



Herald of HOLINESS

January 13, 1960

The Ministry of the Church

General Superintendent Williamson

A thoughtful layman said, "For a church to change pastors is to trade the imperfections of one man for those of another." None are faultless. Some excel in one point, some in another. All should capitalize on their excellencies and seek to improve their deficiencies. Every church deserves the best pastor available. But it is an inescapable fact that most of the work is done by men of average capability.

The church is well favored which has a pastor who has one of the essentials for greatness and who is of passing grade at the others. By loyalty to him and dedication to the total program of the church the people will witness the prosperity of the Kingdom. On the contrary, those who do nothing but magnify the pastor's faults do him an injustice, discount the success of the church, and inflict deep injury upon themselves.

The office of the pastor is a sacred calling. It should be respected and honored by all. One cannot be contemptuous of the person without degrading the high calling.

This exalted conception of the ministry lays great responsibility on the pastor as the prophet of God and the shepherd of the flock. It calls for absolute dedication to the will of God. It places all his powers under tribute to obedience to the "heavenly vision."

Preparation commensurate with his opportunity and capacity is included in his consecration. Training begun in institutions of higher learning must be continued for a lifetime. Opportunities for self-improvement should be neither scorned nor neglected. The best is not good enough for the greatest of all vocations. Nevertheless, an adapted program of specialized training should be provided for those who were tardy in their response to God's call or who are of limited capacity for the mastery of varied and related studies. Colleges and a seminary are a necessity for a denomination which has an eye to future growth. But a church which is designed to heal broken hearts and set captive spirits free will have need for many one- and two-talent men. Therefore a program of training adapted to their preparation for effective Bible preaching is a necessity.

There is a place for many men who have the best in preparation, but there will always be a place for dedicated men with limitations. Each should appreciate the other.

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LATE NEWS

"Mrs. Smee and I appreciate more than we can express the scores of letters, telegrams, and cards and the flowers that we have received while we have been recovering from the results of the accident in Kausas a few weeks ago. Mrs. Smee is recovering nicely, although she is still suffering discomfort from severe arm bruises. I am on the road to complete recovery, but the nature of the break in my lower left arm is such that the doctors say it will be twelve weeks from the time of the accident before the cast can be removed. We are thankful that we did not sustain more serious injuries. The prayers on our behalf are deeply appreciated."
—ROY F. SMEE.

Rev. and Mrs. Earl E. Stevens of 303 Fifteenth St. North, Menomonie, Wisconsin, will observe their golden wedding anniversary on January 18. They were married at Brookville, Indiana, in January of 1910. He graduated from Olivet Nazarene College in 1923. They spent thirty years in the ministry as pastors. They have been members of the Church of the Nazarene for fifty years. They retired in 1950, after serving churches in Indiana, Illinois, Wisconsin, and Minnesota.

Rev. and Mrs. J. A. Campbell, 317 E. Choctaw, Holdenville, Oklahoma, celebrated their golden wedding anniversary on January 9. He is a retired Nazarene pastor on the Southeast Oklahoma District. They were honored by their family and friends with a reception in their home on January 10.

Rev. J. E. Williams left the field of evangelism and is now pastoring the Church of the Nazarene in Montebello, California.

Mr. and Mrs. Charles B. Gustin celebrated their golden wedding anniversary on December 27, 1959, in First Church of the Nazarene, Fort Lauderdale, Florida. They were married January 1, 1910, in New Carlisle, Ohio. They resided in Olivet, Illinois, for thirty-two years, moving to Fort Lauderdale eight years ago. They have been faithful and active members of the Church of the Nazarene over these years. Their six children—Lester of Olivet, Harold of Georgetown, Roy of Rockton, Russell of Eureka, Illinois; Martha of Fort Lauderdale, Florida; and Myra of Garden City, Michigan—were present for the celebration. Their address is 2621 N.E. Sixth Ave., Fort Lauderdale, Florida. They have twenty-one grandchildren and five great-grandchildren.

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Blackwell, Oklahoma, First Church organized fifty years ago January 1. A week-end Golden Anniversary celebration began with a special watch-night service. Speakers were Rev. Paul Sadowsky, Rev. J. T. Gassett, Rev. Robert Green, and Rev. E. G. Theus.

What Would It Take?

By VIRGINIA HENRY

"What would it take to make you backslide?"

My Sunday school teacher was directing this question at me. I didn't hesitate for a moment, because I had been thinking about this question all week long and I had my answer ready.

"Nothing," I replied. "Nothing will make me backslide, because I intend to stay true to Christ no matter what may happen." I imagine this sounded as if

THE EDGE IS GONE

By MRS. W. M. FRANKLIN

*It takes away the edge of pain
When kindly, soothing hands
So gently touch the hurts of life
To break the fevered bands.*

*It takes away the edge of night
To have the Light of Life
Glow brightly with His burning flame
To check the storm and strife.*

*It takes away the edge of care
When friendly folk draw near
To share the burden that you bear,
To speak a word of cheer.*

*It takes away the lonely edge
When Christ, the Saviour, leads,
Although the human strength is weak
And the heart in sorrow bleeds.*

*It takes away the edge of grief
To have the Christ walk there
Along the toilsome trail that winds
To heaven, bright and fair.*

I were too sure of myself. Someone in the class remarked that I didn't know what was ahead of me, and something might come up that I would not be able to bear.

It's true. I don't know what is ahead of me—but this I do know, that whatever comes, I have no intention of giving up Jesus. Backsliding never made any situation any better, only worse! All week I had been thinking: What if something happened to my husband, would I give up? No! I would need Jesus more than ever. What if something happened to my children, what then? What if we became involved in a war and the enemy invaded our country, and tortured my family and myself? Would I denounce Christ then? No, no, a thousand times no! When I consecrated myself to God, I put everything in His hands to do with as He wills, and He sent His Holy Spirit to keep me through every trial and test that comes. I'm determined to make it to heaven, whatever the cost.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35, 37-39).

And I say with Paul, *Nothing will make me backslide!*

*There should be a sign
at the heart door which says—*



By JOHN W. MAY

Pastor, First Church, Parkersburg, West Virginia

Many a traveler has followed the roadside advertisements of a motel for many miles anticipating the offered comforts, only to find upon arrival a "No Vacancy" sign. Frustrated, he has had to go on to find other lodgings. There is a place in the spiritual realm, however, where "No Vacancy" is profitable and necessary. Jesus explained that an unclean spirit gone out of a man searches for a habitation. When he has found none he decides to return to the home from which he came, and finding it empty, swept, and garnished, he invites seven other spirits more wicked than himself to join him in inhabiting the house. The last state of that man is worse than the first. There is a dire need to hang out the "No Vacancy" sign for the devil today.

Only as the heart is filled and permeated by the Holy Spirit will one be able to do this. It is not enough for the heart to be emptied; it must be filled. Victory is not always the result of being vacated. There is nothing more lonely and without usefulness than an empty house. It can be of no real value. It is the living in it that makes the house a home, and, as the poet said, "It takes a heap o' livin'." The spiritual counterpart is just as lonely and useless. It is exceedingly dangerous for the believer not to go on to perfection. There is a great need to be filled with the Holy Spirit. Only as He penetrates and permeates the soul will there be real victory.

The powers of the evil one are always exerted to reinhabit the house from which they were dis-

possessed. If there is a vacancy they will certainly come in. There will be no need to invite; they will invade. It is only as there is a "No Vacancy" sign that they will remain outside. The characteristics and activities of holy living are the occupants which prohibit the powers of evil to pass over the threshold of the soul. There is no vacancy for idleness, the devil's workshop, if the hands are busy for Christ. There is no vacancy for the lusts of the flesh if the heart is filled with the fruit of the Spirit. There is no vacancy for disharmony and discord when the soul is enjoying union with God. There is no vacancy for fear when faith permeates the life. There is no vacancy for hate when the heart is full of the love of Christ. There is no vacancy for carnality in a cleansed heart. There is no vacancy for the "old man" when one has the "old-time blessing."

There needs to be a "No Vacancy" sign to the devil in the attitudes of the spirit. Faith will be a barrier to doubt and fear, love to lust and licentiousness, grace to greed and avarice. The Holy Spirit in the holy heart will repel the habitation of anything that is foreign to the nature of God. There also needs to be a "No Vacancy" sign to the devil in the activities of life. Faithfulness and loyalty to God and to the church are barriers to spiritual dwarfism. Idleness and halfhearted endeavor open the door for the return of evil. Wholehearted devotion is characteristic of the truly sanctified. He cannot be a Sunday morning Christian only. His first love is intensified as he grows

Your Day's Budget

By KATHERINE BEVIS

*As you budget your day for living,
Be sure to give God His share;
At the very top of your budget sheet
Place His precious name with a prayer.*

*Then when the heat of the noonday
Seems to smother your life with its care,
You will find God very near you,
Wiping away its seething glare.*

*For in the measure you give to Him
Of your time and your talent each day
You will receive a hundredfold back;
So take time from each day to pray!*

in grace. He is faithful to the whole program of the church and not merely to a favorite part. Spiritual inability springs from inactivity. Only as there is a "No Vacancy" sign will there be victory—and this cannot be until the soul is indwelt by the Holy Spirit!



The Feet of the Messengers

Isaiah, the great poetic prophet, in one of his most inspiring passages, writes about the "beautiful . . . feet of him that bringeth good tidings" (Isaiah 52:7). He does not describe the shapeliness, or the size of the feet, but writes about their service. He sees them running over a rough mountain road. They are not beautiful to all who see them, but they are to the ones to whom their owner carries a message. What makes them beautiful? It is because they carry a message of good tidings.

Jerusalem was built upon three mountain peaks. The main approaches to the city were by roads through the plains, but there was one road stretching from the northern border, which came in over the mountains. The messenger must have been seen coming in on this road. The king had gone to battle with the enemies to the north; left behind in the city were the old men, women, and children. On the walls stood the watchmen keeping guard. Defeat would mean slavery, tragedy, the loss of homeland and loved ones. The day was long ago; no telegraph, no telephone, and no radio—only a road over which the messenger must come on foot! When will he come? Will he bring good tidings? This then is the background of the prophet's utterance!

But while this is historical it is also prophetic of the bringing of the gospel of the Cross to all men everywhere, for read how this prophetic utterance ends: "So shall he sprinkle many nations" (Isaiah 52:15). Then comes that grand sweep of Isaiah 53, taking in all the tragedy and the mystery of the sufferings of our Saviour; and then chapter 54 with its poetic call to song, and ending with that verse on which Missionary Carey based his great statement, "*Expect great things from God; attempt great things for God.*"

But now let us come to this twentieth century and its call for messengers to carry the tidings of Calvary and the empty tomb to all nations, that they might know of their deliverance from sin, and join in the cry of the prophet, "How beautiful . . . are the feet of him that bringeth good tidings!" The call for messengers to cross the seas and climb the mountains is vividly heard today: it may come as a divine whisper, but it has, and it will, come clear and strong to many. Messengers of good tid-

ings to those who today are in ignorance, disease, fear, blindness, and sinfulness.

To follow this call will mean hardship, toil, discipline, and danger. The daily life of one in the homeland will no longer belong to them nor be their lot. They will know that for them a life at home is almost forbidden, for *His special call has come to them!* What is that special call? As I see it, it is nothing less than the going out of Christ from glory to meet at Calvary the enemies of God and man. His objective in this was to make reconciliation, to atone for sin, to conquer death, and to commission and equip His disciples to carry the tidings of His victory to all nations and all generations. Why? That those who sit in darkness might know deliverance, and join in the acclamation of the poet, "How beautiful . . . are the feet of him that bringeth good tidings!"

While it is true that geographically great territories of the heathen world have been occupied by "these missionary messengers, with this special call," yet the carrying of the gospel of full salvation into every aspect of the heathen world has barely begun.

Reinforcements are urgently needed: young men and young women, qualified evangelists, preachers, nurses, teachers who will be prepared to face loneliness in order that it might be said of them, "How beautiful . . . are the feet of him that bringeth good tidings!"

Who is ready to leave the safe and known paths of present activity to become such a messenger? For out there in that heathen world they wait for Christ. It is not an easy life to be such a messenger, but you who hear God's call will not expect it to be. You will find loneliness, difficult conditions, frustrations, climatic trials, unceasing work, and heart-ache as you face all that is involved in climbing the mountains of superstition and custom. Nevertheless, real joy will be yours because you have done God's will. You will find fascination of mind, and a humble wonder because you have been called to be among those of whom it is said, "How beautiful . . . are the feet of him that bringeth good tidings!"

So let this call reach you today! If you have heard that call from God, pray, study, and make

yourself "a workman that needeth not to be ashamed" (II Timothy 2:15). For to go as a missionary today calls for specialized knowledge and training. Learn all you can about the need of the heathen, but most of all take that definite step, and offer yourself to your church as one of whom it can be said, "How beautiful . . . are the feet of him that bringeth good tidings!"



By **KATHERINE BEVIS**

The Psalmist said: "But it is good for me to draw near to God" (Psalms 73:28). And it was H. G. Wells who said: "Until a man has found God he begins at no beginning and works to no end."

We need to "be still, and know . . ." (Psalms 46:10), and the real battlefield we must fight on to learn this lesson is in the *silence of the Spirit*.

A young man once went to Phillips Brooks seeking light upon an intellectual problem which was troubling him, but while with the Bishop he forgot to ask about it.

"I do not care," he said afterwards. "I found out that what I needed was not the solution of a special problem, but the contagion of a triumphant spirit."

Within our hearts there is a place wherein the Holy Spirit, the presence of God, will dwell if we will make room for Him. Oh, to be still, and to feel that warm, dear Presence, the Holy Spirit abiding in our heart! It sets our whole beings thrilling and singing and praying and trusting until our souls cry out in joy that is unutterable:

*Praise God, from whom all blessings flow;
Praise Him all creatures here below.*

It is safe to say that the person who has a regular period each day for meditation and prayer and the reading of God's Holy Word is the one who is living a happy, worthwhile, and satisfying life. It has been truly said that reverie is the "Sunday of the mind," whereby the choicest fruits of meditation and contemplation may be grown and harvested as the result of perfect tuning with God.

God does not seek to mix His voice in with the bedlam of worldly and material sounds. But when

we "wait on the Lord," in quietness and confidence, He speaks to us through the ears of the soul.

One of the great needs of today is that we learn to relax mentally and physically, and Isaiah tells us, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (40:31).

To those disciples of the Emmaus road, Christ appeared as a traveling Companion. He walked beside them, talking and explaining to them the Scriptures. Their hearts, that had been so lately bowed down with grief, became warm with hope. As evening came, their journey came to an end. Jesus was about to leave them but they urged Him to stay. So He came in and ate with them. It was not until then that their eyes were opened and they recognized their Lord. They no doubt realized how easily they might have missed Him, if they had not invited Him to come in. The same holds true today!

There are many times when God would speak to us, but we are too busy to stop and listen. The Holy Spirit is an ever-present Companion, if we will but allow Him to be.

Most of us know the joy of receiving an invitation. There is a peculiarly thrilling expectancy as we open it. From whom does it come? Is it upon a date when we can go? In the corner of the invitation are some mystic letters—R.S.V.P.— and we know it means, "Answer, if you please."

Our response to this invitation shows our courtesy and breeding, as well as our training in the arts of good society. Not to make a reply is equivalent to a declination. Not to make a reply is a discourtesy. It is almost inexcusable. In proportion to our answering, we are judged by our promptness and the character of our response. These are commonplaces of social usage—they have their basis in courtesy and in the character of the true lady, the true gentleman.

"Whosoever will" has been given a great invitation—it comes from a distinguished *Personality*—the most noble in the world. And this invitation is accompanied by a courteous request for an answer: R.S.V.P. This invitation is sent to *every one*.

It is an invitation from a beseeching God, who says: "Come!" We find a note of insistence in this invitation. But it is an invitation that no one else can answer for us.

A young lawyer, of brilliant intellect, was leaving church with a friend. The sermon text had been "Come!" Said he to his friend, "How is one to do it? How does one come? How can you come to One who lived and died nearly two thousand years ago?"

These are fair questions when they are asked from a sincere heart. For every person should seek

to know how to answer this invitation with its R.S.V.P.

Dwight L. Moody gives us this as an answer to how we can *come*:

First—*Attention.*

Second—*Rightabout-face.*

Third—*March!*

We come to God when we accept His program for our lives, when we do what He asks us to do up to the limit of our knowledge and ability and

strength, when we cultivate the temper of life He advocates and requires, when we seek daily His guidance and help, when we open the door of the heart and let Him abide there at all times.

How are you answering this invitation? Are you ignoring the R.S.V.P., or are you showing the character of a true lady or gentleman in your response?

Your response can be the difference between eternal life and eternal damnation—between a home in heaven or a home in hell.

"Come!" R.S.V.P.

I was thinking of "Aunt Pat" when I said—

"Tonight I Met a Saint"

By VERNON E. CRANDALL

Pastor, Red Oak, Iowa

A little more than one year ago the Lord led me to accept my first pastorate, which I have been more than thankful for ever since. As I and my family moved to this little town in southwest Iowa, our hearts were rejoicing because we were thrilled to think that the Lord had supplied a place of service for us in His work. Little did we realize on that August day when we pulled up in front of the parsonage with our trailer loaded full of furniture that in this quaint and attractive town we would soon become acquainted with one that is so idealistic in her service to the Master.

As I began the task that was before me as the pastor of our little church here, I found that one Sunday morning while I was preaching, my attention was taken up with a sweet, smiling, older lady at the back of the church. I noticed that she was sort of helping me along as I spoke, by her kind nods and gestures of approval.

After the service was over I introduced myself and soon found out that this was no ordinary lay-

woman but rather one that was willing to give of her time, efforts, money, and even her life for her Saviour. As the days passed, I began to know her a little better and I found out that her health was very poor and that she was actually giving her very life for the Master, for at any moment she could have her second stroke and go to her reward. Though she is ill in health, I have known this precious laywoman to make at least twenty-two calls in one week, and many times in a rainstorm.

It has been my privilege during the time we have been here to hear men and women from all walks of life, both Christians and sinners, speak of her. Never have I heard an unkind word about this lady but rather words of deep respect, kindness, and appreciation about her concern for lost souls. I have yet to meet a child, who has known her, to show anything but admiration and a sincere desire for the companionship and friendship of "Aunt Pat."

Never have we been in her home or she in ours that she failed to give a burning testimony for the goodness of the Lord. Her words are like those of Paul and her humble character is unsurpassed.

I have been in the Church of the Nazarene for eleven years and have been in several of our churches across the nation but I have yet to see a more dedicated, more consecrated laywoman than Red Oak's "Aunt Pat." After returning home the other evening from getting ready for an N.F.M.S. program (Aunt Pat is the president of the local N.F.M.S.) which we both worked on, I told my wife, "Tonight I met a saint."

"It is love's way to forget self in ministry. Herein is the genius of love. There are some actions so inspired that even the saintliest disciple will never interpret them fully. There are deeds so fine that only Christ can understand them. Our best is not too good for Him in loving ministry and daily devoted living."—Leonard H. Falk.



—Add

Prayer to Fasting



By **EVANGELIST ED BENNETT**

Nationalism is engulfing the world from the countries of the Far East to the continent of dark Africa. Secularism is becoming a problem in many lands, and the average church of today is dying spiritually. The lamp of faith is going out in the hearts of many professed Christians. Thank God, there is a remedy, a balm in Gilead. Jesus stands ready to help those who will pay the price of discipleship.

The great need of the individual Christian and the Church of today is that each and every one who bears the name of Jesus begin to fast and pray until there comes a mighty Pentecost and an outpouring of the Holy Ghost as was witnessed by the adherents of the early-day Church.

The act of fasting is seldom practiced but often discussed by religionists. One might ask, "Just what is meant by fasting, and will it help me in any way?" To fast means to abstain from food, either from necessity or as a religious obligation. Add prayer to fasting and one receives power that moves God. Add prayer to fasting and unbelief is destroyed.

The great heart of God will be touched, and His ear will be turned earthward, as we tune into heaven's wave length by praying and fasting. He always listens to the cries of His children as they follow the example set by Jesus, for He too fasted and waited on God. God can and will release power to His children when they fast and pray.

When we fast, faith takes hold, and our capacities are enlarged so we can enjoy the riches of heaven, glory, and prayer. Many times while fasting our faith mounts up faster than an eagle in flight, ascending unto Heaven. Then the answer resounds from Heaven quicker than jagged lightning, bringing to us the assurance that our own God is still interested in us and our daily problems.

Fasting is not penance nor sacrifice; but it is an act of love and obedience. If we are to see a spiritual awakening in this our generation, we need national repentance in sackcloth and ashes and

fasting. It is a pertinent fact that if our nation is to survive spiritually and physically there must come soon a national and even international revival. How may this be accomplished? There is only one way to bring this about and that is by prayer and fasting by churches as a unit and as individuals. Let us face reality: we know that in these perilous times our vital need is revivals and more revivals. Fasting moves God to give us victory that produces the faith that will not take no for an answer.

Are you carnal? Do you lack spiritual power? Are there unsolved problems in your life? If this be the case, follow Daniel's example. One day as Daniel sat reading the prophecy of Jeremiah, he saw that God was angry with His people and was going to chastise them. He set his face unto the Lord God and sought by prayer and supplications, with fasting and sackcloth and ashes. God heard his pleadings and caused an angel to fly swiftly to him with a word of encouragement. If we conclude that fasting is a duty and an obligation, then one of these days we will have to give an account to Him who taught us to fast and pray. Let us not neglect this ministry of fasting.

In days gone by, we learn, fasting was always a means by which the people approached God. By the act of fasting an entire city was converted, and the people were kept from extermination. On another occasion forty thousand people, which included men, women, and children, marched through bandit-infested lands, loaded down with wealth; returned to rebuild the city of Jerusalem, unharmed.

Fasting was practiced by the old prophets, and even Christ at the dawn of His ministry set the example. Paul fasted as did our modern giants of God, such as Knox, Calvin, Billy Sunday, and many others. Since we have a tremendous task in saving a lost world, why not pay the price of real discipleship and fast and pray until our churches are baptized with the Holy Ghost, and great revivals sweep the land!

A
QUESTION*of Life or Death*

How many of us, pastors and teachers alike, are so busy teaching eternal life that we fail to realize our equal responsibility to give warning of what the Scriptures have to say concerning eternal death? Perhaps it might be well for us to consider what the Lord said to His prophet Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:17-18).

To be sure, the Lord has not appointed us to be watchmen "unto the house of Israel" as such, but He has chosen us to be stewards of His Word, and therefore He will require a strict accounting from us as to what we have taught as well as to how we have taught it.

Recently I heard a minister in his sermon state that, inasmuch as our God is a God of love, He never would, or could, condemn anyone to eternal death; and in support of that statement he quoted Christ's own words, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

But he failed, however, to recognize two things: first, that the Apostle John, who wrote what some folks consider the sweetest, most comforting "love" book of the Bible, the Gospel of John, also penned Revelation, a book recording the awful judgments awaiting unbelievers; and, second, that Christ will not draw "all" men unto himself at one and the same time and in the same relationship. The Scriptures teach that He is not only Saviour, but Judge as well. Consequently we find Christ mentioning two resurrections, ". . . the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

Two resurrections involving two judgment scenes: The first is "the resurrection of life," and closely connected with this is the time when "we must all appear before the judgment seat of Christ;

that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10). Notice the clause "whether it be good or bad," and remember that Paul is addressing his letter to believers in the church at Corinth. But because "there is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1), it is not their salvation that is being questioned. Rather it is "the things done in the body," or their works, that pass in review at this time and that solely for the purpose of reward (I Corinthians 3:8, 11-15).

The second resurrection, "the resurrection of damnation" or condemnation, occurs a thousand years later (Revelation 20:11). Here again Christ is the Judge. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22; see also Acts 10:42). Inasmuch as believers were already resurrected and "there is therefore now no condemnation to them," therefore it can only be the unbelieving dead who are involved in this "resurrection of damnation" and it will be they who stand before the throne at this time and will be judged "every man according to their works," and their sentence will be "the lake of fire" (Revelation 20:12-15).

However the Lord is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9). But He is a pure, a holy, a righteous God with a terrible hatred of sin. The Scriptures declare, "For all have sinned, and come short of the glory of God" (Romans 3:23). They further state, "The soul that sinneth, it shall die" (Ezekiel 18:20). Therefore the entire human race stands condemned before Him and every individual who has ever lived, or ever will live, is under the sentence of eternal death.

But "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). Therefore He provided an antidote for the deadly disease and poison of sin. That remedy is Christ, and when He was lifted up on Calvary, He became the sinless Substitute for every sinning individual who would accept Him as such. Jehovah provided the cure, but even as each plague-stricken Israelite in the wilderness journey had to bestir



**News
in
Picture**



DR. H. S. GALLOWAY, superintendent of Central Ohio District, presenting the key of part of the hospital reconstruction plan—Raleigh Fitkin Memorial Hospital, Bremersdorp, Swaziland, South Africa—to the medical superintendent, **Dr. David Hynd**, at the dedication of the maternity ward, September 17, 1959. (Mrs. Galloway on the right.)

himself and personally look upon the brazen serpent in order to be healed, just so must every sick soul reach out individually and through faith appropriate Christ.

The sin antidote is within reach of all; so if any human being is lost, it is because he has trampled the love of God underfoot and chosen to go his own way. Every human being must personally answer the question that Christ asked His disciples, "But whom say ye that I am?" (Matthew 16:15)

And his answer to that question decides his eternal destiny. If any be lost, it is not the Lord who pronounces the sentence of doom—it is the individual himself.

How important it is, therefore, that we, pastors and teachers, into whose hands the Lord has committed the stewardship of the gospel, should teach all His truths, not flattering words that will tickle and please man's fancy, but in the simple, blunt words of the Scriptures!

BEAUTY

By H. B. GARVIN

*I see beauty in the lilies
Which put fragrance in the air,
And a charm within the rosebuds
Spreading sweetness everywhere.*

*And I watch the colored rainbow,
And the evening's painted skies,
And the rolling fields of greenness,
Holding beauty for my eyes.*

*Then I find the twilight's stillness—
Watch the stars which shine at night;
Hear the birds that sing with sweetness
When the morning breaks with light.*

*But there's grace in Christian living,
With its fellowship sublime,
Which transcends this earthly beauty,
For eternity and time.*

*In God's plan for human living,
With a sweetness all its own,
Beauty's found in love and goodness,
Like blest music from His throne.*

*Earthly beauty still may thrill us,
For God gave all this to man;
But this richer, fuller beauty,
I see centered in His plan.*

Who Are the Nazarenes?

(A Portrait)

The Nazarenes are a praying people. Their advances have been made upon their knees. Their progress in foreign missions has not been bought with superior quantities of money, but wrought with superior intensity of prayer. Whatever real progress they make in the future will similarly be made through prayer.

The Nazarenes are a singing people. All over the world they are known for their singing. They sing because they are happy. They make hearty, beautiful music. Their revivals are marked by wonderful music. They sing the glory down. People come to hear them sing, and get saved. Christ has put a new song in their hearts. They can't help but sing.

The Nazarenes are a giving people. They give easily and largely. They rejoice to give. Sometimes outsiders take advantage of this generosity, but when the error has been corrected, the Nazarenes go right on giving. They give because they have a big heart and a large vision. While they give, they will grow.

The Nazarenes are a witnessing people. They study how to tell more and more people about Christ and holiness. They love to tell the story. They pray, sing, and give to witness of salvation. They have been accused of being egotistical about their church, but it is the great Head of the Church about whom they are enthusiastically witnessing. They know in whom they have believed. They cannot but speak.

This is a self-portrait. Is it too pretty? Has it been touched up by wishful thinking? Is this only what we wish we were? Perhaps so in some individual cases. A crooked nose cannot be straightened by mere wishing. In spiritual matters we have a great Physician who specializes in correcting hearts. The lovely thing is that you *can* be what you wish to be. That is, through saving faith in Christ, then through the infilling and outworking of the Holy Spirit.

But thank God for those many beautiful Nazarenes of whom this portrait is not yet a fine enough likeness!—LYLE PRESCOTT, *Nazarene missionary in Puerto Rico.*

REVIVAL

By A. R. HIGGS

The word revival has more than one application. We will observe first the passing from death to life. We read, "And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (I Kings 17:22). This child had physical life restored to him. This will also apply to those who were dead in trespasses and sins and have been made alive in Christ Jesus. Such have been spiritually revived. This includes the born-again experience or regeneration. Our first parental generation gave us physical and intellectual life, but not spiritual life. Hence there was need to be generated again, or regenerated, in order to have conceived in us spiritual life. Jesus called this experience a second birth.

Another application of the word revive is for God's people. Isaiah tells us, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"

(Isaiah 57:15). A revival is a time of refreshing and the renewing of the strength. Soon after Pentecost the Lord's followers were confronted with an opposition that was determined to kill those who preached Jesus Christ and Him crucified and risen from the dead. God's children came together and prayed saying: "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:29-30).

The place was shaken and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. On the Day of Pentecost, the disciples were purified and filled with the Holy Ghost. This second filling was somewhat different and it served another purpose. It did not repurify, but it did flood their souls with a courage and boldness beyond anything they had yet re-

ceived. They were whetting their swords for the battle against the enemy.

The Captain of our salvation fought the hardest battle of the ages. It cost Him His life's blood, but He defeated the forces of darkness. The Apostle Paul tells us, "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The apostle asked the saints to pray for him, that utterance might be given him to open his mouth boldly in order to make known the mystery of the gospel. How much the Lord's soldiers need the prayers of the saints that they might be able to declare the whole counsel of God with boldness in the face of a gainsaying world!

There are times when revivals drive away gloom and sadness. For twenty long years Jacob was deceived, thinking that his much-cherished son Joseph was killed by some wild beast. But when the news came that Joseph was yet alive, and was governor over all Egypt, Jacob's spirit revived and his sadness passed away (Genesis 45:27). What a meeting Joseph and his father must have had in the land of Goshen after twenty years of absence from each other! Evidently Joseph got a good taste of the glory that is to be revealed in God's people in that great day when this mortal shall have put on immortality.

At a much later date our Lord's disciples passed through a time of great disappointment. Someone has beautifully said: "There are times in life when our disappointments are God's appointments." These disciples had in mind that Jesus came to this world to deliver the Jews from the Roman yoke and restore the kingdom again to Israel, and they would be the chief officials in that kingdom. But when Jesus was crucified and His dead body laid away in a rich man's tomb, their cherished hopes vanished away, and a time of awful gloom and sadness came over them as they mourned and wept (Mark 16:10).

After Jesus rose from the dead, this hope of a restored kingdom sprang up again in the hearts of the disciples, and they asked Him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) But their Lord had something better for them than thrones and a restored kingdom, which was the gift of the Holy Ghost—the greatest of all gifts ever bestowed on His people. When the truth of our Lord's resurrection finally gripped the disciples with unmistakable assurance, their sorrow passed away, they returned to Jerusalem with great joy, and they were continually in the Temple, praising and blessing God. A glorious revival from sadness to rejoicing took place in the hearts of the disciples which was to prepare them for the coming of the Holy Ghost on the Day of Pentecost.

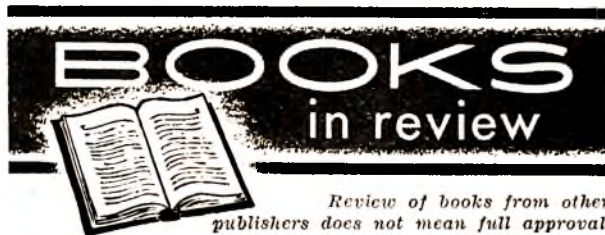
GOD'S TOUCH

By **BERNIECE AYERS HALL**

*God's touch upon the little things
Can give them sacred worth;
Can make faith mount on shining wings,
A heart so full of joy it sings,
Tho' storms may lash the earth.*

*God's touch upon the human soul
Can make the spirit wise;
Can give a tranquil, sure control,
A power, serene, to make life whole,
To shine forth from the eyes.*

*God's touch—and nothing is the same!
How well, how well I know!
Oh, I have seen its quiet claim,
Like candles lifting high a flame,
To set a life aglow!*



MESSAGES ON THE RESURRECTION*

HERSCHEL H. HOBBS

(*Baker Book House, \$1.75*)

Are you one of the rapidly growing number of people who like to prepare themselves for the blessed Easter season by reading a good book?

If you are, and I hope you are, let me recommend *Messages on the Resurrection*. This popularly written volume places I Corinthians 15 on the dissecting table. The author, a warmhearted scholar, cuts beneath the surface and reveals fresh new vistas of truth that will thrill the heart and enrich personal experience.

I guarantee you will have a renewed appreciation for the keen mind and the warm heart of the Apostle Paul if you will give yourself the privilege of a careful and prayerful reading of this book between February and Easter of 1960. It is my prayer it will bring you to a place of spiritual rejoicing, even as the original writing of the chapter did for the apostle.

—NORMAN R. OKE, *Book Editor*

*May be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



EDITORIALS...

"All These Have I Observed from My Youth"

What a record is embodied in the words of my subject! It came from the lips of the rich young ruler. He had asked Jesus what he should do that he might "inherit eternal life." Jesus said to him: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." And the rich young ruler answered and said, "Master, all these have I observed from my youth" (Mark 10:17-20). Jesus did not question his answer; in fact, He was drawn to this young man; He "loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (v. 21).

You know the outcome of this dialogue. The young man refused to meet the challenge, "and went away grieved." He would not part with his riches; he would not follow Jesus—though he was drawn to the Master. He was moved by the invitation. I do not know what became of this young man. The Word does not say that he became a social delinquent; certainly he was a spiritual delinquent. He failed to become a Christian; he refused to follow the Master.

Someone has suggested, without any sure warrant for the suggestion, that the next stage in this young man's development is given to us in the story of the rich fool, where we read: "Thou fool, this night thy soul shall be required of thee" (Luke 12:20). Yes, he had amassed goods, filled his barns, and then sat down to take it easy, saying, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He had plenty, and he planned to enjoy his wealth to the full, regardless of what it might cost him in spiritual welfare.

Some who have taken this position have gone a step further and claimed that the third step in the downward trend of this young man is given to us in the story of the rich man and Lazarus. The rich man had given all his thought to the getting of wealth, and when death came, he went to the region of the lost and there begged for one drop of water to cool his parched lips. We do not know that we have any right to outline the history of the rich young ruler in this way. It may give us the full course of his life, or it may not. This, however, we are sure of, we have every reason to believe that he never came to Christ. He became a spiritual delinquent and never changed his course. He might easily have become, and may have become, not only a spiritual delinquent but also a social delinquent. He may have made terrible shipwreck of his life here as well as in the world to come. That certainly could have been the outcome of his choice.

I have been struck with this fact as I have read about juvenile delinquents: many of them, before they became juvenile delinquents, had lived exemplary lives—at least outwardly. They had not been in trouble before; of course some of them had been, but not all of them by any means. Their first misdeed was a shocking crime, so far as the record which was given in the paper. This should bring home to all of us one fact, and that is, it is not enough to live an exemplary life as this rich young ruler did. It is not satisfactory to keep the commandments; it is not sufficient to be respectable in society. It is not adequate to be a Sunday school attendant and a churchgoer, as good as these activities are. One's only safety as a sinner lies in the fact that he accepts Jesus Christ as his personal Saviour, that he has been born again, or born from above. It matters not how good an

environment we may have been reared in, how well we have lived during the early years of our lives, if finally we fail to choose Christ and know what heartfelt religion is, we are in danger.

By *Stephen S. White*

In the last analysis, there is no safeguard for either the young or the old except in Christ and the transformation which His power brings to the human heart. "Master, all these have I observed from my youth." The good moral life which he had lived was not sufficient. He needed, above everything else, to follow Christ, to turn away from the love of money and begin to sincerely love the Christ. He who does this, whether he is young or old, can attain to that which, if persevered in, will guarantee a worthwhile life here and a glorious life in the future; he will have Christ within as well as a good life without.

Luke Was Close to Paul

We think of Mark and Peter together. We associate Mark's Gospel with Peter's Gospel. By this we mean that much of the knowledge of the life of Christ which Mark gives was obtained from Peter, who, of course, was an apostle of Jesus. Mark and Peter, no doubt, were congenial. They must have thought somewhat alike, and this made it possible for Mark to write a Gospel which has a Petrine flavor.

Luke, on the other hand, was close to Paul; they became fast friends. Of course there was the bond of Christian fellowship between them, although Paul was a Jew and Luke probably was a Greek. This strong tie—their oneness in Christ—bound them together. The same could be said of Peter and Mark; they were both of the same nationality, but that did not necessarily make them one in the sense in which they were. The greatest bond which held them together was their relationship to Jesus Christ; they were His followers.

As we come back to Luke and Paul, we find other reasons for their friendship. Luke was a scholarly man; so was Paul. They were men of the schools. Besides, Luke had unusual literary ability and a sense for historical understanding. He must also have been very genteel and open to the niceties of life; he had very high regard for women and children and for those who were weak

or in any way afflicted. There was a tenderness about him that Paul never had. On the other hand, Paul was more logical in his thinking and fixed in his ideas; this enabled him to dominate the thinking of Luke. He was not the stronger character of the two, but he was more independent in his thinking and fixed in his views. Thus their very differences may have cemented Paul and Luke together. One supplemented the other.

There was still another bond of fellowship between Paul and Luke; Paul had bodily ailments. It is probable that all through his life he was tormented with physical weakness. When this is considered in the light of the fact that Luke was a physician, one can easily see how Paul needed him and depended upon him; also how Luke, who had great admiration for Paul, was glad to give to him what medical assistance he could. This was likely the chief reason why Luke was with Paul often during his ministerial career.

Luke was, indeed, Paul's helper; and what a privilege and honor it was to be the assistant of a man of the Apostle Paul's stature! Luke was honored with the opportunity of caring for him who was destined to go down in the history of the Christian Church as its greatest human leader. The ties which bound Luke and Paul together were probably stronger than those which bound David and Jonathan together.

What Happened to Man When He Sinned and Fell?

He lost the Holy Spirit, who dwelt in his heart in all of His fullness. This resulted in the loss of his moral likeness to God, that is, his holiness. The Holy Spirit maintained this moral image, or holiness; and when He left the human heart because of sin, that condition no longer prevailed. This does not mean that man ceased to be a person and became an animal; he still retained certain elements which make up the natural, or essential, image of God in man. These factors, according to Dr. H. Orton Wiley, are spirituality, knowledge, and immortality. They are the elements of the natural, or essential, image. This essential image was not destroyed, but it was defaced, it was impaired; the effects of sin were felt by it. Thus man became totally depraved in the sense that the part of his nature which was not destroyed by sin was marred by it.

To put this position in another way, we may say that spiritual death ensued immediately when man sinned. More than that, the sin nature became universal, and sin as an act was destined to

become universal. Physical death became universal; everlasting death became a possibility when, before, it had not been. The earth was cursed because of man's fall, and, as a part of man's loss through the inevitability of physical death, there came pain and labor and sorrow upon the human race. Thus sin, which brought with it so many bad effects, resulted from the abuse of freedom. Man chose to satisfy the natural, or legitimate, desires illegitimately. Sin, then, is really selfishness, or as someone has well said, "the setting up of the will of the creature against the will of the Creator." It was rebellion against God which brought in its trail many evil consequences.

When one looks at the fall of man and its effects, carefully, he sees a very discouraging picture. He discovers that man has become a very different creature from what he was in his primitive state, as he came from the hand of God and was pronounced "good." If anyone is inclined to doubt these effects of the fall of man which we have set forth, let him turn to Genesis 3 and read the entire chapter, especially the verses which have to do with what followed man's sin (verses 7 through 24). No one can by any means deny that the picture which is set forth in these verses is a dark one. There is hope, however, in Christ. He came to save us from sin and its consequences.

Pancakes alone are food, but I like mine—

With Butter and Plenty of Syrup

By PAULINE E. SPRAY

I'm fond of pancakes—regardless of their caloric content—but I want butter and plenty of syrup to go with them. Plain pancakes are filling and satisfy the hunger. But can you think of anything so tasteless as pancakes without any of the trimmings?

True salvation is based on faith, not on feeling. But if one is truly spiritual, keeps "prayed up" and "prayed through," times of emotional blessing will come.

Whether emotion is expressed in the form of tears, shouts of victory, laughter, or just a wonderfully contented feeling on the inside, it has its place in religion. We are emotional beings. Emotion is a part of our human make-up.

Personally, I wouldn't take anything for the memories I have of my sainted grandmother walking the aisles and shouting the praises of God when He came and blessed her soul.

Among my treasury of memories are those scenes of my own mother laughing with holy laughter. Many have been her trials along the way, but the times of refreshing have come from the Lord, and with the refreshment came glorious release from all worldly care.

It is good to have the encouragement and faithful assistance of your loved ones, friends, and neighbors; also their prayers as you go through life; but the greater part of your success, and the final triumphant outcome of all things depends upon God and yourself.—WALTER E. ISENHOUR.

Then too I remember hearing my father often say, "Well, I say, 'Praise the Lord!'"

My mother-in-law has often forgotten her timidity and shouted when the Spirit moved her.

Our district camp meeting closed recently. There were plenty of down-to-earth, heart-searching messages, based on God's Word. Hearts were stirred to deeper service. Sinners were warned of the Judgment and eternal damnation. Christians were uplifted, and many of the saints "shouted the house down."

Mine has been a glorious heritage. How happy I am that our children have seen the manifestations of the Spirit also. They cannot say they have never been in services where the Lord blessed until His saints were overcome with emotion.

Recently in our little white church a genuine saint shouted the praises of God as she walked to and fro, waving a white handkerchief. It was just like "old times," as some would say.

Emotion in religion need not be a worked-up affair. If one walks in the light as he is led by the Spirit, and His blood cleanses from all sin, spontaneous praise and blessing come without force or sham.

The Psalmist said: "The voice of rejoicing and salvation is in the tabernacles of the righteous" (Psalms 118:15).

And again: "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart" (Psalms 32:11).

Plain pancakes are filling. They satisfy hunger. There's no doubt about it. But as for me, I like mine "with butter and plenty of syrup."



Foreign Missions

REMISS REHFELDT, *Secretary*

Barbados Assembly

We have just closed our annual assembly, under the able leadership of Dr. G. B. Williamson. His challenging messages stirred our Nazarenes to make a bigger drive forward in evangelism.

There have been financial gains and spiritual increases during the past year, and we thank God. More than one thousand Nazarenes joined in the observance of the Lord's Supper. Thirty-nine new converts were baptized, and twenty-nine were received into fellowship, making a total of sixty-eight additions to the church.

At the morning service Dr. Williamson preached under the anointing of the Holy Ghost; the altar was lined two-deep with seekers, and the front row of the auditorium seats was filled with seekers also. We shall long remember these scenes of spiritual victory. We believe the coming year shall witness greater advances in all areas of the work.

The new church at Beckles Road was officially opened by Dr. Williamson. It was packed out for the service, and those unable to get in crowded around the windows and door to listen.

We have welcomed our newest missionary couple, Rev. and Mrs. Paul Beals and their children, and they are settling into the work.

Right now we are trying to locate suitable locations in the parish of St. James and the parish of St. Peter in which we can open Nazarene work, thereby bridging the gap between Bridgetown and the north of the island. —Robert Brown, *Barbados*.

God's Blessings in Lebanon

By **THELMA MORGAN**, *Lebanon*

Our hearts are filled with praise today. Last Sunday night we had our first English service. We had prayed

that God would bless this service in a special way to the hearts of all who would come. We wanted a real Nazarene service.

We began our song service, and on the first stanza of the second song people began coming to the altar. Such crying and weeping for sin! Among those at the altar were four American children and one Arab boy. How God did bless our very first English service! We praise Him for His faithfulness. Please continue to pray that God will bless us as we labor here for Him.

The offering in this English service was above average also. We know that when God's people are blessed they give. We are thrilled to serve God here in Beirut, but Italy is also on our hearts. We are ready to serve wherever God may lead us.

Missionaries on the Move

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

Miss Evelyn Mewes left Portugal for Portuguese East Africa on December 14. Her address there is: *Manjaaze, via Lourenco Marques, Portuguese East Africa*.

Servicemen's Corner



FROM OVERSEAS—"The papers I have been receiving have been a great help to me. My pastor and Sunday school teacher at Lawton Heights, Oklahoma, have both been a great help and inspiration to me and my family.

"Since we have been over here, God has been blessing us—our two daughters and son have been saved, and we will be ready when God calls for us.

"I have been in service for some time, and this is the first time that I have been stationed where we do not have a chaplain and a chapel to go to. But when the going gets rough and I am beginning to get discouraged, I pray for God's help, and He always helps me through. . . . We have found that serving Christ has been a blessing to us, and we are proud that we are Nazarenes. I would like to ask to be remembered in your prayers. May God's richest blessings be with all of you."—SFC VERNON A. BUSTER.

TO BE DISCHARGED—"I would like to thank you very much for sending the different pieces of literature to me. There were many times in the past months that I would be discouraged, but then I would reach up on top of my wall locker and get the *Herald* or *Conquest*, and there would be an article that I needed for just that hour.

My pastor, Rev. Thaine Sanford, has surely kept me posted on different things going on at home—I thank the Lord for a pastor who follows his servicemen. May the Lord bless all of you there, and the Nazarene movement for the things they do for their servicemen."—ROBERT J. BURNETT.

CHAPLAIN'S NEWS—"Chaplain Clifford Keys graduated No. 1 in the Associate Course at the Chaplain School last December. He is now scheduled to attend the Advanced Course, January 19—graduation date, May 18, 1960. Congratulations to Chaplain Keys on this notable achievement. His parachute *Jump Log* now reads 165 leaps!

NEW CHAPLAIN—Chaplain Claude A. Steele, former chaplain in the United States Army, has recently been appointed as chaplain for the Veterans' Administration. He is assigned to the Veterans' Administration Center in Los Angeles, California. We welcome Chaplain Steele back into the fellowship of our active chaplains.—PONDER W. GILLILAND.

NAZARENE SERVICEMEN'S COMMISSION
Ponder W. Gilliland DIRECTOR



by BERTHA MUNRO

Notes for the Untried Way

Monday:

Why slander we the times?

What crimes

Have days and years, that we

Thus charge them with iniquity?

If we would rightly scan,

It's not the times are bad, but man.

If thy desire it be

To see

The times prove good, be thou

But such thyself, and surely know

That all thy days to thee

Shall spite of mischief happy be.

—Bad Times, Joseph Beaumont
(1616-99) (Matthew 5:13-16.)

Tuesday:

"Education is being afraid of the right things."—ANGELO PATRI. And wisdom is loving the right things. (I Thessalonians 5:21; Proverbs 9:10; Philippians 4:8.)

Wednesday:

"The gifts of the Magi may have been expensive, but they were not extravagant: reverence made the difference."—*Christian Science Monitor*. (Matthew 2:10-11; John 12:3-8.)

Thursday:

Yesterday we gave thanks; today we go out to live thanks. Thanksgiving looks forward as well as backward. Thanks-giving is a beginning: grateful for God's ever-given grace, we give in return—the only thing He doesn't have and wants—ourselves. We share in the one thing He is interested in, His kingdom. (Romans 12:1-2.)

Friday:

Thanks-living is a venture, but a safe risk. It takes the long look. We build with the treasures of His promises. We, with Him, build the eternal city of God in human souls.—T. E. MARTIN. (Ephesians 2:21-22; II Corinthians 1:20.)

Saturday:

To make

Of the lumber of my life

Not a tavern,

But a temple;

Out of the works of my every day,

Not a reproach,

But a song.

—ANON.

(I Corinthians 3:16; 6:19-20.)

Sunday:

Forth into the darkness passing,

Nothing can I hear or see,

Save the Hand outstretched to

guide me,

And the Voice that calls to me:

*"I will bring the blind by pathways
That they know not, nor have
known;*

*'Tis a way untried, untrodden,
But they shall not walk alone."*

SEL. (*Herald of Holiness*)
(Isaiah 42:16.)



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, Secretary

Visitation Evangelism

Once again the churches everywhere have written the record of another year in their district assembly minutes. These records show that those churches which operate an active, organized, efficient visitation evangelism program do grow and receive new members by profession of faith. After all, the only way the church really grows is in receiving members by profession of faith. Since the records reveal so plainly the importance of visitation evangelism, every church should operate such an outreach program.

There is no substitute for evangelism. We believe people find Christ through a personal experience. We are committed to evangelism as we seek to accomplish this great salvation in the hearts of men. It is and will always be our only way to advance the kingdom of God among men.

Visitation Evangelism occupies a prominent place in the ministry and message of the preacher, who must proclaim it to his people if he is faith-

ful to their souls' welfare and ultimate reward.

Visitation Evangelism is the sprinkling of the "salt of the earth" among the evil of the world and acts as a deterrent to increased social and economic deterioration.

Visitation Evangelism is the "more excellent way" of love in action. It is the love of God and the love for God being expressed in the life of the Christian who realizes that such love must serve these for whom Christ died.

Visitation Evangelism is the Christian life centered upon the world's greatest value—a human soul. As such, it provides worthy goals to life. It brings blessing and peace to those who engage in so noble an endeavor.

Visitation Evangelism is a divine urge that through the miracle of salvation has become a human urge—expressed in the work of Christ's true follower.

Visitation Evangelism is a scriptural form of high Christian activity. As such, it is the continuation of the work of Christ, who came to seek and save the lost.

Questions on Course of Study for Directors of Christian Education Now Available

A supplement to the *Question Book* on the Course of Study covering subjects in the Course of Study for directors of Christian education not included in the *Question Book* is now available. This is in mimeographed form and may be received free of charge upon request to the Department of Education. When the *Question Book* is reprinted after the forthcoming General Assembly, these will be included in it along with the subjects currently covered.

S. T. LUDWIG, Executive Secretary

Visitation Evangelism is the fulfillment of vows which were spoken to God when seeking salvation and promising soul-winning service to God in love and gratitude for His blessing.

Visitation Evangelism is a testimony that a Christian's profession is a present possession.

Visitation Evangelism is the present-day consequence of a personal infilling with the Holy Spirit. The pattern was so clearly set by the 120 who went from the Upper Room to witness and win.

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Visitation Evangelism is the follower of Christ earning eternal recompense for faithful stewardship.

Visitation Evangelism is the timely call of warning to those who would otherwise never hear and never stop on their downward road.

Visitation Evangelism is the hope of a revival reaching the unchurched masses of our nation and the world.

Visitation Evangelism is the obligation of every church to its parish, for it is the voice of the Saviour reaching out to the unredeemed.

Visitation Evangelism is necessary today for the salvation of the world, the redemption of the sinner, and the spirituality of the church.

This year let us try to have this wonderful outreach program in every church. Every Christian can and must become a personal evangelist. The Department of Evangelism is ready to assist any pastor and church who wish to consult us about organization and operation of a visitation evangelism program.

The department also is ready and willing to assist any individual who wishes to witness to others. Write us—

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Kansas City 10, Missouri

Do I Reflect

the Love of Christ?

Do I reflect the love of Christ

By what I say and do?

To the teachings of His holy Word

Am I striving to be true?

Do I seek first His kingdom

And pursue His righteous cause?

Or compromise with worldly trends

And clamor for applause?

Lord, make me what I ought to be

By Thy pure grace divine;

And by Thy sacred, cleansing pow'r,

Oh, purge this heart of mine!

—ANNA M. GILLELAND

the Question box

Conducted by STEPHEN S. WHITE, Editor

Is it correct to say that baptism is a symbol of dedication to God's service?

Baptism might, at times, be spoken of in that way, but a more exact description of baptism is that it is an external sign of an inward work. It is a public confession of the new birth by the one who submits to it. Even when it is administered to infants, it indicates that the child is in the kingdom of God. In this connection it might be well for all Nazarenes, whether laymen or ministers, to read the form given in the *Manual* for the baptism of believers and the one for the baptism of infants:

I. THE BAPTISM OF BELIEVERS

"Dearly Beloved: Believing that God has given you forgiveness of sins, and spiritual life through Christ Jesus our Lord and Saviour, and that you are thus graciously prepared to receive Christian baptism, as declarative of your saving faith and covenant of obedience, you will now give avowals of your belief and purpose.

"Do you believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord? that He was conceived by the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead, and buried? that the third day He rose from the dead? that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again to judge the quick and the dead? and

"Do you believe in the Holy Ghost? the Church of God? the communion of saints? the remission of sins? the resurrection of the body? and the life everlasting?

"Answer: All this I steadfastly believe.

"Will you be baptized in this faith?

Answer: I will.

"Do you renounce the devil and all his works? the vain pomp and glory of the world, with all covetous desires of the flesh and of the mind?

"Answer: I renounce them all.

"Will you then obey God's holy will, and keep His commandments, and walk in them all the days of your life?

"Answer: I will.

"(The minister, asking the name, shall say:)

"A. B., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

II. THE BAPTISM OF INFANTS

"Dearly Beloved: Baptism is the external seal of the new covenant of grace.

"In presenting this child for Christian baptism, you must remember that it is your part and duty to see that he be taught, as soon as he shall be able to learn, the nature and the end of this holy sacrament.

"Will you endeavor to lead this child to Christ early in life; call upon him to give reverent attendance upon appointed means of grace; see that he is taught the truth of God as contained in the Holy Scriptures; and help him, as you may be able, in the way of life? If so, answer, 'I will.'

"(The minister may then ask the friends of the child to name the child, and baptize it, saying:)

"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"(The minister may offer prayer, the congregation uniting in the Lord's Prayer.)"

The first form is used in the baptism of believers, those who are old enough to choose Christ for themselves and have done so. Further, they are ready to publicly confess that this work of grace has taken place in their hearts. Along with this public confession, they are required to subscribe to a summary of our beliefs as a church, to renounce the devil and all of his works, and to pledge to obey God's holy will. It signifies something to be baptized in the faith of the Church of the Nazarene if the candidate really means what he says when he answers the questions put to him.

In the first sentence of the second form we are told that baptism is the external seal of the new covenant of grace. The infant is within the limits of this covenant of grace until it reaches the years of moral responsibility and goes out into sin. The baptismal ceremony is a declaration of this truth. Whoever presents the child takes a brief but very serious pledge to provide for the child to be properly instructed in Christian doctrine and life.

The form for the dedication or consecration of children is given immediately following the two forms presented. It is for those parents or guardians who do not care to have their children baptized, but only want them dedicated. It is longer than either of the other two and is very impressive, but space forbids that we quote it here. (See the 1956 *Manual*, pages 245-48, for all of these ritualistic forms.)

PONDER W. GILLILAND
Executive Secretary

**Excerpts from the Report of the Advisory Council
of American Bible Society, November 17 and 18, 1959**

The world-wide Christian Church exists today that the gospel of Jesus Christ may be proclaimed to every race and nation. In these days of tremendous social, political, and economic change, with their own spiritual "principalities and powers," we are challenged with opportunities and needs, at home and abroad, that far exceed our limited resources. Aware of our individual inadequacies, we realize how much we are dependent on the grace of God, working in us, to strengthen our hands toward the fulfillment of His purpose for the world. We are deeply conscious of our common need for the United Bible Societies, to which we are related through participation in the American Bible Society, as they provide the essential evangelical tool—God's Written Word in the many languages of His people.

The Advisory Council is fully aware of the sobering fact that the present rate of distribution of the Scriptures is a mere beginning toward meeting the population growth of the world, not to mention the needs of the new literates. We also realize that trends in some nations tend to restrict not only the importation of Scriptures to many countries but also missionary programs of the denominations. To implement more effectively the missionary thrust of the churches, the American Bible Society is urged to continue and strengthen its work in the following areas of service:

A. The translation and revision of the Scriptures into the languages of the world so as to provide the churches with the written Word which bears faithful and idiomatic witness to the gospel.

B. Wherever possible, special emphasis be given to the development of publication facilities in those countries where importation is likely to be curtailed.

C. The printing of Scriptures in attractive formats with large type, bright colored covers, and interesting pictures.

D. The ministry of the printed Word of God to disenfranchised groups in the United States, such as migrants, prisoners, and delinquents.

E. Free distribution of Scriptures to the armed forces with emphasis on the

role of the Society as an agent of the home church.

In view of the fact that 1960 marks the 125th anniversary of the publication by the American Bible Society of Scriptures for the blind, the council recommends that special observances be made of this ministry in the coming year.

The council is aware of the fact that the budget of the American Bible Society, however challenging, reflects only in part the new dimensions of the global task. In a time when every church is setting new goals and making greater sacrifices for the church's world mission, it is essential that the availability of Holy Scriptures be similarly increased. The reverse trend in giving by the churches, which although gradually increasing their gifts, covers a smaller proportion of the American Bible Society's program (from 38 per cent in 1948 to 24 per cent in 1958), is a source of concern to the Advisory Council.

We recommend:

(a) That stronger emphasis be given to Universal Bible Week as an occasion for education about, and support of, the Bible Societies' world-wide program. (In 1960 the dates for this week are December 4-11, and the theme suggested is "The Book for Everyone.")

(b) That the 1960 budget of \$4,003,000 be endorsed and recommended to the Board of Managers for adoption.

Finally, we look forward. We see in the 150th anniversary of the American Bible Society's founding an opportunity for issuance of a call for greater use and study of the Bible and we urge each denomination to designate that year, 1966, as a time for special emphasis on Bible reading and sharing. Our humble prayer to Almighty God is that the work He has blessed through the Bible Societies in the past be further strengthened as they serve in the total outreach of His Church to the world in years to come. Amen.

Respectfully submitted,
FINDINGS COMMITTEE

The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; . . . (Romans 8:16-17)

**SUNDAY SCHOOL ATTENDANCE
REPORT**



	November 1958	November 1959	Increase
SOUTHWEST ZONE			
Southern California	12,960	14,474	1,514
Los Angeles	9,999	10,426	427
Colorado	6,360	6,741	381
Arizona	4,019	4,333	314
New Mexico	3,420	3,562	142
Northern California	17,194	16,505	-689
Hawaii	no report		
SOUTHEAST ZONE			
Florida	9,861	10,282	421
Alabama	7,039	7,415	376
North Carolina	3,703	4,066	363
Virginia	3,578	3,651	73
Mississippi	2,796	2,833	37
Eastern Kentucky	*5,057	5,004	-53
South Carolina	5,028	4,914	-114
Georgia	5,979	5,858	-121
Tennessee	7,978	7,820	-158

	November 1958	November 1959	Increase
East Tennessee	5,905	5,614	-291
West Virginia	11,168	10,748	-420
Kentucky	no report		
EASTERN ZONE			
Akron	12,259	12,869	610
New England	7,507	7,731	224
Albany	3,372	3,555	183
Pittsburgh	8,349	8,500	151
Washington	5,438	5,581	143
New York	2,224	2,233	9
Philadelphia	no report		
BRITISH COMMONWEALTH			
Canada Central	2,672	2,727	55
Maritime	1,035	1,021	-14
Canada West	4,370	4,318	-52
Canada Pacific	1,312	1,174	-138
British Isles North	no report		
British Isles South	no report		
Australia	no report		
NORTHWEST ZONE			
Washington Pacific	5,963	6,662	699
Oregon Pacific	7,620	8,096	476
Idaho-Oregon	6,046	6,405	359
Rocky Mountain	2,335	2,494	159
South Dakota	635	748	113
North Dakota	1,486	1,580	94
Nevada-Utah	818	900	82
Alaska	*725	743	18
Minnesota	*2,314	2,308	-6
Northwest	7,366	6,944	-422
CENTRAL ZONE			
Western Ohio	14,472	15,223	751
Northeastern Indiana	10,371	10,884	513
Indianapolis	*9,588	9,815	227
Missouri	7,032	7,251	219
Northwestern Illinois	5,382	5,547	165
Michigan	8,508	8,440	68
Illinois	9,426	9,492	66
Wisconsin	2,263	2,291	28
Chicago Central	6,252	6,279	27
Northwest Indiana	6,280	6,175	-105
Eastern Michigan	9,572	9,387	-185
Iowa	6,639	6,371	-268
Central Ohio	no report		
Southwest Indiana	no report		
SOUTHERN ZONE			
Kansas	8,305	8,524	219
Northeast Oklahoma	4,333	4,529	196
Abilene	6,154	6,334	180
Joplin	4,527	4,632	105
Southeast Oklahoma	*3,597	3,693	96
Nebraska	2,671	2,670	-1
South Arkansas	3,934	3,898	-36
Houston	3,822	3,730	-92
Northwest Oklahoma	6,049	5,950	-99
Dallas	4,887	4,708	-179
Kansas City	5,372	5,258	-114
San Antonio	3,586	3,471	-115
Louisiana	3,382	3,171	-211
North Arkansas	3,732	3,413	-319
Southwest Oklahoma	no report		
Estimated average for November, 1959		418,446	
Increase over average of November, 1958		5,088	
% of increase		12%	

*Average attendance last assembly year.

E. G. BENSON
Field Secretary

The Sunday School Lesson

ROBERT L.
SAWYER

Topic for
January 24:

The Gospel Changes Lives

SCRIPTURE: Acts 15:36-16:40; Philip-
pians 2:12-18 (Printed: Acts 16:13-15,
25-34)

GOLDEN TEXT: *Believe on the Lord
Jesus Christ, and thou shalt be saved
(Acts 16:31).*

The second missionary journey of Paul was full of joy and hardships. Having formed two parties, Paul chose Silas to accompany him in his revisit of the churches of Asia Minor. Barnabas and John Mark left for Cyprus.

The most important thing to Paul was the power of the gospel to change lives. Encouraging the converts and relating the decision of the council, Paul and Silas were happy on the way. Paul picked up Timothy at Lystra and Luke at Troas. Each of them was to prove his worth to the gospel of Jesus Christ.

The changed lives of the converts were not less important than the changer of men's lives, the Lord himself. Two things characterized the life of Paul: a planned strategy and a sensitiveness to the leadership of the Holy Spirit. Responding to the prohibitions of the Spirit, he rejected his strategy and plans for the evangelization of the rest of Asia Minor for the present and found by means of a vision that he must go to Macedonia. In Asia, through the missionaries' efforts, the churches were "established in the faith, and increased in number daily" (Acts 16:5). But the gospel must be preached in other places. The European tour was not to be disappointing to this Spirit-led group.

Luke picks out three outstanding conversions to show the power of the gospel in *changing lives* in the first church established on the second missionary journey.

Lydia, the businesswoman of reputable character and God-fearing mind, opened her heart to the gospel, at the open-air meeting by the river, as a flower opens its petals to the sun. The sincerity of her conversion and faith was never questioned by Paul though his experience was much more dramatic. Her heart became the dwelling place

of Christ and her house the home of the first Christian church in Europe.

The *demonic girl* who was making certain men wealthy by her soothsaying in connection with certain heathen rites was the second example that Luke holds up to view. When Paul cast out the demon in the name of Christ, the owners immediately took revenge and had Paul and Silas thrown into prison, where they were beaten and placed in stocks.

Bloody, but unbowed, the missionaries

sang praise in the night to the Lord, who opened their stocks and the prison doors with an earthquake. The city jailer was about to take his life when Paul called to him that he and the prisoners were still there. The *jailer* gave his heart to Christ along with his household. Having washed the wounds of Paul and Silas, he and all his house were baptized.

These trophies of grace speak to us again of the redeeming power of the blood of Christ. No doubt Luke, who

remained as pastor, had many times to thank God for the faithfulness of Paul and Silas to the people of Philippi. This church would always hold a high place in Paul's heart, not only because of initial victories, but also for their warm concern for and material care of their beloved founder and teacher.

And the gospel still has power to change lives!

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NEWS of the Churches



Evangelist M. J. Jones reports: "Recently I closed a good revival with Pastor Roger Ward at Goshen, Indiana, which made six revival meetings since September. My fall meetings were with Pastor Robert James at Angola, Indiana; R. T. Morris at Lafayette Park, St. Louis, Missouri; C. P. Hurry, Lynn, Indiana; Clayton Bailey, Cedar Rapids, Iowa; and Wm. J. Nichols at Fort Wayne, Indiana. It was a joy to work with these good pastors, and to see many souls seeking God at the altar for pardon and heart purity. Because of change of pastors in two places I have two open dates early in 1960; February 24 to March 6, and March 23 to April 3. The Lord has blessed and given many good victories in the past three years of

evangelism. Write me, 6207 Lorimer Street, Dayton 27, Ohio."

Evangelist C. V. Holstein reports: "My traveling for the fall of 1959 has been within the bounds of the two Michigan districts, as I have endeavored to serve the following churches, their pastors and people—Rev. Louis Cobb of Manistec; Pastor H. M. Dafeo of Highland; Pastor Dwight Keller of Ionia; Rev. O. L. Ferris of Vassar; Pastor James Williams of Beulah Church; Rev. L. J. Laubaugh of the Pilgrim Holiness Church of Bellaire; and Rev. G. C. Reed of Greenville. Pastors and people were wonderful co-workers in the building of the Kingdom, and it has been a

joy to preach and share the blessings of God together. God has given a good number of seekers at the altar, with many finding definite victory. We give God praise and thank our fine pastors and people. I am now arranging my slate for both spring and fall of 1960, and have a limited number of open dates. I'd like to fill the date February 18 to 28 between Michigan and southern Georgia, as I am to be in Georgia in March. Write me, 623 Village Street, Kalamazoo, Michigan."

Dr. and Mrs. A. S. London report: "Pastor Wendell Paris of Neodesha, Kansas, challenged his people to make as many personal calls as possible dur-

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ing our eight-day convention; he made 65 calls in one day. He is a studious, devout, hard-working pastor, and is loved by all, with a family that is a credit to the church. He is now in a building program, erecting a sixty-thousand-dollar structure. There were 260 present on Sunday morning, with 11 adults and others in an unusual altar service. It is a beautiful sight to see people reached for Christ who have been gotten into the Sunday school months before."

Tuscaloosa, Alabama—First Church recently enjoyed one of the greatest revivals in many years. Rev. A. J. Gunter, former pastor, was the evangelist. The attendance was the best in a number of years, and the church was revived and united in an unusual way. The Sunday school attendance was wonderful. Many seekers prayed through to victory, and church members were drawn closer to the Lord and to each other. There was a wonderful spirit of co-operation throughout the meeting. A love offering of over two hundred dollars was received for Pastor Paul R. Holt.—UNZELL HAMRICK, *Secretary*.

Washington, Pennsylvania—First Church recently received the largest single missionary offering in its history—a total of \$1,215 received. And this offering came while we were in the middle of an extensive building program of relocating and erecting a complete new plant of sanctuary and educational unit. Tremendous days ahead for God and the church, with a wonderful, sacrificial people working to achieve success! We give God the glory.—WILLIAM G. ARDREY, *Pastor*.

Evangelists Oliver and Ruth Morgan and Daughter Mardell report: "We are concluding the busiest year of the seventeen we have been in the field of evangelism. We are (Dec. 12) in our 26th meeting of the year, and the 445th of our experience. During 1959 the Lord helped us to see hundreds of people praying through to God at the altar for regeneration and entire sanctification. What a thrill and joy to see souls find the Lord! New members have been added to the churches, pastors and people have been good to us, and we appreciate all the kindnesses shown to us. As we enter our 18th year as evangelists, we are happy to be representatives of the Church of the Nazarene. We have two open dates, July 13 to 24 and July 27 to August 7, we'd be glad to give churches or camps. We travel as a trio and carry the entire program of preaching and singing. Write us, 485 S. Bresee Avenue, Bourbonnais, Illinois."

Evangelist J. T. Williams writes: "I have been busy in the service of the Lord and expect to keep busy until Jesus comes for me. While living in Nashville for the past eleven years, I have been in gospel tent meetings and home mission work. I was ordained by Dr. H. F. Reynolds in 1925, and God

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has given me many souls down through the years. God has also blessed my work in the pastorate, in several places on the Tennessee District, and the last one in Savannah, Georgia, where He gave me some very precious victories. Write me, 610 Stockell Street, Nashville, Tennessee."

Auburn, Indiana—Through the help of the Lord and the fine co-operation and prayers of our people the church moves forward. In October, Evangelist W. E. Boggs gave us an outstanding revival with a large number of seekers. Brother Richard Mock and wife were the song evangelists. Seven members were added to the church shortly after

the revival. A new Steinway Grand piano has been purchased, and the parking lot is being completed. All departments—Sunday school, missionary society, and N.Y.P.S.—are showing good gains, and the Caravan work has been added to the church program. It has been a real privilege to pastor this church for the past year.—V. F. OWENS, *Pastor*.

Clare, Michigan—Our church recently closed special meetings with Rev. and Mrs. Milton Hoose of Cadillac as the special workers. God's presence was tremendously felt throughout the entire campaign, and especially in the closing days we saw the moving of the Spirit

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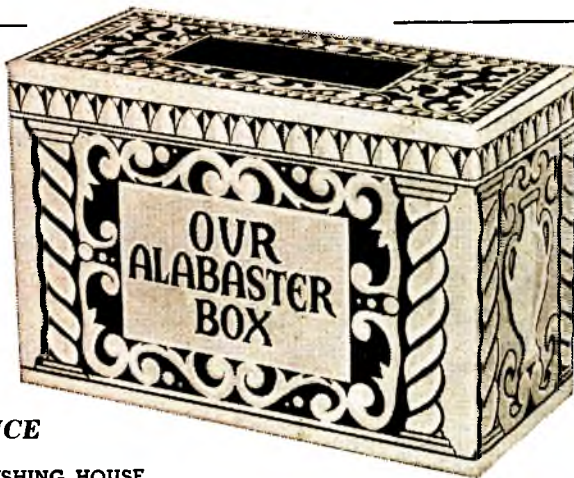


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in a wondrous manner with many souls finding victory at the altar. Attendance and spirit were good, and the entire church was strengthened. Brother Hoose's gospel illustrations and chalk artistry portrayed pertinent messages and were of particular interest to everyone. Just prior to this meeting our people completed a successful Christian Service Training course on personal altar work, which definitely aided the seekers in this meeting. God is marvelously blessing here, and we give Him praise for every increase.—**JERRY D. ULRICH, Pastor.**

Pastor A. L. Emmert reports from Corydon, Indiana: "I am now in my third year as pastor of this church, and the Lord is blessing our people. The Sunday school averaged 223 for last year. On November 15 we closed a wonderful revival—one of the best during my ministry here. Rev. Stuart McWhirter was the evangelist, and he is one of the best. Although a young man, he is an orator with a great message. Professor A. C. Wakefield was the song evangelist, and our people enjoyed his singing and his beautiful spirit. The crowds were good, and the glory of God was on the services in a wonderful way—weeping, shouting, and praying through to victory. Around forty souls sought God for pardon and heart purity."

Lubbock, Texas—First Church recently experienced a wonderful revival under the able leadership of the pastor, Rev. Milton Poole. It was one of the deepest and most thoroughgoing revivals the writer ever has participated in, and continued for a week beyond the slated

closing time. Since this revival, in late October, the spiritual tide has been running high; twenty-six members have been added to the church—twenty of them by profession of faith. This makes forty-seven new members since our assembly last May. Also First Church broke all previous records with a Thanksgiving offering of over \$1,500, and other finances of the church are in good, healthy condition.—**JOSEPH GRAY, Reporter.**

Evangelist Dan Oyler writes: "Since last August 10, I have worked in seven revival meetings on three different districts. I have some open time in the spring of 1960, and would be glad to slate this time as the Lord may lead. Write me, Box 222, Meade, Kansas."

Hanover, Pennsylvania—On December 6 we closed a most unusual youth-sponsored revival with the Musical Bertolets as the special workers. Every service was well attended with seekers each night. Our youth had conducted cottage prayer services weeks before the meeting, and God came on the services. The ministry of the Bertolets was of the highest order. God is blessing and we appreciate our fine youth and their leader, who is being used of the Lord.—**Reporter.**

Evangelists Jack and Ruby Carter write: "We have two open dates early in 1960, which we shall be glad to slate with any church—February 18 to 28 and March 3 to 13. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

Trenton, Ontario, Canada—Recently we closed a revival with Evangelist J. W. Turpel, and special music provided by

our new pastor, Rev. Raymond Schermerhorn, and his wife. God met with us in a special way during this three-Sunday meeting, and seekers prayed through to victory. Brother Turpel's messages were Spirit-filled, faith-inspiring, and heart-searching. Our people have been blessed, strengthened, and encouraged, and we look to God for greater days ahead.—**E. M. LOHNES, Secretary.**

Sunday School Evangelists Lyle and Lois Potter report: "Our fall Sunday school conventions and tours were the most enjoyable and we trust the most effective of our entire ministry. We toured the following districts: Chicago Central, Central Ohio, New England, Canada Central, Iowa, and Mississippi. It was a joy to work with Superintendents Mark R. Moore, H. S. Galloway, J. C. Albright, H. Blair Ward, Gene Phillips, and Otto Stucki. We found the district church school board chairmen to be men of vision and unselfish dedication to building the church through the Sunday school. Also it was our privilege to serve as speaker and workshop leaders with other members of the Department of Church Schools in regional conventions in Birmingham, Alabama; Chattanooga, Tennessee; and Charleston, West Virginia. It seemed that every mile of the eighteen thousand we traveled in the past three months the Holy Spirit was present to challenge, inspire, and bless. Surely 1959 was the best of our twenty-seven years in the ministry."

Rev. Twyla Pittenger writes: "After a death in my home, I re-entered the field

of evangelism, full time, and this past fall God gave me some of the best revivals of my ministry with many souls praying through to victory. I carry the entire program—preaching, singing, and music. I have some open time after February 7. Write me, Shelby, Ohio."

Evangelist H. N. Dickerson reports: "This is my forty-first year in the ministry and my thirty-sixth continuous year in the evangelistic work in the Church of the Nazarene. God has been gracious to me and I give Him thanks. Early in 1959 I was in the hospital and had to cancel five meetings in the spring. During the fall I conducted five meetings; with Brother Jimmie Campbell at Mansfield, Illinois; at Hanhibal, Missouri, for my second meeting with the church, and my fifth with Brother A. L. Roach; a one-Sunday meeting at our Page-Warson Church, St. Louis, with Pastor Millard Reed; at Westbrook Church, Indianapolis, Indiana, with Pastor B. L. Wilson—our fifth revival with this church, and our twenty-fifth in the city of Indianapolis; and finally to our Douglas Park Church in Danville, Illinois, with Brother Glen Eades. We will be spending the holidays with our son and daughter-in-law in Panama, returning in January. I am not slating full time but plan on some ten meetings during the year, in the spring and fall months, and have some open time at this writing (Dec. 14). Write me, 5220 N.E. 20th Avenue, Fort Lauderdale, Florida."

Clinton, Illinois—First Church recently enjoyed an outstanding revival with Evangelist and Mrs. H. E. Hegstrom. Under the Spirit-anointed preaching of Brother Hegstrom, God came on the services night after night, and many souls found victory in God's saving and sanctifying grace. The attendance was unusually good, with many new friends made for the church. On the Sunday following the close of the meeting, five new members were added to the church. First Church appreciates and is beginning to see what the results can be with the seventeen new Sunday school rooms and two auditoriums, which were added to our facilities in the form of a 40 x 66-foot, two-floor, stone educational unit. This was completed last Easter and dedicated by District Superintendent Harold Daniels. The building is valued at \$40,000 and the debt is about \$11,000. We praise God for His wonderful blessings.—KENNETH L. OWENS, *Pastor*.

Mississippi Rallies

The Mississippi District recently experienced a most helpful series of church school rallies, with Rev. and Mrs. Lyle K. Potter as the special workers.

Brother Potter's ministry was down-to-earth, practical, yet so inspiring and challenging. His counsel and guidance in personal conferences with the superintendents and pastors were also helpful. He helped us much on our district.

The tour was sponsored and organized by the district church school board, with Rev. M. L. Turney serving as chairman.

We plan to have the Potters return in the future for a series of Sunday school

revival-conventions.—OTTO STUCKI, *District Superintendent*.

West Virginia District Preachers' Meeting

While Dr. Hugh C. Benner fed our souls, the Holy Spirit blessed, warmed, stirred and challenged the hearts of West Virginia ministers who enjoyed a spiritual feast and time of rich fellowship during the annual district preachers' meeting, November 17 to 19, in the Weirton church.

Our beloved district superintendent, Rev. H. Harvey Hendershot, presided graciously over the convention sessions, which were highlighted by Dr. Benner's messages. Also featured were well-prepared, timely, informative, and inspirational papers presented by Revs. Dallas Baggett, John W. May, John Lawwill, O. C. Rushing, Carl Ross, James Hamilton, Ira Fowler, Roy T. McKinney, W. W. Hoot, and Robert E. Long.

For the first time the opening session on Tuesday evening was preceded by a wonderful fellowship banquet attended by approximately seventy ministers and their wives in Weirton's beautiful and commodious Community Center. Rev. and Mrs. Earl Hissom, host pastors, and the fine people of the Weirton church spared no effort in making everyone welcome and comfortable.

God's presence was real in every service. An early morning prayer meeting began the day's activities on Wednesday, and the Lord broke in upon the first morning session in a wonderful way. With nearly four hundred people present, the evening services proved to

be times of glorious liberty and blessing. The day services were well attended, and we were happy to have a number of visiting friends from the nearby Akron and Pittsburgh districts.—JOHN J. HANCOCK, *Reporter*.

Deaths

JAMES FAULK of Meridian, Mississippi, died July 2, 1959, at the age of seventy-nine. He had been in the field of journalism for fifty years as editor, publisher, and owner of newspapers in the state of Mississippi, and was known as one of the finest Bible scholars and teachers of this entire area. At the time of his death he was teaching the adult Bible class in Central Church of the Nazarene, Meridian. He and his wife joined the Church of the Nazarene after moving to Meridian in 1923. He is survived by his wife, of Meridian. Interment was in the old family cemetery at Leaksville, Mississippi.

CALVIN GLENN JENSEN was born May 31 and died in his sleep, of pneumonia, on September 1, at his home in Marcola, Oregon. He is survived by his parents, Mr. and Mrs. Walter H. Jensen; two brothers, Richard and Wesley; and a sister, Carmen; also grandparents: Mr. and Mrs. Walter B. Jensen, of Santa Monica, California; and Mr. and Mrs. C. G. Golden, of Houston, Texas. Funeral service was held in the Santa Monica church, with Rev. A. J. Edwards, pastor, and Rev. Melvin Rayborn officiating. Burial was in Babyland in Woodlawn Cemetery in Santa Monica, where another child, Murray, is buried.

MRS. RAY PENNICK (Myrtle) died April 20, 1959, at her home in Tulsa, Oklahoma, of cancer. She was born at Fairfax, Oklahoma, January 31, 1908. Wonderfully converted in 1928, she was baptized and united with the West Tulsa Church of the Nazarene at that time. She served in many local church offices—Sunday school teacher for more than twenty-five years, also missionary president, etc. She was stricken with cancer in September of 1958. She is survived by her husband, Ray; a son, Glen; and a daughter, Donna; also her parents, five brothers, and four sisters. Funeral service was conducted by her pastor, Rev. J. Louis Emmert, assisted by Dr. I. C. Mathis and Rev. Ray Davis.



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MRS. EDNA S. ELLIOTT, age eighty-six, who resided with her son-in-law and daughter, Mr. and Mrs. Wayne G. Crisler, at Milan, Illinois, died August 24, 1959. She had been in failing health for the past five years. She was born June 1, 1873, nee Alman, in Bath, Illinois, and married to Elmer C. Elliott on November 1, 1899. She resided in Gentry, Arkansas; and Salina, Kansas, before moving to the Quad-City area eleven years ago. She was affiliated with the Church of the Nazarene. She was a wonderful Christian mother. She is survived by four sons: E. Merle, John W., James W., and Rev. E. Wayne Elliott, Nazarene pastor of Meridian, Mississippi, and two daughters: Mrs. Crisler and Mrs. W. Norris Bushnell. Her parents, husband, two daughters, a sister, and five brothers preceded her in death. Funeral service was conducted in First Church of the Nazarene, Rock Island, with Rev. James W. Brown officiating, assisted by Rev. Odis James. Burial was in Greenview Memorial Gardens, Silvis, Illinois.

MRS. MAUDE MARIE PENINGER, age fifty-two, died August 21, 1959 (known to many of her friends as Maude M. Kimball). She is survived by her husband, Lester M. Peninger; a daughter, Mrs. Madgeleene Webb, of Alamogordo, New Mexico; and a son, Jerry A. Kimball, of Brea, California. We, her friends in Alamogordo, mourn her passing but rejoice in the fact that she is waiting for us in heaven.

MANLEY LEE RUSE was born January 6, 1891, near Sidney, Iowa, and died May 17, 1959, in Nampa, Idaho. He was married to Leta McCracken in 1912. They lived in Fremont County, Iowa, for thirty years; then moved to Caldwell, and to Nampa, Idaho, in 1954. He was a man of prayer and of love for little children, and he was loved by everyone. He had been a member of First Church of the Nazarene in Nampa since 1942. He is survived by his wife, Leta, of Nampa; a daughter, Mrs. Willard Orr; and a son, Marvin; also two brothers, Roy and Floyd; and a sister, Mrs. Judson Brown. Funeral service was held in Nampa First Church with his pastor, Rev. Raymond C. Kratzer, officiating.

MRS. PERMELIA MAUDE AYDELOTT MOORE was born April 7, 1879, near Smith Center, Kansas, and died in Nampa, Idaho, on August 11, 1959. In 1900 she was married to Lewis Moore. In 1917 the family moved to Nampa, Idaho. She joined First Church of the Nazarene in 1922 and has been a faithful member through the years. Her whole life was centered in the church and in her family. She delighted in exalting the name of her

Lord. She did practical nursing for many years and was used of the Lord in leading several patients definitely to Christ. She is survived by two daughters: Mrs. Willard Isgrigg, of Nampa; and Mrs. LeRoy Harris, of Gresham, Oregon; also a brother, John Aydelott, of Forest Grove, Oregon. Funeral service was held at Nampa First Church with her pastor, Rev. Raymond C. Kratzer, officiating.

MRS. GUSSIE FREEBURG died in September, 1959, at Walla Walla, Washington, following a heart attack. She was the mother of Dewain Freeburg of Walla Walla and Mrs. Almada Hutchins of Salt Lake City, Utah. She was sixty-four years of age, and had been a member of the Church of the Nazarene since 1925. She had been in a wheel chair for the last ten years, but never lost her love for the church or her fellow members. She will be greatly missed. Funeral service was conducted by Rev. C. L. Rodda, assisted by the Rev. Mr. Cox, with burial in Mountain View Cemetery.

Announcements

NOTICE—Twenty-two Nazarene churches of the Greater Houston area are sponsoring a union holiness revival, February 16 to 21, with Dr. Edward Lawlor as evangelist and Professor Paul McNutt as the singer. The services will be held at Houston First Church, 46 Waugh Drive. For information concerning room reservation write Rev. Hugh B. Dean, 46 Waugh Drive, Houston, Texas.—W. Raymond McClung, Superintendent of Houston District.

BORN—to Rev. Bob and Golda (Transue) Worley, of Franklay, Missouri, a daughter, Cynthia Jo, on December 8.

—to Rev. and Mrs. Selden Nutt of Corcoran, California, a daughter, Luanne Eris, on December 2.

—to Mr. and Mrs. James Adams of Shippensburg, Pennsylvania, a son, Randall James, on December 1.

—to Rev. John and Dorothy (Harris) McIntosh of Long Beach, California, a daughter, Denise Michelle, on November 28.

—to Wayne and Carol (McClain) Ingalls of Elmira, Illinois, a son, Ronald Wayne, on November 29.

—to Phillip and Mollie (Cook) Pool of Bourbonnais, Illinois, a son, Duane Philip, on November 25.

—to Kenneth and Martha (Harper) Walker of Fowler, Kansas, a son, Stephen Lee, on November 15.

—to Roy and Geneene Morrisson of Olivet Nazarene College, Bourbonnais, Illinois, a daughter, Harmonnee Layne, on November 12.

—to Mr. and Mrs. Lowell Holland of Chanute, Kansas, a daughter, Cynthia Kay, on November 7.

SPECIAL PRAYER IS REQUESTED by a friend in Georgia that he may "soon be well of a nervous condition and out of the hospital";

by a Nazarene mother in Oklahoma for "my only child, an eighteen-year-old boy who is deep in sin and in trouble with the law—he also has rheumatic fever"—and seems so unconcerned about his need of God; for a sister in Texas, for her unsaved husband, for physical help for herself, and for an unspoken request;

by a Christian brother in Ohio for a revival in their church, that he may be sanctified wholly, and that God will give him special help in a problem in connection with his employment;

by a Christian lady in California that God will give grace and help in the loss of her husband by death;

by a friend in Iowa that God will give of His special grace and protection in her present situation, and work out His will; also for two silent requests;

by a woman in Texas that God will touch and heal her, also help her to keep saved in the midst of many troubles.

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