived by four sons: Merle, John, James, and Rev. E. Wayne Elliott, Nazarene pastor in Meridian, Mississippi; and two daughters, Mary Bushnell and Mrs. Wayne Crisler. Mr. Elliott and two infant daughters preceded her in death.

Announcements RECOMMENDATIONS

It is a delight to recommend Rev. David C. Erickson, who is re-entering the evangelistic field. He is an excellent evangelist. Rev. and Mrs.

Erickson also sing duets. Their address is 3972 Christopher Street, Charleston Heights, South Carolina.—Otto Stucki, Superintendent of Mississippi District.

Rev. L. P. Rossman, 2308 Central Avenue, Middletown, Ohio, is entering the field of evangelism; available after September 1, this year. After his graduation from Olivet Nazarene College in 1940, Brother Rossman took his first pastorate on the Ohio District; since the organization of Western Ohio (1943) he has served as pastor on this district. During this time he served four churches, and is now pastoring at Middletown, where he has been since 1951. After much prayer he has felt definitely led into evangelism. Twenty years of pastoral experience, and serving in the district work, will contribute substantially toward making for more effective evangelism. Brother Rossman is a loyal Nazarene and can be depended upon to maintain the standards and doctrines of the Church of the Nazarene. Contact him at once.—W. E. Albea, Superintendent of Western Ohio District.

WEDDING BELLS—Miss Elizabeth Irene Stucki of Jackson, Mississippi, and William J. Calkin of Greeneville, Tennessee, were united in marriage on December 20, 1959, in the College Hill Church of the Nazarene, Nashville, with the father of the bride, Dr. Otto Stucki, officiating, assisted by Rev. T. E. Jones, pastor of College Hill Church.

BORN—to Rev. and Mrs. Earl C. Wolf of Kansas City, Missouri, a daughter, Earlene Elizabeth, on January 16.

—to Rev. and Mrs. Paul E. Hess of Corbin, Kentucky, a daughter, Lynda Darlene, on January 3.

—to Roger and Roseanna McGuire of McPherson, Kansas, a daughter, Roxanna Gayle, on December 28, 1959.

SPECIAL PRAYER IS REQUESTED by a member in Virginia for the healing of her handicapped daughter, also that God will save her and other loved ones;

by a Christian brother in Ohio that their church may "grow in numbers and grace," also for a special unspoken request;

by a brother in Idaho for an unspoken request; by a Christian brother in Tennessee that God may heal his body, as he is suffering with asthma, bronchial cough, and kidney trouble—doctors do not seem able to help him, but he has faith in the prayers of the Nazarenes for healing—he has had to miss church services because of his illness;

by a Christian lady in California for a relative, very ill and in the hospital—had several operations during the past few years—surgery to the spine, and she is in constant pain and her nerves are about to break under the strain—they believe God is able to undertake in a special way for her.

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Washington Pacific April 27 and 28
Northwest May 4 and 5
Northern California May 11 to 13
Nebraska May 18 to 20
Abilene May 25 to 27

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Idaho-Oregon May 4 and 5
Oregon Pacific May 11 to 13

Nevada-Utah May 18 to 19
 Southern California May 25 to 27
 New Mexico June 1 and 2

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri
District Assembly Schedule—Spring, 1960
 Hawaii March 18 and 19
 British Isles North April 16 to 19
 British Isles South April 23 to 25
 Akron May 4 and 5
 Washington May 11 and 12
 Philadelphia May 18 and 19

D. J. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri
District Assembly Schedule—Spring, 1960
 Arizona May 4 and 5
 Los Angeles May 11 to 13
 Rocky Mountain May 18 and 19
 Canada Central May 25 and 26
 New England June 1 to 3

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri
District Assembly Schedule—Spring, 1960
 Canada Pacific April 27 and 28
 Alaska May 5 and 6
 San Antonio May 11 and 12
 Florida May 18 and 19
 Alabama May 25 and 26

Following General Assembly

Albany June 29 and 30
 Northeast Oklahoma June 29 and 30
 North Dakota June 30 and July 1
 Eastern Michigan July 6 and 7
 Maritime July 6 and 7
 South Dakota July 6 and 7
 Canada West July 6 to 8
 West Virginia July 7 to 9
 Michigan July 13 and 14
 Central Ohio July 13 to 15
 Northeastern Indiana July 13 to 15
 Western Ohio July 13 to 15
 Minnesota July 14 and 15
 Chicago Central July 20 and 21
 Pittsburgh July 20 to 22
 Colorado July 21 and 22
 East Tennessee July 27 and 28
 Illinois July 27 and 28
 Southwest Indiana July 27 and 28
 Kansas August 3 to 5
 Eastern Kentucky August 4 and 5
 Wisconsin August 4 and 5
 Northwest Oklahoma August 4 and 5
 Dallas August 10 and 11
 Iowa August 10 and 11
 Kentucky August 10 and 11
 Virginia August 10 and 11
 Missouri August 17 and 18
 Northwest Indiana August 17 and 18
 Tennessee August 17 and 18
 Northwestern Illinois August 18 and 19
 Indianapolis August 24 and 25
 Houston Aug. 31 and Sept. 1
 Kansas City Aug. 31 and Sept. 1
 Louisiana Aug. 31 and Sept. 1
 Joplin September 1 and 2
 Georgia September 7 and 8
 Mississippi September 14 and 15
 South Carolina September 14 and 15
 Southeast Oklahoma September 14 and 15
 North Carolina September 21 and 22
 South Arkansas September 21 and 22
 Southwest Oklahoma September 21 and 22
 North Arkansas September 28 and 29
 New York Sept. 30 and Oct. 1

District Superintendents

ABILENE—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas
 AKRON—C. D. Taylor, Nazarene District Center, Canton-Alliance Rd., Route 1, Louisville, Ohio
 ALABAMA—L. S. Oliver, 5401 Tenth Ave. So., Birmingham, Alabama
 ALASKA—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada
 ALBANY—Renard D. Smith, 5216 S. Salina St., Syracuse, New York
 ARIZONA—M. L. Mann, 6801 E. Coronado, Scottsdale, Arizona
 AUSTRALIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravatt, Brisbane, Queensland, Australia
 BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Baillieston, Glasgow, Scotland
 BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England
 CANADA CENTRAL—H. Blair Ward, 42 Ellendale Dr., Dorset Park, Scarborough, Ontario, Canada
 CANADA PACIFIC—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada

CANADA WEST—Edward Lawlor, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
 CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio
 CHICAGO CENTRAL—Mark R. Moore, 1394 Blatt Blvd., Bradley, Illinois
 COLORADO—Oscar J. Finch, 1765 Dover Street, Denver 15, Colorado
 DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 35, Texas
 EAST TENNESSEE—Victor E. Gray, 4000 Sunset Avenue, Chattanooga 11, Tennessee
 EASTERN KENTUCKY—D. S. Somerville, 2717 Iroquois Ave., Ashland, Kentucky
 EASTERN MICHIGAN—W. M. McGuire, 450 Eileen Drive, Pontiac, Michigan
 FLORIDA—John L. Knight, 2115 Hawthorne Trail, Lakeland, Florida
 GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia
 GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan
 HAWAII—W. S. Purinton, 502 Hao Street, Honolulu, Hawaii
 HOUSTON—W. Raymond McClung, 525 Hohldale, Houston 18, Texas
 IDAHO-OREGON—I. F. Younger, 324 Holly St., Nampa, Idaho
 ILLINOIS—Harold Daniels, P.O. Box 72, 1549 W. Jackson St., Springfield, Illinois
 INDIANAPOLIS—Luther Cantwell, 4740 East Washington, Indianapolis, Indiana
 IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa
 JOPLIN—Dean Baldwin, 1614 Mimosa, Carthage, Missouri
 KANSAS—Ray Hance, 457 Lexington Road, Wichita 18, Kansas
 KANSAS CITY—Jarrette E. Aycocock, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Missouri
 KENTUCKY—D. D. Lewis, 2230 Alta Ave., Louisville, Kentucky
 LOS ANGELES—Shelburne Brown, 1373 Bresee Ave., Pasadena 7, California
 LOUISIANA—V. Dan Perryman, 1611 Henry St., Pineville, Louisiana
 MARITIME—Bruce Taylor, Box 234, Oxford, Nova Scotia, Canada
 MICHIGAN—Orville L. Maish, 2000 Francis St., S.E., Grand Rapids, Michigan
 MINNESOTA—Roy F. Stevens, 6224 Concord Ave., So., Minneapolis 24, Minnesota
 MISSISSIPPI—Otto Stucki, P.O. Box 10507, Westland Station, Jackson 9, Mississippi

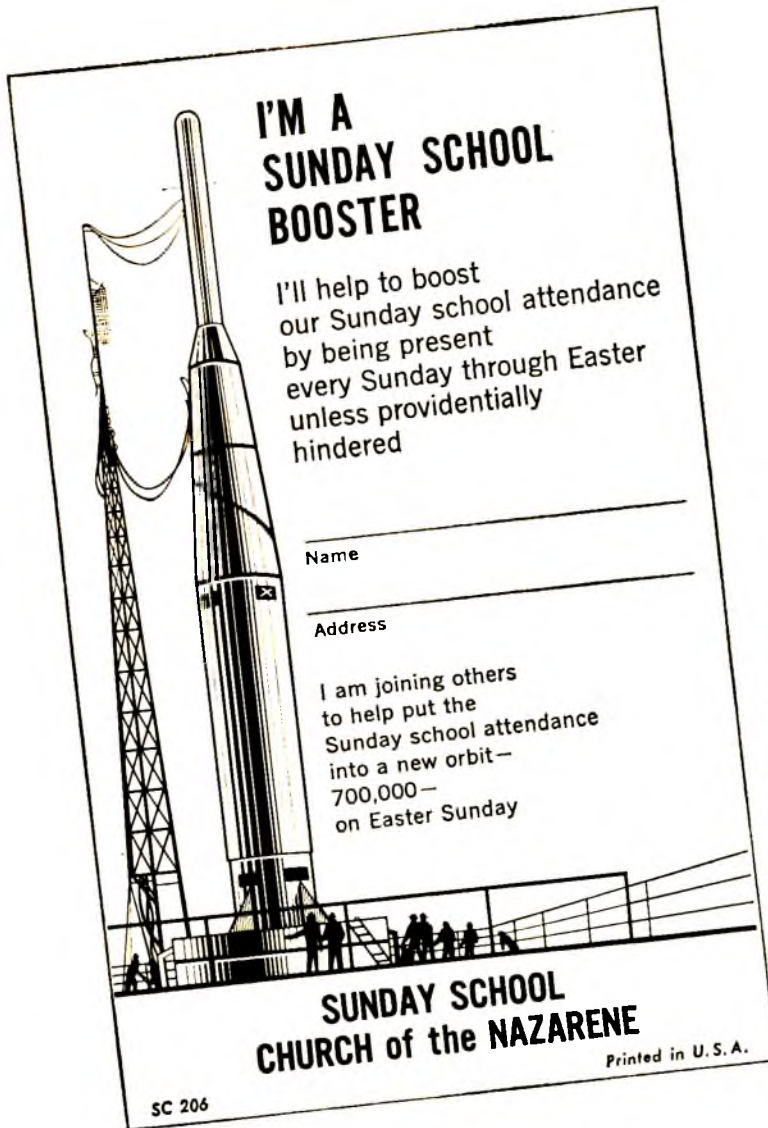
MISSOURI—E. D. Simpson, 12 Ridge Line Dr., St. Louis 22, Missouri
 NEBRASKA—Whitcomb Harding, 803 North Briggs, Hastings, Nebraska
 NEVADA-UTAH—Raymond B. Sherwood, Box 510, Fallon, Nevada
 NEW ENGLAND—J. C. Albright, 19 Keniston Road, Melrose, Massachusetts
 NEW MEXICO—R. C. Gunstream, 215 57th St. N.W., Albuquerque, New Mexico
 NEW YORK—Robert Goslaw, 27 Wilson Street, Beacon, New York
 NORTH AMERICAN INDIAN—G. H. Pearson, 4229 No. 16th Drive, Phoenix, Arizona
 NORTH ARKANSAS—J. W. Hendrickson, 1922 Jefferson, Box 907, Conway, Arkansas
 NORTH CAROLINA—Lloyd B. Byron, 1240 Pinecrest Ave., Charlotte, North Carolina
 NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota
 NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 987, Marion, Indiana
 NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Oklahoma
 NORTHERN CALIFORNIA—George Coulter, 100 Beulah Park Dr., Rt. 4, Santa Cruz, California
 NORTHWEST—E. E. Zachary, 4305 Snow Mountain Rd., Yakima, Washington
 NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois
 NORTHWEST INDIANA—Arthur C. Morgan, 60 Northview Drive, P.O. Box 350, Valparaiso, Indiana
 NORTHWEST OKLAHOMA—Jonathan T. Gasset, 505 N. Donald St., Bethany, Oklahoma
 OREGON PACIFIC—W. D. McGraw, Jr., P.O. Box 5205, Portland 16, Oregon
 PHILADELPHIA—Wm. C. Allshouse, 26 Ridge Road, West Chester, Pennsylvania
 PITTSBURGH—R. B. Acheson, Castle Heights, Box 367, Butler, Pennsylvania
 ROCKY MOUNTAIN—Alvin L. McQuay, 346 Wyoming Ave., Billings, Montana
 SAN ANTONIO—James Hester, 434 Furr Drive, San Antonio, Texas
 SOUTH AFRICA (European)—C. H. Strickland, Box 48, Florida, Transvaal, Union of South Africa
 SOUTH ARKANSAS—W. L. French, 4412 Maple St., North Little Rock, Arkansas
 SOUTH CAROLINA—Ben F. Marlin, 511 Dogwood St., Columbia, South Carolina
 SOUTHERN CALIFORNIA—Nicholas A. Hull, 1423 Westwood Ave., Santa Ana, California
 SOUTH DAKOTA—Albert O. Loeber, 715 W. Haven, Mitchell, South Dakota

1959
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Thank You
 This wouldn't have been possible without your loyalty and support. Our dependence on you folks who make up the church is something we never forget. And for it we are deeply grateful. With your continued backing and with God's blessing and guidance, we expect 1960 to be another year of advance in the ministry of the printed page. We promise our unsparing efforts and dedicated service to that end.
Your NAZARENE PUBLISHING HOUSE

BE A BOOSTER

February 17, 1960

Put Your S.S. Attendance in Orbit by



① Getting ALL your members and friends to sign this BOOSTER CARD (shown at left) on or before February 28. (You'll need an extra supply of these!)

② Reminding them ALL that they're needed every week by sending them the seven timely, follow-up invitation cards on the designated dates.

| No. of Cards | Date to be used |
|--------------|--------------------------|
| SC-206* | ON OR BEFORE FEBRUARY 28 |
| SC-207 | WEEK OF FEBRUARY 29 |
| SC-208 | WEEK OF MARCH 7 |
| SC-209 | WEEK OF MARCH 14 |
| SC-210 | WEEK OF MARCH 21 |
| SC-211 | WEEK OF MARCH 28 |
| SC-212 | WEEK OF APRIL 4 |
| SC-213 | WEEK OF APRIL 11 |

*Not available with imprint.

Priced for liberal use . . .

WITH IMPRINT (allow two weeks): 100 for \$3.50; 500 for \$6.50; 1,000 for \$10.00

WITHOUT IMPRINT: 100 for \$1.00; 500 for \$4.00; 1,000 for \$7.00

FOR COMPLETE INFORMATION SEE SPECIAL PICTORIAL FOLDER SENT TO YOUR PASTOR AND ORDERING SECRETARY. Contains full-color, actual-size illustrations of all eight exciting cards, and handy "fill-in" order blank.

Don't make this special emphasis just a time to break a record (as exciting as that might be)

USE IT as a method to reach MORE people for the Lord and the church

YOU'LL NEED TO START USING THESE CARDS BY FEBRUARY 28!

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 SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana
 SOUTHWEST OKLAHOMA—W. T. Johnson, Box 249, Duncan, Oklahoma

TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee
 TEXAS-MEXICAN—Everette Howard, 1007 Alamos Street, San Antonio 1, Texas
 VIRGINIA—V. W. Littrell, 710 Prosperity Ave., Fairfax, Virginia
 WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania

WASHINGTON PACIFIC—B. V. Seals, 12515 Marine View Drive, Seattle 66, Wash.
 WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave., Charleston, S.E., West Virginia
 WESTERN OHIO—W. E. Albea, 4301 Midway Ave., Dayton, Ohio
 WISCONSIN—D. J. Gibson, 5709 Pleasant Hill Road, Madison, Wisconsin