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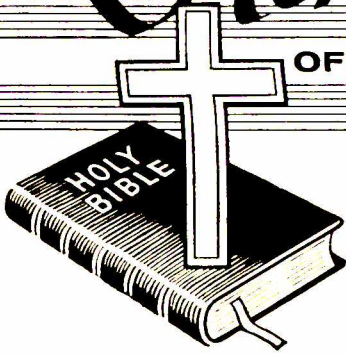
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Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



April 3, 1957

Any unit of society which hopes to perpetuate itself must engage in self-analysis and criticism. To refuse to do so is to invite stagnation and corruption.

Democracy, a government of, for, and by the people, is the ideal system. Its strength lies in the integrity of the citizenry who will choose from their ranks unselfish public servants. They in turn must be ruled by principles of honesty, keeping in mind their accountability to their constituents. Men entrusted with power have a tendency to become proud, pompous, and corrupt. A two-party system provides some safe-

Examination Time

General Superintendent Williamson

*Search me, O God, and
know my heart: try me, and
know my thoughts: and see
if there be any wicked way
in me, and lead me in the
way everlasting.*

Ps. 139:23-24

guards. If there be no purging process in the body politic, there can be no enduring democracy.

In the church of Christ undisputed power in the hands of one or a few has invariably proved to be a snare of the enemy of all righteousness. Schism in the body is lamentable. The protection against it is careful self-examination and wholesome criticism of ourselves personally and collectively. Our safety is not only in pure doctrines and high standards. Even they can become platitudes and whitewash. There must ever be conscientious scrutiny of ourselves in the light of God's Word as it is illuminated, quickened, and applied by the Holy Spirit.

For criticism to be helpful it must be honestly founded on accurate information. To reach conclusions based on hearsay or generalizations from isolated cases is a form of falsification. The critic who exaggerates facts or distorts them invites rejection and ostracism. He opens himself to the charge that his motives are sinister. Instead of doing the good he might have done, he does immeasurable harm.

A critic who has pure purpose will offer his objections in a place, manner, and spirit which will permit correction if they are unfair. He would always prefer to be wrong rather than right in his conclusions. Constructive criticism must be submitted in a spirit of love and regret that it is deemed necessary. Then there is hope for improvement.

All human beings are fallible. No holy men are immune to criticism. They make no claims to inerrancy. They humbly invite fair judgment and promise faithful effort to follow the good way.

It is examination time. Let us analyze and criticize ourselves and correct the trends that point up our weaknesses.

LATE NEWS

Pastor Herman L. G. Smith sends word from Calgary, Alberta, Canada: "Calgary First decides to build; adopts master plan with overwhelming majority as Dr. Edward Lawlor presides in historic congregational meeting. Twenty-seven thousand dollars raised spontaneously, making over thirty-two thousand available to begin construction immediately. New sanctuary and educational plant to be added to existing building. Revival spirit grips the church in this progressive move. All praise be to God!"

Rev. L. L. Watters, pastor of the Washington, Iowa, Church of the Nazarene, has been elected vice-president of the Ministerial Association, and serves one-seventh of the time as chaplain at the Washington County Hospital.

Evangelist Forrest McCullough writes that he is leaving the field to accept the work of the church at Greeneville, Tennessee.

"Rev. Leslie Parrott of Flint, Michigan, challenged the hearts of Southern California Nazarenes with a vision of soul winning through the Sunday school as he spoke for the annual Sunday-school convention. The convention was held at San Bernardino First Church, March 5 and 6. Mrs. Ruby Reimann, with forty-nine years of Sunday-school teaching, was chosen as teacher of the year."—Don G. Leetch, Secretary of Church School Board.

Rev. Carl H. Roberts has resigned as pastor of the church at Greenfield, Ohio. He and his bride of February 2 (the former Miss Esther Welsh) have accepted the work of the church at Blue Island, Illinois.

Mr. and Mrs. (nee Mary A. McGuire) Charles E. Williams of Topeka, Kansas, celebrated their fifty-sixth wedding anniversary at their home on March 6, with a number of friends and relatives present. They were both sanctified under the preaching of John T. Hatfield and Alpin M. Boves, and joined the Church of the Nazarene in 1909; they have been loyal supporters of the church, having served it in a number of ways. Mr. Williams worked in the Hope Mission in Nebraska, and later was instrumental in helping to organize the Council Bluffs (Neb.) Church of the Nazarene, as well as the Oakland Church in Topeka, where they hold their membership. He has served on

What About MY Offering?

The past few days I have been thinking much about the Easter Offering, wondering how much we could give this year. As I thought I remembered an incident that happened during our



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Next Week . . .

Special Easter issue with articles and poems on "The Resurrection Story"

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first pastorate in Tennessee after my husband's graduation from college.

In 1952, Rev. D. K. Wachtel, our district superintendent at that time, had secured Rev. Everett Howard as the speaker for the district missionary tour. Anyone who has ever heard Brother Howard will agree that his messages are thrilling as well as challenging.

After the service that night, with the message still fresh on our minds to do our best for the coming offering, my five-year-old girl informed me that she was going to put all of her money in the offering. Now all of her money amounted to exactly \$1.78, which she had been saving for a pair of loafers (you know, "loaders" like the teen-agers were wearing, with money tucked in them). After "we girls" had talked the situation over, we informed her daddy about the decision.

The next few weeks passed quickly and it was time for the offering. As is his custom, my husband (and, incidentally, my pastor) brought the morning message geared around giving for missions, after which he said we would have a march offering. In his message he told about a little girl who lived in the same parsonage where he did and what the Lord had laid on her heart to give. He was careful not to mention any names, because on other occasions Janie Sue had fussed with him for mentioning her in his sermons. Perhaps it was here that one of the ladies decided to give her a candy mint or something—for she never detected that that little girl was her shadow. The pastor went on to say that he had asked, "Now what are you going to do for money when you want some loafers?"

Back came the reply, "There's more where that came from." Yes, it was true that there was more money where that came from, but it wasn't every day that Grandmother would make a dress and tuck some money in the pocket; and when would Aunt Rene send another card with a dollar bill in it? It had taken a little while to accumulate that \$1.78.

While standing in the vestibule that morning, one of the elderly saints shook hands with me, and at the same time pressing something into my palm, said, "Here, this is for your little girl." When I got home I counted out seven one-dollar bills. Why, I asked myself, don't we have more of the faith of a little child of which Christ speaks?

Oh, yes, there was enough money for a little pocketbook after that little five-year-old was fitted for a pair of loafers.

—By a Pastor's Wife

Christians and sinners alike have troubles, but the Christian can bear them better because he does not bear them alone—Christ helps him.—E. K. Zook.

the church board for a number of years, also as Bible class teacher in the Sunday school.

'TIS EASTER TIME . . .

Let Us Draw Near to the Cross

By Evangelist John S. Logan

In our thought and in our spirit let us draw near to the Cross. In drawing near to the Cross we shall find that light which is required for our inner guidance in the ways of God. Yes, all light and leading commence at the Cross, for it is only at the Cross that we really get to know and understand God. He has revealed His fullness at the Cross; therefore, if we are to know His fullness for ourselves, we must start at the Cross.

There are many who treat the Cross lightly—they do not see the vital importance of commencing there. The reasons why we must start at the Cross are as follows:

First of all, *the Cross is the revelation of the wisdom of God*, and forever negatives the wisdom of man. At the Cross man's wisdom is condemned, God's wisdom is exalted. There at the Cross, God shows that man has no standing in His presence naturally. Man has sinned and come short of the glory of God. In coming short of the glory of God man has lost his power to guide his own way. His own thoughts are not safe; his own thoughts would delude him. He has lost his perfect mental balance. He is condemned in his mind. But at the Cross man's shortcoming is replaced by God's wisdom. God's wisdom is seen at the Cross to be that wisdom which condemns man, and yet provides a method whereby the new man may replace the old man. A renewed man is given in place of the old man of failure.

At the Cross, God's wisdom in condemning sin in man is not only shown forth, but God's wisdom in providing redemption for man is revealed. The old man is condemned, but the new man shines forth. That new man is the man renewed in Christ Jesus. In him the Spirit of Jesus has found a resting place. Herein the nature of the eternal Son has been implanted. It is indeed a new man. Christ in you is the new man. Our personalities are not destroyed, but they are enriched, and revolutionized by the control of the new man within us—even the new man in Christ Jesus. At the Cross our minds are restored. We are given wisdom and understanding, for the God of all wisdom and all understanding indwells us. So at the Cross we must start, for therein we lose our old selves and receive our new selves—even the selves which are created in Christ Jesus our Lord.

But there is another reason why we must start at the Cross. *The Cross gives us a new idea of God's thought for all men.* We see there that God's love is a love for the whole world. We see that God is no respecter of persons; that He loves all men, not because they are lovable, but because they can become lovable. Yes, we see at the Cross that the whole world has been ransomed potentially and the whole world is invited to receive the forgiveness of God revealed at the Cross and made possible by the Cross.

When we see that God has purposes of love and redemption toward the whole world, immediately our outlook is altered. We cease to be nationalists; we become internationalists. All men become our blood brethren, and we see that all may become our spiritual brethren. It makes a vast difference to our thought, our living, our willingness. We love all men, for God loves all men. We are willing to go to all men, for God wishes all men to know His love, His redemption—His power. At the Cross we become world-men. We indeed cease to be worldly men, but we become world-men. Even as God loves the world, so do we. The world, the world! the world!! is our sphere of activity. We have sympathy with one who said that the world was his parish. Yes, from that spot in Palestine we lift up our eyes unto the world; and where our hearts are, there we desire to go. In some way or other we become missionaries to the world. No longer are we men of some small locality, neither are we men of some select gathering—we are no longer shut in to a narrow sphere; at the Cross we become world-men.

But there is something more. *At the Cross we become fighters against the evil forces of darkness.* The Cross not only reveals the love of God; it reveals the shameful evil of evil spirits and their evil leader. The Cross reveals Satan and his hosts. The Cross made an open display of evil forces in heavenly places. These forces are around us; these forces are filling the atmosphere; these forces are seeking to crush their way even into the highest heaven. They are forces of evil—demon forces. The Cross shows us these, and henceforth we cannot close our eyes to them. Knowing that they exist, we commence a new life of vigilance—we watch and pray lest we enter into temptation. We resist the devil

that he may flee from us. At the Cross we obtain our weapon of victory. The Cross is the weapon whereby we slay the powers of evil. We overcome the fiery darts of the enemy by the holding forth of the Cross. The Cross has emancipated man from the power of Satan, and when we show the Cross, then we show forth our emancipation. The Cross is a sword and shield; a sword to overcome, a shield to defend. We must indeed draw near to the Cross and understand the Cross if we are to be a power against all the power of the enemy.

Then there is another reason why we must draw near to the Cross. We must draw near *in order to see that victory is found there—victory over death.* We cannot look on the Cross and remain there; we are bound to think on for three days more. We are bound to see the Resurrection—yes, the Victim becomes the Victor. The Cross loses its Victim and heaven gains its Victor. Resurrection life is given to the One who suffered the atoning death, and in His resurrection life we have our place. As He died for us and we die in Him, so He lives for us and we live for Him. Henceforth we know the power of His resurrection, for we become alive in our Lord—resurrection life is ours, and in the power of His resurrection we go forth conquerors on our pilgrim way.

LIGHT IN DARKNESS

By JEAN LEATHERS PHILLIPS

*The clouds of hate are thick and black
And fumes of death are everywhere.
A thin veil holds the nations back
From sowing holocaust by air.*

*The fogs of fear spread o'er the earth
With blinding shadow, smothering gloom.
Low moaning signals give no birth
To hope of ought but death and doom.*

*But 'mid the pressing dark and dread
One beacon rises, shining still
With heaven's own light upon its head:
A Cross, a Cross on Calvary's hill!*

*The dark but makes it shine the more.
Its arms spread wide against the night.
Love cries, "Come quickly; here's the door
To hope and peace, to life and light."*

Spring Cleaning

By HAZEL LEE, Nazarene Missionary, India

Springtime is only a nostalgic memory in India. We have no spring. But I always seem to know when forsythia blooms like tangled sunbeams on a bough and robins spill out their joyous songs like bubbles on the air. My heart tells me so.

Spring means dwelling in meditation on a spring in Galilee so many years ago. We pick our way through the Gospels under the waving palm branches, over the brook Kedron to Gethsemane and on to the foot of Calvary, where we kneel in wordless wonder and sorrow. That He should care enough to die! And our hearts get caught on a wooden cross. But we turn the page and with tears of joy we read of the open tomb, the folded burial garments, and the angels who carried shining hope in their words, "He is not here: for he is risen." And this glorious resurrected Lord says to us, "If a man love me, . . . we will come unto him, and make our abode with him." Their abode with us! The pure and holy Trinity. What kind of home do we offer our Holy Guests? It is spring—house-cleaning time. Shall we get busy?

Let's take out our faith and look it over very

carefully for any little moth holes of doubt; then sun it in the implacable words of the Master, "Have the faith of God!" There should be no creases in faith, for it should never be folded up.

Let's wash the windows of our vision until they are clear and sparkling, allowing us to see near and far.

Then let's carry the rugs of humility outside and beat out all the dust of self-vindication, afterwards shampooing away the ugly spots of self-pity. When Peter heard Christ tell of the things He must suffer in Jerusalem he cried, "Pity thyself, Lord" (Matt. 16:22, margin). The Son of God with a scathing rebuke said, "Get thee behind me, Satan: thou art an offence unto me." Humility and meekness make no room for thoughts of self. Their place is under the feet of others. But one of the most beautiful creations in the world is a Persian rug. There is great beauty in humility. We need not be non-descript doormats!

The attic must be cleared of old rubbish. (Read Neh. 4:10.) Throw away the broken toys of childish reactions. Sweep away the unsightly cobwebs of

Golgotha

By ELIZABETH W. SUDLOW

*There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.*

These are the words of a familiar hymn sung before the communion service in many churches, and the site referred to is Golgotha. "Golgotha" means the place of a skull. Happy are you if you have a friend who has actually visited the Holy Land and can give you little bits of firsthand information regarding many of the places with which you are familiar only by name. He will tell you how the places actually look today, of the people living nearby, of recent discoveries made by archaeologists. I found every word most fascinating as a recently returned friend told about Golgotha.

This gentleman, a profound Bible student, is certain that there is no doubt that Golgotha has been definitely identified. Perhaps to General Gordon, an ardent Christian and experienced archaeologist, the credit belongs for discovering the true site of Golgotha. It is located outside the walls of ancient Jerusalem on a hillside overlooking the city. The word "Golgotha" actually means "the

place of a skull." The great rock discovered by General Gordon, with its cavernous holes, bears a striking resemblance to a skull. General Gordon has also excavated close by an ancient tomb, located in a garden, which he and other students say without a doubt is the tomb in which Christ was placed. "Now in the place where he was crucified there was a garden."

There is still a garden, said by returned travelers to be in charge of an Englishman who gives it tender and watchful care. The entrance to the tomb itself was originally about three feet square. John, you will recall, speaks of stooping down and looking in the tomb. Today one does not have to stoop down to look into the tomb. The British Government has made it somewhat higher in order that people might find easier access to the rooms within. Rooms? Yes, for there are two compartments separated by a low stone wall. The outer room is about seven feet wide and about the same in height. Look beyond to the inner room and it is possible to see "the place where they laid him." At each end is a stone seat. One can well imagine that there are the actual benches where the angels sat, "one at the head, and the other at the feet, where the body of Jesus had lain."

Golgotha—outside the city wall—the place of the skull—a garden at the foot of the Cross! How wonderful that it is now possible to stand in that garden, with the great rock cliff behind it, shaped like a skull with two great holes for eye sockets, and realize that Christ here truly demonstrated the power of the resurrection!

And so, next time you sing the beautiful hymn which tells about the "Green Hill Far Away," with thankfulness recall that the spot has been rediscovered and stands as it did so long ago when Mary visited it and heard the message of the angels, "He is risen."

prejudice. (Read I Tim. 5:21, noting margin.) Discard a trunk full of ill-fitting, musty old clothes—the things of this earth—which wax old as doth a garment, "for the fashion of this world passeth away." We don't need them because He remains the same and His years shall not fail!

Storage space needs airing and perhaps a bit of rearranging. But here we discard nothing, for in this room are kept the things which mean more to us than life itself. Paul admonished Timothy to keep that good thing which was committed unto him. What a long list of good things there are!

The old frame house looks weather-beaten from the storms of winter. Shall we paint it with the pure white paint of Phil. 3:13-14? With even strokes of the brush old sorrows, old disillusionments, old disappointments are wiped away and, behold, all things become new!

So many tasks remain. One which requires much

patience, and even more honesty, is cleaning out the drawers of the mind. In the light of I Corinthians 13; Rom. 15:1; Phil. 4:8; and the like, we pull out various drawers and sort them over. In the midst of our work, which seems endless, we smell the cool fragrance of lilacs and hear the song of birds. How many hours we've spent indoors! One must live objectively as well as subjectively and so we close up the desk for now and go outdoors. From the garden of our hearts we gather a bouquet of flowers and walk down the lane to a lonely shut-in. We look back on our clean house with a sense of joy and relief, for now we have time to meet the needs of others.

*But when I turned aside from prayer
To make another's need my own,
Lo, Christ and God were standing there,
And Faith stood up in flesh and bone.*

OVER AGAINST THE TREASURY



By CLARINE HALL

On Easter Sunday morning multitudes will join the Nazarene Easter parade as it marches down hundreds of aisles all over the world to lay upon the altar gifts of love and sacrifice for the advancement of world-wide evangelism through our Nazarene missions.

On another occasion God's people were bringing an offering and Mark has painted for us a picture of the scene in these graphic words:

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living (Mark 12:41-44).

Oh, that the eyes of countless Nazarenes would be opened to see that on Easter Sunday morning of 1957 Jesus Christ will again be sitting over against the treasury to behold how His people cast in their money! Would it not make a difference in our giving if we knew He would be sitting there in person examining carefully the heart and life, as well as the measure of sacrifice in the gift, of each individual as we pass by? We pray for His

presence, but if He were to visibly appear in the pulpit it would be strangely disconcerting for some, upsetting our plans and giving new views on life. His look of tender longing must assuredly show up our selfishness and bring to mind His words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:45).

As Christ watches beside His treasury, He will look beyond the large gifts of some who "cast in of their abundance" and will see hearts who will "go away sorrowful," for they have "great possessions." He will look, not at how much they give, but at how much they withhold.

With that heart-searching gaze He will see some who hold "back part of the price," fearing to dare by faith to give *all* He has laid upon their hearts to give. If He should speak audibly, His question to them would probably be a repetition of the one Peter asked Ananias and Sapphira—"Why hath Satan filled thine heart . . . to keep back part of the price?" (Acts 5:3.)

As the parade continues, Christ will examine some truly sacrificial money gifts from Nazarene young people, but should these young people dare to look directly into those expressive eyes, they would find them sad with the reminder that He has desired "obedience" rather than "sacrifice." He is seeking laborers for His harvest, and "whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

It might be necessary for Him to remind a few that "God loveth a *cheerful* giver." It is to be regretted that some will give grudgingly because it is expected of them and it is difficult to avoid doing so and stay where they want to be in the eyes of the people. Will not these remember that His way is to give to be seen of God, and that he who gives to be seen of men has his reward already?

However there will be another group that will march in this great Easter parade, and it is certain that as the Master sits over against the treasury, He will behold these faithful ones who out of their want will cast in all they have, even their "living." Those discerning eyes will see the hearts filled with love and a passion for the lost who sit in heathen darkness, and the hands that will cast into the treasury for missions new hats, shoes, clothing,

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What
the

EASTER OFFERING

means
to our
field

**Elmer O.
Nelson**

Missionary to the
Canal Zone—Panama

The Church of the Nazarene at Ancon, Panama Canal Zone, will celebrate its fourth birthday. This area is one of our overseas home mission fields. Our church is working towards self-support, but more than half of our operating costs and our payments on the church and parsonage building are supplied by our allocation from the General Budget.

The Ancon church is a 10 per cent church. Ten per cent of our offerings, plus the special offerings at Thanksgiving and Easter, go to the General Budget. We are sold on General Budget giving because we know that there would be no holiness church in the Panama Canal Zone today without it.

A large number of servicemen are stationed in the Canal Zone. Many come from Nazarene homes, and their parents are deeply

thankful for a Church of the Nazarene to welcome them. Some of our young boys, in the words of Jude, have been pulled from the fire. Sin and temptation in this area and the pressure of companions are constantly attempting to lure our boys into sinful living. The testimony of some, upon departing from their tour of duty, has been, "Thank God for a Church of the Nazarene in the Canal Zone!"

Our church here is also reaching families employed by the American government who are here to maintain and operate the canal. The family of a school professor have been reached by the church. They are members of our church now and teach in our Sunday school.

Several English-speaking Panamanian families have been attending our services and some of them have been wonderfully saved. One convert at the present time is attending a Nazarene college in the United States preparing to return to Panama as a full-time worker for the Lord.

We now have a fine group meeting on the other side of the Canal Zone. They would form the nucleus for another church, and we greatly need a pastor to be in charge. Your General Budget giving has helped to plant the Church of the Nazarene in this needy field. Your Easter Offering this year will help to keep this church going and will be one of the deciding factors in sending a new pastor for the Atlantic side. We cannot fully express in words our gratefulness for your giving in these special annual offerings. Our great desire is to win many more souls to Christ.

longed-for luxuries, and many of the very necessities of life—a gift of loving sacrifice laid upon the altar of complete and glad submission to His will.

Should you look up and see Him sitting there beholding how *you* bring *your* gift, would you find His gaze tender and loving as it must have been when He watched the widow cast in her two mites, or would you find it sorrowful and filled with reproach because you have not done what you could?

Nazarenes, let us not compromise by giving less than He asks of us, or try to quiet an accusing conscience by substituting money for special service. He is requiring us to give. Let us wash from our eyes the dulling film of selfishness until they are clear enough to see that in this day Christ still sits over against the treasury beholding how we cast in our money. Let us come with gladness of heart and singleness of purpose and offer our very best to Him.

The Easter Offering—my love offering to the great Giver of all good things!—Alpin Bowes.

THE TALENT OF A SILENT WITNESS

By Lt. CARL J. STOWELL, Jr.

Kinross A.F.B., Michigan

The pastor had just completed a sermon on "How All May Serve God" by using our talents. It was a fine sermon but it did not seem to include me, for I had no musical talents with which to sing or play the praises of God; I had not the talent with which to speak to groups about God and I had not money to give with which to help His kingdom to grow. I walked through the archway at the rear of the church and felt ashamed to face the world outside because I had no way in which to spread the gospel of Christ.

Not many days hence, while I was surveying a field for the air force, a man approached me and said,

"You're Airman S., aren't you?"

I was surprised at his question and nodded slowly while trying to recollect his face. As I shook hands with him, he continued,

"I'm Mr. Andrews. I know you don't know me but I've been watching you for some time. My wife, who attends your church, told me that there was a serviceman where I worked who doesn't smoke, drink, or curse and who always attends church. I've always thought that this was pretty difficult

to do, especially for a serviceman, but after watching your life I've determined that I can live the same life."

While he continued to speak, a very logical thought came to me. It is true that I have no musical or speaking talents but I do have one of the best and easiest talents of all—and that is just being an example for Christ and allowing others to see Christ in me. Since that day God has sent many people to me with the same question,

"How may I too become a Christian and live a Christian life?"

Although the seekers sent to me were many, I would like to limit the examples to one group and one area—and that is the servicemen who were stationed with me in Korea.

The waters surrounding the Korean base were clear and cool. When I was not using my air-inflated mattress to sleep on, I was using it as a raft from which to dive for clams. A friend swam out to me and, after a short contest of clam diving, said to me,

"How can I be saved?"

I wasn't alarmed by his question because it had been asked many times previously by others. By the time I had explained the fundamental necessities of Christian living and salvation, the waves had washed our raft in to shore. The Red Cross was giving out free doughnuts and coffee, so we dressed and walked past the chapel toward the Red Cross building.

"Let's stop in the chapel," was his comment. "I'd like for you to pray with me."

Through his sincerity he accepted Christ and was saved that night!

Sometimes excitement was hard to find, so I had a friend teach me to drive a big tractor truck. It was midnight when I asked him if he would drive me to the chapel. He not only drove me to the chapel but he parked the truck and came in with me to be saved.

People don't always yearn for salvation at convenient times or when pressure is applied. It was 1:00 a.m. when one boy woke me and asked me to come to the chapel to pray, so that he might be saved. At another time I was at the chapel praying when a soldier walked up the aisle, put his hand on my shoulder, and asked me to explain to him how to be saved and to help him let Christ come into his life.

The boys who accepted Christ are numerous. How? By using the talent of allowing Christ to shine in my life and by His grace of being an example.

I am back in the States now flying F-89 D all-weather fighter jets. Opportunities for the use of talents have increased; but this was accomplished only after I made use of the talent I had—that is, the talent of being an example.

April Meditation

By CHRISTINE WHITE

*God grant that I may ever be
Believer in eternity;*

*For when I see the fresh green sod,
Tender leaf and bud and pod,*

*As blackbirds hail the dewy dawn,
And shadows whisper on the lawn,*

*Inhale the lovely sweet perfume
Of peach trees just outside my room—*

*How can I doubt the mystery
That men call immortality?*

One Day at a Time

By JESSIE WHITESIDE FINKS

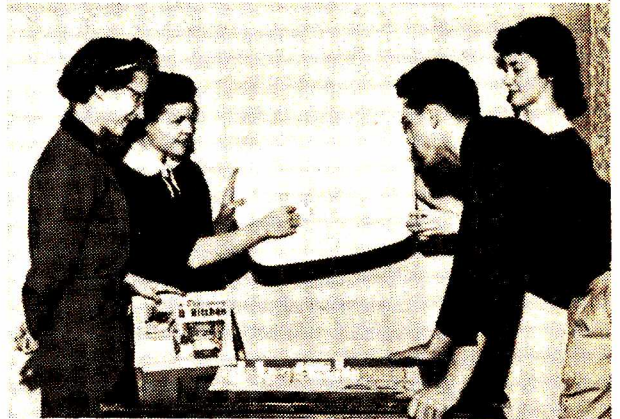
*One day at a time is all that He asks;
Only one day with all of its tasks
Am I to live.*

*Why cross bridges of the tomorrow . . .
Why grieve now over possible sorrow?
Grace He will give!*

*Not yesterday's load am I to bear,
Bowed to the earth beneath all its care,
But serve today!*

*One day at a time whatever it brings,
If I but trust and my heart sings—
He will give strength!*

NEWS in PICTURE



HOUSE-PLANNING CLASS USES BLUEPRINT AND MOCK-UP to facilitate their work. Northwest Nazarene College students Joan Wilcox, senior from Idaho, and Ronnie Jo DeWater, Idaho junior, show completed project to Mrs. Florence D. Aller, class instructor, and Hal Weber, senior.

Blazing a Trail . . . for Others

By FRED W. PARSONS, Professor, Trevecca Nazarene College, Nashville, Tennessee

Some time ago while I was making a makeshift walk from the parsonage to the street, which was necessitated by the sewer construction company's piling great heaps of sticky clay the full length of the property, a neighbor said to me, "You are doing a very commendable piece of work, but are you sure it will be safe?"

So I proceeded to make sure that each stone would be safe for others, by stepping on it myself. Each time I thought of those words of my neighbor I appreciated them more, for they made me realize the importance of my task. I was laying steppingstones and making a path for others who would follow in my steps. They would place their confidence in me and stake their lives on the path I had made.

I finally asked myself this question, Are you making a path that is safe enough

for the ones you love to walk in? Then I went back and retested each stone again, and repaired every weakness that I could find, to the best of my ability.

All we do should be weighed in the balance of this question, "Is it safe for those we love?" Those we love most will trust us most. They will follow closely in our steps. If we fail or falter in the way, we build weakness into our lives, and our loved ones may fall and go down on the path we have made.

A contractor, after having built a bridge across a mighty river, says, "I and my family travel over this bridge daily." What better testimony could one give? Yes, if it is safe enough to trust our lives and the lives of our loved ones, it surely must be our best.

There never has been a greater need for the people of every nation to hear the gospel of Jesus Christ than today. As a follower of Jesus, I personally share the responsibility of proclamation. The Easter Offering gives me an opportunity to extend and multiply my witness around the world.—*Alpin P. Bowes.*

"Say It with FLOWERS"

By LOUISE JOHNSON



"Give me my roses while I live," is an old proverb but contains much food for thought. How many of us wait until it is too late to give flowers (not necessarily roses) and then feel sorry we were so slow, regretting it the rest of our lives!

Have you ever felt, as I often have, that in this rushing world of today we think we are too busy to live a life of enjoying some of the small pleasures, and fail to do some small thing for others along the way?

Unless you have tried it you cannot know the joy and satisfaction that come from doing little kindly deeds of thoughtfulness which can lift the heart of your neighbor. In return, your own soul will be much inspired. Your neighbor may not be the person next door, but one who might be in a hospital far from home, a shut-in, your pastor, your Sunday-school teacher, the mail carrier, milkman—and the list can go on indefinitely.

Here are a few of the roses or flowers I've had the pleasure of handing out and of receiving; they didn't take too much effort and were deeply appreciated.

Do You Know?

"Showers of Blessing," radio voice for the Church of the Nazarene, is aired over 400 stations and by short wave around the world. Both foreign and home mission stations have been opened as a result of this full-salvation broadcast.



THE CRUCIFIED

No sin of His own
Had He to atone
As He suffered alone;
But His face was marred,
And His back was scarred;
With many a thorn
His brow was torn;
And His hands were pierced,
And His feet they pierced
With spikes as,
"Father, forgive them," He cried.
Then a spear in His side
They thrust, as He died.
Yet no sin of His own
Did He there atone
As He suffered alone;
But mine and thine—
But MINE AND THINE!

—submitted by Tom M. Brown

1. Let the people who sing special songs in church know how much that added to the worship service.

2. Cut out or copy some particularly good poem or quotation and send it to the minister, a poem lover, or in a letter to a shut-in. These could be called "Sunshine Clip-outs."

3. Offer to shop for a shut-in. It takes so little extra time on your part, when you are already shopping for yourself. Maybe all she wanted was some writing material or a birthday card to send to a friend. Unless you have been a shut-in for a while yourself, you will never know the full meaning of those thoughtful deeds. (Having been in the hospital six months myself once, I know what these flowers mean and how they can boost the morale of one who is shut out from the world for a while.)

4. Have you shared the flowers or vegetables from your own garden? While I was in the hospital a nurse brought me a most beautiful peace rose from her garden. I would look at it and could feel my spirit lifting, for the rose seemed to whisper, "Someone cares."

5. Call the telephone operator and wish her a

Last Call FOR SOCIAL SECURITY

Ministers in active service January 1, 1955, who desire Social Security coverage and have not completed the requirements should do so by April 15, 1957.

The requirements are: (1) Secure a Social Security number if you have never had one; (2) File Waiver Form 2031 with the Internal Revenue Bureau; (3) Pay the 3 per cent tax on your earned income less business expenses, but on no more than \$4,200, when you send in your annual income tax forms for 1956 (due by April 15, 1957).

Three matters of importance have been brought to our attention recently. One is this: a minister must report and deduct his business expenses from his earnings in computing his salary for purposes of Social Security. The Bureau of Internal Revenue does not care whether a person deducts his business expenses or not. But Social Security does. From widely separated offices we have learned that ministers filing for benefits who did not deduct business expenses in order to establish a larger salary for Social Security benefits have been visited or have been called in by the Social Security office to make out new returns and to file for refunds.

Also, since the minister is consid-

ered self-employed for Social Security purposes, if he has total net *self-employed income* of \$400 or more *including ministerial earning* he must pay the self-employed Social Security tax.

The other matter is this: if you paid Social Security taxes for 1955, be sure you have in your possession the triplicate copy (Copy "C") of Waiver Form 2031. It seems that through misunderstanding many of these forms were put aside in offices all over the country with no receiving date stamped thereon. When the forms were forwarded to Baltimore after April 15, 1956, it was too late. Social Security has now ruled that the payment of the tax is proof of intention.

If you do not have your copy of Form 2031, please investigate. If this form cannot be found, file a request with the Bureau of Internal Revenue. Your local office will help with the matter. Though it may be years before you will become eligible for benefits, now is the time to make sure you have a record of proof.

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo
Kansas City, Missouri

"Happy New Year" when that time of season comes. A thank-you call for a quick service from her would be in order any time.

6. Use a box of note stationery and become a "Thank You" writer. Send one to the minister when an especially good sermon was given, to the Sunday-school teacher for the diligent and faithful work performed, to the nurse who went out of her way to make people more comfortable and happy, to the friend who helped you whether the skies were blue or gray. (A personal note or phone call makes the recipient feel so appreciated.)

7. When passing out these bouquets don't forget to shower them generously on your family. Appreciation lovingly expressed is the oil of love that keeps the machinery in the home running smoothly, so apply often and generously.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

A Cross and a Way

By Jack M. Scharn

*The rugged cross and the rugged way,
What a rugged price for Christ to pay!
Oh, the rugged shame of that fateful day,
But my rugged sins are washed away!*

*Now our rugged shame and our awful loss
Are reconciled from a rugged Cross.*

*Let me follow the path that the Master trod—
It's the rugged path, but it's shared with God.*

They Took an Offering!

There is a thrilling story in the last four verses of the eleventh chapter of Acts. Here it is: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:27-30).

The Christians at Antioch were babes in Christ compared to those in Judaea; nevertheless, they felt that they should take an offering for the brethren in Judaea in their time of need. Listen to these words, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea." No doubt *every* man meant *every* man; not just a few made gifts, but all made gifts—each "according to his ability." When they had collected the money, they sent it to their fellow Christians in Judaea by the hands of Barnabas and Saul. They put it in good hands. They wanted it to be sure to reach their famine-stricken brethren in Judaea.

This story confronts me as I think of our Easter Offering. Here we are to help meet a need that is even greater than any physical need; it is to help bring life and light and love to the souls of men. There are many who are still in dense darkness. How many of us are to join in this undertaking? Every man—every member—of the Church of the Nazarene, and every friend of the Church of the Nazarene! Further, we should give—each of us—according to his ability, and God knows what that is. Certainly, we who live in this enlightened day cannot afford to be less ready to help those in need than were the Christians at Antioch. The open door is before us. God is calling on us to do our best!

What We Believe:

7. Free Agency

"We believe that man's creation in Godlikeness included ability to choose between right and wrong, and that thus he was made morally responsible; that through the fall of Adam he became depraved so that he cannot now turn and prepare himself by his own natural strength and works to faith and calling upon God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all men, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for

pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.

"We believe that man, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless he repent of his sin, be hopelessly and eternally lost."

"Free agency" is often called "freedom of the will." As the above quotation says, it is the "ability to choose between right and wrong." Man was created with this power, and thus became a morally responsible being; that is, a being responsible for his acts from the standpoint of right and wrong. This free moral agency was limited by the Fall. Through sin, man became so depraved that he could not exercise his free moral agency and turn to God. However, through the grace which comes to all men by the death of Jesus Christ, this power

Editorials

of free choice was restored. Once again all men were placed where they could turn from sin unto righteousness, they could be pardoned and cleansed from sin, and so live as to be pleasing and acceptable in God's sight. Thus all of us will be without excuse when we stand before God if we have not chosen the right.

Another truth is mentioned in this article of faith which we must not forget. A person may be saved and sanctified and yet backslide and finally be lost. This does not mean that just because a person backslides, even after he has been sanctified, he has to remain in that state. He can repent of his sins and be reclaimed, and further, he can go on and be sanctified again if he will consecrate and believe. He can bring himself out of his backslidden state if he will; or he can remain in that backslidden state and refuse to come back, and be hopelessly and eternally lost. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This and many other statements in the Bible imply the universality of the atonement.

Also, free moral agency is implied by the invitations to salvation which are universal. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29). "Him that cometh to me I will in no wise cast out" (John 6:37).

Man is going to have to give an account at the

Judgment for the deeds which are done in the body. If they have not been what they ought to be, he will go away into everlasting darkness; if they have been what they should have been, he will hear the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:23). The whole idea of responsibility for one's deeds and of rewards and punishments connected with the same implies that man is a free moral agent.

Living Backwards

Do you recall this conversation between the Queen and Alice in "Alice in Wonderland"? "Living backwards," Alice repeated in great astonishment, "I never heard of such a thing!"

STEPHEN S. WHITE

"... but there's one great advantage in it, one's memory works both ways."

"I'm sure mine works only one way," Alice remarked. "I can't remember things before they happen."

"It's a poor sort of memory that only works backwards," the Queen remarked.

"What sort of things do you remember best?" Alice ventured.

"Oh, things that happened the week after next," the Queen replied, in a careless tone. Yes, the Queen was living backwards; she remembered the things that happened "the week after next." She remembered them better than she did anything else.

There are people today who do that. They remember the things that happened "the week after next." Their minds dwell upon the things which are going to happen. Worry is their second nature. They are as sure that certain things are going to happen tomorrow, next day, next week, next month, or next year as they would be if they had already happened. They are "living backwards"; their memory works forward as well as backwards. This way of worry, this kind of living which fixes the mind on that which is going to happen as if it had already happened, is the way of fear, and not of faith.

Do you believe in God? Is your faith settled in Him? If that be the case, you will not fear and worry about tomorrow. He has the future in His hands. Living backwards—remembering what happened next week more than you do that which

happened today or last week—that is the human way, and not the divine way. If you are going with God, and not with yourself, you will not live backwards. If you are really living backwards, or keeping your thoughts filled with what happens next week instead of what has already happened, you are in the way of sin, and not on the route of righteousness. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). He who is walking up this path will not let the future dominate the present; he will not let his fears overcome his faith, his human frailties overshadow the divine strength. He will not permit the devil and sin to sit on the throne and force righteousness to abdicate.

In the Sermon on the Mount, the Master said: "Therefore I say unto you, Take no thought [or, Be not anxious] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought [or, Be not anxious], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought [or, Be not anxious] for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:25-34).

Jesus makes no place in His philosophy for you to indulge in the philosophy of the Queen, to remember best the things that happened "the week after next." Recently President Eisenhower said to someone that he just "did not worry"; he didn't make any place for that in his life. Let's not live backwards, or in a topsy-turvy world, where we allow the future to take precedence over the present. God holds the future in His hands, and He is able to take care of you.

*Many things about tomorrow
I don't seem to understand;
But I know who holds tomorrow,
And I know He holds my hand.*

The Sunday-School Lesson

MELZA H.
BROWN



Topic for
April 14:

Jesus Praised and Condemned

SCRIPTURE: Matt. 21:1-11; 27:11-54
(Printed: Matt. 21:1-11; Matt. 27:20-26)

GOLDEN TEXT: *What shall I do then with Jesus which is called Christ?* (Matt. 27:22.)

Jesus went to Jerusalem boldly at the time the nation was assembled. He did not slip in quietly, but came simply, humbly, and yet in triumph as His followers testified of His deity. He had told His disciples the purpose of His coming to the city. He was now to deliver himself to the wicked leaders and submit to the death of the Cross. He was not taken by surprise, but foretold what should happen to Him. He had a perfect knowledge of the fickleness of humanity. He accepted the adoration and praise of the multitudes, but He knew they would soon be clamoring for His blood.

Christ does not always accept our words at face value, for He knows our hearts.

The Lord sent for the ass, on which He would ride into the city, with the words, "The Lord hath need of them." "If all, in obedience to the Master, would gladly and willingly release to Him that which He has need of, surely His work would go forward. This humble beast of burden became an asset in the work of the Kingdom and fitted into God's plan, and yet how often men fail to do so!

And the multitude said, "This is Jesus the prophet of Nazareth of Galilee." But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor, Pilate, saith unto them, "What shall I do then with Jesus which is called Christ?" This is a question which everyone must answer. Wicked men delight to endeavor to escape responsibility for His death. The leaders of the Jews said it was unlawful for them to put Him to death, but asked Rome to do this inhuman deed for them. Pilate tried to wash his hands of the whole matter. Many have likewise tried to escape responsibility for the death of Christ and to refuse to face the question of accepting Jesus as Lord. However, no man can escape respon-

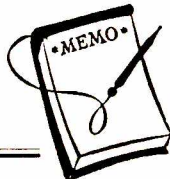
sibility nor condemnation for the death of Jesus. He died for all our sins. We must personally settle the question of the text, "What shall I do then with Jesus which is called Christ?"

The cross of Christ was just ahead of these events of our lesson. There He tasted death for every man. Whether the individual accepts the benefits of

the Cross is left to his choice, but the benefit was provided for all. God is just and the man who rejects is condemned.

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SUNDAY-SCHOOL ATTENDANCE REPORT



	Feb., '56	Feb., '57	No. Increase
SOUTHERN ZONE			
Kansas	7,817	8,125	308
Kansas City	9,525	9,669	144
Houston	3,705	3,813	108
Southwest Oklahoma	5,712	5,787	75
Northeast Oklahoma	3,874	3,945	71
North Arkansas	3,737	3,795	58
San Antonio	3,639	3,642	3
Dallas	5,246	5,200	-46
Southeast Oklahoma	3,823	3,719	-104
South Arkansas	4,143	4,029	-114
Northwest Oklahoma	5,890	5,775	-115
Abilene	5,805	5,628	-177
Nebraska	3,037	2,748	-289
<i>District not reporting: Louisiana</i>			
SOUTHWEST ZONE			
Los Angeles	9,377*	10,240	863
Southern California	11,333	12,075	742
Hawaii	611	676	65
New Mexico	3,261	3,207	-54
Arizona	4,036	3,945	-91
Northern California	15,904	15,793	-111
Colorado	6,728	6,336	-392
NORTHWEST ZONE			
Idaho-Oregon	6,031	6,311	280
Oregon Pacific	7,471	7,719	248
Minnesota	2,162	2,232	70
Alaska	605	671	66
Nevada-Utah	864	908	44
North Dakota	1,716	1,596	-120
Rocky Mountain	2,545	2,414	-131
South Dakota	905	760	-145
Northwest	7,237	6,697	-540
<i>District not reporting: Washington Pacific</i>			
CENTRAL ZONE			
Northwest Indiana	5,204	5,694	490
Central Ohio	13,570	14,029	459
Eastern Michigan	8,765	9,158	393
Indianapolis	9,122	9,381	259
Illinois	8,551	8,643	92
Chicago Central	5,634	5,687	53
Western Ohio	14,632	14,598	-34
Michigan	8,287	8,190	-97
Wisconsin	2,400	2,240	-160
Northeastern Indiana	10,171	9,983	-188
Missouri	7,586	7,360	-226
Southwest Indiana	9,338	9,020	-318
<i>Districts not reporting: Iowa, Northwestern Illinois</i>			
SOUTHEAST ZONE			
Florida	7,758	8,610	852
Tennessee	8,369*	8,612	243

District	Feb., '56	Feb., '57	No. Increase
South Carolina	4,828	5,050	222
Mississippi	2,760	2,953	193
Georgia	5,949	6,078	129
West Virginia	11,216	11,341	125
North Carolina	3,892	3,889	-3
Virginia	3,253	3,219	-34
Eastern Kentucky	5,717	4,939	-778

Districts not reporting: Alabama, East Tennessee, Kentucky

EASTERN ZONE			
Washington-Philadelphia	10,465	11,151	686
Akron	11,547	12,152	605
Pittsburgh	8,298	8,662	364
New England	6,848*	7,130	282
New York	2,034*	2,102	68
Albany	3,305	3,193	-112

BRITISH ISLES-CANADIAN ZONE			
British Isles South	3,228	3,654	426
Canada West	4,190	4,196	6
Canada Pacific	1,156	1,108	-48
Maritime	987	879	-108

Districts not reporting: Canada Central, British Isles North, Australia

MISCELLANEOUS			
North American Indian	1,041	1,246	205

Estimated Average for February, 1957

406,897

Increase over average for February, 1956

4,762

Percentage of increase

1.18

ERWIN G. BENSON, Field Secretary

*Average attendance last year



Conducted by GRACE RAMQUIST

Close to the Master Copy—

Dr. Roy Stetler, of the Evangelical-United Brethren Publishing House, in a devotional service held by a group of religious publishers, reminded all who were present of the necessity for Christians to follow close after the Master. He told us of his experience while a boy in a country school.

"When I was a boy in school," Dr. Stetler related, "we always had a copy-book for our penmanship lessons. There were no such things as ball-point pens. We had scratchy ink pens which we stuck into the inkwells. Always we either got too little ink on the pen or too much. It was most difficult to write without leaving a blot on the paper. One had to write slowly and patiently.

"Each day as I started to write my first line, I was close to the copy which had been written by some artist, no doubt. I wrote slowly and with great care, making each letter as nearly like the perfect writing as possible. When the first line was through, I would look at it with admiration. I always had done a good job. I had followed the master copy meticulously. As I wrote the next line and the next, sometimes instead of looking at the master copy I

would look only at the last line I had written. By the time I was at the end of the page, the writing was messy and irregular. I was much too far from the perfect example."

He reminded us that we as Christians should look only at the Master as we go through life. It is so easy to look at people who are professing Christians. They may be living good lives, but they are not the perfect copy which the Master is. Even if they live close to the Lord, they still are not good enough for Christians to follow. All of us must look to Christ, for otherwise mistakes creep in and irregularities show up. Only by following close to the Christ himself can one be sure of becoming like Him.

One Need Not Stay Down—

I was seated at the luncheon table beside the vice-president of a large denominational publishing house week before last. Various problems came up as we visited back and forth. Before the meal was through, the man by whom I was seated related the following story.

"It was several years ago in Oregon that a friend of mine found himself in a small town without any money. He

had plenty of checks on his home-town bank, but since he was entirely unknown in the little village, he felt it was next to impossible to get a personal check cashed. He knew he must try however. After some efforts he went to the First National Bank. He was sent to the president of the bank, who received him graciously and agreed to cash a check for the stranded man, even though he was unknown in the bank or community.

"The president stepped to the window of one of the tellers. While he was gone, my friend looked at a framed certificate which hung upon the wall of the president's office. Upon examination, he discovered that it was a release from prison. The one released, according to the certificate, carried the same name as did the president of the bank. My friend's curiosity got the best of him. As the president returned to his desk, my friend brought up the subject of the certificate on the wall.

"I notice that the certificate on your wall there has the same name on it that you carry," my friend said.

"Yes," the president of the bank replied. "I keep that on my wall as a reminder. You see when I was a young man, I lived a wild, unlawful life. I was born and raised in this village, but as a youth no one believed in me. I went so far as to rob this very bank. Because of that robbery, I served several years in prison. When I was through with my term, I returned to my home town. During my stay at the prison, I determined to go straight once I was out. This determination stayed with me. When I returned home, I started at the bottom as far as jobs were concerned. I worked hard at many odd tasks, always doing my best to make up for my past life.

"The people of the town were kind to me. They encouraged me whenever it was possible and eventually they seemed to have faith in me. My crowning victory was when the chairman of the board of this very bank came to me and asked me to become the president of the bank. This position I have held for many years now, but I keep that certificate on the wall to prove to me and to all who see it that a man who has gone wrong can turn about-face and go right. He can not only do that, but he can live so good and clean that he will be accepted by his fellow men—men who once distrusted him."

Oh, how much like the Lord this is! No matter how deep in sin a man may go, he may turn about-face, accept Christ, and be accepted as a true child of the King. The Master will turn over His work to this saved one! He will trust him with His most important tasks! The one who once was deep in sin can become an accepted and trusted citizen of the kingdom of Heaven!

Servicemen's Corner



First Church of the Nazarene in Colorado Springs is anxious to contact servicemen stationed in this area (Fort Carson and Ent. Air Force Base). Anyone having names, addresses, or other information concerning these men, please send it to William C. Stephens, 1007 West Pikes Peak, Colorado Springs, Colorado.

"I am writing you at this time to let you know that I will be leaving the service the end of this week, and will no longer be entitled to the periodicals that have been sent to me free while I have been in the air force.

"I would also like to express my sincere appreciation for each issue that came my way. I wrote you just before returning home from overseas, and told you how much each of the issues meant to me while I was so far away from home. Now that I am back where I can attend one of our own Nazarene churches, my wife and I have enjoyed reading the periodicals, and they have continued to be a blessing to us.

"As we leave here, we will be going to Pasadena College, where I will study for the ministry. The Lord has been so good to us, and our aim is to stay in the center of His will."—ERNEST E. KOONS.

"I have been receiving the HERALD OF HOLINESS, *Conquest*, and the *Other Sheep* from the Servicemen's Commission for approximately sixteen months now. These church periodicals have been a great spiritual help and blessing to me and I wish to express my thanks for sending them to me.

"My tour of duty overseas has been in the big, troubled city behind the iron curtain—Berlin, Germany. This is a very sinful and wicked city and I have seen many good fellows dragged into the depths of sin here. It has been a little hard and rather lonesome for me here at times, because during my whole time here I have not found one real Christian friend to run around with. I have been teaching Sunday school and have been active in chapel work here, but I know my greatest help has been derived from prayer and reading Nazarene literature. Jesus is a wonderful Friend and constant Companion to me. I intend to serve Him better and become more and more active in winning youth to Christ when I once more become a civilian."—ED WIEBE.

NAZARENE SERVICEMEN'S COMMISSION

Louder W. Gildland DIRECTOR



Religious News & Comments

"Hymn of the Hungarian Galley Slaves"

A church committee, working at Union Theological Seminary on a new hymnal for the Congregational-Christian churches, found a 300-year-old Hungarian hymn with tragic modern overtones. The last stanza of the "Hymn of the Hungarian Galley Slaves" reads:

*Though in chains thou art now grieving,
Though a tortured slave thou die,
Zion, if thou die believing
Heaven's path shall open lie.
Upward gaze and happy be;
God hath not forsaken thee.
Thou His people art, and surely
He will fold His own securely.*

—Washington Religious Report

Liquor on Planes

The *Washington News Report* (February 15) states: "As we go to press, word comes that Rep. Robert C. Byrd (D., W.Va.) has introduced a bill, H.R.

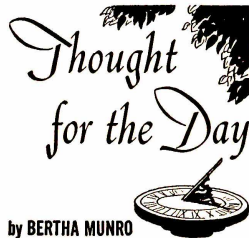
4502, designed to amend section 601 (A) of the Civil Aeronautics Act of 1938 to prohibit the consumption of alcoholic beverages aboard commercial aircraft. The measure has been referred to the House Committee on Interstate and Foreign Commerce."

New Billboards Feature Christ Painting

Honoring the nineteenth anniversary of Best Seller Publicity, one thousand new billboards are going up all across the United States. They feature a special drawing by Warner Sallman, famous for his "Head of Christ." Titled "Christ Looking at the City," these huge signs show a compassionate Christ looking over skyscrapers. This drawing points up the verse, "Whosoever liveth and believeth in me shall never die" (John 11:26). Sixty are going up in Chicago and an equal number in New York. Ten will be placed in San Francisco and others in such cities as Las Vegas and Galveston.—*United Evangelical Action*.

Religions in New York

According to *Time Magazine*, the eight million population of New York City, into which the Billy Graham party moves the middle of May, is divided religiously as follows: 54.9 per cent unaffiliated with any faith, 27 per cent are Catholics, 10.6 per cent are Jews, and 7.5 per cent are Protestants.



by BERTHA MUNRO

I Am Expendable

Monday:

"Expendable" is a word that has acquired a new meaning in recent years through the incredible limits to which we have seen human personality stretched in daring, in endurance, in

reckless submerging of self in a mission. Fighters for freedom, fliers, explorers, missionary pioneers—I too have said, "Here am I; send me." Have I meant it as they meant it? Sent, then expendable. Or worthless. The inescapable "must" of Jesus Christ. (Isa. 6:8.)

Tuesday:

"Search me, O God, and . . . try me." I have said the words, "I am Thine; use me." Wind of God, blow through my *me* today, to clear away the fogs of easy words and easy thinking. Self-conscious introspection will not do. Thou must help me to understand what I have volunteered for. (Ps. 139:23.)

Wednesday:

Expendable for God. Have I the honor of His trust? Actually to be used all day long, every day, for His great purposes? Then not a move that does not bear on my mission. Not one act or word or thought that is not of quality to be woven into the fabric of His kingdom. Every moment's spending His, not mine, to decide. All my life's comings-in and all its goings-out for Him. (John 12:24.)

Thursday:

Every relationship dedicated to Him and carried on for Him. No friendship that I may run away with selfishly for an hour; no off-duty moment when I may treat an inferior slightly or rob a superior of consideration; no trickle of influence that I may muddy or dam up. It will be "all for Jesus," always. (I Cor. 8:13.)

Friday:

Every thought a pure, constructive, loving one; no mood allowed of envy or discontent, of self-pity or self-congratulation. For love of Him and His, admittance jealousy safeguarded against treachery to His kingdom; the door of my mind fast barred against alien whispers, wide open to messages from headquarters. (Rom. 8:5.)

Saturday:

Self-abandonment, but no strain. For only a Spirit-filled person can be truly expendable. The Spirit himself undertakes to screen my thoughts, to check from useless words and acts, to prompt to true and loving ways, to energize and lift, to turn loads into wings. My business to respond, His to inspire and make spontaneous. (John 14:26.)

Sunday:

The question I ask is not, "How little can I get by with?" Perhaps not even, "How much can I give?" No less than "I will give *all*" is worthy of Calvary and the Resurrection.

Giving all and having that all used is gloriously possible because our God is infinite, in knowing and in weaving life patterns. So He redeems our lives from destruction and crowns with loving-kindness. Thus is not "just a part, or half of my heart," but rather, "I will give all to Thee." (Ps. 103:4.)

the Question box

Conducted by STEPHEN S. WHITE, Editor

What is meant by premillennialism? Is there anything in the Bible to support this view?

Last week I answered a similar question, quoting from a certain authority. As I indicated then that I would, I am now presenting the same theologian's statement as to the premillennial view. It is given in these words:

"Premillennialists hold that the return of Christ to earth will precede the period known as the millennium. The general outline of the view is as follows: (1) When Christ returns the world generally will be under the power of evil. Antichrist will have sway among men. (Matt. 24:24, 29, 30). (2) At his coming Christ will win a notable victory over his enemies and will destroy Antichrist. (2 Thess. 2:8; Jude 14, 15). (3) Living Christians will be caught up to meet the Lord in the air. (I Thess. 4:17). (4) There will be a resurrection of the dead in Christ at the beginning of the millennial period. This is known as the first resurrection. (Rev. 20:4-6). (5) Then follows a preliminary judgment of the living nations, and the risen saints will reign with Christ a thousand years. (Rev. 20:4; Matt. 24:31-46). (6) At the end of the thousand years there will be a return of flagrant wickedness through the loosing of Satan, who has been bound. (Rev. 20:7-10). (7) Following this the resurrection of the wicked will take place, and this will be succeeded by the final judgment and eternal awards. (Rev. 20:12-15). There

are many details which are not indicated in the above outline. It should be said also that premillennialists are not agreed among themselves on all details. But the salient features are substantially as indicated.

"There are many passages of Scripture which are relied upon. The chief ones are the words of Christ in Matthew, chapters 24 and 25, and the corresponding sections in Mark and Luke; the passages in 1 Thessalonians 4:13-18 and 2 Thessalonians 2:1-12; Paul's language in 1 Corinthians 15:20-24; and Revelation 20:1-6. Along with these, many other New Testament passages and divers Old Testament prophecies are cited. We have given brief references under the preceding points, but the total impression is much stronger for the premillennial view when the extended passages just given are read in their entirety."

In giving the postmillennial view last week and the premillennial view this week, I have quoted a summary of them in the words of the same author. He does not indicate which he accepts, but does make it clear that he is striving to state each with fairness. As I implied last week, I am a premillennialist. However, our church permits its members, laymen or ministers, to hold to either view.

Occasionally I get complaints about laymen, pastors, and evangelists. Often these complaints have to do with money matters. The laymen are accused of not being as free with their money as they should be, and the pastors and evangelists are described as being extravagant and too demanding in what they want for their services. Since I can't answer specific cases, I shall give a general discussion of these problems.

I can't discuss specific cases because I am not there to get the whole situation. It is easy for the one who is complaining, whether he be layman, pastor, or evangelist, to see the problem only from his viewpoint. In other words, it is almost impossible for him not to be prejudiced. Next, these conditions, even if they are what they are described to be, are exceptional. In most instances our laymen fulfill their obligations to their pastors and evangelists well, and they do it gladly. They are not, as a rule, stingy with the ministers who render service to them. Likewise, our pastors and evangelists, as a rule, are not extravagant in their demands. I ought to know a little about these matters, for I have been a pastor, an evangelist, and a layman. I am really a layman now, since I am not a pastor and do but little regular evangelizing. As a teacher in our colleges for many years, I was a layman. Also, I have pas-

tored ten churches, large or small, and for longer or shorter periods of time. Further, for years, while I taught, I evangelized during the summer. With this background of experience, I can testify that as a pastor or evangelist I have, with very few exceptions, been treated better than I deserved. Besides, the churches where I have served in the capacity of a layman have treated their pastors and evangelists well and have done it gladly. One good rule for all of us to follow is to be sure that we do unto others as we would have them do to us. Pastors and evangelists have more expenses than many laymen realize. Therefore, don't be afraid of overpaying them. On the other hand, the pastor or evangelist who gets his eyes on the money he is to get will soon be out of a job. If once in a while a church is unfair to you, keep sanctified and don't complain. If you'll be true to God, He can and will make it up to you.



Foreign Missions

Prayer Request

Mrs. Roger Winans is in the Francis Ann Hospital in Pasadena, suffering from a calcium deficiency in her bones, and a lesion in a vertebra. The doctor has said that her recovery will be slow and she may be there several months. Pray for this retired missionary whose life has been lived for God in the mission field of Peru. If you wish to send her a card, the hospital address is 1657 North Los Robles Avenue, Pasadena, California.

Thank You for Your Prayers

I have truly appreciated the many prayers that were offered for me during my recent illness. Please accept this public thank you, for I cannot hope to reach all who prayed with a personal word.—LEONARD YORK.

New Addresses

Rev. and Mrs. Elward Green
Senahu, Alta Verapaz,
Guatemala, Central America

Rev. and Mrs. Prescott Beals
170 Bryant Street
Walla Walla, Washington

Dr. Powers in India

Eight precious days! The Indian people say that no one can stand discouraged in the presence of Dr. H. C. Powers. He is humble, long-suffering, kind, and wise in administration. He carries a loving burden for the whole church.

At this 1957 District Assembly held in Basim in February, the mantle of leadership in the church passed from the missionaries to our Indian brethren. The pre-assembly service, under the direction of Mrs. S. J. Bhujbal, N.F.M.S. president, struck the keynote for the whole assembly, as the local presidents came and laid their offerings on the table before Dr. Powers for him to ask God's blessing upon them as they are used for world evangelism. Nor can we ever forget the quick response of thirty fine young people who responded to Earl Lee's challenge after the impressive ordination service, and came forward indicating their willingness to serve God wherever He might ask them to go.

God blessed our hearts in fellowship with Dr. Powers, and through his powerful messages.

Dr. Powers visited four main stations, went through the school and the hospital, dedicated a new unit for nurses' training, presided at the district assembly, had three outstanding meetings with the missionary council, and

REMISS REHFELDT, Secretary

preached ten times during the eight days he was in India!

We felt we had had a breath of home, and a touch from heaven, during those eight precious days.—MARY ANDERSON, Reporter.

Into El Salvador

By JAMES HUDSON, Guatemala

The Guatemala Mission Council has definite plans for opening work in San Martin, El Salvador. Brother Sedat and I, along with two Guatemalan brethren, have been named to go there and conduct a series of meetings with the purpose of organizing the work. We have had a contact there for some time with an ordained Nazarene elder who is conducting services and is asking for us to come and organize the work in which he is active. This could be our beachhead for an active work in El Salvador.

Brother Ingram and I made a visit to El Salvador some two years ago and were impressed with the real opportunities offered by this neighboring republic. The country is small with no Indian populations and has an excellent system of roads. There are large areas in which there is no active Protestant work.

Make this project a definite prayer subject. We will probably be conduct-

ing the meetings the first part of the month of April.

Uruguay Rejoices

By O. K. PERKINSON

This has been a glorious year, crowded with work and full of victories.

The local church enjoyed a 50 per cent increase in membership, by profession of faith, and a 40 per cent increase in the Sunday school with nine classes meeting every Sunday. The young people's society was organized during the year and two new young people claim a definite call of the Lord to be missionaries to their own people. Thank God!

The Bible school closed with ten students finishing the year's work. Most of the students are active in their local church, teaching Sunday-school classes, helping in their young people's society, preaching or taking other active places of duty as the churches ask them. Out of the student body, three testify to a definite call to the ministry. We are asking God for a total of ten with a definite call for the year 1957. The Lord has given strength to us all. His almighty arm has proved strong in times of need; His grace has been precious when there was no other recourse; His face was ever bright when clouds would blot out all else.

For 1957 we would pray: "Teach me, O Lord, Thy way. Help me to unselfishly follow Thee, perfecting Thy love in my life and keeping me free from sin. Help me not to fail Thee, Lord, and to ever be true to the divine trust that the church places in me."



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

Evangelistic Churches Grow

Evangelistic churches grow. The church worthy of its mission and message will evangelize. Evangelism will not come about accidentally. A plane cannot fly across the skies without a navigator. A church edifice cannot be built without an architect. Neither will a church evangelize without a definite evangelistic program.

The early church was continual in its outreach. It is a fallacy to settle back between certain seasons of special effort. The church that hopes to evangelize by "spurts" will never evangelize. It will only repair internal damage caused by inactivity. The evangelistic campaign should be a more intensive period of soul salvation. It should be the climax of continual outreach efforts.

Continuous evangelism is fortunate in that it is not dependent upon weather and other exterior circumstances for its

success. It is the expression of a group of sanctified souls who are busy fulfilling their vows to God.

Sincere effort to spread the gospel of Jesus Christ calls for a church to plan its work and then work its plan.

Evangelism today should be the most effective soul-saving kind that nineteen hundred years of Christian history has produced.

People are interested in what they pray for. They pray for that which is uppermost in their minds. In order to succeed, the church must keep its program of evangelism continually before the people, so that prayer for lost souls will be daily a part of our spiritual expression.

The local church is the organization in and through which the Christian as an individual should serve God. Do you know of any Christian who is really worth much to the kingdom of God

who does not labor faithfully in some local church? It is the church that adds its mighty impact to his efforts to win someone to Christ.

An evangelizing church is the best insurance against inactivity. A personal, live, outreach program nurtures the new convert in a way impossible otherwise. Christian training, inspiring music, good Christian fellowship are indispensable. Backsliding is discouraged by the church that gives guidance to the souls of its members.

Someone has said, "Christian religion is either a dreary habit or a burning fever." The church or individual that has this "fever" will never cease search-

ing for souls.

Many people go year after year without the gospel and its salvation because they are not sought after. An evangelistic church will attract people. The future size of a church can be determined by the number of prospects it has and how persistently it endeavors to win them for the Master. Let the prospect list become a prayer list, a mailing list, a *visitation* list for highest efficiency.

When Robert Louis Stevenson was on an extended trip to the South Seas to recover his health, he spent some time with the missionary Chalmers and later designated him as one of the great men

of his day. Once he wrote the missionary, "If I had met you when I was a boy, how different my life would have been!"

When we consider the importance of salvation and also the value of a soul, we surely cannot refrain from giving our best to Christ to reach the lost.

The church preaches that individuals must follow Christ, so it must also as an organization follow Christ in evangelism. Total evangelism! Continual evangelism! Effective, soul-saving evangelism!

The church that fails to win men when she faithfully promotes the whole ministry of Jesus has not been found.

NEWS of the Churches



Evangelist Hubert W. Slayton writes: "I am now building my slate for 1957 and 1958, and have some open time. The Lord has been blessing and has given me good success in the past five years as I have preached His Word in its fullness and power. I'll be glad to hear from any of our pastors or churches; write me, 237 North 5th Street, Elwood, Indiana."

Bernie, Missouri—Since coming here last August we have had two wonderful revivals. In November, Rev. Kenneth P. Money maker was the evangelist who was greatly used of the Lord; he is a fine young preacher. The church was greatly strengthened, and we saw many good victories at the altar. Recently we closed one of the greatest revivals the church has had in many years. The Spirit-anointed messages of Evangelist Russell Bowman stirred all of our hearts, and the altar was lined night after night. Nine new members have been added to the church, and the Sunday school is growing. We thank God for the spirit of unity among our people, and give Him praise for all His blessings.—WILLIAM S. PURTLE, *Pastor*.

Lowell, Massachusetts—First Church celebrated its fiftieth anniversary last September, with special services, September 18 through Sunday, September 23. The first service was Sunday-school night, with Evangelist R. J. Kunze, special speaker; followed by N.Y.P.S. night, with Rev. Floyd Flemming as the speaker; N.F.M.S. night, with Rev. James Graham, missionary from Africa as the speaker. Friday night was a testimonial to all former pastors, with Dr. J. Glenn Gould in charge. On Sunday the special speakers were Dr. Lloyd Byron for the morning and afternoon, and Rev. Stephen Nease in the evening. The day

closed with seekers praying through to God at the altar. Many former members and friends sent letters of greetings and congratulations. The pastor, Rev. Ernest R. Bradley, with a special committee, arranged the special services, also had a roll call at each service of former members and officers. Splendid special music was enjoyed at each service, both vocal and instrumental, and others spoke representing various auxiliary departments of the church.—IRIS COVE, *Reporter*.

Dr. Russell V. DeLong writes: "Due to unsettled conditions in Europe, Mrs. DeLong and I have decided to postpone our contemplated trip to the Continent in the fall of '57. Therefore, during the months of October and November we would be glad to schedule one-week intensive evangelistic meetings with our churches, beginning on a Thursday night and continuing over one Sunday, closing on a Wednesday night. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Eastern Kentucky Sunday-School Convention and Preachers' Meeting

God's presence and anointing were graciously manifested in the midst of the Eastern Kentucky Nazarenes as they gathered at Ravenna, March 4 to 6. Rev. and Mrs. Raymond Hayse, pastors, with their people, and Rev. J. Melton Wienecke and his people of the neighboring church at Irvine, did a wonderful job in entertaining the convention.

The Sunday-school convention, in charge of Rev. Lawrence Hicks, district church school board chairman, was blessed of God as those with assigned subjects presented the challenge that the Sunday school is an open door to building the church. Sunday-school superintendents gave reports which showed interest and gains. Emphasis was placed upon building the Sunday schools and using the Achievement Guide,

Tuesday through Wednesday noon, the preachers' meeting seemingly climaxed with every session. The services were well planned and attended as Rev. D. S. Somerville, district superintendent, presided in his humble manner. God's presence was felt as the various pastors spoke upon the important subjects assigned.

Dr. Hugh C. Benner, guest speaker, gave without reservation of himself as he preached with clarity and unction. His messages brought inspiration and encouragement. It was a privilege indeed to have Dr. Benner with us.

One of the times of fellowship was when seventy pastors, their wives, evangelists, with Rev. and Mrs. D. S. Somerville, Dr. Hugh C. Benner, and Dr. L. T. Wells, former superintendent of the Kentucky District, gathered for a luncheon. A most blessed time was enjoyed by all.

God met with us, and many said it was the best convention they ever had attended. To God be all the glory and praise.—R. E. BUSH, *Reporter*.

Mississippi District Preachers' Meeting

The Mississippi District preachers' meeting, February 18 to 20, at Greenville, was one of unusual blessing. Excellent papers, covering various phases of the work, were well presented.

Dr. Ralph Earle, of the Nazarene Theological Seminary, was the special speaker. He was used of the Lord to stir our hearts as well as to give us practical guidance.

Dr. Otto Stucki, district superintendent, presided at all the sessions. Truly, the Mississippi District is favored in having this outstanding leader for its superintendent.

Rev. O. W. Morris and his congregation provided for the pastors and their wives in a splendid manner.

The Mississippi District is progressing in all phases of the work. There is a spirit of unity among the pastors and their leaders, and the district stands united in love for God and souls.—ROY T. NIX, *Reporter*.

Buffalo, Oklahoma—Recently we had a fine ten-day youth revival with Rev. "Bill" Rohlemier, student at Bethany Nazarene College, as the special speaker. The Spirit of God was present in the services, and we saw many victories at the altar of prayer.—W. L. PRICHARD, *Pastor*.

Austin, Texas—Sunday evening, February 24, marked the closing of a ten-day revival at First Church with Evangelists Alva O. and Gladys Estep. From the very beginning it was a time of victory and blessing. The Esteps' ministry was well received and there was not one barren altar service. Brother Estep preached Holy Ghost-directed messages which searched the hearts, and the singing was with the blessing of God. The response was spontaneous and God gave victory. We greatly appreciated the ministry of Brother and Sister Estep with us. Our church is encouraged and God is blessing the work here. We thank God for this revival.—A. L. DENNIS, *Pastor*.

Australian District Assembly and Conventions

The harmonizing tendency of holiness was exemplified in the gracious spirit which uniformly prevailed in the district assembly and conventions recently held in Brisbane, Australia. No one in the heart of its activities could doubt that the unity was created, not by expediency, but by deep brotherliness and mutual confidence.

At no point was this more clearly demonstrated than in the unanimous election of District Superintendent Albert Berg for a three-year term, and the double offering which followed; one a cash offering toward a much-needed vacation, and the other a pledge offering of \$730 for essential office equipment—both given with true Nazarene love and liberality.

The district superintendent's report noted one new church and a net gain in church membership of 10.5 per cent, while Sunday-school records revealed a net gain of 135, bringing the total enrollment on the district to 1,530.

Two new church buildings had been dedicated during the year, both in Brisbane suburbs, Stafford and Coorparoo. The latter church entertained the assembly most graciously in their attractive and commodious, two-story, brick structure. Also they were able to report a revival tide with conversions almost every week, resulting in a membership increase of about 60 per cent in five months. Rev. John White is pastor of this thriving group.

The three conventions preceding the assembly, due to thorough organization and prepared leadership, were highly successful as mediums of inspiration, information, and direction, under the N.F.M.S. president, Mrs. Grace Dawson; the church school chairman, Rev. Douglas Pinch; and the N.Y.P.S. president, Rev. Ted Hill. Careful plans were made in all departments for a concerted district-wide advance in 1957. The "10 per cent" plan for world evangelism was readopted unanimously.

On the last night an impressive ordination service was conducted by Dr. Hardy C. Powers, with four men elected to elder's orders: Erle Spratt, John White, W. E. Bromley, and Malcolm Hancock.

General Superintendent Powers was at his very best. His gracious ease, delightful humor, and tactful, sympathetic understanding were matched by the judgment and guidance of a great church statesman. His powerful preaching not only created a profound impression on the visitors (many of whom were in their first Nazarene service), but also resulted under God in some triumphant altar services which witnessed both conversions and the experience of entire sanctification. Respectful, fine-appearing audiences crowded the beautiful new Church of the Nazarene night after night, singing the songs of Zion in true Nazarene joyfulness and listening raptly to the holiness preaching.—RICHARD S. TAYLOR, *Reporter*.

Evangelist Bob Mickey writes: "I have served the church as song evangelist for three years and am now preaching as well as singing in my meetings. I am also accompanied by my wife, who is a fine chalk artist and children's worker. We give God praise for His goodness to us. Write us, 309 Cimarron Avenue, La Junta, Colorado."

Clinton, Iowa—Due to a cancellation, Evangelist Paul Madden was free to come to our church for a revival in February. There was no time for extensive advertising, but it was God's time for revival. Our pastor, Rev. O. V. Ethington, was the song evangelist. There were a number of seekers at the altar, and the church was definitely built up through Brother Madden's old-fashioned, dynamic, holiness preaching. The church board voted unanimously to have Brother Madden return for a meeting in the spring of '58. The church also expressed their appreciation of their pastor by giving him a unanimous recall.—MRS. G. H. BOULKE, *Secretary*.

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Evangelists C. C. and Flora N. Chatfield write: "We have just received cancellation of a meeting, May 1 to 12. We'd be glad to fill this time in the middle states. Write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Louisiana District Preachers' Meeting

The Louisiana District preachers' meeting was held February 18 to 20, in Many, with Rev. A. H. Hoffpauir, host pastor.

District Superintendent V. Dan Perryman presided with the grace, dignity, and challenge of a veteran superintendent. He has the wholehearted co-operation and confidence of his pastors and official district board, which was evidenced by the attendance of all from the first to the closing service.

Dr. Hugh C. Benner was the special speaker for the morning and evening services. His practical, Spirit-filled messages inspired and challenged our hearts to go out and do exploits for our Master with a greater zeal and passion in our own hearts than ever before. The evening services were held in the First Baptist Church, so as to have ample room for laymen as well as ministers to attend these services. We deeply appreciated this courtesy extended to us.

From the very first service on Monday night to the closing on Wednesday noon the Holy Spirit seemed to move on our hearts with inspiration and blessing.

The day sessions were given largely to prepared topics of interest by the pastors and heads of the various auxiliary departments of the church. The pastors hit the keynote of interest and challenge in their presentation of the assigned subjects. All left the convention with a greater burden for souls, a vision of our great task of winning souls, and an intensified interest and courage to go forward in our various fields of labor; also to be more true, loyal, and faithful in our task of preaching and living holiness.—Reporter.

ANNOUNCEMENTS RECOMMENDATIONS

Miss Wanda L. Becker is available for youth services and revivals. She is an earnest, sincere preacher with a burden for souls. Contact her, c/o Rev. Parker Roberts, 1641 Sycamore Street, Cincinnati, Ohio.—D. S. Somerville, Superintendent of Eastern Kentucky District.

I am glad to recommend Rev. Pleas Hampton, commissioned evangelist of this district, to our people everywhere. He pastored his only church at Thomaston for seven and one-half years and did an excellent work. He is a strong preacher, a sincere and wise soul winner, and will never do anything to hurt the church nor embarrass the pastor. God has used him in many wonderful revivals across our state. Together with his wife, who draws chalk pictures and gives their history, this young couple will make one of our strongest evangelistic teams. Address them, 123 Moreland Avenue, S.E., Atlanta 16, Georgia.—Mack Anderson, Superintendent of Georgia District.

NOTICE—Rev. Curtis Smith, for a number of years the successful field representative of Bethany Nazarene College, resigned some months ago to take the pastorate of Central Church, Tulsa, Oklahoma. At the annual meeting of the board of trustees, it was the unanimous opinion that the college should have a field representative, and that Rev. Curtis Smith was God's man for the place. He was recalled and, after much prayer and consideration, he resigned his church and accepted his former position with the college. We feel thankful and fortunate in securing his services.—Jarrette Aycock, Chairman, Board of Trustees, Bethany Nazarene College, Bethany, Oklahoma.



Rev. and Mrs. Edgar F. Bibb and Don in a winter scene at our church in Nome, Alaska, an outpost in one of our overseas home mission districts supported through the General Budget.

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—I Cor. 15:20

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WEDDING BELLS

Miss Lois Fisher of Bethany, Oklahoma, and Mr. Paul Canen of Berne, Indiana, were united in marriage on March 1, at the Nazarene Theological Seminary chapel in Kansas City, Missouri, with Rev. Harold Morgan officiating, assisted by Rev. Jack Lee.

Miss Esther Welsh, assistant professor at Olivet Nazarene College, and Rev. Carl H. Roberts of Greenfield, Ohio, were united in marriage on February 2, at First Church of the Nazarene, Columbus, Ohio, with Rev. Miles A. Simmons officiating.

BORN—to Mr. and Mrs. (Caroline Hall) Chuck Haney of Atlanta, Georgia, a son, Jonathan Patrick, on March 4.

—to Mr. and Mrs. Don Martin of Bethany, Oklahoma, a son, Philip John, on February 28.

—to Pvt. Emory F. Arndt (stationed now in Germany) and Mrs. Charlotte Arndt of Mosca, Colorado, a son, Emory Franklin, on February 16.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio "for our boy that he may see the light of holiness, and that I may have wisdom in talking with people";

by a friend in Iowa for "a young mother of three little ones who is in 'grass'—her whereabouts are unknown; for a young man steeped in sin and unbelief, and fervent prayer for a revival in a church school in Kansas";

by a friend in Ohio for the salvation of a son and his wife, also that the Lord will touch and heal their bodies, and prayer for her husband, who has heart trouble and has been very sick;

by a friend in California for an interdenominational work in that place which seems to be on the eve of "being born a holiness church," that God may send the right shepherd—no other holiness work there;

by a Nazarene lady in Indiana for her husband, that God will touch and heal his body if it be His will; also for a friend of theirs in Indiana, a young man, soon to be on trial, that this may be the means of turning his whole family to God, and for a special unspoken request.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

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

District Assembly Schedule for '57

British Isles	June 26 and 27
North Dakota	July 1 to 3
Idaho-Oregon	July 17 and 18
Minnesota	July 21 and 22
Chicago Central	July 21 and 22
South Arkansas	July 31 and Aug. 1
Kansas	August 7 to 9
Northwestern Illinois	August 21 and 22
Kansas City	September 4 to 6
South Arkansas	September 11 and 12
North Arkansas	September 18 and 19

G. B. WILLIAMSON

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

District Assembly Schedule for '57

Canada Pacific	May 2 and 3
Alaska	May 9 and 10
Washington Pacific	May 15 and 16
Los Angeles	May 22 to 21
Rocky Mountain	June 15 and 16
Nebraska	June 12 and 13
New England	June 19 to 21
West Virginia	July 4 to 6
Eastern Michigan	July 15 to 19
Pittsburgh	July 25 and 26
East Tennessee	August 1 and 2
Michigan	August 7 and 8
North Carolina	August 14 and 15
South Carolina	September 18 and 19

SAMUEL YOUNG

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

District Assembly Schedule for '57

San Antonio	May 1 and 2
Abilene	May 8 to 10
Arizona	May 15 and 16
Oregon Pacific	May 22 to 24
Northwest	May 29 and 30

Northeast Oklahoma	June 12 and 13
Canada West	July 10 to 12
Colorado	July 17 and 18
Illinois	July 31 to Aug. 2
Iowa	August 14 to 16
Kentucky	August 21 and 22
Indianapolis	August 28 and 29
Louisiana	September 4 and 5
Southwest Oklahoma	September 11 and 12

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District Assembly Schedule for '57

Akron	May 1 to 3
Northern California	May 15 to 17
Southern California	May 29 to 31
New Mexico	June 5 and 6
Alabama	June 12 and 13
Northeastern Indiana	July 10 to 12
Central Ohio	July 17 to 19
Eastern Kentucky	July 24 and 25
Southwest Indiana	July 31 and Aug. 1
Wisconsin	August 8 and 9
Dallas	August 14 and 15
Northwest Indiana	August 28 and 29
Southeast Oklahoma	September 18 and 19

HUGH C. BENNER

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

District Assembly Schedule for '57

Albany	May 8 and 9
Washington-Philadelphia	May 15 to 16
Florida	May 22 and 23
Nevada-Utah	June 5 and 6
Canada Central	June 13 and 14
South Dakota	June 26 and 27
New York	July 9 and 10
Maritime	July 11 and 12
Western Ohio	July 24 to 26
Missouri	August 7
Houston	August 28 and 29
Mississippi	September 4 and 5
Georgia	September 11 and 12

DISTRICT ASSEMBLY INFORMATION

SAN ANTONIO—Assembly, May 1 and 2, at Grace Church of the Nazarene, 1006 Koenig Lane, Austin, Texas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Howard Bergerson, 5806 Shoalwood Avenue, Austin, Dr. Samuel Young presiding.

AKRON—Assembly, May 1 to 3, at First Christian Church, 400 Cleveland Southwest, Canton, Ohio. Send mail and other items relating to the assembly to the entertaining pastor, Rev. D. D. Palmer, Box 125, Canton, Ohio. Dr. D. I. Vanderpool presiding.

CANADA PACIFIC—Assembly, May 2 and 3, at First Church of the Nazarene, 1924 Park Street, Vancouver, B.C., Canada. Send mail and other items relating to the assembly to the entertaining pastor, Rev. W. R. Robinson, 250 Nigel Avenue, Vancouver, B.C. Dr. G. B. Williamson presiding.

ALBANY—Assembly, May 8 and 9, at First Church of the Nazarene, 240 Main Street, Binghamton, New York. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Arthur Fallon, 240 Main St., Binghamton, Dr. Hugh C. Benner presiding.

ABILENE—Assembly, May 8 to 10, at First Church of the Nazarene, 1924 Park Street, Amarillo, Texas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. L. A. Ogden, 3609 Van Buren, Amarillo, Texas. Dr. Samuel Young presiding.

ALASKA—Assembly, May 9 and 10, at First Church of the Nazarene, 10th Avenue at Lacey and Noble Streets, Fairbanks, Alaska. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Robert W. Sheppard, 1000 Noble, Fairbanks, Alaska. Dr. G. B. Williamson presiding.

DEATHS

REV. AUGUST H. F. BRANDES

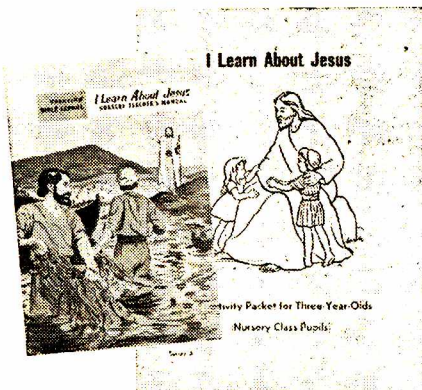
August Henry Frederick Brandes was born April 19, 1891, at Galveston, Texas. He spent his childhood, youth, and young manhood at Liberty, Kansas. In 1912 he was united in marriage to Miss Goldie Edith McMillen; to this union were born two sons and three daughters. In 1916 he joined the Church of the Nazarene, upon receiving a call to preach, he with his family moved to Hutchinson, Kansas, where he enrolled in Trinity College. His active ministry extended through thirty-two years, as he served the Church of the Nazarene at Kansas, Kingsdown, Ford, Covert, Woodbine, Wellington, Arkansas City, Burr Oak, Sublette, Howard, Clearwater, and Liberty, upon receiving a call to the Consequences, New Mexico. He retired about five years ago, and after an extended illness died in

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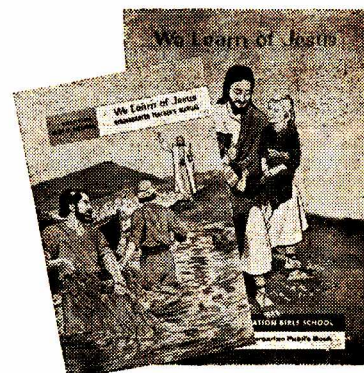
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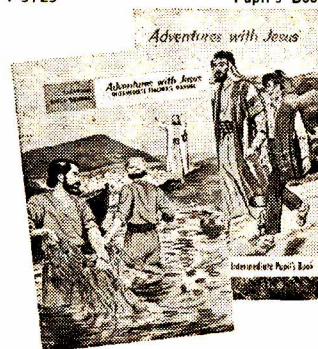
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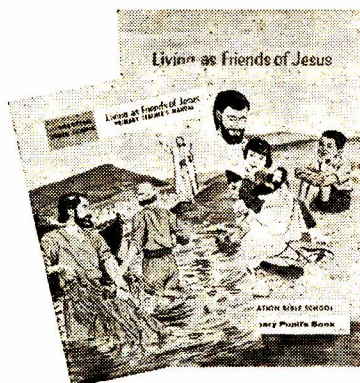
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Sublette, Kansas, February 7, 1957. He is survived by his widow, Mrs. August Brandt; two sons, Coy and Robert; and three daughters, Mrs. Ida Schnellbacher, Mrs. Marita Onions, and Mrs. Dorothy Ediger; also three brothers and two sisters. Funeral service was conducted in the Sublette church with District Superintendent Ray Hance and Pastor Orville Hess officiating, with interment in the Haskell County cemetery, Sublette.

REV. CLARENCE R. BALDWIN

Clarence Russell Baldwin was born near Poteau in Le Flore County, Indian Territory, November 5, 1898. In April of 1921 he was united in marriage to Miss Josie Fannin, of Hominy. He was converted in 1923 and united with the Church of the Nazarene. In 1929 he answered the call to preach and began his ministry in the pastorate, serving churches on the Eastern Oklahoma District, at Wann, Prague, Heaven, Bristow, and Idabel. Entering the field of full-time evangelism, he held from one to five meetings in most of the churches in Eastern Oklahoma. He went into many towns for revival, from which revival a church was organized. For the last several years he operated a large tent and conducted revivals during the tent season. He died at his home in Durant, Oklahoma, February 24, 1957. He is survived by his wife, Josie, of the home; a daughter, Wanda, wife of Rev. Preston Theall, Nazarene pastor in Kansas City, Kansas; also a sister, Mrs. Lehman Harris. Funeral service was in charge of Rev. Paul Seymour and Rev. Beulah B. Liles, with interment in Ellis Chapel, Wister, Oklahoma.

REV. C. H. PHIPPS

Charles Hubert Phipps, of Springfield, Tennessee, an ordained elder in the Church of the Nazarene, died February 22 at a hospital in Madison, Tennessee, at the age of thirty-three years. He was a veteran of World War II, having been in active combat. He received his A. B. from the University of Tennessee, and was ordained in 1956. He had pastored churches at Stewart, Tennessee, and Point Pleasant, West Virginia; at the time of his death he was active in the field of evangelism. He is survived by his parents, Mr. and Mrs. John H. Phipps, also his wife, Martha Lena Walker Phipps, and a brother, Howard. Funeral service was conducted at the Springfield church with Rev. Edward Cox, Rev. W. D. Gleaves, and Rev. K. B. Silfer officiating. Burial was in Elmwood Cemetery at Springfield.

REV. P. O. HAWLEY

Rev. P. O. Hawley died at a hospital in Flint, Michigan, on February 6, 1957, at the age of fifty-eight years. Death was due to a heart attack. He had been pastor in Michigan for twenty-five years, and was an active pastor at East Flint Church until the time of his death; he had been in Flint for five years. He is survived by his wife, Monabel; a son, Paul, at Fort Myers, Florida; two daughters, Mrs. Loren Avery of Tecumseh, and Mrs. Lee Spahr of Britton, Michigan; also his mother, Mrs. Nellie Hawley of Jackson, Michigan. W. M. McGuire, district superintendent, officiated at the funeral. Burial was at Ridgeway, Michigan.

REV. THOS. F. MACLEARN

Thomas F. MacLearn was born in Betts Cove, Newfoundland, September 9, 1881, and died December 1, 1956, at his home in Eagle Rock, California. With his parents, he came to the United States in 1898, moving to Yarmouth, Maine, and became naturalized in 1906. In 1901 he was united in marriage to Sarah Ann Baston. To this union were born seven sons and five daughters; one daughter died in 1926. He was converted in 1904 and sanctified in 1905. Feeling a call to preach, he began to prepare for the ministry and joined the Church of the Nazarene, becoming a charter member of the Oskaloosa, Iowa, church in 1912 under the ministry of I. G. Martin. During the twenty-two years of his active ministry he pastored churches in Oltumwa, Fairfield, and Monroe, Iowa, and Eagle Rock, California, climaxing his ministry with over ten years of evangelism. After resigning the active ministry he and his wife joined Breese Avenue Church, Pasadena, where he was faithful in attendance, giving of himself and his means to promote holiness. He is survived by his wife, Sarah Ann; seven sons, Edwin F., Frederick S., George S., Paul W. (Nazarene pastor), Roy A., Kenneth T., and J. Lloyd; and four daughters, Mary L. Locke, Esther R. Waldon, Elizabeth Mae Sturgeon, and Sarah Luetha Dugman; and twelve brothers and sisters. Funeral service was conducted by his pastor, Dr. George Taylorson, assisted by Rev. I. W. Young, in Breese Avenue Church, with interment in Mountain View Cemetery.

Easter is April 21

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