Plato Versus the Bible

Stephen S. White

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

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

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

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

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

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

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

Santa Ana, California—Organized Mission Valley Church in San Diego, Sunday, December 6; Rev. Bill Thomas appointed pastor. Started with a wonderful group of members. The “Week of Witnessing,” November 15 through 22, was a grand success; number of contacts November 15 through 22, was 36,841; number of church members received, 224. The district is working and God is blessing.—Nicholas A. Hull, Superintendent of Southern California District.

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**Telegram . . .**

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

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

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

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

Word has been received from Mrs. Jensen that Rev. H. B. Jensen recently was bedfast for a month with a blood clot in the artery near the heart. God wonderfully answered prayer and he was able to be up walking around, when the cardiogram showed the second heart attack, with another blood clot. He has now been ordered back to bed, a keen disappointment to him—he had plans made for personal visitation in homes with prayer and giving out tracts. Special prayer is requested for his healing. His address is 605 N.E. 15th Street, Fort Lauderdale, Florida.

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

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**Life Triumphant**

By JEAN L. PHILLIPS

Through the Valley of the Shadow
Fleeting are the shadows now,
For a new way has been opened
By a Cross on Calvary’s brow.
Through a garden sweet with flowers,
Bright with dawn of fadeless day,
God has changed that once dark canyon
To a radiant, living way.
Angels guard its every turning,
And the floods, once dark and dim,
Have been channeled other places
By the love that dwells in Him.
Now the glowing Holy City
Lights the sainted hosts that sing.
Death and grave are surely vanquished,
Have been robbed of mortal sting.
Jesus reaches arms of welcome,
Just as Stephen saw Him then.
Death is overcome in victory,
And the blest call back, “Amen.”

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We need to recapture our sense of awe

**LOST INTO GOD**

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

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

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

The One Needful Thing

By VERNON L. WILCOX*

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

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

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

Life Breaks Down When We Lose Our Perspective of Values

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

The world is full of poorly balanced lives because they have lost the center and purpose of living. Psychiatrists have made a fortune out of this spiritual imbalance. Proponents of mental health and positive thinking have had a field day. This is not to discount the good done to many who need such help, but the great difficulty is that people have lost the meaning of life. They work, but they are not sure what for. They have things and gadgets, but have lost the zest for life to which these things were originally made to contribute. So that, in this age of labor-saving devices, we have a generation of people perpetually tired. And in this day of entertainment for everyone at a price everyone can afford we have a multitude of people more bored than they would ever have thought possible.

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

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

With Wordsworth we can truthfully say:

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

How Cluttered with Things We Are!

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

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

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

This drawing of ourselves away from the world's
din and hustle will be our strength and protection
against its evil wiles. But we become used to the
clamor and din of our hectic lives. We sleep in
the light and by the roar of traffic until we would
be lost without it. A ten-minute interval of abso­
lute silence in a church service would almost cause
nervous prostration to some who have not learned
how to be still before God. We have become so
used to doing all the talking in our puny little
prayer lives that we would be surprised to hear
God's still, small voice. We would hardly plan
on that!

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

**Only “One Thing Is Needful”**

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

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

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

But that is the way in which many of us try
to carry on our religious lives. We are harassed
by a multitude of things—how that word expresses
our quandary! Things—deeply in debt from some,
constantly wanting others, surrounded by gadgets
and wondering which button to press next, and
finally frustrated because there isn’t time to enjoy
them all—therefore we really enjoy none. “Thing
are in the saddle, riding America,” said Emerson.
in his quiet, easygoing day. What would the Sage of Concord say to us in the rambunctious, high-flying, hard-riding age in which we live?

But as always, those who will determine to have God's best will not be deprived of it. "Mary hath chosen that good part, which shall not be taken away from her." J. B. Chapman used to tell about a man who would visit the park in an eastern city and cultivate the companionship of the squirrels there. He would take bits of food and gain their interest until finally they would come up to him without fear. In his overcoat pocket he always carried a supply of nuts, but he never gave them out. It was only the squirrel that would climb up on his knee and then venture into his pocket that would get the prize. It required absolute confidence and a genuine effort to get the best gift.

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

By HELEN GRAY

The Hand That Reached Through Darkness

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"The ascension," says Phil G. Smith, "was His own act, the assumption of His preincarnate life, glory, and power. So long as He was fulfilling His redemptive mission in life, death, and resurrection," he continues, "He was dependent and mortal. Having been accepted by the Father, and vindicated by the Father in resurrection, He can now act, as it were, in His own right. So He ascends in regal triumph, He assumes His place and power at the right hand of God once more [italics mine; E. W. L.]. He simply returned to that place which He'd left, but never entirely vacated, when for us men and our salvation He came down from Heaven and was incarnate by the Holy Ghost of the virgin Mary." He returned to His rightful place as the divine Son, as the eternal Logos (John 1:1).

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

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

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

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

The crucified, risen, ascended, enthroned Lord Jesus opens heaven's portals to a homeless race. Of their own efforts none could ever hope to
make it to the heavenly land. “No man hath ascended up to heaven, but he that came down from heaven,” says the Bible (John 3:13). None could ascend from this mortal plane. All that was possible for man was for him to descend into hades (the Old Testament sheol), which the Old Testament terms a “being gathered to the fathers.” The saints’ transference from earth to heaven (and even so still in a disembodied form until the Lord’s return) awaited the Saviour’s ascent.

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

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

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

“This truth is power-packed for saints,” says L. S. Hoover. And the apostle derived the idea from the Roman emperor’s practice of sitting in state after a military victory. In order to show us that Rome’s might at the best was but a passing affair, the apostle says, as we discovered in our opening remarks, that the Son sits in state in perpetuity. He can, and will, never, never be challenged.

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

A DEAD MAN’S SANDALS

By LEO C. DAVIS
Superintendent of Southwest Indiana District

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

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

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

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

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Jesus Our Example

By EVANGELIST C. W. DAVIS

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

John said, “He that committeth sin is of the devil; ... whosoever is born of God doth not commit sin; ... in this the children of God are manifest, and the children of the devil” (I John 3:8-10). He makes it pretty plain—one is a sinner and therefore is of the devil, while the other is righteous and is of God. This is certainly a family likeness or resemblance. John said, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (I John 3:1). Praise the Lord! We are born into the family of God. We have left the world and the devil; we have been saved from sin and sinning. We have been saved from the power of darkness and translated into the kingdom of His dear Son. This being true, we should walk, talk, look, and live like we are part of God’s big family right here in this world.

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

We rejoice in the thought of being like Jesus when we get to heaven, but the Scriptures teach that we are to be like Him here and now. In the second chapter of Philippians we read, “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (v. 15). Jesus said, “I am the light of the world.” But again He said, “Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:14-16).

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

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

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

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

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

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

Jesus stood true under every test, when He was persecuted and when He was falsely accused. When He was reviled, He reviled not again. When He suffered—even when He was crucified—He prayed for those who nailed Him to the Cross. A teacher of a class asked the children to name
some characteristic of Christ. One said He was kind to everybody. Another said He was humble. Another said He was always doing good. Another said He loved the children. Finally one little fellow said, “They crucified Him and He could take it!” What a great truth the little fellow spoke! He could take it.

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

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

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

---

**Sacramental Service**

_by Jessie Whiteside Finks_  

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

_To be broken bread and poured-out wine _
_To the faint as I spend life's day;_  
_Thy Spirit feel as He flows through me, _
_Giving strength to those on the way _
_From this vale below to the home up there, _
_And the Source of our strength alway;_  
_Make me broken bread and poured-out wine _
_In Thy hands, dear Lord, I pray.}_  

_To be broken bread and poured-out wine— _
_Then when this life is o'er_  
_And we see again those we've given strength _
_When we meet on the golden shore, _
_How glad we shall be we were used of God... _
_Placed our all in His gentle sway_  
_To be broken bread and poured-out wine, _
_When at home with Him someday!_
A Child of HIS Choice

By RALPH A. MICKEL
Pastor, Frostburg, Maryland

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

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

Because of sin separating us from God, in our unsaved condition we feel alone and forsaken, but how wonderful to hear, “I have chosen thee, saith the Lord” (Haggai 2:23). He was chosen to succeed, and truly his life was a great success.

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

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

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

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

That I May Daily Live...

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

—Anna M. Gilleland
**GENERAL STATISTICS FOR 1959**

### CHURCHES
- **United States** .............................................. 4,399
- **British Commonwealth** .......................... 10,448
- **U.S. Possessions** ......................................... 958
- **West Germany** .......................................... 40
- **Total (Domestic)** ....................................... 1,469
- **Net Gain** ........................................... 109
- **Churches on Foreign Mission Fields** .......... 847
- **Main Stations and Outstations on Foreign Mission Fields** ........ 929

### CHURCH MEMBERS
- **United States** .............................................. 299,853
- **British Commonwealth** .......................... 10,448
- **Total (Domestic)** ....................................... 111,299
- **Net Gain (3.12 per cent)** .................................. 9,624
- **Foreign Mission Fields** (Full and Probationary) .................. 50,345

### MINISTERS
- **Ordained Ministers** ........................................ 5,873
- **Licensed Ministers** ......................................... 1,830
- **Missionaries (Under Department of Foreign Missions)** ......... 396
- **Native Workers on Foreign Mission Fields** .................... 1,552

### CHURCH PROPERTY
- **Value of Church Property (Local)** ................ 141,234,732
- **Value of Parsonage (Local)** ....................... 31,507,870
- **Total (Local)** ........................................ 172,742,602
- **Value of Parsonages (District)** ................. 4,765,321
- **Value Other District Property** .................. 1,312,335
- **Total (District)** ....................................... 6,401,278
- **Value of Headquarters Property** ................ 550,000
- **Value Nazarene Publishing House** ............ 792,815
- **Total (General)** ....................................... 1,312,815
- **Value of Educational Institutions** ........... 11,893,337
- **Value of Property on Foreign Mission Fields** .... 6,808,943
- **Grand Total (All Property)** ....................... 200,178,926
- **Indebtedness on Church and Parsonage Property (Local)** .... 35,924,313
- **Indebtedness on All Property (District)** .......... 1,533,471
- **Indebtedness on Educational Institutions and Hospitals** .... 1,981,912
- **Total Indebtedness on All Property** ........... 39,439,696

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

### ANALYSIS OF GRAND TOTAL
- **Paid by the Church** ...................................... $35,955,645
- **Paid by the Church School** .......................... $2,973,579

### PER CAPITA GIVING
- **Local Interests** ......................................... $110.02
- **District Interests** ....................................... 10.99
- **General Interests** ....................................... 14.50
- **All Purposes** ........................................... 135.51

### SUNDAY SCHOOL
- **Number of Sunday Schools** .......................... 4,631
- **Increase** .................................................. 122
- **Number of Branch Sunday Schools** ............... 124
- **Decrease** .................................................. 33
- **Enrollment:**
  - **Active Members** ........................................ 556,230
  - **Officers and Teachers** ................................ 57,764
  - **Cradle Roll Members** .................................. 69,482
  - **Home Department Members** ........................... 13,086
  - **Branch Schools** ....................................... 3,981
  - **Total (Domestic)** ..................................... 700,493
  - **Increase** .................................................. 21,663
  - **Average Weekly Attendance (Incl. Branch)** ........ 414,213
  - **Increase** .................................................. 10,664
  - **Number on Foreign Mission Fields** ............... 1,436
  - **Enrollment on Foreign Mission Fields** .......... 84,630
  - **Attendance on Foreign Mission Fields** .......... 59,647

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

### JUNIOR SOCIETY
- **Number of Societies** .................................... 2,458
- **Increase** .................................................. 305
- **Membership** ............................................... 40,568
- **Increase** .................................................. 4,166
- **Number on Foreign Mission Fields** ............... 342
- **Membership on Foreign Mission Fields** .......... 6,808

### NAZARENE YOUNG PEOPLE'S SOCIETY
- **Number of Societies** .................................... 3,614
- **Increase** .................................................. 21
- **Membership** ............................................... 81,695
- **Associate** ................................................ 15,385
- **Total** ...................................................... 97,080
- **Number on Foreign Mission Fields** ............... 433
- **Membership on Foreign Mission Fields** .......... 11,444

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

**S. T. Ludovic, General Church Secretary**

**DECEMBER 30, 1959 • (1063) 11**
The World's Worst Catastrophe

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

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

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

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

A Universal Preference

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

This writer goes on to say that, while he might not call this condition depravity, he would certainly not call it holiness. No doubt all of us would agree with him in this last statement; surely it couldn’t be called holiness. This scholar goes
further and declares that there is much in every­
day experience to support the type of preference
he has been talking about. Man, by nature, seems
to be unwilling to seek righteousness at the cost
he must pay in moral effort; therefore he goes
on in sin.

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

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

"Two Sides to This Matter"

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

There were two sides to that transaction. Both
the seller and the buyer were involved. Each had
his responsibility. It is my concern not to pay
more than I should; it is also my obligation to pay
as much as I should. If I am what I ought to be,
I'll be just as disturbed about not paying as much
as I should as I would be about paying too much.
In fact, in a very real way, I should be more trou­
bled about the first situation. If I paid more than
I should, just a little money would be involved;
but if I paid less than I should, and did it know­
ingly, not only would a little money be involved,
but my soul would be involved, my integrity, my
standing before men, and more serious still, be­
fore God.

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

One writer has described this truth thus:

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

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

Any deliberate sin if not genuinely repented of
will move us in the direction of this full wrath of
the holy God.
Servicemen's Retreats in Japan and Germany

By PONDER W. GILLILAND

I am a poor reporter.
Reports of important events should be concise and clear with a sense of continuity.

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

I give in. Let the report be scrambled.

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

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


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


At Berchtesgaden, it is Chaplain William Martin, with Nadene, his wife, and their lovely daughter, Candy. Chaplain Martin. Attention to arrangements, precision in every detail of the program. A leader. You see his military bearing and unconsciously you stand a bit straighter. His southern drawl captivates you, and you relax and feel at home. The discussions move smoothly under his kindly guidance. He leads the group in prayer. You dare to look, and you see the face of one who is at home in the presence of the Lord. You say to yourself, A Nazarene minister. One of several thousand; one of twenty-five chaplains-choice men of the thousands; a man to represent our church; good representation. And you feel like a bigger and better man because you are working with a big and good man.

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

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

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

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

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

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

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

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

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

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

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

“Surely!”

We went to the chapel.

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

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

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

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

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

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

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

Chapel Service in Berchtesgaden

Nazarene Family at Retreat

Paul’s “Quartet” in Berchtesgaden
Thought for the Day

by BERTHA MUNRO

There Will Always Be—

Monday:

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

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

Tuesday:

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

Wednesday:

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

Thursday:

There will always be sorrow: the deep grief of loss, or loneliness, or separation. But always Jesus weeping at the grave of Lazarus, His friend. Jesus alone in the garden: “Could ye not watch with me one hour?” Jesus crying from the Cross, “My God, my God, why hast thou forsaken me?” Jesus understanding! (Matthew 26:46; 27:46.)

Friday:

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

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

Saturday:

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

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

Sunday:

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

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

Christmas in India

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

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

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

Ah, yes—and more:

Bright, bright stars at night.

Carols at dawn.

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

Glorious Christmas in India!

—MARY ANDERSON, India

Twenty-five Years in Guatemala

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

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

REMISS REHFELDT, Secretary

Wallace Whites

Are in New Guinea

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

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

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

Missionaries on the Move

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

Guatemala Assembly

The thirty-third annual assembly of the Church of the Nazarene in Guatemala was held in the city of Coban, Alta Verapaz, November 10 to 13. Rev.
Louis Green, district superintendent, presented reports of progress made during the year. Especially outstanding were the reports of several pastors who not only carry on local activities but also attend to outlying congregations. These active leaders are reaching new localities and reaping an abundant harvest of new souls.

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

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

According to the statistical report, a total of $24,861.63 was received through the various departments of the church with enthusiastic response. We look forward to the new year with a prayer that all will be drawn closer together in love, and His kingdom will reach many still in darkness.

Where does the soul go immediately?

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

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

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

What is meant by millennium?

It refers to a thousand-year reign of righteousness on the earth, and is connected especially with Revelation 20:1-6 by those who hold to the premillennial view of the second coming of Christ. This glorious reign of a thousand years will come before the general judgment and the final consummation, when the righteous will be placed in heaven and the unrighteous in hell.

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

The principal views are premillennial, postmillennial, and non-millennial, which is often called a-millennial. It would take quite a bit of space to discuss in detail the differences between these views. However, we can give you the main one in a few sentences. For the premillennialist, there will be an increase of evil followed by the tribulation of seven years, during which time there will be the rapture. This rapture will be the result of the coming of Christ for the saints. After the rapture, which will be away from the earth, there will be the millennium of a thousand years. For the non-millennialist, the gospel will gradually transform the world, and the saints will take over and reign in righteousness for a thousand years after the actual personal return of Christ to the world. All of the dead will then be raised and the final judgment, with its rewards and punishments, will occur. The non-millennialist does not believe in a millennium of any kind on this earth. Christ will come the second time only in judgment.

What is eternal life?

Eternal life, as it is explained in the New Testament, primarily means something which is qualitative, and is, therefore, not merely quantitative. It is not just an existing forever; it is a glorious existing forever; it is the existing forever of the saint. It is within u—inner and spiritual—and begins here below, but will also be external and social in heaven. It is also present and future; it begins here and now, when one is saved, and is consummated in heaven.

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EVANGELISTIC HONOR ROLL

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

<table>
<thead>
<tr>
<th>GROUP</th>
<th>MEMBERSHIP REQUIRED</th>
<th>GROUP</th>
<th>MEMBERSHIP REQUIRED</th>
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<tbody>
<tr>
<td>I</td>
<td>1-24</td>
<td>IV</td>
<td>300-499</td>
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<tr>
<td>II</td>
<td>25-74</td>
<td>V</td>
<td>500 &amp; over</td>
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<tr>
<td>III</td>
<td>75-149</td>
<td>VI</td>
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The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

NORTH CAROLINA DISTRICT

<table>
<thead>
<tr>
<th>Church</th>
<th>Pastor</th>
<th>Present Membership</th>
<th>Gain</th>
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<tbody>
<tr>
<td>Cherryville</td>
<td>J. Keener</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Greensboro Bethel</td>
<td>A. D. Foster</td>
<td>22</td>
<td>8</td>
</tr>
<tr>
<td>Kannapolis First</td>
<td>J. C. Baker</td>
<td>53</td>
<td>14</td>
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<tr>
<td>Pleasant Garden</td>
<td>L. V. Henderson</td>
<td>53</td>
<td>13</td>
</tr>
<tr>
<td>West Asheville</td>
<td>R. Sexton</td>
<td>88</td>
<td>88</td>
</tr>
<tr>
<td>Kings Mountain First</td>
<td>R. J. Essary</td>
<td>111</td>
<td>14</td>
</tr>
<tr>
<td>Hendersonville</td>
<td>W. H. Gentry</td>
<td>210</td>
<td>26</td>
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SOUTH CAROLINA DISTRICT

<table>
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<th>Church</th>
<th>Pastor</th>
<th>Present Membership</th>
<th>Gain</th>
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</thead>
<tbody>
<tr>
<td>New Ellenton</td>
<td>W. E. Haley</td>
<td>17</td>
<td>5</td>
</tr>
<tr>
<td>Pelion</td>
<td>T. Baughman</td>
<td>24</td>
<td>5</td>
</tr>
<tr>
<td>Spartanburg Sharon</td>
<td>G. Walker</td>
<td>32</td>
<td>9</td>
</tr>
<tr>
<td>Greenville</td>
<td>E. H. Carter</td>
<td>60</td>
<td>12</td>
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<tr>
<td>Charleston First</td>
<td>W. B. Welch</td>
<td>110</td>
<td>16</td>
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<tr>
<td>Langley</td>
<td>R. DeShon</td>
<td>174</td>
<td>28</td>
</tr>
<tr>
<td>Sumter First</td>
<td>C. H. Huff</td>
<td>276</td>
<td>18</td>
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TRINIDAD DISTRICT

<table>
<thead>
<tr>
<th>Church</th>
<th>Pastor</th>
<th>Present Membership</th>
<th>Gain</th>
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<tbody>
<tr>
<td>Arima</td>
<td>F. Chapman</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>Sangre Grande</td>
<td>T. Darlington</td>
<td>19</td>
<td>16</td>
</tr>
<tr>
<td>Laventille</td>
<td>T. Harlow</td>
<td>20</td>
<td>6</td>
</tr>
<tr>
<td>St. James</td>
<td>H. Sayes and H. McKenzie</td>
<td>123</td>
<td>15</td>
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</table>

Moving Nazarenes

Another glimpse into our Moving Nazarenes story:

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

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

Iowa: “Results of the call were good. They are attending the services regularly.”

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

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

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

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

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

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

Colorado: “The whole family is attending regularly.”

Ohio: “They were in church the following Sunday and promised to come back.”

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

Florida: “They plan to get started.”

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

Illinois: “They are coming to church.”

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

Tennessee: “She was friendly and wanted to attend a Nazarene church.”

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

New York: “The results of the call were acceptable. Hope to get them into our local church.”

NAZARENE SERVICEMEN'S COMMISSION

Notice to Pastors:

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

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

We would like to have this information:

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

Send to:

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

ROBERT L.

Topic for January 10:

Strengthening the Churches

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

Golden Text: The Lord direct your hearts into the love of God, and into the patient waiting for Christ (II Thessalonians 3:5).

Paul and Barnabas felt the keen sense of the fickleness of fame. Proclaimed to be the god Mercury one day, then stoned and left for dead outside the city another, Paul was beginning his suffering for righteousness' sake. As Paul had been impressed with Stephen's courage and love, so Timothy, the young convert, must have been impressed with Paul's Christian example under pressure. The missionary party went on southeastward to Derbe, preaching and demonstrating the love of God. In the Old Testament and through Christ to both gentiles and Jews. It is not enough to witness but there will be a winning of souls to Christ. Paul demonstrates the power of the Lord Jesus Christ both to save and to heal. No religious hawker or exhibitionist should be allowed to make us shy away from the privilege of healing of the body which is provided in the atonement. The healing touch of the Master is not absent today, and it will bring many to the knowledge of Christ. But the greater work of the healing of the soul made the missionaries' work worthwhile.

The early leaders felt the need for a constant exhortation to the believers to give as they had received. We ought not, nor should we allow others, to treat lightly or neglect the work of the Holy Spirit in our lives. By sharing we increase our store and please the Lord. In the working for the Kingdom not every one can do everything well which needs to be done. Each of us has one talent at least which needs to be used, and in the process he develops another to further the work and will of God in his life.

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

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

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.

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

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

Sunday of 1958, we found a great people. In January we started an early Sunday morning (six-thirty) prayer service, and have had wonderful attendance ever since. We redecorated the parsonage throughout. On our second Sunday we took an offering of $533
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20 (1072) • HERALD OF HOLINESS
Woodbury, Georgia—These are good days for the Harmony Church. On November 8 we closed a good revival with Rev. O. L. Lyles doing the preaching, with several souls seeking and finding God. Two weeks after the close of the meeting, God broke in upon us, giving many seekers and happy finders, and last Sunday night another lady prayed through to God in the old-time way. The Sunday school, the N.F.M.S., and the N.Y.P.S. are all making progress. Our young people are doing the best since we came here almost four years ago—we have some of the very finest in our group. These are great days, God is real, and heaven is close!—W. P. Colvin, Pastor.

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

Old Hickory, Tennessee—Our church is enjoying a good Christian Service Training class, with about thirty-five enrolled, studying the book Meet the Early Church. Recently we had a class that finished the study of the Gospel of Luke. This was a teen-age group, and they had a very interesting and profitable class, with some receiving spiritual help. Our goal is for all our Sunday school teachers and officers to be boosters for the Christian Service Training course.—CHARLIE SUTTON, Reporter.

Cambridge, Ohio—We closed a wonderful revival on Sunday evening, November 29, with Evangelist A. Alan Gilmour. The special music was furnished by the choir and other talent from our congregation. The music followed by the Spirit-anointed messages of Evangelist Gilmour resulted in seekers in nearly every service. Besides those of our own group who sought God, many new people came to the services, sought and found the Lord, and are happy in their new-found experience. Believers were sanctified wholly, and the saints built up in the faith. Truly the presence of the Lord was manifested in every service.—RUSSELL J. LONG, Pastor.

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

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

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

Alabama District
Preachers’ Convention

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

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

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

District promotional items were presented by District Superintendent Oliver and the department heads; M. H. Stocks
for the Sunday school, Mrs. L. S. Oliver for the N.F.M.S., and Elbert Watson for the N.Y.P.S.

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

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

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

Canada West District Preachers' Meeting

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

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

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

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

A TRUST

By CLARA ROSS BAXTER

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

We came to First Church here in October of 1958, and found the people discouraged, since they had been without a pastor for several months. On the first Sunday morning there were 31 in Sunday school, and less in the worship service. Pastor and people began to pray asking God to help us to find a new and better location. Within thirty days we were able to secure a good, five­room parsonage with full basement, at a reasonable price, in a good section of the city. Again, after much praying, we were able to sell the old building and lots and relocate in a new residential section, 1½ miles from the old church. The lots are 229 x 87 feet, giving ample parking space, with a lot for the erection of a parsonage later, and an additional unit. November 8, 1959, climaxed many months of plan­ning and praying. District Superin­tendent Victor Gray dedicated the new church building, and the entire service was characterized by the blessings of God and the rejoicing of the people. The mayor of Bristol was present, and Brother David Kline of Knoxville was the special singer. The presence of God was manifested in a special way, and the people wept and praised God. After selling the old property we had $9,000; the present value of the new church property is conservatively ap­praised at $45,000, and the debt is now $14,500. The building is 38 x 60 feet, with full basement, young people's au­ditorium, heating plant with forced-air gas heat, eight Sunday school rooms, etc. The main auditorium will seat 160 people. We are now having good attend­ance in Sunday school, prayer meeting, and the worship services. We give God all praise for this modern miracle.—L. J. Scherrer, Pastor.

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Announcements

WEDDING BELLS

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

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

BORN— to Elaine and Wallin Slonaker of Palouse, Washington, a daughter, Sheryl Lynn, on November 30.
— to Rev. and Mrs. Richard Alderson of Delano, California, a son, Mark Richard, on November 28.
— to George and Aline Newport of Santa Rosa, California, a daughter, Katie Diane, on November 22.
— to Arden and Ruth (Enoch) Degner of South Milwaukee, Wisconsin, a son, Jeffery Arden, on November 21.
— to Roger and Nancy (Davis) Hess of Midland, Texas, a daughter, Jana Denise, on November 12.
— to William R. and Ruth (McMahon) Bennett of Post, Texas, a daughter, Judith Carol, on November 9.
— to Rev. Jerry and Marilyn (Setliff) Davis of Corpus Christi, Texas, a son, Jerry Dale, Jr., on October 1.
— to Harry and Grace (Little) Schack of Rush, Colorado, a daughter, Karla Rochelle, on September 31.
— to Chaplain (Lt.) and Mrs. Calvin G. Causey of Washington, D.C., a daughter, Carol Priscilla, on September 4.

SPECIAL PRAYER IS REQUESTED by a friend in Oklahoma for an unspoken request; by a Christian lady in Indiana for a young man, who is bound by sin, that God will forgive and deliver him—he is desperate, and his need is great; by a Christian lady in Florida for the healing of a dear sister in the Lord, who has a rare eye disease—suffers intensely and it seems her sight and hearing are leaving her—she is in such great pain that someone else must pray through for her, but she believes God is able; also for the salvation of her own son, recovering from a nervous breakdown, and nine years in the hospital, and needs God.

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

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

Other guests attending the affair were Dr. W. T. Purkiser of Nazarene Theological Seminary, who was the special speaker at the Canada Central Preachers’ Meeting; Ed Speakes, manager of the West Coast Branch of the Publishing House; Warren Black, Publishing House accountant; Con Warkentin, mechanical engineer who advised and co-ordinated the construction activities; and Mr. and Mrs. Kenneth Olsen, of New Market, Ontario. Mr. Olsen is a member of the General Board and the Board of Publication.