



Herald of January 25, 1961 HOLINESS

Official Organ of the Church of the Nazarene

The Golden Gateway

General Superintendent Lewis

Jesus Christ came to this world to give life to mankind, and lived here among men that He might show us how to live. His living on earth had a place and purpose in God's plan as well as His dying. The tremendous impact of His death with all its redemptive meaning is related to the splendor of His living. The stature of His cross on the "hill far away" is enhanced by His good life. It stands, always visible, towering high on time's horizon. Its silhouette is sharpened by the light of His earthly life which preceded His death.

It is therefore fitting and proper that our youth should celebrate Youth Week in an effort to know Him better. They for whom life is so filled with potential magnificence should now earnestly search for and know the Lord of life.

Christ preached the Sermon on the Mount to the world. He was the Giver of life—telling the youth of the world how to live. He then went from that sermon to live its verities, that all men might know that His way is indeed the way to live now and the road to eternal life in heaven.

He proved this—proved it by His deeds, His love, His kindness, His healing, and His soul winning. While here among us, He built His way forever into the ways of men. Those who disbelieved Him, by their own tragic recompense, have left proof in history that the One of whom it was written, "Never man spake like this man," was and is correct. Those who have made Him their Saviour, built upon Him as their Rock, and have lived by His precepts have known the rich, full meaning of truly great living.

We must always live. We cannot cancel our contract with time and eternity.

Since all this is true, seek Jesus, the Saviour, and come from death into the life He gives. Know Christ, the Master of life, and you are thereby prepared to live. Follow Him and enjoy His life "more abundant." Serve Him and make a world better. Lead others to Him and enjoy a wonderful reward.

He never really went away. He is still here, calling forth the best in you, showing you His way.

Youth Week—shining pathway to Christ—to peace, to success in His will.

Youth Week—golden gateway to life now and eternal life, today, tomorrow, forever!

LATE NEWS

Dr. Ralph Earle of Nazarene Theological Seminary, Kansas City, Missouri, was elected vice-president of the 563-member Evangelical Theological Society at the society's annual national meeting held at Gordon Divinity School near Boston, late in December of 1960.

After pastoring the St. Bernice Church on Southwest Indiana District for five and one-half years, Rev. Marvin Patton has resigned to accept the pastorate of the church at Mackey, Indiana.

After pastoring the church in Avon Lake, Ohio, Rev. Thomas Pauley, Jr., is answering a call from the Lord into full-time evangelistic work. He has pastored for six years in Missouri, Ohio, and New York.

Rev. and Mrs. W. M. Sigafoes will celebrate their fifty-second wedding anniversary on February 5. He is a retired Nazarene elder. They are both doing very well and able to attend church most of the time. Their home address is P.O. Box 23, Scott, Georgia.

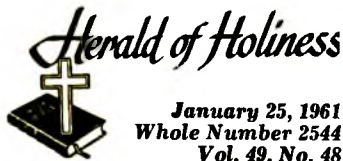
Pastor Kenneth Rice sends word from Oklahoma City, Oklahoma: "Irma Jean Shook, prominent member of First Church of the Nazarene, passed to her reward on December 28, 1960. She died as she lived, victorious in the faith."

YOUTH'S YEARNING EXPRESSED

That gangling, awkward youth—not nearly as wise as he thinks, but far wiser than generally credited—confronts us. His heart yearns to express his deep emotions, such as his love, ideals, and goals, but finds that this confused world with its harshness sorely hinders that revealing expression.

But this frustrated, immature adult will overcome this; for he will soon sing in our choirs, sit on our church boards, and bring his children for dedication—IF. That is, IF in the church we can help him express this love for God and man, somehow enabling him to verbalize and accomplish the worthy spiritual goals he holds.

If in the church, the atmosphere of love and understanding prevails, courage will rise in his heart; he will feel no fear nor shame to express deep emotions. His plan to better our world and our church



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may look like so much bungling, but for him there is a way, for faith abounds and energy compounds itself to find that way for a more spiritual church.

He must express himself in a real atmosphere of liberty, or he will shut the gates of faith and a bitter root will mature instead, and another teen-ager be lost to God and the Church.—DELMAR STALTER, *Pastor, Churubusco, Indiana.*

Men do not doubt God because the evidence of His existence and power are insufficient, but because their hearts are out of adjustment. Let a man trace his doubt down to its taproot and in nine cases out of ten he will find sin there.—J. B. Chapman.

GENERAL ASSEMBLY To Portland, Oregon

By action of the General Assembly Location Commission, the Sixteenth General Assembly will be held in the city of Portland, Oregon, June 21-27, 1964.

IF THAT HAD BEEN MY CHILD!

It was just three weeks ago today we were called to St. Louis to attend the funeral of my sister's eight-month-old baby boy. It was a sad funeral from the standpoint of having to give up a beautiful child such as this one, but it was the most beautiful service I have ever attended. The message gave us an insight into heaven, and knowing without doubt that the child had gone to heaven was even more comforting.

As we were traveling back to our home in Kankakee, Illinois, our children, ages nine-and-one-half and seven, were asleep. My husband and I were discussing the fact that it could have been one of our children. Then the thought came to me, What if it had been? Have our children reached the age of accountability? They have both been to the altar at an early age, have accepted Jesus in their hearts, and the oldest one has joined the church.

The week following the funeral the questions kept coming to my mind. Have I as a mother done my best to teach our children right from wrong? All children go through the time when they will tell a lie or steal something. Have I been as thorough as I should have? Do I take advantage of every opportunity that comes along to teach them the way God would have them live? Our responsibility as parents is a very great one.

With everything moving as fast as it is today, are we too busy as parents—even with our church work and outside activities—to talk, read, pray, and play with our children as we should?

If that had been one of our children—*have we as parents done our best?*—RHODA (ROTH) RINEBARGER, *Kankakee, Illinois.*

The only fellow we know who makes anything out of running folks down is the elevator operator.

The Elims of Life

By W. B. WALKER

Pastor, First Church, Ravenna, Ohio

The children of Israel were journeying through the wilderness. They had crossed the raging Red Sea, and were on their way to the land of promise. They had just passed through the bitter experience of Marah, where they almost perished for lack of water. They marched over the burning sand, with their hearts well-nigh broken and their spirits crushed. The narrative says, "And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters" (Exodus 15:27).

If God's ancient people had not come to these cooling and refreshing waters, this pleasant and restful spot, they would never have reached Canaan. If they had not come to Elim that day, it could well have been the end of their journey. But just in time to save them from surrender, apostasy, and despair they came to Elim. At these sparkling springs their bodies were refreshed and their drooping spirits caught new courage.

These people had left Egypt with high hopes, and shouted the victory along the way. But when they had heard the sound of Pharaoh's pursuing hosts they had fallen into deep despair. They had turned upon their leader with reproaches and condemnation. They had said, "Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians?" (Exodus 14:11-12) They had then seen the hand of destruction upon the Egyptians in the Red Sea.

The Elims of life are God's gracious resting places. It is at these wells and beneath these palm trees that Christians are encouraged to press on to the heights beyond. What are some of God's Elims?

(1) The *Christian home* is one of God's Elims. Our experience in the world is often hard and painful. Men take advantage of us, say unkind and uncharitable things about us. In a thousand ways they chafe and irritate and hurt us. But when we come home in the evening, and cross the threshold, we find ourselves bathed in the atmosphere of love. I have often wondered how the Master had strength that last week to return day after day in rendering compassionate service to humanity. But I remember He too had His Elim. ". . . eventide was come, he went out unto Bethany with the twelve" (Mark 11:11). Bethany was the Master's Elim. The spring and the palm trees

were there. And what the home at Bethany was to Christ, our homes should be to us.

(2) Another Elim is *the house of God*. The writer of the Book of Hebrews says, "Not forsaking the assembling of ourselves together, as the manner of some is" (Hebrews 10:25). What a place of refreshment is the sanctuary of the Lord! The world has its disappointments, cares, and anxieties that depress our spirits. But every seven days and oftener we can come to Elim, the place of rest, refreshment, and renewal.

There are people who are weary and tired in body. But I know something worse than a tired hand, and that is a *tired heart*. There is something worse than a tired brain, and that is a *weary soul*. But thank God, there is a place of twelve springs of water and threescore and ten palm trees where men may come and lay down their burdens and cares. A person may come to this Elim broken-hearted, but he can go away saying, "I came to church tired, weary; but I left rested, refreshed, and strengthened—for I met the Lord."

(3) Still another Elim is *the place of secret prayer*. Jesus said, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father . . . shall reward thee openly" (Matthew 6:6). The mountaintop, the wilderness, the olive garden proved to be veritable Elims to Jesus. Prayer is the breath of the soul. Prayer puts us in touch with the divine. We can take our burdens to the Lord in prayer, and go away with new courage and hope. Do you pray without ceasing? Do you delight to linger before the Lord in fellowship and prayer? What kind of tale does the carpet at your bedside tell?

(4) These Elims will lead you to the *heavenly Elim*. Matthew Henry says of these ancient people, "They only encamped there for a time. It was not their abiding city." We cannot remain in the place of prayer forever, nor continue in the sanctuary, for we must go to the office, the factory, or the field.

The Elims here only give us hints and suggestions of the joy and bliss which will be ours forever in heaven. The city of God will be a place of streams and trees, for through the midst of it will flow the River of Life. On either side of the river are fruit trees for the healing of the nations. No storms will beat upon this Elim—no trouble will break its peace. There is neither sorrow, nor crying, nor any more pain, nor death. It will be a land of everlasting music and song. Will your journey end in this Elim? We are every day coming nearer to the end of our pilgrimage. Where will *your* journey end?

**"About all the devil has to do in some churches is to go on a vacation and let the folks take over."
—Carroll A. Etter.**

Reconsidering Our Stand Against the Movies

By WESLEY D. TRACY

Pastor, Armourdale Church, Kansas City, Kansas

Are we wrong about the movies? Have we been mistaken about Hollywood? Is it really a paragon of virtue instead of a playground of vice? Perhaps we should reconsider our traditional stand and ask ourselves some serious questions about the movies.

(1) *Are we wrong in believing that movie morals are corrupt?*

Movie titles alone are evidence enough for us to see that we are not wrong. Such titles as "The Mating Game," "Fast and Sexy," "Let's Make Love," and "Sex Kittens Go to College" reveal the moral content of the movies. Advertising blurbs are just as revealing. Here are a few from today's *Kansas City Star*: "See girls corrupted," "the most diabolical murderer," "the sensuous body." This is the moral tone of the theater.

Dr. Fred Eastman of Chicago Theological Seminary says of Hollywood, "Its stories are peopled with crooks, gunmen, prostitutes, and drunkards."

The *Los Angeles Times* declares, "We might as well be frank . . . The pictures that are selling . . . are . . . made of smut."

One minister, the members of whose denomination spend three times as much on movies as they give to missions, made a personal survey of one hundred films. He discovered that sex was the theme of seventy-nine of them. The hero or heroine was involved in adultery thirty-five times, eighty-seven films honored drinking, and seventy-two had "bedroom" scenes.

A converted movie actress testifies, "Pen cannot describe the sin, sorrow, wickedness, and wretchedness that exist in this modern Sodom."

The above evidence points to one thing—the conscience of the church is not wrong in condemning movie morals.

(2) *Are we mistaken when we say that movies manufacture criminals?*

The Production Code of the Motion Picture Association of America, Incorporated, reads in part:

"No picture shall be produced which will lower moral standards . . . Hence the sympathy of the audience shall never be thrown to . . . crime, wrongdoing, evil, or sin. . . ."

"Law—divine, natural or human, shall not be ridiculed, nor shall sympathy be created for its violation."

In spite of this noble pledge, one year one censorship board eliminated 4,825 scenes tending to in-

cite crime. In a detailed study of 40 films, Dr. Dale discovered that 57 criminals committed 62 crimes and only 7 were punished by law.

A survey of reformatories conducted by Drs. Blumer and Hauser recorded "thirty-two separate . . . items of crime technique" which the young prisoners learned from the movies.

Yes, we will have to hold to the facts—movies foster crime.

(3) *Are we wrong in our conviction that movies incite passion and lust?*

In the Payne Fund Survey, teen-agers testified with brutal frankness that movies do incite passion and inflame lust. These records reveal such a desperate depravity that it cannot, for modesty's sake, here be described.

Seventy-two per cent of the girls in one reformatory testified that they had "imitated the movies." In another, nearly one-half the girls confessed that "passionate love scenes had led them to become delinquent."

Many teen-age boys re-echoed the following testimony of a sixteen-year-old sex delinquent: "I took a girl to one of these pictures . . . and we did everything they did in the picture." Multiplied over and over again were testimonies such as this one given by a seventeen-year-old sex delinquent girl: "The thing most responsible for getting me into trouble is these love pictures."

This is a sordid subject, yet the facts reveal that these scenes of wickedness and passion are nourished and cherished and imitated by many viewers, especially teen-agers.

(4) *Are we wrong when we say that it is worse than useless to try to "pick the good ones"?*

A council in St. Louis, made up of Catholic, Protestant, and Jewish organizations, was set up for this very purpose. Within fifteen years this council was recommending 98 per cent of all Hollywood productions.

Several religious magazines have tried the same thing. *Christian Century* attempts to pick the few "good biscuits" from Hollywood's "swill pail." However, one investigation reveals that thirty-eight films recommended by this magazine contained the following violations of Christian morals: adultery appeared in eight films; there were sixty-one crimes, thirty-three dancing scenes; in thirty-four the hero or heroine was a drinker; twenty-five had questionable nude displays; twenty-three contained smutty jokes; and twenty-eight had "bedroom" scenes.

An examination of films recommended by the *Christian Herald* revealed that they contained adultery, crime, smoking, drinking, and bedroom scenes. These are not Hollywood's worst. They are Hollywood's best!

In reconsidering we find that the only safe position is that position which the Church of the Nazarene has always maintained—total abstinence! May God deliver us from ever holding any other view.

I Cannot Live a Christian Life

By H. M. von STEIN

The cabin was built of ax-hewn logs along an Indian trail with a name that has been forgotten. The mountain meadow, called a "glade," is hummocked with wild grass and edged with brush where deer like to bed because the mountain lion can hardly get close enough for the kill without detection. One of those miraculous, icy, high-mountain springs gurgles through the grass, and the call of mountain quail, which are larger than the valley variety, echoes querulously among the giant firs and cedars which surround this pocket of paradise in the Siskiyous.

Here, for a number of years, we were to spend each fire season, with horses and pack mules ready to travel over the winding mountain trails to wherever a fire might break out following the inevitable lightning storms.

I am told there are people who find it difficult to imagine living where there are no telephones, no daily paper, and no TV; where a man track is something you speculate about until you find out who made it and what he was doing; because no one who is friendly would think of coming into the back country without bringing the mail or at least a paper.

This sort of life was not "away back yonder," and the only difference now is that we have a transistor radio.

When our pastor learned we were taking this job he asked me how we were going to stay religious "away back there." I didn't think much about it. We had been Christians of a sort for quite a while, and the Church of the Nazarene had begun to change that. As I looked back upon it now, we were still dragging our heels; but God, to us, was not a man with a long beard looking down over a cloud to see that we behaved.

With all the temptations of worldliness, it should be easier to live a Christian life off yonder, where the peaks stood against the western sky, than down here with the world blowing its beery, tobacco-laden breath into our faces.

We started out all right. But Bible reading and family worship "kind of petered out" on us. With all the time there was, other things took its place. The Bible got stuck under a pile of magazines, and church, religion, and the things of God retreated to memories of polished pews and organ music.

When we got down off the mountain in the fall there was a difference between ourselves and the people of the church who had not missed Sunday services. The revival—well, he preached at *me*.

What was wrong? Are the Bible, Sunday school, and church just for town people? The thing we call a "real, spiritual Christian experience"—do you have to be in church every Sunday to have it?

It wasn't as easy to figure out as you might think. For those who know nothing but the environment of streets and people, the pure, fragrant silence of the mountains seems like the very presence of God. Why shouldn't a man live a Christian life in such an environment to better advantage?

After a number of years of working at it, and only then through the ministry of our pastor, Rev. Harold Sanner, it became apparent to this poor hillman that a man can't live a Christian life. His handicaps and difficulties are always spiritual and no different in one place from what they are in another. No one, in fact, has ever in himself lived a Christian life except Jesus.

The only way one can live a Christian life is *in Christ*. *He* lives it *in us*, through us. There is no other way. "If any man have not the Spirit of Christ, he is none of his" (Romans 8:9). The mountain glade or the city street are all the same in Him.

Ready access to church and Sunday school is an asset in maintaining a Christian experience. Yet with the gospel message filling the ether waves, even the great, ragged old fir trees surrounding the mountain glade no longer nod their hoary heads on the night breeze, whispering together of the goings-on across the mountain, but seem to whisper, instead, of the coming of our Lord.

NEWS

 in PICTURE



This float was entered by the Church of the Nazarene of Christchurch, New Zealand, in the "River Festival" on the Avon River in Christchurch last November. It was the only religious entry and was given much newspaper and other publicity. The base of the float was a large open Bible on which was placed the world, with illuminated words, "Try Christ's Way."

The sign in the car ahead said—

"Don't Follow Me"

By HAZEL E. HOWARD

Waiting in my car for the green light, I noticed an oblong card in the rear window of the car ahead. Printed in bold, black letters were the words:

"DON'T FOLLOW ME . . . I'M LOST"

Not long after that I was looking for a way onto the freeway in a neighboring city and turned to the right, as the sign indicated. However, a couple of blocks farther, I found myself at a dead end and in the rear of a large warehouse. As I turned my car around, I saw a car following. When it came opposite to mine, the driver called from the window, "I'm lost too."

It's easy to follow someone else and become lost. Most of us are conformists by nature. We have a fear of appearing different. When I was in the sixth grade, a child started a fad for tissue-paper hair-bows. The next day the majority of the girls blossomed out in the crisp ribbon replacement.

From one penny-sheet of paper you could make several large bows and revel in a wide selection of colors. My expensive silk ribbons were abandoned for the cheap, new kind. I must "do as the Romans did." Two weeks later, paper bows had vanished.

Times have not changed in some respects. Young people tend to be the same, wearing "look alike" clothes and hair styles, the boys with their "duck tails" and the crew cuts, the girls with whatever fashion dictates.

We cannot all be leaders, but we do have the prerogative of finding out whom we are following and where we are headed. Jesus said, "If the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

I have heard mothers say, "I don't care where my children attend Sunday school, just so they go somewhere." Often they have no conception of the teachings of that particular church and its interpretation of the Bible. They do not know with what lessons their children are being indoctrinated. The little ones are willing to believe what they are told. It could be a case of the blind leading the blind.

When a small boy was asked why he was a Christian, he thought a moment: "I guess it just runs in the family." Parents may teach their children to pray, and the youngsters may follow their principles of right and wrong, but becoming a Christian is a personal experience. It is not inherited.

"This isn't the right road, I am sure," I told the car driver. The country around us looked unfamiliar. "Let's look at the map," I suggested, but he refused, saying he knew where he was going and I should not worry. It was some time later when, miles out of our way, he admitted he was lost. I pointed out the way on the map and he backtracked to the place where he had taken a wrong turn.

We do not like to admit we are in the wrong, or are lost. It deflates the ego. The world is full of lost people—lost because they are living without Christ in their lives. Some do not realize it. They are following the crowd. Others will not humble themselves to admit it. Jesus said He came "to seek and to save that which was lost" (Luke 19:10). He also told His disciples, "I am the way." To Peter and John, He said, "Follow me."

Have you found the Way, or are you lost in sin? Are you following the crucified Christ, or someone who is a Christian in name only? Why not take a moment to *stop, look, and listen?*

Doubtless, on the great day of judgment, we shall stand appalled when we behold how much God's cause was harmed through so-called "harmless" chatter!—MARY SANDERS.

What About Those Shoes?

By **IDA M. ATTEBERY**

Nazarene Elder, Ventura, California

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be (Deuteronomy 33:25).

This promise of strength for our days is often quoted. Like other of God's children, I have been blessed and heartened by it. But I did not know what to do with those shoes.

One day while meditating upon this portion of the promise, I said to myself, Everything in the Bible has significance; surely there is something for us in these unusual words. From here I trusted the Holy Spirit for analysis.

Iron shoes would be very heavy to wear, and difficult to walk in, but inasmuch as they are coupled with the promise of daylong strength, we will be able both to wear them and to walk in them.

But what advantage would there be in wearing iron shoes? To be sure, we could tread upon thorns, and they could not pierce us; we could clamber over sharp and jagged rocks, and they could not cut our feet; also we could crush the head of a serpent. But that is a small part of what they can do.

The Israelites wore shoes when they left Egypt, and we infer that they lasted beyond Kadesh-barnea, through the wilderness wanderings, and until the time when the host was gathered on the east side of Jordan in the land of Moab. Moses reminded them of the fact that both their clothing and their shoes had lasted all this time without waxing old (Deuteronomy 29:5). They were now at the border of the Promised Land, and it was time for new shoes. Let's look them over.

Why must these shoes be of iron and brass? When we think of iron, we think of strength, an unyielding quality. We picture a host shod in this manner, and quickly the scriptures come to us: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet" (Psalms 91:13); "And the God of peace shall bruise Satan under your feet shortly" (Romans 16:20); "Through thee will we push down our enemies: through thy name will we tread them under that rise up against us" (Psalms 44:5); "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19).

Why, these are *victory* shoes! Canaan is a land of conquest and victory, and the figure is as much

for us today as it was for Israel just before Jericho. Shod with these shoes we will do exploits! We will walk over every satanic power that opposes us, and carry palms of victory, triumphing over the world, the flesh, and the devil!

What about the brass? Sounds like brass has something of an adorning quality. Brass is a symbol of holiness. The vessels in the Tabernacle that were used for cleansing purposes were made of brass. The altar of burnt sacrifice was made of brass. The serpent that was lifted up in the wilderness as an antidote for the venom of the fiery serpents sent among the disobedient, murmuring people was made of brass.

Brass is bright and shiny. The brazen serpent shone all day long in the desert sun; it also shone all through the night, reflecting the light from the glowing cloud above the Tabernacle. Its gleam penetrated to the farthest outreach of the camp.

When Solomon sang of the Church, the bride, he exclaimed, "How beautiful are thy feet *with shoes*. O prince's daughter!" (Song of Solomon 7:1) Even so, the feet shod with the mighty strength of God and the shining beauty of holiness will witness to the world as we pass through on our journey heavenward, where we will receive our eternal inheritance. Thank God for these spiritual shoes of divine strength, and the beautiful adornment of holy living!



Church property came in for review by the 1960 General Assembly. In case a local church becomes disorganized, the title to such property shall pass to the district advisory board, acting as agent for said district where such has been incorporated, or other authorized agent. This property may then be used as the district assembly shall direct for the use of the Church of the Nazarene at large. (Paragraph 168)

In states where the civil law does not permit the incorporation of the district advisory board, the district assembly may elect the advisory board as district trustees, who then shall have power, on their own resolution, to purchase, hold, or convey property as may be necessary in carrying on the work of the district. (Paragraph 216, Section 7)

All paragraphs referred to are found in the 1960 Manual.

—S. T. LUDWIG, *General Secretary*



The song of the redeemed cannot be sung by the angels but I can sing it forever. I can sing of the love of an almighty God which has provided redemption for my soul. I can sing of a Redeemer who loved me enough to give His life as a ransom for my sins. I can sing it because I have experienced the joy of being redeemed. Yes, I can sing from my heart, "His is my soul, redeemed from all sin."

How glad I am that I not only heard the story of redemption but that I also accepted the plan for my life at an early age! Christ became my personal Saviour at eight years of age, and at that moment God's redemptive plan began its application in my life. I was freed from the power and guilt of sin, and the image of the Creator was restored upon my heart. Since then I have known the thrill of living for Christ. I have discovered that life comes only by death to sin. Under the bondage of sin and the penalty of death there could have been no genuine happiness. I can be thankful not only for forgiveness of sin but also salvation from a life of sin. How glad am I that I did not have to try the world before I realized the awfulness of sin and my need for redemption! Never have I regretted my decision to follow Christ.

As I continued to follow Christ, I realized that the ransom which was paid on Calvary was for my sanctification as well as my salvation. I knew it was God's will that man should have a pure heart, for Adam was created as a holy being. After being saved, I then had a heart to be cleansed and a life to be consecrated. I dedicated my life to Him and He purified my heart. It was then that I could sing with more devotion than ever, "His is my soul, redeemed from ALL sin."

How can I keep my life for myself when He gave His life for me? I am redeemed but by no merit of my own. What a debt I owe! I am like a debtor who has nothing to give but a life of service. This I will give Him out of a heart full of love. I will give my best to His service. Only by becoming His servant completely can I effectively serve Him. Then I can trust in Him to mold me and make me into the servant He needs. De-

pending on His strength, I have no fear in serving Him. In return for His blessings, I will give my increased devotion.

*I have a Christ that satisfies,
Since I have been redeemed.
To do His will my highest prize,
Since I have been redeemed.*

Teen-agers, the Lord needs your best now. Do not wait until your adult years to become completely His. The sooner you make the consecration, the greater your happiness will be and the greater blessing you will be to others. There are other teen-agers who may have no one to show them their need of redemption. God needs consecrated teen-agers who will lead others to an experience of salvation. Your influence will count for something important during your teen-age years. Why not let it be as a witness for Christ?

As the redeemed of the Lord, we must proclaim the gospel of redemption to a lost world. The ransom was paid not only for us, but for all. But have all heard about the possibility of living a life "redeemed from all sin"? Many people know about Christ but do they understand His purpose for coming into the world? Will they die in ignorance of the glorious gospel? Can we afford to be silent when such a wonderful thing has happened to us and there are others who have not as much as heard of the redemptive plan? I say with the Psalmist, "Let the redeemed of the Lord say so" (Psalms 107:2). The theme song of the redeemed must be:

*Redeemed—how I love to proclaim it!
Redeemed by the blood of the Lamb!*

We, the redeemed, must not fail in our task, for our "redemption draweth nigh." Yes, our redemption is yet to be completed. The entrance of sin into the world brought death and eternal punishment upon man. But our Redeemer has brought back the hope of eternal life. He not only delivered us from eternal damnation but has also promised us everlasting rewards. After we have

*Lawrence, Kansas; Bethany Nazarene College.

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(Continued on page 9)



As Christ gave himself for the sinner, so should we feel a responsibility to give ourselves to Him. Giving self is an inward expression of gratitude for Christ's divine love for us.

The verb sanctify means "to make holy." It means "to make clean" or "to cleanse" in general, both inwardly and outwardly; to consecrate by cleansing or purifying; or to free from the pollution of sin. When a person becomes sanctified, he testifies that he feels clean, the carnal mind is gone, anger has fled away, and the peace of God is the ruler of his heart.

This peace, however, does not rule out the possibility of temptation. Paul said, "My brethren, count it all joy when ye fall into divers temptations." He said that the trials we have will only strengthen us and make us "perfect and entire, wanting nothing" (James 1:2-4).

What happens when a person yields to temptations and chooses drink, dancing, gambling, worldly pleasures, or human wisdom and fame and power, only to find himself captive, crushed, and ruined? What shall he do? Is there hope? Is there a deliverer? Yes, there is! Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). The sinner whom Jesus makes free is loosed from the works of the devil. The sinner is bound to his guilty past, but Jesus forgives, and one is no longer subject to the penalty of the broken law. Jesus looses him and he "is free indeed."

In sanctification, a man is delivered from the remains of the carnal mind, from doubts and fears, evil tempers and desires, shame of the cross and the like, and is made perfect in submission, in faith, in love. It is a complete deliverance, a perfect liberty, a heavenly freedom that Jesus gives, by bringing the soul to liberty, which is the law of love.

Heart purity is not only a separation from sin, but it is a dedication to God. It is a perfect love. It is more than our original consecration of the soul. It represents the Holy Spirit's acceptance of the offering of our lives.

Purity is the result of cleansing from the pollution of sin; maturity is due to the growth in grace. Purity is instantaneous; maturity is grad-

ual. The young, pure Christian can be an immature Christian; but as long as his heart is pure, maturity will come. Therefore we should strive for Christian perfection in purity. If we keep clean and pure hearts, God will lead as He wills, to help us progress into a mature Christian experience.

A pure heart is a heart like Christ's:

*Give me a love that knows no ill;
Give me the grace to do Thy will.
Pardon and cleanse this soul of mine;
Give me a heart like Thine.***

In other words, "Sanctify me that my heart might resemble Thine."

George Fox, founder of the Quakers, capably shows the result of sanctification in his testimony:

"I knew Jesus, and He was precious to my soul. But I found something within me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came to my heart and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door."

Sweet? Kind? Patient? It cannot be true until this testimony is mine . . . "His is my heart, purified within."

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(Continued from page 8)

experienced this, our redemption will be complete, for it will have reached as far as the effects of sin have gone.

"His is my soul" now; His will be my soul forever, for I have been redeemed.

*Redeemed, redeemed,
Redeemed by the blood of the Lamb;
Redeemed, redeemed,
His child, and forever, I am.*

"The Spirit of God takes no delight in publishing the failures of men and Christians."—Paul S. Rees.

*Nampa, Idaho; Northwest Nazarene College.

His is my life, transformed from above.

By BILL GREENELSH*
TEEN-AGE REPRESENTATIVE, GENERAL N.Y.P.S. COUNCIL



Dramatically, the Word of God begins with the statement, "In the beginning God created the heaven and the earth" (Genesis 1:1). From that time, centuries ago, until now, it has been God's purpose to have fellowship with man.

But God cannot tolerate sin; therefore, when Adam and Eve sinned, the fellowship between God and them was broken.

The Bible points out that we are the descendants of Adam and Eve; therefore we were all born in sin and separated from God's divine fellowship.

Not until we are perfected in eternity can this fellowship be completely restored. However, it has been God's plan to start the restoring of this fellowship on earth with the death of His Son on Calvary. The Saviour died to release us from the bondage of sin.

So we see that the first step is accepting God's Son as personal Lord and Saviour, thereby regaining fellowship with God. This, of course, is called salvation (the saving of a man from the spiritual consequences of sin).

Being a holiness denomination, we believe, by the authority of the Word of God, that the next step in further perfecting this fellowship with God is sanctification (perfect love toward God out of a *pure heart*).

Now comes the phrase, "*His is my life, transformed from above.*" This is most certainly the testimony of one who has experienced both salvation and sanctification. Being "transformed from above" is a product as well as a witness of these two works of grace.

When I think of the word "transform," immediately its synonym "change" enters my mind. When a person is transformed, he is changed. Another question quickly arises, When does this change take place? Of course a transformed life can be seen after salvation and before sanctification. But after sanctification a greater evidence of transformation is visible, simply because the nature of our inherited sin from Adam and Eve has been cleansed away allowing us to have an even closer fellowship with God.

Let me illustrate: A person's purposes and motives are changed. No longer does he wish to do

his own will for his own glory. This goal is changed to doing God's will and giving God the glory. Attitudes are transformed from getting to giving, from selfishness to selflessness, from hatred to love. These are the characteristics of which Jesus spoke when He said, "Wherefore by their fruits ye shall know them" (Matthew 7:20).

A truly transformed life will not desire anything other than the perfect will of God. This applies to every decision and deed.

Romans 12:2 is a verse that fits perfectly with the phrase, "*His is my life, transformed from above.*" The Amplified New Testament renders it this way:

Do not be conformed to this world—this age, fashioned after and adapted to its external, superficial customs. But be transformed (changed) by the [entire] renewal of your mind—by its new ideals and its new attitude—so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect (in His sight for you).

An interesting word in this verse is "prove." Prove what? Prove God's will. A truly transformed person will soon prove to himself what God's will is for his life. Selfish endeavor must take the back seat, and a commitment for Christian service must be made.

Immediately you recoil and lash back with this question, "Do you mean I'm not transformed unless I plan to be a preacher?" No! Do not misunderstand! The meaning of my statement is wrapped up in one word, *available*. Simply being *available* to God for His service whether it be witnessing, inviting, praying, preaching, teaching, singing, or just listening.

Our Heavenly Father loves us and desires close fellowship with us. To have this closeness with God, we must accept His Son in salvation and sanctification. This will lead automatically to a life that is completely "His . . . transformed from above."

*San Luis Obispo, California; Pasadena College.



These words thoughtfully read or seriously sung, as they have been and will be by thousands of young Nazarenes, speed us straight to the heart of it all. The only way to know full joy, peace that the world cannot give nor take, a hope that never dies, is to take the pathway of complete surrender. Anything short of it brings bitter dissatisfaction to us and great disappointment to God.

Wholeheartedness is a characteristic of the young. It is like them to refuse a halfway settlement in any area of their response or experience. So we should not be surprised when to the question, "How about your heart? Your will? Your love? Your life? How much can God have?" the clear-voiced chorus of our youth replies—and with amazing earnestness—"His my whole being, an offering of love." We should not be sold by the quiet sound of it, for it is strong and deep and very, very willing.

God's call is for obedience—without reservation. Meister Eckhart wrote, "There are plenty to follow our Lord halfway, but not the other half. They will give up possessions, friends, and honors, but it touches them too closely to disown themselves." It is just too much to willingly follow Him the other half . . . to sincerely disown self . . . or is it?

The finest young among us have often faced this challenge at a place of prayer. Sometimes it has happened in the home church revival, sometimes at a campfire altar . . . sometimes with friends to lift and pray, sometimes all alone. And God was saying, "Not just your possessions, plans, and pals . . . but you." It is obedience without reservation.

Thomas Kelly tells of the experience of George Fox, who as a young man was religious enough to meet all earthly standards and was making plans to enter the ministry: "But the insatiable God-hunger in him drove him from such mediocrity into a passionate quest for the real whole-wheat Bread of Life." His family could not understand it. They took him to a physician to have his blood let . . . the equivalent of a visit to a psychiatrist. This blindness is still with us. Often those who intend to be wholly obedient, submissive, and listening have to push aside the advice of friends and family to "be reasonable."

How can it be? Why do men accept such a demand? The answer is expressed in Isaac Watts's hymn "At the Cross":

*But drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself away;
'Tis all that I can do!*

It's the "debt of love." God's love for all! His love for me! That's the difference. Love changes a humanly unrealistic demand from a strict, unyielding requirement to an irresistible invitation.

"Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parried; fear he answers blow for blow; future interest he meets with present pleasure; but love is the sun against whose melting beams the winter cannot stand. There is not one human being in a million, nor a thousand men in all earth's huge quintillion, whose clay heart is hardened against love" (Tupper).

In response to His love and by His grace, loving even as He "who gave himself for us" has loved, we say it . . . and sing it . . . and mean it:

"HIS MY WHOLE BEING, AN OFFERING OF LOVE."

Not because we are forced to—but because we love!

SOMETHING MORE!

By BERNIECE AYERS HALL

*No wealth is ever quite enough—
Our hearts crave "something more."
Tho' paths are smoothly paved or rough,
Our restless feet explore.
Friends gathered 'neath a sheltering roof,
Our loved ones to adore—
These priceless riches still are proof
Our hearts crave "something more."*

*Life never can be quite complete
In spite of blessings sent,
A home upon a sunny street—
Who, ever, is content?
Long years ago men left their nets
Forsaken on the shore.
Zacchaeus (lest the mind forgets),
He climbed a sycamore.
Today, on paths our feet have trod,
We find that "something more"—in God!*

EDITORIALS

By W. T. PURKISER

To Church on Sunday Night

One of the earliest signs of spiritual decay in any church or in any individual is the growth of "Sunday morning religion." Timely, then, is this year's special emphasis in the Church of the Nazarene on the Sunday night evangelistic service.

There is an old saying of somewhat doubtful value: "The attendance on Sunday morning shows the popularity of the church in the community; the attendance on Sunday night shows the popularity of the preacher; and the attendance on Wednesday night shows the popularity of God." But there is enough truth in it to sting just a little.

It is an open question whether any service of the church has contributed so much to the real building of the kingdom of God as the Sunday evening evangelistic service. If you ask ten of your staunchest Christian friends, the backbone of the Sunday school, the prayer meeting, the choir, and the Sunday morning service, when they were brought to a personal, redeeming knowledge of Jesus Christ as Lord and Saviour—nine of them will answer, "Sunday night."

The tragedy is that many churches are dark on Sunday nights, and many others, at least measured by their attendance, are exceedingly dim. The evangelistic zeal, the burden for souls, the concern for the welfare of the unsaved, in any group finds its truest measure in the Sunday night congregation.

It is not hard to think of reasons why church attendance on Sunday night should be less than that on Sunday morning. One is the problem of the older person whose health is precarious and whose night-vision is dim. Another is the factor of distance in some of our "spread-out" metropolitan areas. But all of us must be sure that our "reasons" do not turn out to be shabby excuses we should be ashamed to mention at the judgment.

Is it possible that television has become a contributor to Sunday night delinquency on the part of those who are perfectly able physically to go to church? One of our Baptist friends wrote "An Open Letter to Ed Sullivan":

"Dear Ed Sullivan:

"I am writing this letter to you because you have become my god. Instead of going to church on Sunday night, I have stayed away and listened to you. It took so little effort to relax on Sunday evenings and listen to you on television.

"Now understand, I am not lazy, for I always

go to work on Monday morning. Then, too, I don't get convicted listening to you as I would if I were at church.

"Ed, I'm in the hospital now, and I need your help. I can't go to the pastor, for in substance I have slapped him in the teeth every Sunday night when he preached, and I said in effect, 'What you have to say does not interest me one bit.' Why should I lower myself to allow him to pray for me now?

"Then I can't go to God, for I have put Him 'second fiddle' to you so many times that I'm embarrassed to go to Him now. . . .

"Please, Ed, will you help me get well? Also bills are piling up; will you help me meet my obligations? And if perchance I should die, will you see that I get to heaven?

"If I do get well, you can count on me to be in my place on Sunday nights, supporting your program. I will be a faithful listener. So please don't let me down.

"Signed, A Devoted Supporter."

Could you send a carbon copy?

The Sunday night service should not be a pale copy of the Sunday morning hour. There should be freedom without license, a certain informality without casualness, a lift and a lilt in the singing, a flexibility and variety in order of service, an earnestness in the praying, an unction in the preaching, and a sense of vital participation on the part of every Christian present.

None of these qualities just happen. They must be planned. We have put much of planning and forethought into the Sunday morning service, and all too often depended on the inspiration of the moment to carry the evening service along. A preacher cannot work all week on a Sunday morning message and depend on two hours Sunday afternoon to prepare him for the evening service and expect maximum results. A music director or song leader cannot plan and pray and practice all week for Sunday morning, and scratch a few numbers on an envelope ten minutes before the night service begins hoping for a miracle. God *does* work miracles in His Church, but mostly they come to those who plan and pray for them.

Participation in the Sunday night evangelistic service is of great value for the Christian. He may have no business himself to transact at an altar of prayer. He may have found the forgiveness of sins. He may have been sanctified wholly. But when the

A Sense of Belonging

aving gospel is preached and the call to holiness is sounded forth, he participates as a member of the believing community, and his own faith is strengthened and his soul is fed.

God's Spirit is not limited to time and place, but He works most effectively when the Word He inspired is preached *from* faith *to* faith. Unconverted and unsanctified people are most powerfully moved toward God when they hear the gospel while sitting among those from whose hearts a response is going back to God and His herald. The response of faith helps create a movement toward God.

Sunday night evangelism can never take the place of personal evangelism and of the special revival service. But it is one mighty prong in a three-pronged attack on the kingdom of darkness. Let's plan and pray and purpose to strengthen the Sunday evening program of the church, and go to church Sunday night.

Editorial Notes

Next Sunday witnesses the beginning of Youth Week, 1961, an all-important phase in the work of the church. It is too much an understatement to say that our young people are the church of tomorrow. They are a vital part of the worshipping and working church of today.

In recognition of this youth emphasis, we present in this issue of the *Herald* several articles of special note. Dr. V. H. Lewis, who as general superintendent serves as sponsor of the General N.Y.P.S. Council, has written the cover editorial. Mr. Paul Skiles, executive secretary of the General Nazarene Young People's Society, and the three teen-age members of the General Council have used the theme chorus for this quadrennium as the basis for four significant articles. General President James R. Snow has prepared the guest editorial featured on these pages; and valuable Youth Week activities are listed in the N.Y.P.S. column.

Let us all support in ways appropriate to our ages and responsibilities the activities of Youth Week, 1961. Our young people deserve the best we can possibly do along this line.

* * *

"The Spirit gives reality to the Old Testament, the prophetic record, and to the New Testament, the historic record of Christ's life. He impresses upon us the fact that Jesus is living and present—that He is what He was. His birth, His sermon on the mount, His parables, His miracles, His farewell discourse, His high-priestly prayer, His words on the cross, to Spirit-illuminated souls do not belong to a distant antiquity, but are perpetually as fresh as the morning paper. The Spirit telegraphs the Gospels across the chasm of centuries and millenniums as recent news from heaven. 'What are you so greedily reading, grandpa?' said a child to a Bible-studying saint of four-score years intently reading the Word of God. 'News,' was the reply."—Daniel Steele.

"They were never our age," chirped one teen as she described her elders. Gruffly the reply was returned, "She has never been our age either."

But this youth-elder conflict of the centuries can be resolved in a flood of understanding love. Age, you see, is a relative thing. To the child of six, an adolescent is mature; to the adolescent, the graduate student has reached middle age; and to this same graduate, senility sets in at forty. The ancient axiom, however, declares, "Life begins at forty." The cycle is complete.

The Church, from the beginning, has been concerned with men's entire life span. Jesus rebuked the disciples for their harsh indifference to the youngsters, saying, "Suffer the little children to come unto me, and forbid them not . . ." The Apostle Paul added, "Let no man despise thy youth . . ." John the Beloved said, "And whosoever will, let him take the water of life freely." In the course of church events, all must be evangelized, instructed, and inspired.

Annually the Church of the Nazarene, along with most other denominations, devotes one full week to a special youth emphasis. This has served to "weld youth and the Church closer together."

The unrest of the world has intensified youth's search for the enduring values. Nurtured in materialism, young people are disillusioned with its rewards. Worthy goals must be found and followed. Christ alone can give meaning and significance to the tangled strands of man's existence. The loneliness of life is lost with Him. The emptiness of life is filled by Him. The goal for life is established in Him. This is God's world, and however much appearances seem to the contrary, nothing can work in this world but righteousness. You can stake your life on it. Jesus did, and He proved the principle for time and eternity.

Dr. Jacks declared: "In our discussion of the religious needs of children and young people, we are tempted to regard Christianity as a religion of the old which has by some means or other to be adapted to the minds of the young. I think we should be nearer the truth if we were to regard it as originally a religion of the young which has lost some of its savor by being adapted to the minds of the old."

The modern mood in music called "rock and roll" speaks to youth saying, "You belong." This is a basic desire. One must remember, however, that the heavenly choir has sung this refrain through the ages. It is the enduring sound of the sixties. This is accented in the quadrennial theme of the N.Y.P.S..

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"HIS," and the supporting scripture underlines it: "Ye are not your own . . . ye are bought with a price." You belong to Him.

Not for the years of time alone,
But for eternity.

JAMES R. SNOW
General N.Y.P.S. President



ROY F. SMEE, Secretary

Retrospect and Advance

The excitement, the stimulation, and the inspiration of our General Board and department meetings are in the air at Headquarters as this issue of the *Herald* goes to press. It seems fitting that these sessions are held at the New Year's season. Just as we, as individuals, survey the past year with satisfaction, perhaps tinged with a little regret in some areas, and look forward with anticipation and eager planning to the year ahead, so our church departments survey, appraise, and with the help and leading of Almighty God plan the widely expanding program of our beloved church. It is a time for retrospection: Are we fulfilling our commission and doing all that the Lord requires of us for the extension of His kingdom? This is a good starting point and gives a strong foundation to the plans for the church's operations for the coming year.

Home Missions Report

Highlights from Dr. Smees' annual report to the General Board were given in the *Herald* of January 11. Additional items of interest include the following:

There are now 2,123 members on the 7 overseas fields. The 1960 report does not include our eighth field, Samoa, as our first church there is now in process of organization. The Bible Colleges in Australia and South Africa are increasing each year in enrollment. They are training the pastors for our future churches in Australia, New Zealand, and South Africa. Dr. Richard S. Taylor, the first principal and organizer of Nazarene Bible College in Sydney, Australia, has completed two terms of service and returned to the United States. Rev. E. E. Young has succeeded him in this position.

The Chinese work on the West Coast of the United States is showing steady gains. There have been no important changes during the year.

Three new books have been published this year relating to the work of the Department of Home Missions. Two of these are in the current missionary reading list: *Missionary Frontiers at Home*,

by Carol Gish; and *We Live in Germany*, by Jerald D. Johnson. The third, a Christian Service Training book, *Let's Look at Our Church*, by Howard Hamlin, has a chapter on the department.

The architects' exhibit and conference at the General Assembly exceeded our expectations, and the church building exhibit was the center of much interest. Arrangements have been made for taking this display to district preachers' meetings, with lectures and slides on church building, so that pastors who are planning a building program may have the benefit of these helps. Already ten districts have scheduled these arrangements as a part of their preachers' meetings. We hope to reach the majority of our districts during the quadrennium.

New High in General Church Loan Fund

When the year-end figures were complete, we were able to report that 1960 was one of the best years we have had in the General Church Loan Fund. The total amount in the General Church Loan Fund went over one million dollars in December for the first time, and our total loan funds, in both the General Loan Fund and the short-term fund, reached \$1,395,817.74. The net increase in new savings deposits was \$222,117.54, or about three and a half times the amount of new deposits in 1959. These deposits now total \$808,789.44.

While we rejoice in these new records, it is the use of these funds that counts. During 1960 a total of \$483,171.42 was sent out in loans to fifty-two churches on thirty-eight districts. This was almost the same amount of loans as was made in the record Golden Anniversary year, 1958. The General Church Loan Fund celebrated its fifth birthday in 1960. In these five years almost \$400,000.00 in principal of loans has been repaid and used again in loans to other churches.

Two items point up the soundness of these loan funds. One is the fact that, of the total funds of almost \$1,400,000, \$578,445 is permanent, non-borrowed

money. This represents the net assets of the Division of Church Extension, and the amount of this non-borrowed money has increased over \$100,000 in two years.

The second factor in the soundness of loan funds concerns the status of the loans to churches. In the General Church Loan Fund there are ten churches that have had financial difficulties and have had to apply for a reduction in the monthly payments temporarily. In every case these payments amount to more than the interest and they are all up-to-date. In the short-term loan fund, there are twenty-six that are past the official one-year due date or year of renewal. Twelve of these are in the process of refinancing locally and will soon be cleared from the record. Eleven have not been able to arrange financing locally and the department has granted permission for regular payments to be made until other financing is available. Only three are having some difficulty, but these three should be cleared up within a year. This is an outstanding record of soundness that any lending agency would be glad to possess.

We look forward to 1961 as another year of advance in the General Church Loan Fund—the savings bank of the church.

I am sure that the average parent waits too long to put forth the earnest endeavor to lead the child to a personal and saving knowledge of Jesus Christ, and as a consequence the Christian spends a great part of his life warring against evils from which he should have been saved before they ever marred him. It is a poor evangelism that overlooks the children and seeks principally for the salvation of the "old toughs."—J. B. Chapman.

"SHOWERS of BLESSING"

Program Schedule

Jan. 29—"But if Not," by R. V. DeLong

Feb. 5—"Moses' Place of Vision," by J. E. Williams

Feb. 12—"Do You Really Pray?" (first of six sermons on "Prayer" by T. W. Willingham)

Feb. 19—"What Is True Prayer?"

FOREIGN MISSIONS



GEORGE COULTER, *Secretary*

Prayer Request

We are planning to drill for water on our newly purchased Bible school campus. Please pray that God will direct us in our search for this very vital need for the school.—R. R. MILLER, *Taiwan (Formosa)*.

Missionary Address Changes

The following missionaries have added a post office box number to their former addresses:

Miss Juanita Gardner, P.O. Box 51, Pigg's Peak, Swaziland, South Africa
 Mr. and Mrs. John Wise, P.O. Box 191, Bremersdorp, Swaziland, South Africa
 Mr. and Mrs. Oliver Karker, P.O. Box 191, Bremersdorp, Swaziland, South Africa

Miss Virginia Benedict, of Mozambique, will be taking additional training at Queen Victoria Hospital, Johannesburg, Transvaal, Union of South Africa, for the next eight months.

Mr. Robert Gray would like his mail address changed to Apartado 193, Chiclayo, Peru, South America.

Rev. R. R. Miller's correct address should be: Box 383, Taipei, Taiwan, Free China. Please correct your printed address list. It has the wrong box number.

A Good Year

It has been a good year at Letaba. We are thanking the Lord for the vic-

tories that have been accomplished. Twenty-six people were baptized and received into membership, and all are growing in grace and standing true, despite much persecution from their heathen relatives.

Recently one of these, a bright young girl named Maria, was told by her parents to go to be the wife of a man whose parents had paid the *lobola* (bride price) when she was just a child. The girl refused saying that she was a Christian and did not want to marry a heathen man. She was beaten and eventually carried off to the man's home. She stood up before the whole family and said, "I am a Christian. I will never make beer, so you need not ask me. I love the Lord. He is my Chief and Helper."

Maria needs our prayers. We are sure you will bear her up before the throne of grace. The Lord is helping her, and we can help her too by standing by her.

Another convert, a woman who found the Lord when a maternity patient in our clinic here, had had her Alabaster box only three weeks before time of opening. In her box was a dollar. This out of the allowance given her by her husband, who is not a Christian, and who earns only twelve to fifteen dollars a month! How her sacrifice challenged us!

One man preparing to be a witch doctor repented and that same day brought all his paraphernalia and burned it outside the church. His heart

is full of the joy of the Lord. He has started prayer meetings in his home three miles away. Pray for him too.

A young couple who are members at our outstation at Moim entered Bible school this year to prepare for the Lord's work. They took their two young children with them. They hope to return for their second year in February. We would ask prayer for them that God will strengthen their faith and see them through.

Two of our young boys, Nelson and Isaac, also from the Moim church, excelled in high school and next year are going away to college for higher education. Pray that they will remain faithful.

In May this past year our main station church received the Sunday school banner for the highest percentage increase in the whole of the Transvaal. The membership of our missionary societies is on the increase; our young people's services are well attended, giving great spiritual help to our young folk.

For these blessings and progress we give God thanks.

In closing let me give you some more definite prayer needs we would be grateful for you to remember with us:

1. The church and clinic work here on the main station at Letaba.
2. The church and school work at Moim.
3. Weekly services held at the eight preaching points.
4. Our two African pastors. And include with this a prayer for many more men to respond to God's call to service.
5. Tent meetings planned for the coming months.
6. A church site in the New Tzaneen Location seven miles away. Our request is before the Bantu Affairs Department, and has been for some time.—KENNETH SINGLETON.



NAZARENE MINISTERS BENEVOLENT FUND

Department of Ministerial Benevolence
 DEAN WESSELS, *Secretary*

Recent Changes in the Social Security Law Affecting Ministers

Ministers are now eligible for disability benefits at any age if they become totally disabled and have been under Social Security for five years or longer. The wife and dependent children are now covered by these benefits also.

Unchanged is the rule that a minister can get Social Security benefits for each month of the year that his annual earnings do not exceed \$1,200.00. Beginning in 1961, for amounts over \$1,200.00, the following new formula applies: \$1.00 in benefits is withheld for each \$2.00 of earnings between \$1,200.00 and \$1,500.00. If a person earns more than \$1,500.00, he forfeits \$1.00 in benefits for each \$1.00 that his earnings go over the \$1,500.00 amount.

HOLD THE LINES

By F. W. DAVIS

*The armies of evil are raging;
 Their forces are mighty and strong.
 But God, our Commander, is with us
 In the battle of right against wrong.
 Let's hold the lines for the Master
 And stand for His truth and the right,
 For we have the promise of Heaven
 If we never give up in the fight.*

*When the conflict with the devil is over,
 And he sinks in hell and defeat,
 How glad we'll be we were faithful
 And refused to quit or retreat!
 Someday in glorious triumph—
 When the battle for Jesus is done—
 We shall shine as the stars in the morning,
 When our crown of vict'ry is won!*

the *Answer corner*

Conducted by W. T. PURKISER, Editor

Where were the apostles when the Holy Spirit came upon them on the Day of Pentecost? Were they in an "upper room" or in the Temple?

Tradition has it that the 120 were in the "upper room" referred to in Acts 1:13-14. "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." The account of the actual coming of the Holy Spirit some eight days later simply reads: "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1).

The last verse of Luke, referring to the same eight days, says, "And were continually in the temple, praising and blessing God" (Luke 24:53). Some have inferred from this that the disciples were

gathered in one of the Temple rooms. This would easily account for the fact that, when the Holy Spirit came, the word was so quickly spread abroad (Acts 2:6). The "upper room" of Acts 1:13 seems to have been the living quarters of the Twelve.

But the really important thing is not where the disciples were at the moment. Wherever they were, they didn't stay there. They went into the streets and into the Temple courtyard, telling everywhere the great good news that the Hope of the ages had come: that God had visited to redeem His people in the person of His Son, Jesus Christ, crucified and raised from the dead; that the promise of Joel had been fulfilled, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). And the Word still says to us, "Go, and do thou likewise."

Will you please explain Matthew 8:12, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth"? This verse seems to be saying the children of the kingdom of Heaven will be cast into outer darkness.

The context shows that Jesus is here speaking of the gathering in of the gentiles, from the east and the west, to enjoy the blessings of the children of heaven, while those to whom the Kingdom was first offered, the Jews, would refuse. The same idea is seen in Matthew 21:43. "Therefore say I unto you, The kingdom of God shall be taken

from you, and given to a nation bringing forth the fruits thereof." Again, in John 1:11-12 we find the same truth. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

What is the meaning of "vile" in Philippians 3:21? There Paul, speaking of the second coming of Christ, says, "Who shall change our vile body." It would seem to suggest that the body is evil and that isn't possible. The body is, of course, neutral so far as right and wrong is concerned.

You are entirely correct in believing that the body is not morally evil. Its appetites and needs or instincts may be the occasion of moral evil, but sin enters only when the will consents to the act. A better translation of the original term is "humiliation." The same word is used in Luke 1:48, where Mary says, "He hath regarded the low estate of his handmaiden"; in Acts 8:33, it is said of Christ, "In his humiliation his judgment was taken away"; and in James 1:9-10, the "brother of low degree" is to rejoice "in that he is exalted: but the rich, in

that he is made low." Another form of the same word is used in Philippians 2:8, where it is said that Christ humbled himself and became obedient unto the death of the Cross. It therefore means that which is brought low or is in a humble state. The American Standard Version (1901) translates the verse in question, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." The R.S.V. puts it, "Who will change our lowly body to be like his glorious body."

An opinion is a halfway point between ignorance and knowledge.—H. ORTON WILEY.

There is nothing so fatal to character as half-finished tasks.

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for
February 5:

Christ Satisfies Life's Hunger

SCRIPTURE: John 6 (Printed: John 6:25-37, 56-58)

GOLDEN TEXT: *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John 6:35).*

Draw your chair up, friend, to the table. Let us sit and chew awhile. But before we dish up the vitamins, let us decide what we shall satisfy: body hunger or soul hunger? A vast difference there is, notwithstanding the thinking of some who would correlate the two.

A New York top sirloin, medium well, with a touch of garlic, served with a big baked Idaho potato filled with sour cream, preceded by a tossed green with vinegar and oil, and followed by a fluffy, flaked crust filled with chipped-chocolate pudding, and interspersed with steaming hot, mountain-grown coffee—man, O man, you are well fed! If bodily hunger cannot be satisfied on that, then you had better have your hunger examined by a hunger specialist.

But let's face it. That is not the table to which we have drawn our chairs. Rather it is to the table of the Lord. And, compared to His table, even a top sirloin with all the trimmings appears meager rations. 'Tis true now, 'twas true then, that many followed after the Lord for the loaves and fishes. The miracles most satisfying to them was to have their stomachs full.

Man shall not live by bread alone. Man, in his most honest moments, knows this. God knows it. "I am the bread of life," said Jesus. If a man feasts at earthly banquets but does not partake of the Bread of Life, he is a spiritual beggar. Fat on the outside and lean on the inside is he.

Soul hunger. That is what Jesus came to satisfy. And watching men

scramble and sweat for bread. He suggested that if they labor for anything let it be for that meat which endures unto everlasting life.

Quick like a cat they asked: "How can we work the works of God and receive this bread?"

Ready to roll up their sleeves and go

to work were they. Sweat on their brow was nothing new. Early rising was a necessity. At it all day was their lot. If this everlasting life thing was to be worked for, waste not time!—clear the way!—work they would!

Hold it, men. Not that kind of work. Believe on Him whom God hath sent!

Simple as that it was. Believest thou this? Then you shall be fed!—and satisfied!

Pull your chair up close. Believe with all your heart—and be satisfied!

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



A CHAPLAIN REPORTS

John Wesley said, "The world is my parish." Such a universal concept of the Master is certainly necessary. The gospel is universal, but most of us labor in a more restricted area of ministry. The ministry of the military chaplain is confined almost entirely to that of military personnel and their dependents. That of the navy chaplain often finds a field of service being attached to duty with the United States Marine Corps. Such has been my experience for these last two years. My parish has been confined to young men between the ages of seventeen and twenty. They have fluctuated in number from 5,000 to as many as 20,000. This has been at the Marine Corps Recruit Depot in San Diego, which cares for all new marine recruits west of the Mississippi River. These young men represent a cross section not only of American life but of American church life as well. We have the opportunity to observe the strength and the weaknesses of their convictions concerning Christian faith and how they apply these beliefs to their training. . . .

Many of these young men recognize no moral authority and resent the discipline and the authority represented by the military because they have never acknowledged the ultimate authority of Almighty God. For some of them, military service is marked by a sense of futility without meaning, without purpose. This then becomes the challenge to the chaplain to relate them to the unique authority and purpose of Jesus Christ in a saving relationship through faith. When the foundations of faith have not been adequately laid by either the home or the church, this makes the task of the chaplain doubly difficult. For what should be primary for many of them is beginning eighteen or twenty years too late. And yet the task is not without hope. For the transforming power of God through Jesus Christ and

the dynamic of a meaningful faith can give them an adequate foundation, a sense of purpose, a structure of moral values, and a commitment to spiritual ideals.

One of the heartening aspects of our ministry is that we are not required to carry this burden or concern alone. When the commanding general of our depot first reported aboard, to the assembled officers of his command he made a most significant statement. He said, "It is as important for a commander to lead his troop to worship as it is for him to lead them into battle." This quality of leadership of the professional military leader aids the chaplain and assists him in the spiritual aspects in his ministry to the youth of our country. As a nation we are surrounded with material abundance, with awesome military strength, with the obvious results of scientific advancement, and yet our leaders recognize that man is still a moral and spiritual creature and, unless this determination of life with its needs is met, that all other progress comes to naught. Our training stresses the objective to build men, but thank God the emphasis is also given that they must be men who recognize their responsibility to God.

This is my parish. The boy from down the street where you live, the towheaded, freckle-faced youngster who squirmed in your Sunday school class, the gangling adolescent who appeared to be bored during the service of worship, the devout and conscientious young man who always took his faith seriously . . . these are members of my parish. The boy from the privileged side of the tracks, the young man from the wrong side of the tracks, the young man with a strong home life, the boy who just, "like Topsy," grew up—these are all here. We begin where the home and the church have left off. We work with those that you have sent. It is a great task. It is a challenging ministry. It is rewarding in the results that we see when these "God-starved youth" come to a place of personal decision and acceptance of Jesus Christ as Lord and Saviour, discovering the real purpose of their lives.

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PAUL SKILES, Secretary

What Youth Have Done

YOUTH WEEK, 1961—January 29 through February 5 are the dates set aside for youth activities that strengthen personal spiritual life. It may be a time when many unchurched youth are introduced to the church; it may become a week when numbers of unsaved youth are led to repentance for sin and faith for salvation. Idea starters for what to include in Youth Week are activities that have made previous Youth Weeks a success:

... A week end of revival, beginning on Thursday of Youth Week and concluding on Sunday night. The first nights of the week were used for special

choir practice, a supper to which many unchurched youth were invited, and a youth-led prayer meeting.

... Youth were teachers for all classes of the youth and adult divisions of the Sunday school. Oldsters enjoyed class sessions that had been well prepared by the youngsters. The youth teachers gained new insights into what is needed for successful class periods.

... Youth fellowship meeting at the parsonage. The occasion included a supper prepared by the young people and a discussion period when youth talked with their pastor about spiritual concerns.

... A week when visitation was the special feature. Absentees from Sunday

school, youth services, and the church were visited. The sick and shut-ins were included in the project, and many new persons were called on for the first time in the name of the church.

... Compiling, editing, and mimeographing a youth bulletin that was so well received the group voted to make this project a monthly feature.

... A singspiration, concluded with Communion observed by candlelight, was a feature the youth of one church will not forget soon.

Youth Week—a time filled with possibility for the spiritual enrichment of the youth of the church. The amount of planning done for it will determine the degree of spiritual help youth receive from it.



News of the Churches

Kissimmee, Florida



Recently our district superintendent, Dr. John L. Knight, dedicated the new Sunday school annex seen at the back of the sanctuary. The church was organized on February 5, 1955, with 13 charter members in the parsonage chapel next door that has since been completed into a fine, three-bedroom parsonage. The membership is now 115 and the Sunday school average for the year 152. The church and the annex have about 8,000 square feet of floor space and can well accommodate 25 classes. The seating capacity of the sanctuary is 300; it is equipped with sound system and nur-

sery. The total debt on both parsonage and church buildings is \$15,000. God has helped the church to start a branch Sunday school in a neighboring city, and now they have their own organization with pastor and parsonage chapel. Recently we had a good revival meeting with Rev. J. V. Frederick, Sr. We have a faithful group of members and friends. We have some young people studying in Christian colleges, preparing for nurses, and two young men of this group are already preaching. Our people are going all out for "Evangelism First."—**FRED TOMS, Pastor.**

Lancaster, Kentucky—Our church is happy to report that at Christmas time our juniors led the entire church in a unanimous vote to give our Christmas treat fund money on the offering for the Nazarene Ministers Benevolent Fund. We appreciate our children being so thoughtful at this time of the year, and feel that God will bless them and the church in this step toward helping our retired ministers.—**CHARLES HASELWOOD, Pastor.**

Evangelist Joe Bishop reports: "My first meeting in the fall was at El Paso, Texas, where God met with us and gave a number of souls at the altar. After attending our district assembly we went to Jefferson, Texas, one of the oldest Nazarene churches in that part of the county. Following a week's meeting in our home church we went to West Monroe, Louisiana, where Rev. Jack McClung is doing a good work. We had a fine meeting at Pineville, Louisiana, with Pastor Donald Peal; then to Buhl, Idaho, with Rev. M. M. Matlock; and back to Shreveport, Louisiana, for a meeting with our Werner Park Church and Pastor Howard Tripp. Our last meeting was at Mangum, Oklahoma, where we closed on December 11. We are enjoying our work and thank God for His blessings."

Clare, Michigan—We recently closed a glorious revival under the ministry of Evangelists Dewey and Wavolene Mounts with twenty-five seekers at the altar, and the church definitely strengthened. The closing Sunday night service climaxed with four seekers praying through and the presence of the Holy Spirit very real. Many of our people went deeper for the Lord, and two young couples were saved at the altar. We greatly appreciated the ministry of Brother and Sister Mounts. His dynamic messages and friendly spirit, together with Mrs. Mounts's thrilling musical ministry, made each service challenging and enlightening. As a result of these meetings there is a marvelous spirit in our church, and we go forward for God, with "Evangelism First" our motto.—JERRY D. ULRICH, *Pastor*.

Evangelist Bob Palmer writes that he has an open date, February 5 to 12, and will be glad to go anywhere for freewill offerings. Write him, 59 Broad Street, Jackson, Ohio.

Thompson Station, Tennessee—The Jones Chapel Church has been in a spirit of revival since our fall revival meeting with Rev. Raymond Orner. His preaching was Spirit-anointed, resulting in the altar being filled with seekers several times during the meeting. Because of the prevailing spirit of revival, our church has enjoyed two good week ends with the pastor preaching in the first and Rev. G. Dennis of Trevecca Nazarene College as the preacher for the second. Souls have been saved, new members added to the church, and because of the emphasis on "Evangelism First," God is supplying our needs both spiritually and financially.—VERNON E. HURLS, *Pastor*.

Clarksville, Michigan—On Sunday morning, December 18, Elmdale Church enjoyed a gracious time as the Spirit of the Lord was wonderfully manifest in our midst. The altar was lined with precious souls and all prayed through to victory. Our people were encouraged. The church shows definite signs of progress for which we praise God.—EARL L. SPROWLS, *Pastor*.

Knowles, Oklahoma—We have been pastoring this church for thirty months, and feel that these have been some of the best days of our lives. We have had some good revivals with District Superintendent J. T. Gassett, Evangelist J. V. Langford, and a number of students from our Bethany Nazarene College. Last year the church gave more than 10 per cent to the General Budget. For the past years the church has paid all of its budgets in full and supported every phase of the work. Our people are progressive, and many improvements have been made during these months. A new garage was built during the summer, and in a few days more improvements will be made in the parsonage. We thank God for our people who love Him and stand by the work with their prayers, labor, and tithes and offerings.—JOHN LAMBERT, *Pastor*.

Martinsville, Indiana—We are now in our fifth year with this good church and people. During this time we have averaged 388 in Sunday school, and have received 115 into church membership, almost all of them on profession of faith; we have had a net gain of 80 members. Recently we had the greatest revival in the church's history with Evangelist Fred Thomas preaching and Homer and Martha Maddox and their daughter, Sarah, singing. These fine workers were mightily used of God. Since this meeting we have received 14 members into the church; 5 couples, 2 other adults, and 2 fine young people—all by profession of faith. We are serving on the first year of a three-year call, and recently the church gave us a substantial increase in salary. We have much for which to praise God, and thank Him we are privileged to serve Him in the church with this wonderful people.—EARL MARVEL, *Pastor*.

Evangelists P. P. and Marie Belew write: "On this New Year's Eve we feel impelled to thank God for His protection and goodness during the year of 1960. We have traveled more than fifty thousand miles by plane and car without any serious accident, and have enjoyed the anointing of the Holy Spirit on our ministry as we have preached and sung the gospel through many states. Needy souls have sought and found God, and the Christians have been greatly blessed. For all these and many other divine favors too numerous to mention we praise God, take courage, and press on."

Evangelist C. G. Weathers writes that he has three open dates, March 1 through April 9, and would be glad to slate these dates in the Middle West. He plans to be in the East in the late spring and fall. Write him, 811 N. Sinclair, Tavares, Florida.

First Church, Washington, Pennsylvania



First Church was formally dedicated by Dr. G. B. Williamson on Sunday, November 13, 1960. Pastor William G. Ardrey writes: "We are in our third year of service, and in this time 28 new Nazarene members have been added to the church on confession of faith. Our Sunday school average has increased from 128 to 175, and budgets have increased from \$2,936 to \$3,795. In the fiscal year 1957-58 the church raised for all purposes a grand total of \$16,170; in 1959-60 the grand total giving increased to a new high of \$24,648. This fiscal year shows a still higher giving, and indications are that we will exceed the \$30,000 mark. The Lord blesses a church and people when they bless Him. The pastor presented to the official board the need of being a '10 per cent' church. Our first move to this end was to go over the top in missionary giving. The average cash offering for missions at Easter and Thanksgiving was \$500, the balance supplemented from the church treasury to meet the budget. When a suggested goal of \$1,000 was made for an Easter and Thanksgiving offering, a doubt was raised in many

minds of the possibility of such a venture. In the past five missionary offerings the church has raised a cash offering average of \$1,100. We have been able easily to become a '10 per cent' church, and God's blessings have been marked throughout the church. These offerings have been spurred on by our active and enthusiastic missionary president. We now have a complete plant with a commodious sanctuary to seat 350 people, a full basement under the sanctuary, and an educational unit. The valuation of the church completely furnished is set at \$125,000, with a debt of \$39,000. The sanctuary is beautifully carpeted, and the church is completely furnished with blond oak furniture and a new Baldwin organ and Hamilton piano to match. We thank God for all He has enabled His people to do, and with this continued spirit of sacrifice, plus the wonderful facilities and the unlimited horizon in this new and un-churched community, there is no reason why this could not become a great church. We are continually reminded of the axiom, 'A missionary-minded church is a strong church at home.'"

Evangelists Jack and Ruby Carter report: "We began our fall revival work on August 31 in Childress, Texas; then to Regent and Carrington, North Dakota; New Matamoras, Dresden, and Mineral City, Ohio; Gainesville, Texas; and Estherville, Iowa. God gave us wonder-

ful victory in these meetings, with a large number of seekers in some of them. In all, we saw a large number of people helped, some reclaimed, some sanctified, and others saved for the first time. God blessed our efforts in preaching and singing the gospel, and the churches

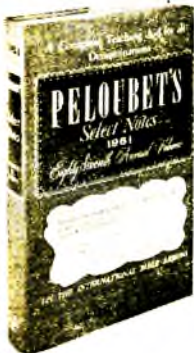
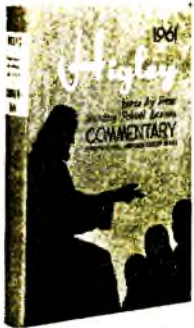
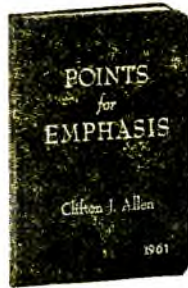
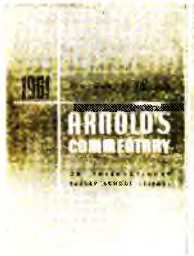
were helped. It was a joy to labor with our fine pastors and people. We have some open time for the spring and fall of '61. Write us at our new address, 4609 N. Mueller Street, Bethany, Oklahoma."



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Rev. R. E. Elzey writes: "After spending five and one-half years as pastor of First Church in Tampa, we felt led of the Lord to accept the unanimous call to pastor the Colonial Church in Orlando, Florida. The Lord is blessing and we are off to a good start with these fine people. If you have friends here you'd like to have us contact for the church, write me, 2112 Vivada Avenue. We would appreciate an interest in your prayers."

Evangelist T. J. Farlow reports: "After entering the field of full-time evangelism last October, we conducted four revival meetings, and then because of sickness were forced to cancel two. God has been wonderful to us, and also the pastors whom we have been privileged to serve. During these past few months we have seen seekers line the altars, seeking God for pardon and heart purity, and we are happy in the work of the Kingdom. I have several good dates open early in this year and will be in the Southland; will be glad to slate this time as the Lord may lead. I will come for freewill offerings and entertainment. I travel alone; do chalk drawings as well as preach. Write me, P.O. Box 472, Jackson, Alabama."

Evangelist W. J. Strack writes that he has an open date, March 8 to 19, which he would be glad to slate as the Lord may lead. Write him, Box 112, Jefferson, Ohio.

Rev. and Mrs. E. W. Munger report: "Sunday school history is being made at Los Angeles Belvedere Mexican Church (California). In a one-week campaign there with Pastor H. O. Espinosa we went from a last year's average of 96 to 625 in one Sunday. He and his people worked so well that the attendance was over 300 for three consecutive Sundays, and averaged over 350 for the first four Sundays. Brother Espinosa's vision and bold, aggressive spirit make a gain like this possible."

Fort Worth, Texas, has planned a city-wide Youth Crusade, January 30 through February 5. The special workers are: Rev. Jim Bond, speaker; Mr. Paul Skiles, director of music; Lieutenant Lyn Oberdier, director of prayer and personal work; and, for the concluding four services, the Bethany Nazarene College a *cappella* choir under the direction of Mr. Lester Dunn. The Crusade will be held in the Irma Marsh Auditorium in Fort Worth, and it is expected that the full capacity of over one thousand seats will be needed each service. Nearly two years of planning and prayer preparation have gone into the crusade. Monthly prayer rallies have been held with Lieutenant Oberdier since September. A wonderful spirit of co-operation and faith has prevailed through these days of preparation. We would urge Nazarenes everywhere to pray for this Crusade. Also, a warm welcome is extended to any in the Fort Worth-Dallas vicinity to attend the services.—BIL HANNA, Reporter.

Evangelist C. B. Fugett reports: "For the first two Sundays of September, I was with Rev. Al Farris in Summerville, Kentucky, and saw some good results. Had another good revival at Lafayette Park Church in St. Louis, Missouri, with Pastor R. T. Morris, and Professor Paul McNutt singing. Then we went to California, where God gave wonderful results at Riverside First with Rev. Hugh Hines; then on to El Monte with Pastor George Gardner, and Paul and Mary Jester, singers; to Santa Ana First Church with Rev. H. O. Johnson, and Professor Ron Lush as singer; at Banning with Rev. Steve Bennett, and Mrs. C. B. Cox as singer; at Bloomington with Rev. Frank Watkins, and Professor Whitcomb as singer; at Anaheim First Church with Pastor Murray Morford, who also led the singing; to Montebello with Rev. J. E. Williams; closing out at Los Angeles First Church, where the singing was in charge of Jess and Florence Walling. In these campaigns over one thousand people sought God, and a good number united with the church. We appreciate our fine spiritual pastors who carry a real burden for their churches, also our fine song evangelists with whom we have labored."

Northwest District Preachers' Convention

With "Evangelism First" as its theme and a spirit of victory as its keynote, Northwest District preachers held the first district preachers' convention under the leadership of Superintendent Raymond C. Kratzer in the Kennewick (Washington) church.

Dr. Hardy C. Powers, general superintendent, presented the inspiration for the three-day session, November 8 to 10, in his afternoon and evening messages. Superintendent B. V. Seals, of the Washington Pacific District, also joined in the convention as a special speaker. Both men challenged the pastors in their calls to reach out for Christ and the church.

Reports on advances in the N.Y.P.S., the Church Schools, and the N.F.M.S.

were heard. Programs of advance and challenge were set for all departments. A *Herald of Holiness* drive with a goal of 2,500 subscriptions was announced.

Papers presented by pastors discussed the scope, soul, series, sermon, scheme, and financing of the revival, as well as a final series on "Saving the Results of Evangelism."

Preachers' wives held separate sessions on two days with Mrs. B. V. Seals as the special speaker.—GERALD L. FOSBENNER, Reporter.

Nazarene Minister Gets Quick Service

Rev. Harold Volk, Nampa, Idaho, probably received service as fast as the Nazarene Publishing House has ever offered. Less than a half hour after he placed his recent order the merchandise was on its way to him.

An amateur radio operator in Washington contacted Professor James McGraw, also an amateur operator, and a teacher in Nazarene Theological Seminary. Rev. James McGraw was not at his set at the time, but the message was relayed to him by telephone from another Kansas City radio enthusiast.

It took less than five minutes from there for Mr. McGraw to pass on the order for the book *Life in the Son* and to the folks at the Nazarene Publishing House.

Mr. McGraw said, "Modern means of communication, plus Nazarene Publishing House service, equals about as fast a way to order a book as I have ever seen."

It is better to be a little man with a great purpose than a great man with a little purpose.—Walter E. Isenhour.

NOTICE

To ministers who are covered under the group life insurance plan of the general church.

Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1961, if your "free" coverage is to be continued for another year.

If your questionnaire has not reached you, please notify the Board of Pensions at once.

DEAN WESSELS
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Kansas City 10, Missouri

THAT'S JUST LIKE HIM!

By JACK WRIGHT

Pastor, Pine Bluff, Arkansas

In everyday conversation we often hear the expression, "That's just like him!" It is a common phrase, almost a trite remark. But sometimes it can be a pithy commentary on the character of the person about whom it is spoken. We mean that the action described is consistent with the individual's past deeds.

Although we are all surprised at times, people have a way of reacting in almost predictable ways. Think of the men in Jesus' story of the Good Samaritan. Perhaps if you had known the priest and the Levite personally, you could have predicted that they would pass on the other side. They were pious men who prayed too loud to hear the groans beside the road. And I rather imagine that as Jesus told the story some fellow in the crowd who had suffered at the hands of these ecclesiastical hirclings might turn to a neighbor and confide, "That's just like them!"

When you consider Pilate and his vacillation in the face of duty, perhaps if you had known him it wouldn't have come as a surprise that he could compromise his conscience. As he stood on that balcony and tried to wash his hands of the red stains of injustice. I wonder if some aide who had seen this bent in his character before exclaimed, "That's just like him!"

Or still later when Jesus looked down from the agony of the Cross into the face of the jeering mob and said, "Father, forgive them; for they know not what they do" (Luke 23:34), Mary may have turned to Martha, and biting back tears of admiration said, "Isn't that just like Him!"

For Jesus' actions, too, were predictable. He would always react in the way that the divine love in His heart decreed. If the adulterous woman needed forgiveness, love responded with the salve for her wounded soul. When the lepers needed healing, love responded with the healing for their diseased bodies. Whatever the need, Jesus could be relied upon to meet it. It was just like Him.

Even today when a sinner looks up from an altar of prayer, the shine of forgiveness on his face, we show no surprise that Jesus is the same Friend of sinners today as He was in His earthly ministry. When a person arises to testify, his face glowing triumphantly and in a voice choked with emotion tells how Christ has met his every need, perhaps an elderly saint will whisper, "Isn't that just like Him!" The song writer put it so well when he wrote:

It's just like Jesus to roll the clouds away.

It's just like Jesus to keep me day by day.

It's just like Jesus all along the way.
It's just like His great love.

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DID YOU SPEAK WITH GOD?

By JESSIE WHITESIDE FINKS

*Did you speak with God this morning
At the dawning of the day?*

*When the purple light was breaking
Did your spirit speed away*

*To the throne of God in heaven
And look on the Saviour's face?*

*Did you speak with God this morning,
Thank Him for redeeming grace?*

*Did you speak with God at noonday
At the zenith of the day.*

*With the enemy around you
In the thickest of the fray;*

*Ask for guidance and direction,
Help to know and do His will?*

*Did you speak with God at noonday,
Hear His blessed "Peace, be still"?*

*Did you speak with God at evening
After you had done your best,*

*And then heard His tender whisper,
"Come, My child, to Me and rest"?*

*And as darkness round you gathered,
Leaned your head upon His breast,*

*Felt His loving arms enfold you,
Knew the true joy of the blessing?*

*Why do we not speak more often
To our God both day and night,*

*And not trust our own weak judgment
As to what is wrong or right;*

*Ask for help on weighty problems,
And strength for irksome task?*

*If we come in faith believing,
All that we need do is ask!*

Deaths

REV. VIVA C. CRAWFORD

Viva C. Crawford, Nazarene elder, died at her home in Norco, California, on November 26, 1960. She was born in Cuba, Kansas, October 14, 1887. For many years she labored faithfully to build the Kingdom. In her early teens she was saved and sanctified and called to preach; her early ministry was with the Friends church. She attended Olivet and Bethany-Peniel colleges. In 1916 she was united in marriage to William Crawford. She preached the gospel at every opportunity in schoolhouses and brush arbor. In 1925 she was ordained as a Nazarene elder by Dr. J. B. Chapman, at Miami, Florida. Mrs. Crawford served as the first pastor of the church in Lakeland, and also in Winter Haven, Florida. For five years she worked as a layman in First Church, Bethany, Oklahoma, and upon moving to California became the first pastor of our church in Concord. Forced to give up the pastorate because of ill health, she served as a faithful layman until her death. She is survived by her husband; two daughters, Wilma Smith and Gwen Wilcox; and two sons, Carl and Sam. Funeral service was conducted in the church at Corona, California, by her pastor, Rev. Paul Brandyberry, assisted by three former pastors, Rev. James Shaw, Rev. Dan Penn, and Rev. Robert Phillips.

REV. G. E. SCHELL

G. E. Schell, Nazarene elder, died December 15, 1960, at the age of sixty-seven. Funeral service was conducted on Sunday afternoon, December 18, at the Church of the Nazarene in Fort Recovery, Ohio, with Dr. C. A. Gibson officiating. It was at this church and under the leadership of Dr. Gibson that Brother Schell began his ministry in the Church of the Nazarene in 1934 (at that time Dr. Gibson was superintendent of the old Ohio District). Brother Schell also served pastorates in Wisconsin, under Dr. Gibson's superintendency; and in Minnesota and Iowa. One year ago he returned to his home in Greenville, Ohio. Dr. Gibson said of Brother Schell, "He had an untroubled heart in a troubled world—it was this that made him a blessing wherever he went. He lived an unselfish life with an untroubled heart, because he was prepared." Other ministers taking part in the funeral service were his pastor, Rev. M. E. Moore; Rev. Lester Meyer; the Reverend Mr. Haggard; Rev. C. T. Moore; and Rev. Carl B. Clendenen, district superintendent.

REV. ALBERT F. BALSMEIER

Albert F. Balsmeier was born near Ellinwood, Kansas, November 6, 1885, and died as the result of an automobile accident on December 25, 1960, at the age of seventy-five. He had lived in Hutchinson, Kansas, since 1927. In 1916 he was united in marriage to Leonora Taylor, daughter of the late Rev. B. S. Taylor. He was converted in August of 1910 at the holiness camp meeting in Wichita, Kansas, and wondrously sanctified a few days later. He was ordained to the ministry in 1915, and served as pastor in Topeka, Kansas; Richmond and Hammond, Indiana; and Woodlawn Church in Chicago, Illinois. Following a brief term as superintendent of the Colorado District, he evangelized until 1926, when he was elected superintendent of the Kansas District, where he served twelve years. Since 1938 he had been active in the evangelistic field. He had held his membership in Hutchinson First Church for the past ten years, where he had given faithful and generous support. He fought a good fight, kept the faith, and has finished his course. He is survived by his wife, Leonora; two daughters, Mrs. Oletha Slack and Mrs. Albertina Bates; a brother, Arthur; and two sisters, Mrs. Earnest Georgi and Mrs. Lila Flannery. Funeral service was conducted at Hutchinson First Church with the pastor, Rev. W. A. Strong, in charge, assisted by Dr. S. T. Ludwig, who brought the message, Dr. Ray Hance, and Rev. J. T. Gassett. Interment was in Memorial Park, Hutchinson.

Announcements

WEDDING BELLS—Miss Eunice Lau and George Kubo were united in marriage on December 10 in First Church of the Nazarene, Los Angeles, California, with Dr. L. Guy Nees officiating.

BORN—to Rev. Wm. J. Nichols and wife of Fort Wayne, Indiana, a daughter, Melinda Jean, on November 10.

—to Rev. James and Bobbie Jean (Bell) Hill of Oneonta, Alabama, a daughter, Rebecca Jean, on November 8.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Kansas that God may touch and heal her husband of an injured knee, direct in regard to his change of job, and also that she may get a job if it is God's will;

by a Christian brother in Ohio that he may be healed, sanctified wholly, and fully surrendered to the will of the Lord;

by a Christian friend in North Carolina that God may touch and heal her body—she suffers much with arthritis and bad nerves.

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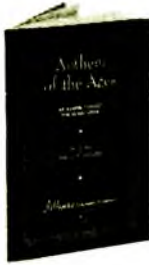
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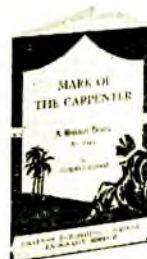
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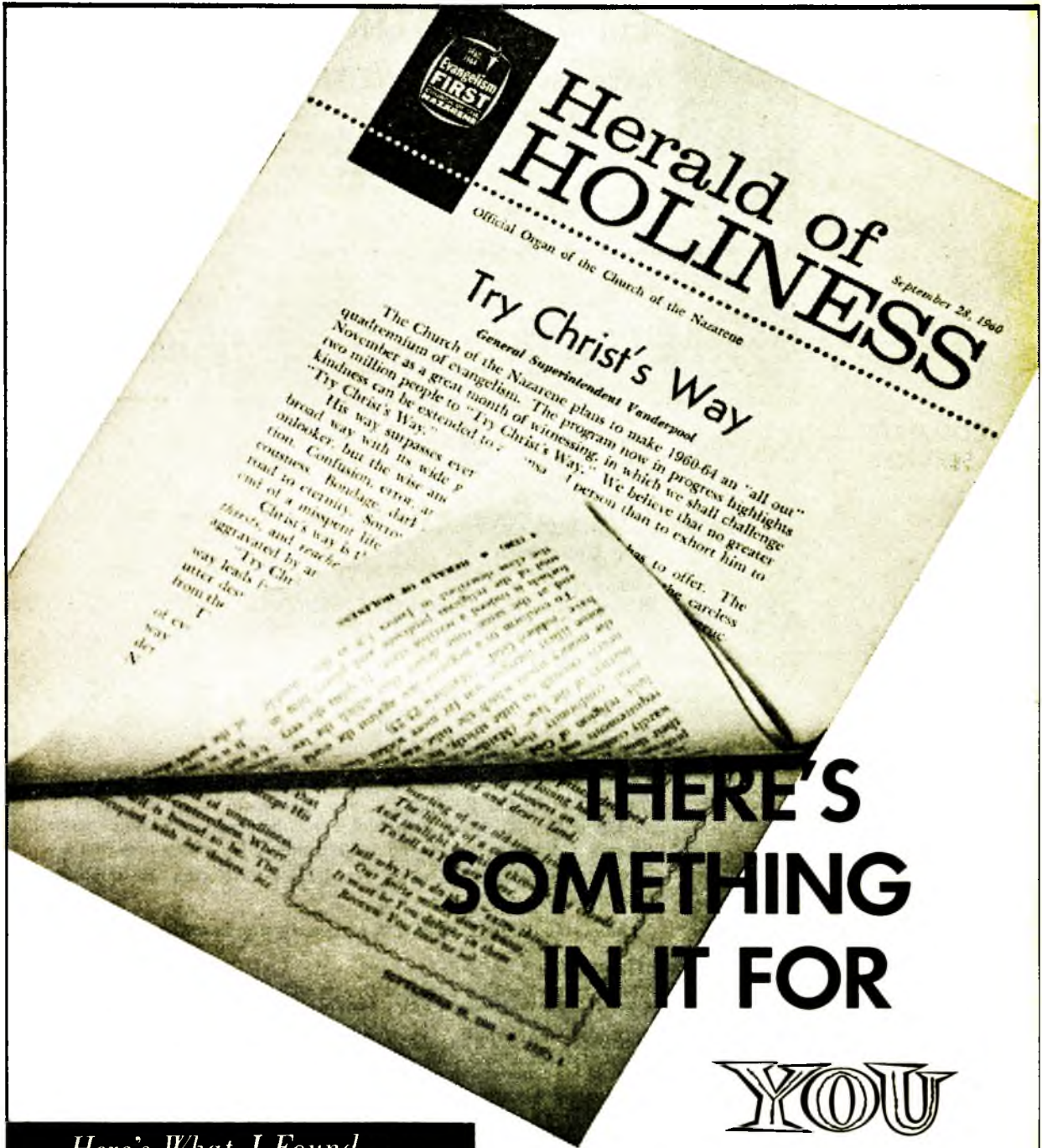
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