

DECEMBER 2, 1964

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



*"The first sure symptom
of a mind at health
is rest of heart,
and pleasure
found at home."
—Edward Young*

FOR THE WHOLE FAMILY
Eight Extra Pages

The WOES of Jesus Christ

IT NEVER CEASES to amaze and inspire the student of the Bible to see how ageless are the words of the Saviour. They apply today just as certainly as they did when spoken by Christ. Just as certainly as the Master spoke to the scribes and Pharisees of that day, just so certainly He speaks to our generation today.

The besetting sin of the scribes and Pharisees seems to have been, "They say, and do not" (Matthew 23:3). This classified them as hypocrites. In other words, a hypocrite literally is a playactor. Here Christ disapproves their ungodly grasp for gain.

Perhaps in "devouring widows' houses" they were not outside the civil law, but they nonetheless trespassed the moral law and the Christian standard. No amount of false

professions of piety by making long prayers could change that fact.

And in a generation where materialism is rampant a careful and persistent application of the Christian standard should be made by the entire business community. The Christian businessman seeks first to please his Lord. Civil law may allow some things condemned by the Christian spirit and standard.

Christ also condemns growth which does not stem from a love of souls. New members should come because new souls have been won. Likewise, form without spirit grieves the heart of God. Paying tithes and other commendable religious acts never atones for insincerity and wrong spirit toward God or our fellowman.

Summing up: There is no place in Christianity for "play acting make-believe." Heartache is real, sorrow is real, life is real, death is real, and thank God, Christ is also real. Fellowship with Him is real, His grace

*General
Superintendent
Powers*



is real, forgiveness is real, holiness is real, and heaven is real. Therefore a very real deep and genuine sincerity should characterize all that we say or do. God's Word and God's Spirit should always guide the Christian; otherwise His frown is upon us.

The Secret of SERENITY



By CLARE St. JOHN

Pastor, Newcomerstown, Ohio

AN IMMIGRANT from Scotland to America recalls that the passage which he experienced as a boy was very stormy. The ship was tossed about like a plaything of the sea. In passing some icebergs the young man was struck by the contrast of their majestic serenity with the frantic bobbing and pitching of the ship.

Although the icebergs and the craft were in the same violent sea, the masses of ice were calm while the ship was tossed. Why? Simply because the ship, floating upon the surface, responded to the motion of the waves; the ponderous icebergs sink deeply into the sea with only one-ninth of their bulk above the water. Far below the surface, the waters were calm in the most tempestuous storm.

Storms are common to life. The smaller ones cause minor irritations, the big ones threaten to sink us. Desiring poise while under stress, many naturally seek refuge from these onslaughts. But when the gamut of storms is run—from such things as personality clashes and petty disturbances, to the more ominous tempests of sorrow and despair—places of refuge are often found wanting.

Once I stood by the bedside of one who was in the "valley of the shadow." Since childhood I had known him well. I was aware that he had had little time for the church and its work. Oh, he believed in such, but just didn't have room in his busy life for these things. He had been a fine athlete as a youth, and in manhood had built a successful insurance agency.

But he who had known strength and vigor was now dying in his early forties. The storm had come; the wind was blowing. "I'm so confused," he confessed. "I'm just so confused." That which he had built upon was things of time. Now time was finished—or nearly so—and the storm was proving his foundation to be only changing waves.

It was a storm at sea that revealed clearly to John Wesley his lack of foundation. In a fierce Atlantic crossing, when all on board fell into panic—including Wesley and the crew—a small band of undisturbed Moravian Christians calmly conducted

a prayer and praise meeting. So affected was Wesley that, good churchman though he was, he cried, "I came to America to convert the Indians, but who will convert me?" From that day his search for inner certainty was intensified. The holiness movement stands as a testimonial that he did find his foundation that could not be shaken.

We sing—

*My hope is built on nothing less
Than Jesus' blood and righteousness. . . .
His oath, His covenant, His blood
Support me in the whelming flood.
When all around my soul gives way,
He then is all my Hope and Stay.*

When we have found this inner tranquility we do well to guard it diligently. The "Swedish Nightingale," Jenny Lind, was asked why, at the peak of her career, she had quit the entertainment world. She was sitting at the time by the seaside with her Bible on her lap. Pointing to the sun setting in a sea of glory, she said, "I found that I was losing my taste for that, and," holding up her Bible, "my taste for this; so I gave it up!" Wise woman! She had found a foundation and would not permit the storm to sweep her from it.

Our Father Knows Our Needs

And in praying do not heap up empty phrases as the Gentiles do; . . . Do not be like them, for your Father knows what you need before you ask him (Matthew 6:7-8 RSV*).

By C. NEIL STRAIT

Pastor, Carmi, Illinois

IT SEEMS a bit strange—does it not?—that we are invited to make our needs known to our Heavenly Father verbally, even though He knows before our doing so what they are. However there may be a spiritual lesson for us if we can derive some value from this type of praying.

First, our mentioning a need to our Father tends to sift the necessary from the unnecessary. A child thinks that he needs something and even approaches the parent. However we have all experienced that moment, just before asking, when we felt that this is not really important and we have changed our conversation.

When we put our needs into words, or try, it somehow brings them into clearer focus in which we give them more serious thought.

Second, by dwelling on the needs of our lives, we are confronted with man's dependence upon

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God. The real needs of life are those that God, and God alone, can meet and can solve. Thus when we bring our petitions to God, even though He knows their content, we are giving expression to our trust in God's provisions and in His sufficiency.

Third, a mention of our requests allows us to see those things we can do for ourselves. In that moment when we are alone with God in prayer we are too ashamed, and rightfully so, to ask God

to do for us what we can do for ourselves. Thus useless praying gives way to praise, intercession, and soul searching. And prayer will send us to the Master's vineyard to take up our cross and follow His bidding.

Yes, our Heavenly Father knows our needs before we bring them to Him, but He knows how desperately we need the lessons learned when we bring them and form our petitions.

WE'RE LIVING in a society with an accelerated economy. Some call it prosperity. Some call it inflation. Almost everyone seeks to find a point of stability, a place to escape the vicious cycle—"I make more but it costs more."

This search has given a surge of unprecedented

*I Cannot Afford
Not to Send My Children to*

A NAZARENE COLLEGE

growth to cut-rate stores, discount houses, and membership buying organizations. A common topic of conversation has become, "Where can I get it wholesale?" Experience has taught, however, that we more often than not get cheap quality for a cheap price. It is a bitter lesson that teaches about two-dollar paper shoes that last two weeks. Yet the search continues.

I am concerned when I talk to parents in the church who are willing to apply the same cut-rate bargaining techniques in the realm of human values. I am concerned when I talk to those who represent a conservative view of finances but are willing to sell their children's future for a few dollars. I'm talking about parents who say, "I'll not send my youngster to a Nazarene college because I can send him somewhere else cheaper."

The difference in the price of an education in a Nazarene college and in a tax-supported school is not nearly so great as it appears on the surface. I cannot deny that it is there. We need to remember also that there may be a vast difference in the end product.

Unfortunately, as in most human relationships, complete statistical data are not available. Observation while serving for five years as pastor in a state university town has, however, given a basis of evaluation. Of those who came from Nazarene homes directly out of high school to the university, the church was able to reach only 5 to 10 percent. Of those who came for graduate work or had completed at least two years in a Nazarene college, the church was able to reach 90 percent.

These facts tell me that I cannot afford not to

send my children to a Nazarene college. They are the most precious possession I have. They represent my largest single investment. Their choice of college is one of the last major choices of life in which I as a parent may wield a dominant influence.

I cannot afford to risk their future because it may save me a little cash or save me from indebtedness. I cannot afford to shop for their education on a cut-rate, discount-house basis.

I cannot afford not to send my children to a Nazarene college.—KEN MEREDITH, *Director of Student Recruitment, Pasadena College, Pasadena California.*

The Cover . . .

Supremely, "the family that prays together stays together." It is also true that "the family that plays together stays together." An unknown writer has said:

What is home?

A world of strife shut out—a world of love shut in.

The only spot on earth where faults and failings of fallen humanity are hidden under the mantle of charity.

The father's kingdom, the children's paradise, the mother's world.

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WHAT IS God LIKE?

By VERNON L. WILCOX, Pastor, First Church, Eureka, California

THE QUESTION is often asked, "What is God like?" Many answers have been given, some thoughtful and reverent, some distorted and sacrilegious, some unworthy and unscriptural.

To many God is a hard taskmaster, scourging to their dungeons all who falter. To others, He is an easy mark, who may be deceived and cajoled like an indulgent grandparent. But those who know Him best say He is like Jesus Christ, and they are correct. The little girl's English might have been poor, but she gave a true answer when she said, "Jesus is the best picture God ever had took."

The prophet Micah perhaps comes as near the New Testament idea of God as anyone before the coming of Christ. Some have thought Micah 6:8 to be the greatest verse in the Old Testament: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And very like it are the closing verses of the book (Micah 7:18-20), asking the question, "Who is a God like unto thee?"

I

The Character of God Is Here Shown

In Micah 7:7, the prophet says: "Therefore I will look unto the Lord . . . my God will hear me." What a wonderful truth is here, that God will hear us! In some parts of the world people will suffer much and make many sacrifices trying to get the ear of a god, but without success. After their long pilgrimages and sharp self-denials, they must still testify that they have found no peace of soul or of mind. How we should appreciate the fact that when we call unto our God He hears us! Unlike Baal, the Lord does not require physical demonstration or frantic crying, but rather the inward sacrifices of obedience and trust.

He pardons iniquity (7:18). God is not like human beings, who often hold grudges and refuse to forgive when asked. He freely pardons all who ask.

But are there no conditions to this pardon which God extends? Yes, certainly, there are some conditions, but they are built into true asking: repentance, confession, restitution where possible, and forsaking of sin. These are prerequisites of pardon in any realm. From human experience we know that forgiveness is not genuine if only the penalty for wrongdoing is remitted, and no relationship established between the forgiver and the forgiven.

He passeth by transgression. God will not hold

our sins against us, nor will He throw them up to us after He has forgiven us, although others may do this. It is a wonderful consolation to know that when our sins have been covered by the blood of Jesus they will never confront us again, either at the Judgment or before that day.

He retaineth not his anger for ever. God is angry with the sinner and hates the sin which would destroy him; but when there is true penitence, "He is indescribably ready to save them" (Adam Clarke). God's anger is not vindictive or vengeful, but healing and productive of repentance unto salvation.

He delighteth in mercy. Here is the heart of God's character, shown in just four words. While He must pronounce judgment on the sinner, He does it with a heavy heart. "Judgment is His strange work" (Clarke). Whenever a sinner will turn his face toward home and Father's house, God is not just pleased; He is delighted! We sing about the angels who echoed around the throne, "Rejoice, for the Lord brings back His own!"

II

The Promise of God (verse 19)

He will turn again. The Lord's face is turned away because of our sins—it could not be otherwise, for He cannot tolerate sin in any form. But as soon as we genuinely repent He turns the splendor of His love toward us again.

He will have compassion on us. This means that He "feels with" us. How can this be? While we certainly would not limit God to human ability, yet it is scriptural to believe that He puts himself into our place, and so has compassion on us. Through Christ, in whom He reveals himself to humanity, God feels our sorrows and our joys, knows our disappointments and our achievements, transforms our defeats, and sanctifies our victories.

He will subdue our iniquities. Another way of putting it is, "He will tread our iniquities under foot." God will destroy (as one would a serpent) the raging beasts of pride, passion, evil habits, and tempers, that have embittered and ruined our bodies, minds, souls, and lives.

God has a *solution* for the sin problem, not just a *sedative*! He does not offer aspirin when radical surgery is indicated. He defeats and destroys sin in our lives, so that our weakest point can become our strongest. This has often proved to be true,

thus demonstrating the power of God's grace to go deeper than the stain of sin has gone.

He will cast our "sins into the depths of the sea." This really is a glorious promise. It means that our sins will never be brought to light again—not even at the Judgment! It means that they are separated from us as far as the east is from the west—and that is an infinite separation, for one can never go east far enough that he starts going west again. It means that our sins are blotted out of the book of God's remembrance forever, so that, while there may be intellectual memory of sins committed, there is no actual holding of them against

us as long as time and eternity last!

The old story of Billy Bray is well known, how he was heard shouting aloud while reading a book on science. When asked what he found in it to praise God about, he replied: "I just read here that the ocean is six miles deep in some places, and that they have never found the bottom of it at some points, and I remember that God has buried my sins in the depths of the sea, where the devil can never find them. Praise the Lord!"

This, then, is what God is like. He is strong, firm, loving, compassionate, forgiving, redeeming, like Jesus Christ.

HOLLOW TREES

By MILO L. ARNOLD, Pastor, Richland, Washington

TODAY it is a rotting hollow log, sprawled prostrate on the woodland floor. Rodents use it for a rendezvous and insects etch away its decaying tissues. It was once a towering tree, but its heart became hollow and no amount of growth could keep it strong. Eventually a storm was too much for it.

There are churches like that. They occupy a good corner in a good city but they are dead. Once they reached for the sky and gave promise of big things. Some good people were utterly dedicated to God and to the church. They sacrificed, worked, prayed, and carried the burden. They were good folks. They had plenty of talent. The music was good, the services were inspiring, and the board meetings were marked by prudence. The church was small and everybody had to work hard. The capable persons did everything and did it well. They didn't ask it, but they actually were given a monopoly on the church activities. They handled it well, too.

Eventually their children came to the age of leadership, and along with them came other new younger people. They became voting members of the church and they got on the board. They became the music committee and the musicians. They began to take over counting the money, managing the church, and making decisions.

As with a tree, every year a new growth circumference comes on and last year's growth becomes a hidden annual ring, so with the church. The duration of both the tree and the church is dependent upon the quality of its wood at the heart of the tree. What kind of wood does the growing sap area become when it is only an annual ring?

Churches, like trees, may suffer from decay of the tissues which are being pushed inside and

become the hidden heart. In a tree, decay is at first slow but accelerates and eventually symptoms of it appear as an occasional dead branch, peeling bark, slowed growth, and general snagged appearance. With each season more branches die and break off in the wind. The tree shows less resilience when windstorms come, and soon comes the sickening crash when it must give up its place against the sky.

So it is with the church which becomes diseased at the heart. Although it was once strong and vigorous, its growth slows; more and more young people fall away and are lost. The community becomes cluttered with lost members. The church becomes less attractive, less inviting, and less inspiring. The same people can be doing the same things, but it is different now. It is hollow, empty, and unattractive.

What causes this hollowing out of the heart? Why should people who were once the strength of the church become its weakness? The truth is that it takes grace for folks to step back and let others do things as well as it takes grace to do them themselves. In fact, many people who can do things very well can't be happy when other people take over the job. Many good organists are bad ex-organists, and many people who were good board members are very poor ex-members of the board.

If a church has been blessed by having some capable people to lead it in the past, let us hope it is also blessed with people who will make room for another generation and new blood. If the people who have enjoyed their day in the public eye become disgruntled when they are asked to make room for others, they will decay the heart of the church.

Any church which has a few people who insist on

remembering the good days of the church when they were running it is subject to hollowness at heart. A few people like that can discourage many new people. They can make life miserable by being disagreeable, selfish, and gossipy about things. They can become against things simply because their wisdom was not consulted. The church owes them a great debt for their past sacrifices, but it dares not stop everything in order to keep them in good humor year after year.

If all the people who have been a blessing in their day would be an equal blessing when they become another annual ring in the historic heart of the church, they could keep the church strong and enable it to grow tall.

Christians who are mature and wholesome are not so concerned about who gets elected as about getting the job done. They don't get upset if they are not asked to sing the solo, but rejoice that good solos are sung. They don't get upset when their counsel is not asked by the board, but rejoice that the board is leading the church out into bigger fields than they had dreamed.

Look at that big hollow log! It used to be a lovely tree and for years nobody could know that it was being hollowed out at the heart. It just stopped growing; branch after branch failed to leaf out in the spring; insects burrowed more deeply into its bark and weakened its tissues. Finally a woodpecker, pursuing the elusive bug, penetrated the hollow shell. A rodent, finding the hole made by the woodpecker, entered and stored his winter supplies, raised a family of young, and took over the place. Soon other rodents came to fight for the place, and the inside of the once lovely tree became only the bickering place of denizens which should have found no place in its heart.

Christian virtue consists not only in serving well our day in public, but also in becoming solid tissue at the heart of the tree. Churches seldom begin their decay in the outer new growth. Most church trouble starts among the people who have been members longest and have been running things before the others came along. They have done a good job, too, and the church is indebted to them. Tragedy comes if they lack the added grace of humility essential to boost the other person and provide that unseen strength which enables others to build the church beyond their own small dreams.

Let us cherish the lovely memories of our good days in the heart of church activity, but let us never allow decay to set in because of our resentment and bitterness when the people cease to need our skill and wisdom.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (Romans 15:13).

AND ALL SHE CAN DO IS SMILE!



By PAULINE E. SPRAY

"AND to think," the young man said thoughtlessly, "all his wife can do is smile."

It happened during a meeting in which a young husband played an instrumental number. Unmistakably talented, his rendition brought expressions of appreciation from the audience. His bride, a radiant and charming person, gave him her rapt attention. Although not as musically gifted, she is a real friend winner.

But the young man sitting behind her gave no thought to her feelings of inferiority where watching her new husband's musical ability is concerned. He did not realize his stinging remark would send her home with a broken heart. Nor did he realize how mistaken he was.

Someone has said that a smile is worth a million dollars, but it doesn't cost a cent. Smiles, many times, are worth more than great talent. The young lady would not have wept so bitterly if she had realized how richly she had been endowed; and the young man sitting behind her would not have spoken so carelessly.

Henry Ward Beecher said: "Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond flash compared with an eye-flash or a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that

hovers gently between—more bewitching than either.”

It costs nothing in dollars and cents to give a smile, but the memory of a smile can last forever. When one is depressed and life has lost its glow, a smile given by another can be a never-forgotten experience.

One of the best ways to acquire friends is to learn to smile. However, a smile must come from the heart. The mechanical kind will not do. The world nowadays is overrun with commercials in which models exhibit the false kind. A real smile must radiate true friendliness. One must love people. Before he can truly love others, he must be endowed with the love of God.

A smile knows no barriers. It means the same in any language. Anyone can understand a smile.

It has been asserted by a well-regarded psychologist that smiling is relaxing. In this day of tension we need to relax more often. Relaxation benefits the nerves and the physical. What better way is there to learn this art than by learning to smile—not from the face alone, but from the heart? And make it a habit.

People who have the ability to smile seldom have trouble obtaining work. They are nice to be around. They help the morale of those with whom they associate. It isn't so difficult to go to work in the morning if there is one there to greet you with a smile instead of a disgruntled moan. The boss prospers and is benefitted by employees who are cheerful and optimistic. Workers accomplish more in pleasant surroundings.

Down through the years I have become a Jill-of-all-trades. Being a minister's wife, this was a necessity.

One Sunday morning when I was ill and unable to attend the services, I indulged in a bit of self-pity. What will they miss today—my piano playing, my teaching, my singing? I wondered.

A few days later one of the ladies told me, “My sister Lillie and I were talking about your absence Sunday. Oh, how we missed your smile!”

Even though I was a bit taken back at the time, I've come to recognize those words as a real compliment.

To be able to smile has its compensations. It automatically designates you as a friendly person. It marks you as cheerful and kind, a nice person to be near. Smiles melt away icy barriers. They thaw out cold personalities and help feelings of envy and jealousy to disappear.

So if God endowed you with an automatic smile, be truly grateful. If not, learn the art. Begin today. Let the love of God warm your own heart until you feel love for all mankind. Once He fills your heart to overflowing, never let it stop. Go right on being a “bottle of sunshine” to all you meet.

It isn't always easy to smile even if you are one of those who smile easily. Sometimes clouds overshadow our horizons. As has been said, “Most anyone can smile when everything goes along smoothly; but the valiant one is that person who can still smile when adversities beset him from all directions.”

Don't be discouraged if you meet a person who is too busy, or preoccupied, or disgruntled to smile. Smile anyway. Who needs it worse than he?

And don't be stingy! Be lavish with your smiles. The world is starving for them. There is no overabundance anywhere. Nor will there be.

The more I think about the young bride and the careless youth, the less I feel sorry for her and the more I pity him. He has a lot to learn. Talents are wonderful and not to be discredited, but the heart that has learned to smile has really arrived.

TOLL ROAD to Nowhere!

By Evangelist J. J. STEELE

HE was fifty and graying. I had known him since childhood. Born and reared in a midwestern city, he had prospered beyond many and was well known throughout the area.

Short years ago he had had a family, home, money, the respect of businessmen, good health, and bright prospects. But he had no time or energy for God and spiritual things. He was completely preoccupied with business, worldly friends, pleasure, and drink. And, inwardly, he thought life would go on like that forever.

Now, as we sat talking with him in an alcoholic ward of a state hospital, his wife, home, money, respect, credit rating, worldly friends—all were gone. Though robust in body otherwise, he was shaking and twitching, nervously trying to hide the fact that now he was a complete moral, spiritual, and financial bankrupt.

Having known and loved him in his prosperous days, and loving him still, it was shocking to see a once prosperous, proud man in this tragic condition, trying to find his way back after squandering every material and spiritual treasure on the toll road to nowhere.

It's enough to pay toll on a road of any kind, but millions (six million, we're told) are paying out everything of value on this one toll road of drunkenness that leads to exactly worse than nothing or nowhere. And millions more, now young,

healthy, prosperous, and hopeful for the future, are turning into this same glamorized, brightly lighted, highly advertised, smoothly paved, many-lane toll road to nowhere.

In truth, all roads, except the straight and narrow way to life (Matthew 7:14), are toll roads to nowhere. Satan exacts a high toll from youthful travelers from all his crowded roads of unbelief, rebellion, dissipation, and godlessness. Though the price is so high, only futility, frustration, and despair await at the dead ends of life without Christ. All who live beyond middle life see and know this.

On the other hand, there's a "highway . . . there, and a way, and it shall be called The way of holiness" (Isaiah 35:8); and the toll has been paid, thank God, for all who will choose it; and it never leads to frustration or despair. It is not a dead-end road. It inclines always upward; and the farther

we travel, the brighter it becomes, for "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

The poor man found this "freeway" forty-five years ago. The tourists on this road never have been numerous as those on the toll road to nowhere, but their companionship is genuine, elevating, and sweet. And every mile makes us happier that we chose this way so long ago.

And when we see where the toll road of sin has led old friends, acquaintances, and loved ones who once scorned us for choosing this "narrow" way, we are humbly grateful to the God of all grace for saving us from the fate of those who foolishly chose to pay toll for the privilege of traveling a completely frustrating, disappointing toll road to nowhere except to eternal death and separation from God.

DID GOD FAIL?

By a PASTOR'S WIFE

I REMEMBER a day one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was.

My husband was away much of the time, traveling from one district to another. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and re-patched, with spirits sinking to the lowest ebb. The water gave out in the well, and the wind blew through cracks in the floor.

The people in the parish were kind, and generous, too; but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most my faith began to waver.

Early in life I was taught to take God at His word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, that He was "my fortress and my deliverer." Now a daily prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake, and a cup of tea without sugar.

Christmas was coming; the children always expected their presents. I remember, the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were

no longer suitable; she wanted a nice large one, and insisted on praying for it.

I knew it seemed impossible; but, oh, I wanted to give each child its present! It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise as I often had, but the words died upon my lips. I let him go without it.

That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went to bed, I listened to her prayer. She asked for the last time, most explicitly, for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me: "You know, I think they'll be here early tomorrow morning, Mamma," that I thought I could move heaven and earth to save her from disappointment. I sat down alone, and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red with cold. "I wouldn't treat a dog that way; let alone a faithful servant," I said. Then as I glanced up

and saw the hard lines in his face and the look of despair, it flashed across me, James had let go too.

I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour without a word. I wanted to die and meet God, and tell Him His promise wasn't true; my soul was so full of rebellious despair.

There came a sound of bells, a quick stop, and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came by express just before dark. I brought it around as soon as I could get away. Reckon it might be for Christmas. 'At any rate,' I said, 'they should have it tonight.' Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you."

There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then, with a hearty good-night he rode away.

Still, without speaking, James found a chisel and opened the box. He drew out first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed; "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this; I am to blame. I ought to have helped you. We will ask Him together to forgive us."

"Wait a moment, Dear; I cannot talk now," he said. Then he went into another room.

I knelt down, and my heart broke; in an instant all the darkness, all the stubbornness rolled away. Jesus came again and stood before me, with the loving word: "Daughter!"

Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew he too had found peace.

"Now, my dear wife," he said, "let us thank God together"; and he then poured out words of praise; Bible words, for nothing else could express our thanksgiving.

It was late, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures.

We drew out an overcoat; I made James try it on; just the right size, and I danced around him.

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"The final sin of man is his unwillingness to concede that he is a sinner."—*Martin Luther.*

for all my lightheartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like children.

There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me, and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs, and hoods; and down in the center, a box; we opened it and there was a great wax doll. I burst into tears again; James wept with me for joy. It was too much; and then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy; a lovely photograph, needles, buttons, and thread; actually a muff, and an envelope containing a ten-dollar gold piece.

At last we cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up the table before the fire; how we enjoyed our supper! And then we sat there talking over our life, and how sure a help God always proved.

You should have seen the children the next morning; the boys raised a shout at the sight of their skates. Ruth caught up her doll, and hugged it tightly without a word; then she went into her room and knelt by her bed.

When she came back she whispered to me: "I knew it would be there, Mamma, but I wanted to thank God just the same, you know."

"Look here, Wife, see the difference." We went to the window and there were the boys out of the house already, and skating on the ice with all their might.

My husband and I both tried to return thanks to the church in the East that sent us the box and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted in Him; dreading nothing so much as a doubt of His protecting care. Over and over again we have proved that, "They that seek the Lord shall not want any good thing."—By permission, *Pilgrim Holiness Advocate.*

CHRISTMAS

Came EARLY

A True Story

By JAMES E. ADAMS

CHRISTMAS CAME EARLY for Bob Corwell. It was the evening of December 23, and he had just topped off his supper with a big piece of sour cherry pie. He smiled at his wife. "Um-m! You sure make good pie, Helen."

Then Bob sat there thinking. "This is going to be a nice long Christmas season. It's snowing, but I don't have to go out. No work tomorrow and all day Christmas."

"Daddy, Daddy!" Six-year-old Tommy interrupted his reveries. "Come here to the window, Daddy. There's a car up the road."

Slowly Bob arose from the table, walked to the window, and looked out into the darkness. Through the swirling snow he could dimly see a man standing beside a car. "Probably putting his chains on," Bob said to Tommy. "But he's just standing there. Maybe he'd like to warm up. I'll go out and see."

Bob got a flashlight, struggled into his boots, put on coat and hat, and went out. He walked up the highway about fifty yards to where a slightly-built, middle-aged man was standing beside a car. He was thrashing his arms across his chest to keep warm.

"Putting on your chains?" Bob asked.

"No. Flat tire," the stranger replied.

"You look very cold, Sir," Bob continued. "Come in and warm up before you put the spare on."

"That is the spare tire. The other tire went flat an hour ago."

Bob's heart was touched. "Man, you can't repair a tire out in this snow!" he said.

"I have to somehow," the man replied.



"Well—come inside and warm up before you tackle it, Mr. ——"

"Keltner is the name. Thanks. Believe I will."

In the house Bob helped Mr. Keltner to remove his coat and put a chair close to the furnace's hot-air register for him. Bob noticed his visitor was very pale and thin. "Where are you going, Mr. Keltner?" he asked when the shivering man was seated.

"I'm going to Belton. I should have been home by now. But they discharged me later than usual from the Veterans Administration Hospital, and then I was delayed by the flat tire I had before this one."

Bob realized his visitor was a veteran who probably had to report to the hospital periodically for treatment. The man had a two-hour drive to reach home—if all went well. Then Bob thought it was further to the hospital than it was to Belton. Mr. Keltner had been on the road for several hours.

"Say! I'm sorry, Mr. Keltner. We just finished eating. Have you had supper?" Bob asked.

"Now, now. I don't want to put you folks to any bother."

"It's no bother, Mr. Keltner," Helen said. "Now you just sit up here to the table."

"Excuse me," Bob said. "I have a chore to do while you're eating."

Bob went out to his garage and got his hydraulic jack, wheel wrench, and screwdriver. He hurried down the road to Mr. Keltner's car and soon had the wheel off. He took it in the outside cellar entrance of his home and looked at it under the light. There was a six-inch slit in the tire. It could not be repaired.

Bob had put snow tires on his car, and there in the cellar were the two tires he had removed last fall. They were the same size as Mr. Keltner's, and they had about one-half the tread remaining. Bob grabbed one of them and took it and the wheel out into the night. This time he headed in the opposite direction—to his neighbor, Joe Larson, who ran a small service station and garage.

"Joe, how about taking this tire off the wheel for me?" Bob asked. Then he told his neighbor about Mr. Keltner. Joe worked quickly and silently. He learned he could repair the tube. Later, as he mounted the tire on the wheel, he asked, "Bob, how do you know the man will pay you for this tire?"

"He can't," Bob replied.

"What!"

"I'm giving it to him."

Joe stopped and shook his head. "Well, if you can do that, I'm not charging anything for my work. And you tell the man to drop in here. I'll fix his spare tire, too."

In the meantime Mr. Keltner finished his supper. "You sure are a good cook, Mrs. Corwell," he said. "You have been so kind. Now I'll have to be getting back to the car. Thank you so much."

"I think you should just stay here until my husband returns, Mr. Keltner. If I know Bob, he's doing something about your car right now."

The emaciated veteran walked to the window and looked out into the darkness for several minutes. Then he turned and asked, "But why, Mrs. Corwell? Why should he do that for me? He doesn't know me. I have very little money."

"Bob's always doing something for somebody. We believe in doing what we feel Jesus would have us do."

A big tear rolled down Mr. Keltner's face. "I believe as you folks do. But it's kind of unusual to be on the receiving end."

About half an hour later Bob came in. "Well, Mr. Keltner, your car is ready to go."

"Mrs. Corwell told me you were probably working on it. Thank you so very much. But the tire—could you fix it?"

"Frankly, no. But that's all right. My neighbor runs a garage, and I had him put on an old one of mine."

Mr. Keltner took out his pocketbook. "Here's two dollars, Mr. Corwell. It's all I have right now."

"You can't pay me, Mr. Keltner. This is our Christmas gift to you. Just go down to the filling station and buy gas with that money to make sure you have enough to get you home. And Joe will fix the spare tire. I'll go with you."

A short time later Bob said good-bye to a new-found Christian friend. When he returned to his home, Tommy was waiting for him. "Daddy, Mama says you'll have to buy a new tire in the spring. She says Christmas came early for Mr. Keltner. She says she's happy; so am I. He was a nice man."

Bob smiled at Helen and at his little son. He took off his coat, hat, and boots. Then he sat down and pulled Tommy onto his lap. "I'm happy, too, Tommy. Christmas also came early for us. You see, Christmas is a time for giving. Mother gave Mr. Keltner a good meal. And, between Mr. Larson and me, we did something for Mr. Keltner which he couldn't do for himself. It was impossible for him to repair a tire out in that snow. And many years ago on that First Christmas our Heavenly Father gave us the most wonderful gift, His Son, Jesus Christ. Jesus came into the world to do for us what we could not do for ourselves. He came to save us from our sins."



In Haiti:

A SUNDAY PROMENADE

(See pictures on facing page.)

(1) An open door—and open hearts. This little mother sent word that she was ready to make her decision for Christ. Marion Rich and I were more than happy to go and pray with her that day. This home is usually our first stop now on our Sunday promenade. (2) A few minutes before this picture was taken, Victoire had asked the Lord to come into her heart. Now she is telling us why she had decided to "enter into the gospel." (3) One of our Christian laymen proudly stands with his fine family. This man has the good habit of punctuating nearly every sentence with a word of praise. (4) One of the faithful Sunday school boys welcomes us to his home. (5) But there is another boy in this family who does not have such a

ready smile. We told the mother about the Great Physician who could not only heal her son, but also help to ease the heavy load that earthly cares have laid on her shoulders. On our next visit she knelt in this same yard and gave her heart to the Lord. (6) Madame Joe is suffering persecution from a backslidden husband, but this faithful Christian lady thrusts our hearts with her readiness to praise the Lord for His goodness. (7) Grandmother, with eyes fixed on her "devil's house," was not so receptive that day. However, since then, her husband has been converted, and Grandmother has promised us that she will make her decision soon. (8) We stopped to rest in front of a voodoo temple. The walls are beginning to crumble. We are praying that the walls of voodoo superstition will crumble also as we continue our walks around this village. (9) A big smile as this little friend bids us, "Au revoir," makes us anxious to return next week for our Sunday promenade around the little village of Publin.



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In Haiti: **A**
SUNDAY
PROMENADE
 By NANCY BORDEN



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Your st Grader

By WILLIAM J. NICHOLS

AS your six-year-old trudges off on some warm September day for his first day in the first grade, he is beginning the academic course that will someday enable him to take his place in society. This first day in September is only the first of many more to come—over two thousand more before he graduates from high school. But this first grade year is perhaps more important than any of the years to come. For it is here that the groundwork and foundations for future success are established.

In an article last month the reader was given a bird's-eye view of the purpose and scope of the kindergarten. We saw that Kindergarten attempts to "socialize" the child and build the "readiness" for the "three R's." In this article we shall attempt to give you an idea of what takes place in the first grade. The kindergarten has a very loose organization and little is expected of the child in terms of concentration and study. But in the first grade he will no longer have mainly art and play activities but will be expected to sit at a desk and concentrate on learning activities.

The arithmetic instruction in the first grade is largely informal and attempts to build the foundation for the work in the later grades. If your child does not already know, he will learn to count from one to ten; to count objects from one to ten; to count by twos to ten, by fives to fifty, by tens to one hundred, and backwards from ten to one. He will be taught to read and write the numbers from one to ten; write the number symbols from one to ten and later to one hundred. As his concepts advance, he will begin to understand two-place numbers (23 means two tens and three ones), and that ten groups of ten make 100. He will also learn to recognize a group of at least five objects without counting.

Your child will be taught to recognize subgroups and to rearrange a group into subgroups (8 may be 4+4, 5+3, 6+2, 7+1). He will gain the basic concepts that addition means putting groups together and subtraction means taking groups apart. He will do simple addition and subtraction problems with sums to ten and minuends to seven. He will add three or four addends together (with a sum no larger than eight). And he will learn that it makes no difference in which order these addends are added, the answer remains the same.

In measurement, your child will learn the units

of an inch, foot, yard, and to measure with a ruler (divided into inch units). He will be taught to know pennies, nickels, and dimes. He will learn to tell time to the hour; know the difference between hours, days, and weeks; know the sequences of time—morning, noon, afternoon, and evening; distinguish between yesterday, today, and tomorrow; to read the calendar daily and to point out special days. He will even begin a little geometry as he learns to recognize a square, circle, and triangle.

Physical education begins as early as the first grade. At this age the large muscles develop rapidly and there is a lack of muscle control. So the stress is on large muscle development and general control. First graders take part in such physical education activities as rhythms, mass games, relays, and tumbling. They will do such things as walking, skipping, running, etc., in time to music; doing cartwheels and forward rolls; rolling, throwing, and catching a ball. The social aspect is important at this stage as the child learns to be a member of a group. There is no stress on competition.

Art and music are an important part of the first grade curriculum. The art emphasis is on creativity, freedom, and pleasure. The child is allowed to create that which pleases him and brings him pleasure. He is not expected to strive for excellence and no stress is placed on evaluation. He will learn to use the different art instruments and media to achieve the results which he desires. First grade music stresses singing and rhythm. The children learn that the different placement of notes on the staff represent different tones and that some notes are held longer than others. Again, the main stress should be on learning to enjoy music.

The social studies program attempts to give the child a more complete understanding of his world and his relationship to it. In the first grade the social studies program is closely related to the child's daily life and surroundings at school and at home. In a home and family unit, for example, the child will learn about and discuss such things as his family, his house, his father's work, his mother's work, his duties at home, family activities, games and good times. He may start other social studies units such as food identification; taking care of clothing; getting along with others; school helpers; the neighborhood; and things on wheels.

Writing is an important part of life and it is im-

portant in the first grade curriculum. At this stage the child does not actually "write" as an adult with "cursive" writing, but does "manuscript" writing or what is usually called printing. At the start of the readiness program, control and coordination are emphasized. The child will first learn to copy printed material with a crayon on unruled paper. Later he will use a large pencil on one-inch ruled paper. This type of paper has a light middle guideline for the small letters. The child will eventually learn to make both words and sentences with the proper size, proportion, and spacing. These sentences may be either original or copied.

Science begins in the first grade. Today's first graders are probably more scientific-minded than first graders were a few years ago. In the primary grades children should be given experiences which will help introduce them to the physical and natural world in which they live. The emphasis for first graders is not an intellectual approach but an approach through the senses. Their learnings come best through sight, touch, sound, smell, and taste. Children have a natural curiosity and their minds are eager for information. Your first grader will study on a very simple level such things as plants, animals, seeds, light, sound, heat, air, weather, climate, health, machines, and magnets.

Of all the learning in the first grade, reading is usually the most difficult for a child. Some children will learn much more quickly than others. Some never learn to read well. If you were suddenly thrust into a world of books and printed literature where you had to read symbols such as these: - * # @ *) " # # #, you would have some realization of what your immature six-year-old, who does not know any printed language or language principles, has to face in his new world.

The reading program begins in some kindergartens with the reading readiness workbook. This workbook helps the child learn visual discrimination and left-to-right progression. Now, in the first grade, he will advance to what is called the "pre-primer." This is a soft-backed book which has very few words and short sentences, and relies largely on pictures. From this he will progress through a series of pre-primers, primer, and basal texts which become progressively harder.

When your child enters first grade he has a listening vocabulary of perhaps several thousand words, a speaking vocabulary of somewhat less words, and no reading or writing vocabulary. By the end of the first grade he will have a reading vocabulary of over three hundred words.

How is your child taught to read? In times past various schools, teachers, and educators have held various theories as to the method by which reading is best taught. Some of these methods were: The Experience Method, The Look and Say Method, The Word Attack Method, The Alphabet Spelling Method, The Oral Reading Method, The Non-

"Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do! When we pray God works!"
—Selected.

oral Method, and The Audiovisual Method. Today the current thinking seems to be that the best approach is to use the best of several of these methods.

Your child will learn a basic vocabulary of about seventy-five words by rote or memory. And from there he will go on to master each new word as it is presented in a variety of ways. He may figure out a new word by its context in the sentence or through a picture; he may recognize a word through structural analysis (by a root word, prefixes, suffixes) or phonetic analysis; or he may know some by their similarity to a word that has been previously learned. Some he will have to learn just by memory and sight or configuration clues.

As the child begins to learn the various words, then he must draw knowledge from his background of experiences so that he may comprehend or understand the thought of the given passage of words. Understanding is often difficult for many children. This may be because some parents do not give their children a rich variety of background experiences. For example, if you have never taken time to point out a cow to your child on a drive through the country, then the printed word "cow" will have little meaning for him. This is a simplified example but the principle holds true in many areas. The child may be able to pronounce words accurately but yet not comprehend or understand the meaning of the words which he has been pronouncing. But as the comprehension skill of the child does grow, then he will be able to begin to read for such things as details, sequences, plots, ideas, humor, and directions.

Again, in closing, we would reiterate the importance of this first grade year. If the child does not do well in this first year, then he may be several years catching up, or he may never achieve at his potential. If a child is immature or is an under-achiever, it is far better to try to catch it at this point and have him repeat the first grade than to drag along at the bottom of the class and have to repeat one or more years later in an upper grade.

It's great to be a first grader. Most of life is yet ahead. Each experience has a newness and freshness to it. It is our hope that this article will give you, the parent, an understanding and concept of what is in store for your first grader during his first year of formal schooling.

Nearer Home!



BEING married to a navy man, I live many miles from home. There are times when I have such a longing to go home—to see all our loved ones and friends.

A few months ago I made such a trip—back home. As I was riding in the plane and we drew nearer those West Virginia hills, we had to fasten our safety belts. We were flying through a storm and the going was pretty rough. But I knew that God could hold the plane on course and take me safely home.

My pulse quickened as my thoughts raced ahead and I wondered who would be at the airport gate to meet me. I knew there would be someone waiting.

It won't be too long until I will be going to my heavenly home. Each day we draw a little nearer to the gates of heaven. Sometimes we go through storms and trials, and we have to fasten on our safety belts of prayer. But God always comes and takes us safely through.

On this heavenly journey we need not wonder who will be there waiting at the gate—for Jesus will be waiting to take us to our new home. Thank God—today I'm just a little nearer home! —MARY ROBERTS LAMONT.

Eyesore or Witness?



"YE SHALL BE WITNESSES," is the exhortation in the Scriptures. We must be colorful witnesses and ones that ring true—not eyesores.

For two weeks I drove down the same highway twice a day and saw a house that had been painted white. The owner was changing the color from white to brown. The brown paint ended on the side next to the road and it left it partly white and partly brown with brush marks showing the abrupt stop. Every day for two weeks I saw this eyesore.

Another house that was being built had the garage collapse and it was propped up with large posts until it could be repaired or rebuilt. This I saw for two weeks with nothing being done to

remedy the situation. Still another house, built approximately two years ago, had yet to have the yard graded and seed sown for grass. This was another eyesore as I drove down the highway. No doubt each family had a reason for not finishing its project—possibly the cost was too great or the element of time entered into it. Nevertheless, to me they were all eyesores in the midst of summer beauty and warmth.

Professing Christians may be eyesores along the highway of life because they just will not put the finishing touches on becoming true and colorful Christians. Maybe they feel the price is too great, or the time isn't just right to go all the way with Christ. As people look at them they wonder why they didn't complete their project and become beautiful through Him. Ye shall be witnesses—not eyesores!—JOANNE MCCREADY, Sunday School Superintendent, Church of the Nazarene, Ashland, Ohio.

"Deliver Us from 'Eagles'"



I HAD JUST TURNED the lights off and was standing in the doorway of one of the wards in a small children's hospital, waiting to hear the boys say their prayers. Some of them were on their knees; others remained on their beds. The leader, a nine-year-old Negro boy named John, spoke out clearly and distinctly, and the others followed devoutly.

All went smoothly until they came to the words, ". . . and deliver us from evil." Though spoken in all seriousness and sincerity, these were the words I heard: ". . . and deliver us from eagles."

I was amused, but as I turned the words over in my mind I began to wonder if perhaps there might be some deeper significance which I was missing. A child may not always understand the meaning of words, but his perception is often clearer than his elders realize. Life to him is uncluttered and uncomplicated with the details that frustrate and sometimes defeat adults. If we would stop to listen, he could surely teach us a lesson in living.

Perhaps John was not far wrong. Perhaps he saw sin as eagles, as John Bunyan might have: spiritual eagles that soar overhead menacingly to frighten and swoop down to rob us of the faith we cherish, if not carefully guarded. The soul has need of deliverance from these. But they, along with the "Giants of Despair" and the "Apollyons" which sometimes threaten to destroy the "Hopefuls" and "Faithfuls," can be overcome with the shield of faith and the Sword of the Spirit. And when we are free from the eagles, fear can no longer reign to bedim the joy of our hearts.—David L. Fletcher, Nazarene Layman, Bethany, Oklahoma.

A Story-Note from.....



Hi,

Do you like lights?
I do. I like **BIG** lights and **LITTLE** lights. I like lights in lamps and lights on cars. But most of all I like lights on candles. It's fun to eat by candlelight. Birthday cakes are "right" with lots of. And a hidden in a big orange is great. The very best is the Christmas. It stands for the most wonderful light in the world... the light that Jesus brought that very first Christmas. It is the light of love and salvation for everyone.

Let's remember to burn a special Christmas this year.

Love, *Gloria*

"I am the light of the world." - John 8:12.

PRO & CON



Letters to the Editor

Riots and Rum

My city was the scene of the disgraceful and widely published riots which occurred this past July. I drove through some of the areas of wreckage on "the morning after."

Only an extreme optimist could look for any good to come from such riots, but at least one social and spiritual lesson was brought into focus.

During the time of crisis there was no indulgence and patience with liquor. Only a few hours after the riots broke out, a curfew went into effect and the sale of alcoholic beverages was banned throughout the county.

If liquor really did have the soothing, relaxing, beneficial effects the advertisers claim for it, the times would have demanded its wholesale distribution. Friendly, cultured "neighborliness" was certainly needed! But this was no time for self-deception. Life, property, and reputations were at stake and the city authorities were quick to realize the hazards of drinking. One of the greatest fears on the part of the civil leaders was the potential danger of the looted liquor in the hands of the rioters. Neither was there any doubt but that the riots ignited and spread through the side effects of drunkenness.

It was in such a time as this, a time of seriousness, trouble, and crisis, that presented the liquor traffic in its true light. As one of the city's pastors, I was proud to represent a church that has traditionally stood for total abstinence.

ROY E. CARNAHAN
Pastor

Rochester, New York

Age and Retirement

When our generals and ministers get to a certain age they are dumped. This hit me hard at the General Assembly in Portland. Not because of the persons involved, but the principle of the thing.

Not all calendar-old people are old. At the age of seventy-three I can do one hundred yards in twelve seconds flat, and the best I ever did was ten and two-fifths. My reflexes are as good as ever. I give God the credit. I was converted at the age of fifteen and never went out and sowed my wild oats, as others did.

Rehoboam took the counsel of the young men and lost. Our older people are completely passé today. If you haven't felt it, you will . . .

BYRON LEE SMITH
Ontario, California

"Herald" Abroad

Just a note to let you know what the *Herald of Holiness* has come to mean to us since we have been on the mission field. We really look forward to reading the *Herald* each week. How we appreciate the contact! I never realized how much a magazine could mean to a person until we came to this "isolated" part of the world. All of the news and articles are a means of keeping us "in touch" with our church. As you might know, the mail comes but once a week, and it is a joy to see the *Herald* each week and to know for sure that one piece of mail that we will get is the *Herald* . . .

JOHN K. ABNEY
Missionary
Pago Pago, American Samoa

Metz Encore

I just finished reading Donald Metz's comments on the Golden Text in the *Bible School Journal* for October 11. Due to the present unrest in our country because of the racial problem, I feel that Dr. Metz's article would help some or many of our people if it were given a place in the *Herald*.

J. A. POTTER
Baldwin, Kansas

(Here it is.—Editor.)

GOLDEN TEXT: I Timothy 1:15

The Church is often criticized because it does not become involved in short-range social programs. The Christian is often berated because he does not participate in every current benevolent enterprise.

Let it be said that the Church does have a social concern and that every Christian does have an interest in any cause that works for human betterment. No Christian can stand aloof from the needs of men.

The question is really a question of method, or of procedure. The university educator feels that we must start revolutionary programs immediately.

The social-minded preacher sponsors an endless parade of causes that are guaranteed to usher in a new paradise. The practical politician promises high-

powered programs that will put an end to war, poverty, and crime—in one generation.

To the evangelical Christian the starting point is that man is a sinner. Not poverty, not ignorance, not lack of opportunity, but sin is the main obstacle to human progress. Better schools, better housing, and better opportunity are important. But better *men* is the primary and essential need of our time.

Paul was writing from personal experience. He did not have merely an intellectual conversion from one theological system to another. Nor did he make only a personal "commitment" to Christ. Neither did he speak only of the establishment of a new relationship with a Divine Being.

To Paul salvation meant the divine impartation of a new life, the divine infusion of a new power, the divine creation of a new being. To Paul the risen Christ appeared as a Divine Saviour who could renovate the life of a murderous, bigoted zealot with hatred in his heart. To Paul salvation meant the baptism with the Holy Spirit in a way that offered a source of power within. To Paul salvation was the full restoration of a truant son to the family of God.

The mission of Christ was a redemptive mission. The mission of Christ was a person-centered mission. Christ had a concern for society in general, for He wept over the fate of the city of Jerusalem. But His method was to make a better society by producing better people. He made an honest tax collector when He won Zacchaeus, and He made a devout woman when He won Mary Magdalene.

Sin is man's greatest problem. Salvation through Christ is man's greatest hope.

GREETING THE NEW DAY

*If you'll greet the morning's dawning
With thanksgiving, praise, and prayer,
You'll be strong to face temptations
As you meet them here and there;
And you'll see your day of labor
Crowned with blessings from the Lord,
Who will never fail His children
When they trust Him for reward.*

By WALTER E. ISENHOUR

THE NIGHT is brilliant. Overhead the northern lights begin their flickering across the Arctic skies. Pastel colors of red, violet, yellow, and green make fantastic jabs in the winter darkness. The snow crunches loudly as crystals of ice are crushed underfoot. The spruce trees are outlined against the distant hills that are bathed in the light of a full moon, as nearby innumerable diamonds of ice dance across the shimmering whiteness.

I have just dismissed my congregation from prayer meeting, and as I stand enraptured with the beauty of nature, I look across the winter-bound fields to the homes of the members of my church. Every house emits a yellow light. From the panes of glass come shafts of welcome and a beckoning to flee the piercing coldness of the night. These little houses, that signify all that stands for home and comfort, are "cubicles of warmth."

One of the constant battles of the sub-Arctic winter is the conflict against the chilling cold of sub-zero temperatures. It is a cold that will soon chill the very life out of a person. A child improperly dressed will frost his hands or nose in a matter of minutes.

On days and nights when the mercury falls to a frosty forty-five below zero, great whirls of vapor spiral up from chimneys and auto exhaust pipes. In the city, the spectacle of ice fog slowly engulfs the houses, and the auto tires crushing ice crystals make a weird sound. The traffic and the people come to a slowdown as the temperature gets lower.

When these times come to the interior of Alaska

The Church is made up of people who are inherently social and must meet this need in their lives, but it is dedicated to exposing those people to a revelation of God and dares not do less.—Selected.

the people take refuge in their "cubicles of warmth." Every home is a box of warm air. Furnaces work overtime to keep out the ever-penetrating frost. Home activities quicken as the family gathers around the heat registers. In the home are joy, warmth, confidence, trust, and comfort. It is inspiring to come to such places, as frost-besmeared parkas are thrust off and the radiant glow of the house bathes the chilled hands and face.

Our Christian experience is like this. Many of us face the chilling world of sin. During these days sin is endeavoring to infiltrate every phase and facet of our lives. Unless we are properly equipped to meet its penetration we will be overtaken and conquered. Our only refuge is the "cubicle of warmth" that comes by a surrounded life in Jesus Christ. In this refuge lie strength, vitality, seclusion, and protection from the chilling aspects of worldliness, temptation, and the problems that engulf us.

Our lives should be "cubicles of warmth." Men of the world should be able to detect the warmth, the joy, and the happiness of our everyday living. They should be able to see and feel the warming radiance of God's joy as they come in contact with us.

Just as the golden light that spills on the Arctic snow entices the weary to its warmth, so our lives, bathed in the love of God, should draw the hearts of sinful men to come to the place of spiritual rest and contentment.

Alaska is noted for its friendliness and its hospitality. Never would the wandering stranger be turned away from the "cubicle of warmth" to die in the cold of sub-zero weather.

So, even today, many men, women, and children are wandering in the remoteness of the wilderness of sin, searching for shelter, desiring to get out of the cold and to get in contact with the warmth of the Christian who understands his difficulties. The sinner is seeking a solution to his problems and his desires, and many times he turns to the church and to the Christian, sometimes to be driven back into the penetrating and slow death of sin.

We as Christians and as a holiness church should welcome these weary strangers to God's love. Our mission is to receive them and to point them to the Master, who will enable them to face the cold world. Our warmth of spirit and concern may be the only light they see in a world of spiritual darkness. Our "cubicle of warmth" may be the place of their salvation. This is our mission of mercy.

From America's Last Frontier:

Cubicles of WARMTH

By **CHARLES C. POWERS**
Pastor, Sitka, Alaska

EDITORIALS

By W. T. PURKISER

Moving Toward People

Karen Horney has said that there are basically three types of reaction to others. The first is "moving away from people." The second is "moving against people." The third is "moving toward people."

Moving away from people is withdrawal, shrinking from any contact which would involve one in the suffering or need of those about. This is the reaction of the self-centered, the self-contained, who have no time for others. And it is always true, "A person all wrapped up in himself makes a pretty small package."

Churches may react in this way to the needs of the world about. They may become little mutual admiration societies, perfectly satisfied with their own fellowship, and perfectly unconcerned about the hungers and woes of the world around.

The extreme example of Christians "moving away from people" is found in monasticism, where in order to cultivate sanctity men withdrew from ordinary life and isolated themselves behind monastery walls. Where this has been done to gain strength to go out into the world with a redemptive gospel, it is of value. Where it becomes a way of life, it denies the love of God it professes to cultivate. "And this commandment have we from him. That he who loveth God love his brother also" (I John 4:21).

But monasticism is not altogether a matter of space. It may be a matter of spirit. There are psychological retreats from human need, just as there are physical withdrawals. A church may become a monastery right on a busy street in a bustling community just as surely as if it were located in some distant wilderness.

One of the problems of those with high ideals of life and conduct is to avoid an unconscious but actual moving away in aversion from those whose lives and conduct are untouched by redeeming grace. In this connection we need to read, and then read again, the prayer of our Lord for the sanctification of His people: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15).

A SECOND REACTION is "moving against people." This is aggression, antagonism toward others. It is the typical response of the belligerent. It finds a perverted satisfaction in attack and abuse, particularly where the attack cannot be answered and

the abuse cannot be returned.

Churches may also react in this manner to the evils of the society in which they live and work. The anger properly aroused by the sin becomes animosity toward the sinner. Resistance to evil, which is an essential part of true righteousness, gradually changes to resentment against the evil-doer.

Admittedly, there is a fine line between hating wrong and hating the wrongdoer. Evils tend to become personified, and opposition to the principle may shift to opposition to the person.

Again, we need to remember that "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). God loved the world while He hated its evil. He loved the world, knowing that the world would crucify His Beloved. Infinite hatred of sin was matched only by infinite love for the sinner.

And so it must be with us if we are truly to be "partakers of the divine nature." Opposition to sin must never obstruct the redemption of the sinner. Hatred of evil must be balanced by concern for those who are its agents. And if anyone would think this is easy or automatic, let him take another look at Calvary and see the cost when love meets lust and when concern meets corruption.

A THIRD REACTION is "moving toward people." This is acceptance, seeing in every soul, however marred and broken, the image of God, a worth so great that Jesus said the whole world could not outweigh its value.

This is the response to human need God has planned for His Church. "As my Father hath sent me," said Jesus, "even so send I you" (John 20:21). He is himself our Example in compassion and concern. Because He cared for us, He came to us in our hour of deepest need. And because He cares for a lost world, He commands us to come with the compassion and concern with which He came.

People instinctively know those who care for them. It is said that in the roughest, toughest districts of a great city, where neither woman nor man is safe from attack, a Salvation Army lassie in uniform may walk unmolested. Love advertises itself without signs or slogans.

Through and behind all our drives and plans to reach those about us must be this sincere and Christlike moving toward people. We come to others, not in condescension, reaching down from a

superior height of self-righteousness, but in concern as those who were not too long ago ourselves in the quagmire of sin.

We come as witnesses, testifying that, while "God is no respecter of persons," He is a respecter of purpose, and what He has done for us and for others He will do for all who will permit Him.

As we "move toward people" we never go alone, for He who first came to redeem has said, "And, lo, I am with you always, even unto the end of the world" (Matthew 28:20).

Thankful for the Thorn

The name of George Matheson is well known to those who love beautiful hymns. He was a young ministerial student whose eager ambition seemed suddenly brought to ashes by the stroke of total blindness. As a result of this affliction, Matheson's fiancée broke their engagement, and from his anguished heart were born the poignant words of the hymn "O Love That Wilt Not Let Me Go."

Some time later, as the grace of God gave a measure of light in the darkness of his sightlessness, George Matheson wrote:

My God, I have never thanked Thee for my thorn.

I have thanked Thee a thousand times for my roses,

But not once for my thorn.

I have looked forward to a world where I shall get compensation for my cross,

But I have never thought of my cross as itself a present glory.

Thou Divine Love, whose human path has been perfected through sufferings,

Teach me the value of my thorn,

Teach me the glory of my cross.

Only the calloused and unfeeling could fail to be thankful for the roses. To most of us, God has given them in such profusion. His blessings are more in number than the sands of the sea or the stars of the sky.

We are not so quick to be thankful for the thorns. At best, we tend to look upon them as necessary evils, something to be endured with as much grace and grit as we can muster. We shrink from the sharp prick, and pray—three or thirty times—that God will take away the thorn.

YET THERE IS MUCH of importance to be learned from the reaction of St. Paul, who in turn taught George Matheson to be thankful for the thorn. Paul, too, knew the meaning of the thorn in the flesh. He too prayed three times that it might be taken away. He too received God's answer—not quite what he had expected, but eminently satisfying. "My grace is sufficient for thee," was the Lord's reply: "for my strength is made perfect in [your] weakness" (II Corinthians 12:9).

Paul decided then and there to be thankful for the thorn. He wrote, "Most gladly therefore will I

rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (vv. 9-10).

The thorns are many and varied. Sickness, suffering, disappointment, the collapse of cherished plans, the betrayal of friends, misunderstanding, outright persecution—and on and on the list could go. No thorn in itself is good, and sometimes there seem to be more thorns than there need to be.

Dr. H. Orton Wiley used to say that every thorn is a blasted bud, a hope or dream that did not flower. But he reminded us that our Lord Jesus Christ took all the blasted buds, all the hopes and aspirations, dreams and desires of the human heart, and wore them in a crown on His own brow.

The cross, we think, is an ugly thing. We shall "exchange it someday for a crown." Yet there is a present glory in the cross we must not fail to see. It is the glory of the One who wore a crown of thorns and carried a cross to Calvary. It can be a blessed thing to enter into the fellowship of His sufferings, when we learn with Paul and George Matheson to be "thankful for the thorn."

As I Go Down The Sunset Hill

*As I go down the sunset hill,
O Lord, I pray that I
Will sweeter and more loving grow
Until the day I die.
May trouble serve to mellow me,
And weakness make me kind
To slowness in another's steps;
And let me not be blind
To beauty in the simple things
That all around me lie—
In people and their loving deeds,
As well as field and sky.*

*Oh, make me slow to criticize,
And quicker to forgive,
And brush away each fancied slight
As long as I shall live.
Let me take time to savor well
The good things as I go
Along this (sometimes rugged) path
Ablaze with sunset glow.
And may the brightness of Thy love
Within my heart erase
All earthiness—prepare me
To look upon Thy face!*

By ALICE HANSCH MORTENSON

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, *Secretary*

A Challenge to Teens

By LAURA SPRING
Marysville, Ohio

The piano played softly at the close of an inspiring message. An invitation to accept Christ was being given. Heads were bowed in reverence. The Holy Spirit mingled among the many worshippers. Two verses of "Pass Me Not, O Gentle Saviour" were sung, but no one responded to the invitation. The minister paused for a moment of prayer. Christians prayed silently for those who yet might be unsaved.

As another verse of song was begun, the minister walked quietly down the aisle, paused slightly to speak softly to a teen age boy. The boy moved toward the altar to kneel and pray. The hearts of Christians rejoiced, for they had been praying for this young man. His mother smiled and lowered her head to give thanks to God.

The music resumed with a change in the hymn of invitation. No one responded, and once more the minister felt led to speak to another teen-age boy. The boy refused to yield his heart to Christ. This was not the first time this high school senior made a choice against Christ. How much longer will God be patient with those who refuse Him? What could be holding this fellow back? Oh . . . if he only knew the joy in serving the Lord!

It is difficult not to reflect that teen-agers' hearts are reasonably tender to the things of God, and that they are reluctant to give up their lives to, what seems for the moment, a dull cause.

In N.Y.P.S. one Sunday evening we were discussing a way to bring more young people into the church. A point brought out by one teen was that if, as a youth group, we could show the school "kids" that being a Christian is not dull we might win some on the spot.

Many teen-agers today think it dull to attend church more than once on Sunday, let alone Sunday and Wednesday evenings. Teen-agers need a cause to which they may dedicate themselves. They need a purpose in life, a feeling of being wanted. Offer clean and spiritual activities in which teen-agers can take part and have the time of their lives. Christ and the church can give them these things if our Christian

young people influence them with sparkling outreach. This is a possible way to win them to the church and bring them into the fellowship of the Christian society.

We as growing men and women need to understand better our young people. We need to know generally what makes them tick, their conflicts, their problems. Most of the disturbed delinquents need spiritual guidance, love, and friendship. We as Christians hold an answer to their problems, even beyond the apparent advantages of modern psychology. It is the ever-abiding truth that in Christ teens have a Saviour—an understanding Friend.

Christian teen-ager, accept the challenge that Christ gave to His disciples when he said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Make your hometown, your school, and neighborhood your mission field of witnessing. We are indeed challenged to the depth of the Word for world service. If you don't tell others of Christ in your own personal world, who will?

Arizona District

Eighty young adults, the largest group in recent years, were administered Communion at the district Young Adult Retreat Sunday afternoon, September 6.

Professor Reuben Welch of Pasadena College brought deep and searching messages. Lasting spiritual decisions were made.

Rev. Roger Williams, district young adult director, did outstanding preparatory planning. Plans are continuing for our district young adult interests.—WIL SPANGL, *Reporter*.

Virginia District

The 1964 Virginia District N.Y.P.S. Convention was held at the District Campgrounds on Tuesday night and Wednesday morning, August 11 and 12. Dr. H. H. Hendershot, the district superintendent, spoke on the new quadrennial theme, "Into the Word . . . On to the World."

Rev. D. S. Radcliffe, the district N.Y.P.S. president, conducted the convention and was reelected for a ninth term.

The reports revealed good progress. In the past eight years the N.Y.P.S. membership increased from 719 to 1,740 members. The 1963 N.Y.P.S. membership statistics released a few months ago from the general office showed Virginia thirteenth in numerical gains with 160 new members.

Our district reached the 100 percent

participation goal in the American Bible Society Offering for the fourth straight year. We also went over the top again in *Conquest* subscriptions with 124 percent and were fourteenth among all the districts percentagewise. That is our seventh year in a row to go over our *Conquest* goal.—The "Virginia Nazarene."

Rocky Mountain District

"I don't consider myself a newcomer in the . . . church, even though I am new at being active in church work. But I must share the mighty spirit of revival and the accompanying blessing from our God in our recent Young Adult Retreat.

"Our Sunday morning service lasted two hours with testimonies expressing the desire to be better laymen for Christ. Truly this was the most wonderful, the most Spirit-filled thing that I have ever witnessed in a group of adults.

"My wife and I have both agreed that we would not miss future retreats regardless of the expense or trouble involved."—A Nazarene layman, quoted in the "Rocky Mountaineer."

Sacramento District

Saturday, October 3, nearly four hundred young people from the Sacramento District enjoyed YOPEAC (Young People's Activity) at Auburn, California.

A morning teen devotional service directed by District President Gene Van Note featured the finals in a district talent contest. Aleta Crosby of Oroville and Victor Hudgens of North Sacramento were honored as the winners.

An afternoon of various sports activities was climaxed by a dinner of barbecued chicken.

Dr. James Jackson, dean of students of Pasadena College, was the special speaker in the early evening evangelistic service.

District Vice-president—Richard Borbe was in charge of the well-planned day, making the first YOPEAC a real success.—GLENN RATCLIFF, *Reporter*.

DISTRICT ACTIVITIES

Northwest District

Late September was a memorable occasion for pastors and their wives on the Northwest District. The annual pastors' conference took on more of the nature of a "pastors' retreat," being held in Holden Village, about twelve miles up in the mountains off the shore of Lake Chelan.

The three-hour boat ride to the remote village was made to order for close fellowship. Since the site is inaccessible except by boat, the mining village, now owned and operated by the Lutheran Synods of America, is complete with chalets, dormitories, dining hall, recreation and worship facilities, and even an infirmary.

District Superintendent Raymond C. Kratzer and wife, together with those assisting, had done an excellent job in planning for the conference. There was a splendid balance between the inspiration of our speaker, Dr. Samuel Young, and time for drawing upon the inspiration of the handiwork of God in the beautiful setting. Dr. Young's lectures on Augustine and Wesley were especially appreciated by the ministers.

A beautiful Polaroid Land Camera and a generous supply of film were presented to Superintendent Kratzer as a token of love from the pastors of the district.

The afternoon hours were open for recreation, hiking, fishing, or whatever suited the individual interests.

Our Lutheran hosts were most gracious and cooperative in making our stay a pleasant one.—ROBERT D. HEMPEL, *Reporter*.

Chicago Central District

The Chicago Central District conducted a very profitable eighteen-day Sunday school tour with Rev. and Mrs. Lyle Potter as the special workers.

Their inspiration as well as the practical approach in the rallies was deeply appreciated. Their evaluations and subsequent recommendations to individual churches were very helpful.

One pastor expressed it well when he said, "This was more valuable to us than a two-week revival."—ALVIN T. SMITH, *Church Schools Chairman*.

Northwest Indiana District Assembly

Northwest Indiana District Assembly was held August 17 to 19 at the Gary branch of the University of Indiana, with Rev. Harold Latham as host pastor.

Dr. Hugh C. Benner, presiding general superintendent, brought Spirit-anointed messages of challenge, inspiration, and practical advice.

The report of Dr. Arthur C. Morgan, district superintendent for the past eleven years, was received with sadness. He has been forced to resign because of ill health, suffering from a malignancy. The people of the district showed their love and sympathy by giving love offerings of more than three thousand dollars to Dr. and Mrs. Morgan.

Dr. Morgan's report revealed progress in every area: more than 300 members received by profession of faith; \$851,000 given for all purposes, with nearly \$70,000 for general interests.

God unmistakably manifested His will and presence in the overwhelming election of Rev. George Scutt as the new district superintendent. He comes to us from Grace Church, Nashville, Tennessee.

Mrs. George Scutt is the district N.W.

M.S. president for the new year; Rev. Owen M. Burke, church schools chairman; and Rev. Darrell E. Luther, N.Y. P.S. president.

Four pastors were elected to elder's orders: David Hess, Ronald Howe, Robert Kuhn, and William Sunberg.—WESLEY D. TRACY, *Reporter*.

THE LOCAL CHURCHES

NEWTON, IOWA—In our recent revival Revs. Harold and Mac Willis preached practical messages with the anointing of the Holy Spirit. A goodly number of folks sought and found God at the altar, and we thank God for the wonderful way He blessed during this meeting. We appreciated the readings and felt-ograms by Mrs. Willis; also her work with the choir, and the special music by both of them. Pastor R. V. Schultz is in his fourth year here, and we are enjoying unity and blessing.—JUNE GAWTHORP, *Reporter*.

Evangelist E. C. Tarvin reports: "Recently we had our third meeting with the good folks in the church at Goldwater, Ohio, and Pastor Miller. The Lord gave some good victories. At our First Church in Findlay, with Pastor Gambill, we saw the altars filled several times. We are now en route to Kentucky."

SPENCER, WEST VIRGINIA—Recently we enjoyed a very successful revival with Evangelist E. C. Tarvin. God came on the scene at the very beginning, and more than twenty-five souls were reclaimed, saved, or sanctified during these services. Brother Tarvin's preaching was dynamic and soul-stirring, and the singing was under divine inspiration. We give God praise for this good revival.—F. W. DAVIS, *Reporter*.

BEDFORD, INDIANA—The Davis Memorial Church recently closed an excellent revival with Rev. Leo and Pauline Darnell as special workers. A wonderful spirit prevailed; several people sought God for pardon or heart purity; and immediately after the revival a fine class was received into the church on profession of faith. Both pastor and people greatly appreciated the ministry of Brother and Sister Darnell with us. They are among the best.—R. B. PIERLINS, *Pastor*.

WADSWORTH, OHIO—First Church recently closed revival services with Evangelist and Mrs. Ottis Smith. Their ministry in song and preaching was greatly appreciated. The attendance was consistently the best for any revival during the last three years. A spirit of prayer and enthusiasm continues in the services. Last assembly year, Wadsworth church was the only one on the Akron District (of over one hundred churches) to receive the three awards presented—Evangelistic Honor Roll, "10 percent" giving to general interests, and the *Herald of Holiness* certificate. We give God glory, and thanks to our fine people and friends. Pastor Edw. J. Eichenberger and family are now beginning their fourth year with us.—*Reporter*.

KINGS MOUNTAIN, NORTH CAROLINA—Recently First Church closed the best revival of our three-year ministry here. Evangelist and Mrs. G. F. Underwood were mightily used of the Lord. There was old-time conviction in the services, and the singing, reading, and messages of the Underwoods were a great blessing to all who came. Nineteen people sought God to be saved or sanctified. We greatly appreciated the ministry of the Underwoods with us, and thank God for His blessings.—H. G. CLAYTON, *Pastor*.

HAGERSTOWN, INDIANA—Coming here two years ago we found a few faithful people who loved the Lord and the church. In answer to prayer recently we received seven fine folks into church membership. And now God has given us a real revival with Rev. Luther Cantwell as the evangelist. The Lord blessed and used his ministry and gave thirty-seven seekers at the altar. The John Krick Family of Lynn served as our fine, spiritual singers. We greatly appreciated the ministry of all these workers. Our Sunday school has doubled in attendance during these two years.—WM. THOMPSON, *Pastor*.

Evangelist Hugh Slater writes that he has some open time, December 31 through January and February, which he shall be glad to slate as the Lord may lead. Write him c/o the Publishing House, Box 527, Kansas City, Missouri 64141.

GILMAN, ILLINOIS—Our fall revival closed on Sunday, October 25, and under the Spirit-anointed preaching of Rev. James Livingston the church advanced spiritually. Each night the presence of the Lord was manifested, and many individuals were helped.—RICHARD STEIDT, *Pastor*.

DOYLE, TENNESSEE—In our recent revival it was a real privilege to have Evangelist and Mrs. W. W. Gedding minister to us in sermon and song, and also in chalk artistry. The Lord's presence was manifested in the services, and several souls sought God at the altar of prayer. We give God praise for His blessings.—MRS. MARY SPAKES, *Secretary*.

Pastor Bill Lewis reports from Clermont, Indiana: "It is great to pastor a church with a vision that covers the whole world. For the tenth consecutive year Clermont has been a '10 percent' church. In the six years I have been pastor I have seen a 30 percent increase in total money raised, a 10 percent increase in members received by profession of faith, a 15 percent increase in Sunday school attendance, a 98 percent attendance of the Sunday school for morning and evening services, several young people called into active church work, and a new church started in a town near us. During the past four months (including July and August), our Sunday school has shown a 36 percent increase in attendance. The spirit of giving has become a part of our people—sensed afresh when the church gave several good families to the new church at Brownsburg."



Dear Pastor:

Has the Thanksgiving Offering check been mailed yet from your church? Our general treasurer, Mr. John Stockton, is anxious to have all monies in as soon as possible. If additional money has come in, mail it too. Thanks very much!

General
Stewardship
Committee

In the sixth year of happy service at the church at Vernonia, Oregon, Revs. Lillian and A. W. Wilson write they have resigned to accept a call to paster the church at Fillmore, on the Southeast Oklahoma District.

Dr. and Mrs. A. S. London report: "In a recent visit to Indiana, we found Pastor Riley Laymon and the church at Highland making good gains; Pastor W. H. Erickson is doing excellent work at First Church, Hammond. There were 303 present in Sunday school. Pastor Muir has a beautiful property at Winamac, and Pastor Wm. Sunberg is in a new field at Griffith, but has a fine group working with him. We saw good visitation, good altar services, and much interest and enthusiasm in these conventions. It was a privilege to be in the Northwest Indiana District Sunday school convention at Valparaiso, with their new superintendent, Rev. George Scutt. It was a blessed service, with pastors receiving new vision and courage for Sunday school building."

THE BIBLE LESSON

By NELSON G. MINK

Topic for December 6: Righteous Living

SCRIPTURE: Titus 1:10-2:10; 3:1-3, 8b-15 (Printed: Titus 1:15-16; 2:1-10)

GOLDEN TEXT: *Adorn the doctrine of God our Saviour in all things* (Titus 2:10).

We have some great Christian ethical concepts set forth in this lesson. Paul, the general superintendent, is writing to one of the pastors (for this is one of the Pastoral Epistles), and helping him to urge on the people to live the way they ought.

The Holy Spirit motivates a person to good behavior. This is why we are constantly exalting the Holy Ghost and His office work. Here is a whole list of things that need emphasis in our

"SHOWERS of BLESSING" Program Schedule

December 6—"Can a Person Be Moral and Not Be Religious?" by Russell V. DeLong

December 13—"The Twig Is Bent," by Russell V. DeLong

December 20—"Christmas Without Christ," by Russell V. DeLong

lives: temperance, seriousness, sensibility, steadfastness, chastity, respect, self-control, integrity, sound speech, honesty, and charity. These are representative of Christian demeanor. It seems so true to know that sound doctrine and good deeds go together.

Dr. and Mrs. George Frame were presented on the same camp meeting platform recently. Mrs. Frame has a degree in medicine, while her husband has a divinity degree. Said she, "My husband preaches and I practice." But we are prepared to say that all who keep in touch with God "practice."

If we are to "adorn the doctrine of God our Saviour in all things," it will be, first, because our heart life has been changed so that the thoughts and issues of life are moulded and directed by the Holy Spirit. God works from the inside out. The moralist tries to work from the outside in, and is always defeated in his process.

Someone said recently, "Let your heart be like the sundial, and record only the happy hours." In his classic book *My Utmost for His Highest*, Oswald Chambers says: "The Christian who is intimate with his Lord will never leave impressions of himself, but only the impression that Jesus is having unhindered sway, because the last abyss of his nature has been satisfied." He adds, "The only impression left by such a life is that of the strong, calm sanity that our Lord gives to those who are intimate with Him."

It's a full-time job, serving the Lord. It takes all our "heart . . . soul . . . mind, and . . . strength." Let's make it an all-out business of seeing that our thoughts and actions are pure, and that if we are the only Bible some people are reading, it will be the old and true kind, and will not need a revised version.

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Deaths

MRS. ALLIE ELIZABETH BAILEY was born April 2, 1898, in Arkansas, and died triumphantly in the Lord, September 23, 1964, at Compton, California. She had been a member of Compton First Church of the Nazarene since 1935. She loved the Lord and gave of herself without reservation in her service to God and the church. She is survived by her husband, Arthur; a son, Ralph; and daughter, Mrs. Helen Riley. Funeral service was conducted by her pastor, Rev. Frank C. Watkins in Compton First Church.

JOSEPH E. JANOSKY of Nampa, Idaho, died August 30, 1964, after a very short illness. He was born in Nebraska, February 20, 1881. In 1911 he received a call to work with Northwest Naz-

SUNDAY SCHOOL ATTENDANCE REPORT

	July August September 1963	July August September 1964	Increase
Group 1 (16,000-8,000)			
Florida	9,931	10,173	242
West Virginia	10,641	10,711	70
Kansas	7,831	7,887	56
S.W. Ohio	8,909	8,932	23
Michigan	8,895	8,904	9
Central Ohio	14,686	14,665	-21
Oregon Pacific	7,485	7,464	-21
Indianapolis	9,311	9,303	-8
N.E. Indiana	10,098	10,065	-33
Akron	11,499	11,389	-110
Los Angeles	10,460	10,349	-111
S.W. Indiana	9,469	9,234	-235
Eastern Michigan*	9,601	9,601	
Illinois*	8,730	8,730	
Pittsburgh*	8,406	8,406	
Southern California*	13,877	13,877	
Group 2 (8,000-5,000)			
Washington Pacific	6,495	6,862	367
Washington	5,399	5,656	257
N.W. Illinois	5,412	5,634	222
Kansas City	5,387	5,550	163
Northwest	6,608	6,763	155
S.W. Oklahoma	5,520	5,647	127
N.W. Ohio	5,718	5,838	120
N.W. Oklahoma	5,818	5,904	86
Kentucky	5,561	5,640	79
Chicago Central	6,163	6,199	36
Missouri	7,015	7,046	31
Abilene	6,092	6,120	28
Georgia	5,920	5,947	27
Alabama	7,517	7,530	13
Iowa	6,279	6,231	-48
N.W. Indiana	5,772	5,695	-77
East Tennessee	5,519	5,435	-84
Colorado	6,858	6,728	-130
Philadelphia	5,374	5,215	-159
Tennessee	7,694	7,440	-254
Northern California	5,909	5,635	-274
Idaho-Oregon	5,920	5,525	-395

	408,205	408,619	Gain 414
Group 3 (5,000-3,000)			
Sacramento	4,263	4,608	345
Arizona	3,975	4,295	320
Central California	4,924	5,115	191
North Carolina	3,543	3,696	153
Joplin	4,374	4,479	105
Maine	3,416	3,516	100
Eastern Kentucky	4,966	5,044	78
Minnesota	2,045	2,123	78
South Arkansas	3,750	3,823	73
Virginia	3,760	3,788	28
Houston	3,584	3,591	7
North Arkansas	3,590	3,573	-17
New Mexico	3,475	3,441	-34
San Antonio	3,415	3,380	-35
S.E. Oklahoma	3,587	3,541	-46
Dallas	4,551	4,481	-70
South Carolina	4,395	4,320	-75
New England	3,951	3,870	-81
Canada West	4,116	4,014	-102
N.E. Oklahoma	4,080	3,972	-108
Albany	3,779	3,472	-307
Group 4 (3,000-0)			
New York	2,091	2,263	172
Louisiana	2,864	2,912	48
South Dakota	738	783	45
Wisconsin	2,395	2,418	23
North Dakota	1,449	1,464	15
Rocky Mountain	2,328	2,337	9
Canada Atlantic	1,156	1,160	4
Nevada-Utah	1,057	1,035	-22
Australia	993	925	-68
Hawaii	765	682	-83
Mississippi	2,989	2,826	-163
Canada Central	2,511	2,211	-300
Alaska*	769	769	
British Isles North*	2,553	2,553	
British Isles South*	2,220	2,220	
Canada Pacific*	1,116	1,116	
Gulf Central*	552	552	
N. American Indian*	1,332	1,332	
Nebraska*	2,989	2,989	

*Districts not reporting third quarter, 1964. Figure used is same as was reported third quarter, 1963.

K. S. RICE
Executive Secretary

rene College, and most of his life was identified with the mission of N.N.C. Many young people across the years have felt the impact of this godly and devoted servant of the Lord. He was a faithful member of College Church of the Nazarene, fervent in spirit, steady in example, and victorious in faith. He is survived by his wife and two sons. Funeral service was conducted at the College Church, with his pastor, Rev. Wilson R. Lanpher, in charge, and assisted by Dr. A. Elwood Sanner.

MRS. JAKE (Anna) SCHMIDT was born December 27, 1894, at Hastings, Nebraska, and died of cancer in Calgary, Alberta, Canada, on September 22, 1964. She joined First Church of the Nazarene in Calgary in 1942. The Schmidt family have been faithful to the work of God over the years, and Sister Schmidt will be remembered for her cheerful spirit, her love for missions, and her victorious life. She is survived by her husband, Jake; three sons, Joseph, Calvin, and Harold; and three daughters, Mrs. C. J. (Hannah) Notland, Mrs. Jim (Bernice) Wolstenholme, and Mrs. Jerry (Alice) Johnson of Frankfurt, Germany. She was predeceased by one daughter, Beatrice. Funeral service was conducted by her pastor, Rev. C. J. Muxworthy, in Calgary First Church, with burial in Mountain View Memorial Gardens.

MRS. E. J. EWELL was born September 18, 1883, in White County, Arkansas, and died September 6, 1964, in Modesto, California. At an early age she gave her heart to the Lord and lived a consistent Christian life through the years. On September 18, 1906, she was married to Rev. E. J. Ewell, and for fifty-eight years they labored together in the Lord's vineyard. The Ewells joined the Church of the Nazarene in 1918, and have pastored churches in California since that time. She loved her home, her family, and those in the church; and was known as a woman of prayer. She suffered a great deal in her last years and was virtually an invalid for twelve years, but evidenced patience, kindness, and love. She is survived by her husband; two sons: Dr. Cecil Ewell, pastor of Chicago First Church; and George Ewell, of Modesto; and two daughters: Mrs. Iva Rupp, of Selma; and Mrs. Thelma Stiff, of Long Beach. Funeral services were held in Modesto First Church with Rev. Grady Cantrell, Rev. Eugene Stowe, Dr. E. E. Zachary, and Dr. Nicholas A. Hull officiating.

HARRY S. DIVELY was born February 27, 1894, near Pava, Pennsylvania, and died July 8, 1964, at the Veterans Hospital in Altoona, Pennsylvania. After his retirement he moved to Mineral Point, Pennsylvania, and was a member of the Conemaugh Church of the Nazarene. He was converted at the age of forty-five, wonderfully sanctified a few months later, and became one of the prayer warriors of the church. He carried a real burden for lost souls. He is survived by his wife, Mary K. Dively; five daughters, Mrs. Myrtle Drummer, Mrs. Grace Feather, Mrs. Sarah Horner, Mrs. Audrey Corle, and Mrs. Patricia Beard; and a son, Richard, of Rock Hill, South Carolina, with whom he resided in the winter months before his death. One daughter, Alice Elaine, died in 1958. Funeral service was held in the Conemaugh church with Rev. Ralph Baker and Rev. J. I. Fetterman officiating. Burial was at the Forest Lawn Memorial Park in the Johnstown area.

Announcements

MARRIAGES

Darryl D. Motti and Marvina M. Coats, October 24, at Portland, Indiana

Miss Kathleen Crouse and George Johansen, September 26, at St. Paul, Minnesota.

BORN

—to Rev. Ronald and Martha Grabke of Mokelumne Hill, California, a son, Ronald K., Jr., on October 29.

—to Rev. Charles and Sharon (Weldy) Yourdon of Bonner Springs, Kansas, a daughter, Lanette Renee, on October 29.

—to Rev. and Mrs. Norlyn Brough of El Paso, Texas, a daughter, Jayna Louise, on October 15.

—to David and Virginia (Carl) Benson of Wichita, Kansas, a son, Byron Paul, on October 14.

SPECIAL PRAYER IS REQUESTED

by a reader in Michigan for help "financially, physically and most of all spiritually—I've had so much trouble, sickness, and sorrow!"

Directories

GENERAL SUPERINTENDENTS

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Kansas City, Missouri 64131

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the Answer corner

Conducted by W. T. PURKISER, Editor

At a recent district assembly, I purchased a book which states that there will be people saved after the rapture, and calls these people the tribulation saints. Does the Church of the Nazarene take this position? Will there be people saved after the rapture?

The Church of the Nazarene takes no official position with regard to the details which follow the return of Christ. Our statement in the Articles of Faith is basic and broad, and will admit of a variety of detailed opinions. It reads:

"We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord" (Article XI, *Manual*).

There are two schools of thought with regard to the possibility of conversion after the rapture. One, based on a futuristic interpretation of the Book of Revelation, is largely followed by dispensational Calvinists and Plymouth Brethren authors, although a few holiness writers accept it. It affirms that the great multitude which no man could number described in Revelation 7:9-17 are those who are saved during the great tribulation of three and one-half years.

Others, of whom I am one, point out that the King James Version lacks the phrase "the great tribulation" in Revelation 7:14, although it is so translated in the RSV. The KJV, which I believe in this case gives the thought

of the original better, simply says, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." John Wesley translates it. "These are they who came out of great affliction," and he adds, "of various kinds, wisely and graciously allotted by God to all of His children" (*Explanatory Notes upon the New Testament*).

Rather than debate the interpretation of the Book of Revelation, I would call attention to the plain words of Jesus in Matthew 25:1-13, in which He says, "They that were ready went in with him to the marriage: and the door was shut." When others came, they were sent away with the words, "Verily I say unto you, I know you not." The same situation is implied in Matthew 24:36-39 and II Peter 3:9-11.

I have known those who have saved their consciences regarding their present sins or backslidings by the attitude, "Well, if I'm not ready when the Lord returns, I'll become one of the 'tribulation saints.'" This I regard as a snare of the devil. I'd far rather be ready than to base my hope of eternity on someone's interpretation of a future the details of which God has hidden from our certainty.

I want to study the New Testament in its original language. Is there any way I can learn Greek at home? I am not a college graduate.

Dr. Ralph Earle, professor of New Testament at the Nazarene Theological Seminary, recommends the book put out by the Association Press, *Teach Yourself New Testament Greek*. You can order it through the Nazarene Publishing House.

May I commend you on your desire to study the New Testament seriously. When you have learned the Greek alphabet you can get a lot of help through using an interlinear Greek Testament

and a lexicon. Most interlinear Testaments print the King James Version at one side of the page, and then give the Greek text with the English equivalent of each word just beneath it. One of the best of these is the Bagster publication, *The Interlinear Greek-English New Testament*. This follows the Nestle Greek text with a literal English translation by Alfred Marshall. You can also order it through the Publishing House.

What day is the Lord's Supper to be eaten?

It is not prescribed for or limited to any specific day. Paul said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Corinthians 11:26).

The Supper was instituted on a Thursday. It is most likely that the sacrament is in mind in Acts 20:7. "And

upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." So in the New Testament, at least two days are associated with Communion. If Acts 2:42, 46 refer to the Lord's Supper, still other days would be involved.

LATE NEWS

Bethany Attendance Record

The closing Sunday of the fall revival at Bethany First Church and Bethany Nazarene College, November 15, saw a record total of 2,339 in Sunday school. Rev. C. Hastings Smith was the evangelist.

Dr. Oscar L. Reed, college church coordinator, reports that the cooperation of the congregation and student body made the record possible. Dr. Harold Daniels is pastor; and Dr. Roy Cantrell, college president.

Other leaders in the day's achievement were John Clark, minister of education; Don Morgan, youth director; Frank McConnell, visitation minister; and Harry Craddock, Sunday school superintendent.

Missionary Interest Increases

The Department of World Missions has released comparative figures for missionary personnel in the last four years as of October 1 each year. The number of missionaries serving in 1961, 421; 1962, 438; 1963, 467; and in 1964, 498. Missionaries under appointment for each of the four years were 29, 38, 39, and 43.

Formal applications dropped from 116 in 1961 to 81 in 1964, while preliminary applications for missionary service abroad rose from 250 in 1961 to 534 in 1964.

The Department has initiated a system of "initial contact" with prospective missionaries as the first step toward preliminary and formal application. In addition to the preliminary applicants there were 434 initial contacts in 1964.

Charter Members Recognized

Mr. and Mrs. Roscoe Isbell, charter members of the Walbridge, Ohio, Church of the Nazarene, were honored last month by the members of the church and their friends and relatives on the occasion of their sixtieth wedding anniversary. The recognition was held in the new parish house of the church.

Ellensburg Holds Outdoor Baptismal

The First Church of the Nazarene, Ellensburg, Washington, Rev. Eugene M. Culbertson, pastor, recently held an outdoor baptismal service at a nearby river bridge. A sign had been erected at the spot notifying the public, and the service was well advertised in the local news media.

A portable organ was used to accompany congregational and special singing, and Pastor Culbertson brought a brief message on the spiritual implications of water baptism before proceeding with the baptism of the class of candidates.

Leadership Changes

Rev. Alvin and Annabelle Richards have accepted the pastorate of the Temperance, Michigan, Church of the Nazarene.

Rev. Paul J. Miller has resigned as pastor of the Coldwater, Ohio, Church of the Nazarene to accept a call to the Sugar Grove Church at Pennville, Indiana. The Millers took up their duties at Pennville on November 15.

Rev. Richard S. Schumann, pastor of Fairlawn Church, Topeka, Kansas, has accepted a call to First Church, Bradenton, Florida, where he succeeds Rev. J. Donald Freese, who has assumed the pastorate of First Church, Flint, Michigan.



of the
Religious World

Netherlands Stamp Commemorates Bible Society Founding

The government of the Netherlands has issued a special commemorative postage stamp recognizing the founding of the Netherlands Bible Society in 1844, 150 years ago.

The object of the society has been the translating, publishing, and distributing the Bible in its entirety or in parts both inside and outside the Netherlands without any commercial purpose.

The fifteen-cent stamp may be ordered from the Philatelic Section of the Netherlands Postal Service, Kortenaerkade 12, 's-Gravenhage, Nederland.

N.A.E. World Relief Commission Occupies New Quarters

The N.A.E. World Relief Commission has moved its headquarters office and processing center to larger facilities still within the New York City area. The new quarters, located at 33-10 36th Avenue, Long Island City, New York, provide increased ground-floor space for the processing of clothing and other contributed supplies. The administrative offices of the Commission are situated on the newly remodeled second floor of the all-brick building.

The move was necessitated by the constantly expanding outreach of the agency, which this year will administer the worldwide distribution of at least 11,000,000 pounds of food and 300,000 pounds of clothing in addition to large quantities of medical supplies and vitamins, the processing of which is provided by monetary contributions.

Loss of Missionary Concern Cited in "Sending" Churches

SUVV, FIJI ISLANDS (EP)—Anglican Bishop John C. Voekler of Polynesia declared here at a diocesan synod that "a loss of missionary concern in the

older, former "sending" churches" is a key threat to "our whole Christian enterprise."

The bishop, in a call for "deep self-examination" throughout the Church, said mission efforts are facing a variety of challenges.

These, he said, include "nationalism, resurgent non-Christian religions, the re-assertion of local cultures against Europeanization and by those who seek to combine what is 'good' in all religions . . ."

Prayer Now "Lost Art," Conference Is Told

CANTON, OHIO (EP)—The role of prayer as a Christian "power" in helping to solve domestic and international issues was stressed at the annual meeting of World Gospel Mission, interdenominational evangelistic group.

Delivering a major address, Dr. Roy S. Nicholson of Central (S.C.) College, an elder of the Wesleyan Methodist church, asserted that prayer is fast becoming a "lost art" among many Christians.

With the world so "power-conscious," he said, "Christians need to be alert to the powerful possibilities available to them through prayer."

He said the Bible "is filled with the records of men and women who prayed—and things happened. Those incidents are true, and since they are true, they challenge us to avail ourselves of the power that comes through prayer."

"True prayer provides the answer to man's greatest needs," he added. "Prayer presupposes faith in God and partnership with Christ, and prepares for eternal fellowship with God."

Says Americans Losing Sense of Values and Purpose

ATLANTA (EP)—United States citizen, as a whole no longer possess "a high sense of national and individual purpose," Dr. Gerald H. Read, professor of comparative education at Kent (Ohio) State University, charged here.

He told fellow educators, ministers, and laymen participating in an Institute on Public Education and Religion that he had in the past four months traveled over the globe "observing students, teachers, parents and governments in their relation to the educative process," analyzing curricula and teaching methods.

Moving from the "open" western European capitalistic societies to the "closed" eastern European Communist nations as far away as Outer Mongolia and then into south and east Asia, he said, he found questions being put to him "which we Americans forget to ask or perhaps are incapable of asking ourselves."

In the U.S., Dr. Read said, he found "a strange unmooring of values and a gray imprecision of purpose."

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