

Herald of January 4, 1961 HOLINESS

Official Organ of the Church of the Nazarene

Divine Resources for Challenging Assignments

General Superintendent Vanderpool

Perhaps the Church has never faced more formidable forces than now. Certainly satanic powers are the same as yesterday. The great issue, Shall we obey God or man? remains the same. However, satanic influences are more subtle and Satan's infiltrations more thorough than ever before. His attempts to break down heart convictions concerning major matters are ever upon us. The world's inclination to accept a defeatist attitude and say, "Oh, well, what is the use of trying?" has Satan's fingerprint upon it.

Challenging assignments are upon the Church of the Nazarene for 1961 and this can be a crucial year for us. To fail will really be tragic. Our assignments include the following: adequate support of 450 missionaries now laboring in 45 areas around the world; meeting the need for organization of new churches in new communities to become "beachheads" for further advancement of the Kingdom; legitimate local demands for new church building with sufficient Sunday school facilities; also the demand for an increased church membership with a deepening of our spiritual lives and our devotion to Christ and the church.

Can we meet these challenging assignments? is a current question. The promise of God and the history of the past furnish the answer. Access to divine resources has been based on obedience. When Joshua obeyed, the walls of Jericho came tumbling down. When Gideon obeyed, the Midianite army disappeared. The Early Church obeyed, and divine resources were released; the Holy Spirit transformed fear-filled disciples into an invincible army. God has opened the storehouse door to the obedient in every generation. John Wesley and his holy band had a world-shaking revival in a dark and evil day. God's resources respond to the touch of the obedient. The enabling Spirit who led God's forces in other days waits to supply divine resources when we have obeyed.

"Evangelism First" and "Shining Lights on Sunday Nights" are slogans that call for action: action that takes us out of the rut and away from our lethargy, action that goes after the lost when they do not come, action that convinces God and man that we are expendable for His cause.

Let us pray—obey and pray—fast and pray—pray until divine resources are tapped and the church has a mighty touch for the new year and its challenging assignments!

LATE NEWS

Telegram . . .

Nashville, Tennessee—Students and faculty of Trevecca Nazarene College moved into holiday season with emphasis on Christmas evangelism. Challenge presented to put Christ into Christmas by putting evangelism into Christmas tracts with the Christmas theme distributed by Christian Workers' Association during final chapel service of quarter. Other gospel tracts made available for use during personal evangelism. Wonderful response. Estimated that during Christmas season Trevecca students and faculty will use over six thousand tracts in the special Christmas crusade in co-operation with "Evangelism First" program.—J. W. Phillips, Reporter.

After nearly seven years as pastor of the Davis Memorial Church in Bedford, Rev. Donal Donohoe has resigned to accept the call to pastor North Side Church in Evansville, Indiana.

Evangelists Leo and Pauline Darnell write that they are leaving the field to accept the pastorate of the Britton Church, in Oklahoma City, Oklahoma, as of February 12, after "five busy and full years on the field since leaving Seymour, Indiana, First Church."

After serving for more than twelve years as pastor of the church in Freedom, Rev. E. J. Hastie has resigned to accept a call to pastor the church at Smithton, Pennsylvania.

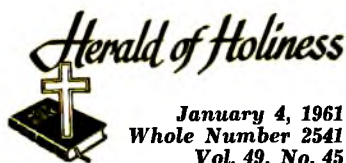
MY PRAYER—

I would be a candle, Lord,
Shining in the night.
Through the darkness round me
I would keep shining bright,
So that others near me,
Seeing, should take heart.
So let my spirit shine for Thee
And brighten every heart!*

*Lord, I would be faithful
In this world of sin.
Let my little candle, Lord,
Brightly shine within.
All around me let the glow
Shine through darkest night;
May my steady little light
Point them to the right!*

—HILDA MORRILL

*Proverbs 20:27.



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"Liberal Christianity sounded in men's ears as good advice, rather than good news: an exhortation to be up and doing, to fight the good fight and follow the gleam, not the announcement of something which God had already done, decisively and forever."—J. S. Stewart.

A DATE WITH DESTINY

*Oh, may my walk today bespeak
A date with destiny;
And may an air pervade my life
As of eternity!
May my whole life a challenge be
Where'er my path may lead;
A challenge to the highest, Lord,
In word, and thought, and deed!*

—JESSIE W. FINKS

SO MUCH WITH SO LITTLE

By ROSS W. HAYSLIP

Pastor, Whittier, California

The name of "America" appeared in 1770 for the first time in John Wesley's appointments for Methodist preachers. Four preachers are recorded as composing this little corps of Methodist evangelists. These hardy spiritual pioneers were: Joseph Pilmoor, Richard Boardman, Robert Williams, and John King.

In the minutes of 1771, America appeared for the first time in the list of returns of members of the societies. It reported 316. It is said that the soul of Wesley was thrilled with the report of over three hundred new Methodists.

George Shadford, in a service at Leeds, England, in 1772, felt the call of God to come to America to minister. He wrote, "I felt my spirit stirred within me to go when I understood that many hundreds of precious souls were perishing through lack of knowledge, scattered up and down in various parts of the country and had none to warn them of their danger."

These early Methodists lived in a primitive world. There were no beautiful church buildings, comfortable parsonages, and lovely educational plants. There were no jet planes and powerful automobiles for transportation. Television, radio, and telephone were unknown in the field of communication. It was a rugged, ruthless world with which they grappled, and they had so little in the way of physical assets to help them in their battle!

Yet with the little they had they assaulted the kingdom of Satan fearlessly. The wilderness rang with the victorious shouts of newborn souls. Wesley told George Shadford when sending him to America, "I let you loose, George, on the great continent. Publish your message in the open face of the sun, and do all you can." With so little they did so much!

Their secret was that they put "Evangelism First." This is the watchword upon the lips of our church in our day. Dare our efforts and passion be less than theirs? Not if we keep first things first, and that means "Evangelism First."

"He therefore is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, serves God in everything, who makes all the parts of his common life parts of piety by doing everything in the name of God, and under such rules as are conformable to His glory."—William Law.

What's the Difference?

By JOHN W. MAY

Pastor, First Church, Parkersburg, West Virginia

"What's the difference?" is a familiar question often used to indicate that something is unimportant. At other times it is used to excuse wrongdoing.

I use it here in regard to two important words: carnality and holiness. The words are spoken so often in our churches they may become commonplace and lose the pungency of their meaning. We need always to give them a sharp and clear definition. They are contrasting words, like black and white, north and south, up and down. They are in contrast in experience as well. That we may clearly note the difference let us look at their characteristics.

Carnality hinders; holiness helps. I read of a man who tried to drive a rusty iron bar through a piece of wood. It was slow progress and the wood began to split. Then he thought of the oilcan. When he had oiled the bar, a few blows of the hammer was all that was necessary to accomplish the job. The oil did not shrink the bar nor enlarge the hole; it relieved the friction.

The Holy Spirit in our lives will enable us to drive with oil. Without Him we are hindered in our work and are prone to hinder others. Holiness does not make us compromisers but co-operators. The sanctified are easily entreated and strive to get along with others.

Carnality is self-centered; holiness is Christ-centered. Carnality wants its own way; holiness wants God's way. The consecrated life is also the submitted life. God does not give a free rein to the sanctified, sometimes it is a checkrein; but He will guide us in the ways of joy and happiness.

Because carnality is self-centered it is legalistic, while holiness is evangelistic. The carnal nature does not make one vitally interested in world, personal, home, or mass evangelism. It has a passion for self-gratification and is passive toward others.

The holy man has a holy passion. It is this passion that drives him to his knees and away from his meals that he may win others. It is said that George Fox once sat for seventy-two hours in a haystack praying. It is no wonder that men fell like dead when he preached. Carnality seeks to be served; holiness seeks a place of service. The carnal nature gives attention only to income; holiness gives attention to outgo; not what we may get, but what we may give.

Carnality rankles and complains; holiness is content. This contentment is not the result of

laziness but of love, the kind of love that makes one satisfied in his relationship with God.

Israel always grumbled and complained when they were in spiritual difficulty. Someone has said that the story of Israel may be told in these words over and over again: sin, suffering, supplication, salvation. In its complaining, carnality is also little and prejudiced while holiness is big-spirited. "Do they profess repentance toward God," asked George Whitefield, "and faith in our Lord Jesus Christ, and holiness after conversion? If so, they are my brethren." Carnality is vengeful and hard on others, but holiness is forgiving and kind.

Carnality stunts growth; holiness stimulates growth. People who raise tomatoes may be seen during the season doing what they call "suckering" them. Little stems, nonproductive, grow on the plants and have to be removed if the plants are to produce at their peak. So holiness stimulates growth by removing that which is spiritually nonproductive and steals spiritual vitality from the life. In stunting growth, carnality often promotes division, while holiness unites.

Carnality endures life; holiness enjoys life. Uncle Bud Robinson said, "When I was a sinner God frowned on me; in my justified life He smiled on me; but in my sanctified life He laughs all over my soul." This is not to say that the sanctified individual has no trials or temptations, but he is triumphant. He enjoys life because he has been able to overcome temptation.

That which makes all the difference in the world is the fact that *carnality may be removed and holiness may be received.* None need carry the load of carnality when he may enjoy the liberty of the Spirit. "For to be carnally minded," said St. Paul, "is death; but to be spiritually minded is life and peace" (Romans 8:6).

"Perhaps one reason so many churches lose their revival power when they become strong is that the members cease to feel that the responsibility rests upon them. The idea that 'some one else can do it better' keeps many from doing their best and so the revival is hindered."—J. B. Chapman ("Herald of Holiness," November 2, 1921).

"The guidance of the Holy Spirit does not come to a passive mind, but is a supernatural enrichment of an active one."—H. Cunliffe Jones.



Can the Church Have Revival Today?

By EVANGELIST GEORGE O. COLE

It is possible, but under existing conditions it is hardly probable. Very few churches and very few individuals are willing to pay the price that will precipitate a genuine revival of religion: when sinners are deeply convicted and converted, when believers are sanctified wholly, when the sick are healed, and when God himself gets the glory.

What is that cost? Will we find those that are willing to pay the price? David said, when offered all that was necessary to make an offering unto the Lord, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (II Samuel 24:24). Man, inherently, is a bargain hunter, and the field of religion also comes in for seeking a reduced price. If one can get enough to get by with, be respectable, have community prestige, secure a good social life, he'll settle for that. This is one of the shrewdest tactics of the devil: just enough to parade culture and respectability, but short of enough to pass you through heaven's portals.

Do I have the wherewithal to pay for a genuine revival? This is the tragic part of it. We do have, even the least of us; but to invest what we have is the difficulty. While an Achan in the camp could defeat the armies of Israel, no such principle prevails under the present economy. This is the dispensation of the Holy Ghost, and God and one will always be the majority. But what is this cost?

It will cost you *the time to make a thorough self-examination*. Paul says, "Examine yourselves, whether ye be in the faith" (II Corinthians 13:5). There is grave danger in assuming what is not so. The holy family trudged along all day with a feeling that their Boy, Jesus, was in their company. But they only supposed He was there. He wasn't. Just because He was their Son and started with them, obviously, was not a guarantee that He was still there. A periodic checkup won't harm any of us. And we need something more than supposition for a real revival. We need to make sure that He is there; for without Him we can do nothing.

It will take *obedience to the known will of God*. It is hardly more preaching that we need in this day, but a more sharply defined obedience to what we already know. This is, of course, a personal responsibility. You or I cannot obey for the whole church, but each one is responsible for himself.

In a very true sense a revival is personal, individual. The words of Jesus' mother at the wedding feast in Cana are most timely for each of us: "Whatsoever he saith unto you, do it" (John 2:5). Personal obedience to this command will insure a revival any time, anywhere, among any people.

We know it is God's will to save and sanctify. It is God's will to be glorified in our midst. And one of the most important duties that Christ through His Word teaches us is to pray. This is made clear through the Master's example and by His command.

Our Lord spent whole nights in prayer. On several occasions we are told, "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). He enjoins us that we should always pray and not faint. On one occasion a boy was brought by his father to the disciples for healing, a boy deeply troubled by a tormenting demon. When they could not heal him, Jesus came just in time and performed the miracle. Questioned by the disciples as to the cause of their defeat, He answered, "This kind goeth not out but by prayer and fasting" (Matthew 17:21). Evidently some situations are more difficult than others, and more determined and stronger measures are needed. This is a point where many will not pay the price.

Here, then, are two factors always necessary to have a real, genuine revival: *obedience* and *prayer*. This kind of praying is not just a repetition of words, no matter how eloquent they may be. It is definitely a "praying through," praying until you get an answer from the other end of the line. John says, "If we know that he hear us, . . . we know that we have the petitions that we desired of him" (I John 5:15). But we must know that He hears us. The Syrophenician woman would not be denied until she heard the Master say, "Be it unto thee even as thou wilt" (Matthew 15:28). The midnight beggar for bread did not go home until he got the bread. Jacob didn't let the angel go until he got the blessing. Saying words, sending up petitions, even eloquent and sincere, is one thing, but getting the answer is another.

This brings us to a closing point in connection with having a genuine revival, and that is the need for *faith*. Real prayer is communion, con-

versation with God, and can hardly be labeled as such unless it be coupled with faith that makes possible the answer.

This is not the grace of faith, which we have in conversion and sanctification, but the faith that performs, the gift of faith. It is listed as one of the gifts of the Holy Spirit. This faith admits of fluctuation. It may be strong or weak. It may stand helpless and do nothing, or it may beat back armies, stop the mouths of lions, quench the violence of fire. In this area of faith we need exercise, training, so that it may wax valiant in light. This faith admits of growth and development. It may reach a point of efficiency where it accomplishes the impossible. It will bridge rivers, tunnel through mountains of difficulty, even cast mountains into the sea. It will do what it sets out to do, for it is linked up with the omnipotence of God. It can cry like the Apostle Paul in one breath, "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11), and in another it can leap forward in a glad cry of victory, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Can we have revival? Can we obey? Will we pray? Dare we believe God? Then we can have revival!



FACE IT

By VERDEAN F. OWENS

Pastor, Auburn, Indiana

"What can I do about the wall which seems to be building between myself and my friends? I do not know what the trouble is, but when we are together, there seems to be a strained feeling between us. How can I get around this wall?"

The above statements express the general attitude of many people of our day. In nearly all walks of life and on every social level men and women are faced with a wall. It may be one who is not happy in his work or a student who has had disappointments at school. It may be a husband and wife who feel the beginnings of a wall coming between them, who ask the question, "How can we get around this wall?"

The idea of *getting around* the wall may seem reasonable, but the truth is, it cannot be done. At the point where the barrier or wall begins is the

place to work until one has not gone around but destroyed the barriers which hinder and many times break fellowship.

The general attitude toward problems may be summed up in the following:

(1) The escape route, that of running from the problem; but this will never solve the problem nor bring restored fellowship.

(2) Becoming so busy with so many things that one's mind is occupied with thoughts of other interests until there is no time to face the real issue; but the problem remains.

(3) Ignoring the barrier is the way some try to conquer this feeling; but ignoring trouble does not remove it.

What then can one do when confronted with a situation that is causing strained feelings which are near to breaking completely? **FACE IT!**

The *first* thing to do is to go back in one's mind to the point at which the first signs of misunderstanding appeared. It was probably over something which was very minor and which involved nothing of a major principle in life. After finding the beginning point, it is very simple to restore fellowship.

Second, pray for God's spirit in your own soul. Pray for the right attitude and for wisdom. Pray for the right time, the right words, the right way, and the right place to approach the subject of your trouble with the other individual.

Third, one must be sure that his motive was right and is right at the present time. Then in humility and sincerity the other party should be approached. When one will sit down and analyze his feelings with an open heart, and a willingness to do anything necessary to remove the cause of strained feelings, whether real or imagined, then it is that hope for restored fellowship is revived.

God has made it very plain in the Word: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; . . . go . . . be reconciled to thy brother, . . . then come . . ." (Matthew 5:23-24).

In other words, a person who is trying to live a Christian life will be conscious of anything, regardless of how slight, which starts to creep into the heart which would break fellowship. One cannot worship God and carry ill feelings toward another.

Then it is that these problems will be solved at the place of prayer. There will be something to do after one has prayed. We cannot run from our problems and troubles, neither can we occupy our minds with many other things, and expect the problem to be solved. Breaches of fellowship cannot be ignored; they must be *faced*.

God will honor and give victory to the one who is willing to do all within his power by the help and wisdom of the Father to restore the former

fellowship. Let us remember that problems increase when not faced objectively. Therefore at the time one realizes that everything is not as it should be, right then he should *face it*, and life will be much more enjoyable and the strained relations will not need to sever fellowship.

Let us *face it*—there is no way around problems which arise; they can be overcome only by *facing* them and removing the cause of friction. Victory is assured the one who will be honest and do something about removing the cause of broken fellowship.

All Things Through



By **VERNON L. WILCOX**

Pastor, Moreland Church, Portland, Oregon

To have one's life "hid with Christ in God" is to find the secret of true Christian living. In the fourth chapter of Paul's letter to the Philippians we have the normal outflowing of a life which is filled with the *peace of God* (v. 7) and controlled by the *God of peace* (v. 9). Note the three areas of living that are indicated.

I. INTELLIGENT CONTENTMENT

"*I have learned*, . . . to be content" (v. 11). This is not what might be called "bovine" contentment, automatic, heedless, unintelligent—the ambling carelessness of a cow crossing a busy highway. It is rather something learned—a matter of discipline. The musician or writer who eschews riches and "success" to do what his nature requires him to do has learned this contentment.

One of the most corroding things in modern life is the widespread discontent to be found everywhere. The sin of ingratitude is more prevalent among professed Christians than we realize. We

ought to be profoundly thankful for all the blessings we enjoy.

Paul had learned intelligent contentment. This is based on a realization of how much God means to us and how much better off we are than we would be without His help. It is also based on the realization that the center of His will is the best place in the world. Intelligent contentment springs, not from how much we have, but from the conviction that we are fulfilling the divine purpose in our lives.

II. PRACTICAL ADJUSTMENT

"*I know both how . . . to abound and to suffer need*" (v. 12).

Know-how is the big thing in the modern world. Paul said he knew how. There was no false modesty in him. But look at what he knew how to do: to be abased, to be hungry, to suffer need. Dr. B. V. Seals has said that we should organize a "We Can Take It" Club. If we did, St. Paul could qualify as a charter member, and probably would be elected president. The sacrifices of his daily life read more thrillingly than fiction. But he could take it.

He also says, "I know how to abound: . . . to be full." Sometimes this is the harder adjustment. People who stand true in adversity grow cold and careless in prosperity. To know how to adjust to prosperous, "full" times and not be spoiled by them is a great spiritual victory.

We need to effect this practical adjustment. This is not done by living under constant tension (as one overdrives a car when first learning to drive), but rather by practicing the principles of sound Christian living so regularly that they become normal (as one drives after long experience, the conscious and subconscious co-operating for efficiency).

Most important is the principle of love to God. More spiritual breakdowns are due to divided loyalty and the cooling off of one's love for God than from all other causes combined. Another principle, springing from this one, is charity for others, a willingness to overlook their faults, and a genuine interest in their welfare. Nothing can upset us while we keep this balanced perspective. We can then say with Livingstone, "I will place no value on anything I may possess except in relation to the Kingdom of God." That is practical adjustment, the know-how of Christian living. And it produces true happiness as a by-product.

III. SPIRITUAL ENABLEMENT

"*I can do* all things through Christ" (v. 13).

"Can do" is a popular phrase, lightly used—but Paul was serious. He was no "do nothing" Christian, letting others bear his load. He traveled more in his life, and accomplished more without benefit of car, plane, train, radio, horse, public-address system, or advertising, than we would do

in ten lifetimes. It took seventeen centuries for anyone to come close to him—but remember, Wesley had a horse!

Paul says, "I can do all things." "Nothing is impossible," runs the adage; "it just takes a little longer." Paul dared to do anything within the will of God for him. But his secret is in these words, "through Christ which strengtheneth me." He was no egotist. He knew his unworthiness and weakness, but he didn't stop there. One can be so sure of these that he tries nothing. To Paul it was a challenge, by grace, to try anything!

This should settle the problem of whether we

can live for Christ. Why not, when we have His strengthening presence? It should solve the problem of "passive Christians" who have no burden for God's work, no concern for the lost.

The danger is that we will fail to enter our door of opportunity, and that individuals will come to depend on the church, its influence, and the prayers of others, and not serve and love Christ in their own hearts and lives. Let us have this great salvation for ourselves, not by proxy, and let us be able to say with the great apostle, "I have learned . . . I know how . . . I can do . . . through Christ."

Is Time Gaining Momentum?

By CHESTER PIKE

Pastor, Monticello, Kentucky

Has the thought ever occurred to you that the passing of time might be gaining momentum? It is true that an hour is 60 minutes, as it has always been; a year is 365 $\frac{1}{4}$ days, as it has always been; the years come and go; man's average life span, though appreciably increased in recent years, is pretty much the same as it has been for the last few thousand years. Nevertheless, from a historical point of view, so much has been crowded into recent years and such cataclysmic changes are taking place that time can be said to be rapidly gaining momentum.

Changes in way of life, travel, and learning were slow during the first eighteen centuries of the Christian era. Progress began to pick up somewhat toward the end of the Middle Ages (about 1500), and learning has increasingly made itself felt since that time. However, our forefathers of the eighteenth century lived and traveled about the same as their ancestors of several centuries before. From our vantage point in time we see appreciable progress during the four centuries following the year 1500, and we are indeed debtors to those who laid important foundations in this period for later advances. But certainly no one generation was conscious of any great degree of change.

Then came the Industrial Revolution, and during a hundred-year period more was done to change man's way of living than in eighteen centuries before that. Furthermore, the

rate of progress was increasing as young men and women who were living at the beginning of the twentieth century realized unheard-of, drastic changes during the next forty years. In fact, it was astonishing. The momentum was picking up.

However, the advances of science and technology during the last twenty years have, in many ways, brought changes exceeding those of thousands of years previous. We have almost been swept off our feet. New and sweeping accomplishments have come in such rapid succession as to stagger us. We do not get adjusted to the last one before news of another hits us. We are now going at break-neck speed.

What can we expect in this next decade? Only God knows. We cannot expect the momentum of time to slow down, or even level off; the momentum will continue to increase—until God's appointed time, the day that is as a thousand years, and the thousand years which is as a day.

Will this take place in the sixties? No man knows the answer to this. But when we consider not only the speed but the rate of increase at which events have taken place in this century, we see that God could certainly pack a multitude of developments into these next few years.

And what I say unto you I say unto all, Watch (Mark 13:37).

The Fulfillment of All Righteousness

By G. BURTON CUMMINGS

Pastor, Pecos, Texas

It has long been seen that water is a symbol of the Holy Spirit. When we keep this symbolism in mind, the meaning of many scripture references to water is made clear. We believe that, both in the ceremonial cleansings of the Old Testament and in the rite of baptism in the New Testament, God has given in water the symbol of the Holy Spirit.

Jesus, when offering himself for baptism, answered John's objection with these words, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matthew 3:15). It is commonly believed that, in being baptized, Jesus was acting as an Example to those who would follow Him. If this means just that one be baptized as Jesus was baptized, then being baptized would be the fulfillment of the righteous requirements of God, and therefore all that is necessary to one's justification. This would mean that no one is saved without baptism, and would unchristianize all who have not been baptized.

But no observance of religious rite will make one love God with all his heart or love his neighbor as himself. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). As sacred as baptism may be, it did not cause our Saviour, or any one of His followers, to live according to God's righteous, holy law. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Galatians 5:14).

In Jesus Christ we see the perfect fulfillment of all righteousness, and also of all that is foreshadowed in the religious rites of the Jews. We must look beyond a ritual to its fulfillment to see what Christ's example means to His people. Following the application of water, the Spirit of God came upon Jesus. He then gave an example to all Christians, by going in the power of the Spirit to fulfill all of God's righteous requirements for a holy people. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). The power of the Spirit makes Christians witnesses to their all-righteous Saviour; we must be like Him.

Jesus, the divine Baptizer, now bestows the Holy Spirit in power to live the Christ-life, upon every fully penitent soul, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4).

"Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

It is when Jesus meets the penitent one with the quickening Spirit that repentance becomes more than a new resolution, a change of mind, or a mere human attempt at reformation. John could not impart the Spirit; he only administered the symbol and pointed to Jesus. There is small evidence of enduring fruits of repentance in John's converts. Water imparts no power to live the Christian life. John baptized with water unto repentance and called for fruits meet for repentance, which appear with the coming of the Spirit.

It has been the tendency, when the church loses the Spirit, to attribute saving efficacy to the sacraments. Men who have failed to catch the true New Testament emphasis on the Holy Spirit have ascribed much of the office work of the Spirit to water baptism. "St. Thomas especially followed Augustine in maintaining that baptism impressed an indelible character upon the soul through regeneration. On the negative side, baptism was held to cleanse from all sin, actual and original; and on the positive side to incorporate the recipient with Christ, and bestow all the gifts and graces of the new life" (Wiley, *Christian Theology*, III, 167).

Our sacraments have been brought over, with some changes, from the Old Testament. To fail to find their living fulfillment in the realities of the Holy Spirit is to leave one struggling with types and shadows of a great salvation yet to be realized in Christ Jesus. "Thus it becometh us to fulfil all righteousness" (Matthew 3:15). "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20).

It takes less grace to criticize than it does to co-operate; therefore we must always be on our guard against that hindering faultfinding that always defeats the purposes of the kingdom of God. We can find something to criticize in every branch and phase of the work of the church, if we are looking for such things. Our leaders are human and they, like you and me, make some mistakes. Then, if we insist on looking for mistakes, the attitude of our minds will enable us to do what the microscope enabled the colored man to do, "See things where there isn't anything."— J. B. Chapman.

NEWS



in PICTURE



Canadian Nazarene College has recently announced the purchase of a school building and a small apartment building in the city of Winnipeg for a temporary location until a new campus can be developed. These buildings are located on the north side of the city of Winnipeg just fifteen minutes from downtown. They are surround-

ed by middle-class homes and some commercial developments; nearby are some beautiful parks.

The school building is approximately 100 x 50 feet, with a full basement and three floors. For our first year there will be abundant space for classrooms, library, dining facilities, and housing for our usual number of residential students. Built of brick and reinforced concrete, the structure permits any renovations our operation necessitates. Behind the school building is a four-suite apartment which has been purchased for additional student housing. Attempts are being made to purchase another piece of property nearby to serve our music department. It is recognized that some accommodations will be necessary in the use of these facilities, but the adjustments should not be too difficult. Explorations are constantly being made to find a tract of land which will be suitable for a new campus. It is hoped that we can announce in the near future that a new site has been purchased.

The buildings were purchased for \$81,500; \$30,000 for the apartment block, and \$51,500 for the college building. The agreement calls for \$25,000 down payment spread over the remaining months before July 15, 1961, at which time the properties will be surrendered to us. The balance of the price will be paid in monthly installments. It is the hope of the board of governors that the balance can be paid out of our capital income from the districts. The money from our sale of the Red Deer properties can then be used for the purchase of land and the planning for the erection of a new set of buildings.

Winnipeg was chosen as the site of relocation for several reasons: (1) It is the most central large metropolis in Canada, thus equalizing the travel distance for prospective students from all of Canada; (2) it is the home of the provincial university, the University of Manitoba, and (3) the city affords abundant work opportunities for students.

The OLD-TIME Christian

By A. H. EGGLESTON

The theme that we are about to consider may appear upon first thought to be a misnomer. But we do not believe that this is so. The old-time Christian of yesteryear possessed those spiritual qualifications and certitudes which, if we will follow and hold fast, will enable each one of us, like him, to live a life of triumph and victory, with the "earnest of our inheritance" (Ephesians 1:14) in the glory world beyond.

We would say first of all that the old-time Christian has "pure religion and undefiled" (James 1:27). He has been "born of . . . the Spirit" (John 3:5). He is "in Christ, . . . a new creature: old things are passed away; . . . all things are become new" (II Corinthians 5:17). He is either in Canaan land in the enjoyment of perfect love or is inquiring the way into this blessed experience, and will never rest until he enters into it.

Not only so, the old-time Christian believes the Bible from cover to cover. He may not understand it all, but for him it is God's Word: "Thus saith

the Lord," and that is enough. ". . . the wayfaring men, though fools, shall not err therein" (Isaiah 35:8). My mother often told me that there is enough gospel in John 1:1-14 to get us all to heaven, even if that was all the gospel we had.

Again, the old-time Christian is a stranger and a pilgrim here. He is just passing through. He has not long to tarry—just about long enough to learn about Jesus and urge others to come with him to that better world. He travels light; no excess baggage, and so has no place, no room for the things of the world.

The old-time Christian has his citizenship in heaven. His treasure is all there. As such, the so-called pomp and show of this old world have little attraction for him. His eyes have seen "the land of far distances" (Isaiah 33:17, margin). His ears have caught something of the celestial harmonies of the glorified ones, and his heart is enraptured with what he senses of the present glory and of that which is to come.

The old-time Christian is not seeking—

*. . . flow'ry beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas.*

Instead the cry of his heart is:

*Not for ease or worldly pleasure,
Nor for fame my prayer shall be.
Gladly will I toil and suffer:
Only let me walk with Thee.*

The old-time Christian counts it "all joy" just to be like his Lord and Master. That is enough. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord" (Matthew 10:24-25).

Finally, the old-time Christian is content to leave the final adjudication of all awards until the hour when "the saints come marching in." "That will be glory" for him. "But many that are first shall be last; and the last shall be first" (Matthew 19:30).

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

PETER'S SWORD

By **IVAN A. BEALS**

Pastor, Broadway Church, Waterloo, Iowa

In John 18:10 we find this phrase, "Then Simon Peter having a sword drew it . . ." This is the only occasion when it is recorded that any of Jesus' disciples were armed with the carnal weapons of man. The event followed the Lord's supper with His disciples where the betrayal of one had been announced. It took place in the Garden of Gethsemane, where Jesus had taken His followers to watch and pray.

Meanwhile Judas Iscariot had made his way to the chief priests to betray his Master, whom they sought to kill. For thirty pieces of silver, the price of a slave, Judas agreed to identify Jesus with a kiss. He led these men to a familiar garden near the brook Cedron. A threatening mob followed him, carrying lanterns, torches, and weapons. After Judas saluted Jesus, the band proceeded to take over.

"Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear." Peter was a man of action. He was a rough fisherman, willing to force things to go the way he desired.

Peter had evidently prepared himself for the predicted opposition against his Master. He had great confidence in his ability to use his acquired sword to protect Jesus, but he was a failure. He missed his mark on the initial blow. Jesus rebuked him and told him to put up his sword. Then it was just like Jesus to heal the wounded one.

Although Peter went into the night to deny knowledge of his Lord three times, he learned some lessons that he later remembered. He learned that seldom does God use the weapons of men to protect His cause. Peter further learned the uselessness of warfare in persuading men to accept Christ.



It's been changed—the voting age! "Only church members who have reached their fifteenth birthday shall be entitled to vote in annual or church meetings" (par. 43).

To render better service to Nazarenes who move from one location to another, the local pastor is required to notify the pastor of the nearest Church of the Nazarene if it is within the bounds of the district. If the Nazarenes have moved to some other district, the local pastor is to notify the "Moving Nazarene Service" of the Department of Evangelism in Kansas City. The service will then report immediately to the pastor of the nearest Church of the Nazarene where the person or family is living (par. 55). If this is conscientiously followed, it should reduce our losses at least 500 per year.

All paragraphs referred to are found in the 1960 *Manual*.

S. T. LUDWIG, *General Secretary*

He became convinced that more than himself was needed to preserve the gospel. Finally, Peter learned not to question divine planning, and to accept God's way as the best way. All of this meant that Peter, and every other Christian, must have a different kind of sword—one from God.

Therefore, when just before His ascension Jesus told His followers to go to Jerusalem and tarry until they were endued with power from on high, Peter was among that number. The next we hear of Peter, he has acquired and is successfully using a new kind of sword, the sword of the Spirit. No more does he use the weak weapons of flesh, for on that great Day of Pentecost he was given a weapon from God. With this sword Peter turned the wicked hearts of men to accept the Christ they once crucified. Thus Peter no longer feared what man might attempt, for all must finally bow in submission to the Spirit of God.

Today the struggle of right against wrong still rages. Even now Christians must choose their weapons. They must decide whether they will rely on the weapons of men or the sword from God. The wise choice is characterized by Peter's final choice of the sword of the Spirit. Although the armament of men has changed to instruments of great destructive force, the Christian armed with the Holy Spirit and the Word of God remains a match for Satan's worst.

BE STILL, MY CHILD!

By J. R. SPITTAL

*Be still, My child, and wait—God has the answer.
Your burdened heart He doth understand;
Your tears, your burdens, and that sad bereavement
He fully shares, and lends a helping hand.*

*Be still, My child; give God a chance to help you.
No use to strive when in the furnace fire;
God only wants to purge you, and to cleanse you.
Hold still and wait for His supreme desire.*

* * *

*Be still and know that I am all-sufficient;
My grace is equal to your every need.
The prayer of faith will surely bring the answer.
Be still and wait, for I am God indeed!*

I Witnessed



on the Plane

By ROBERT OWEN

I was tired when I got on my plane, and wanted to sleep. So I chose a companion who was buried in his newspaper and looked like he might ignore my snoring.

But I made the wrong choice—or so it seemed—because he soon finished his paper and began to talk.

He was an educated man, expensively dressed; a man who expected others to agree with his observations. I listened and learned much about law, for he was a well-known corporation attorney from Chicago.

Somehow the subject came around to religion. There, too, he had his views. He was a member of a highly fashionable church in the suburbs. But he seldom attended church because “my minister can’t hold my interest. And my time is too valuable to waste when I’m not getting something worthwhile.”

“That’s interesting,” I smiled, silently praying, “because I’m a Christian.”

He shrugged his shoulders and smiled back, looked me over as if seeing me for the first time,

and asked, “Would you like to listen to my views on religion?”

I nodded and he started in. He didn’t believe in the Genesis account of creation nor the authenticity of the Bible. I didn’t argue—just listened. He went on and the light-dotted landscape slipped beneath us at three hundred miles an hour.

After a while he paused with a puzzled look. I took the cue. “You’ve told me what you believe and I’ve listened,” I said. “Now how about listening to me?”

This time he nodded, and I started in—with a prayer in my heart. “First,” I said, “let me tell you what Christ did for me. I was a sinner and I knew it. I was unhappy, but seemed powerless to change the situation. One night I began feeling Christ dealing with my heart. For a time I resisted, but finally yielded to His will. I accepted Him as my Saviour. He forgave my sins—and gave me peace . . .”

He sat very still, unsmiling, not hostile, but listening carefully. He didn’t interrupt me once. As I finished, the stewardess announced we were landing shortly. I knew God had helped me to witness—how effectively I didn’t know until the plane landed and my friend arose to disembark.

He chose his words carefully. “I disagree with much you’ve told me. Some of it I don’t quite understand. But I know that you—and men who believe as you do—are the happiest people in the world.”

After he got off the plane he mingled with the crowd and I lost sight of him. I’ve never seen him again. But somehow I have the feeling that he is less self-satisfied than he was before we met on the plane.

At least I’m praying to that end.

A WAY FOR ME

By PEARL BURNSIDE McKINNEY

*Through the valley of despair,
To the throne, on wings of prayer,
I’m glad the Lord has made a way for me!*

*From the gloom of selfish thought,
To the love that God hath wrought,
I’m glad the Lord has made a way for me!*

*Wondrous plan of saving grace,
Free to all who seek His face—
I’m glad the Lord has made a way for me!*

*To that home of pure delight,
In a land of peace and light,
I’m glad the Lord has made a way for me!*

EDITORIALS

By W. T. PURKISER

Traveling Under the Eye of God

There is an interesting translation in Judges 18:6 in one of the recent versions: "Go in peace. The journey on which you go is under the eye of the Lord."

The setting for these words was the trip of five men from the tribe of Dan to find a place where they might settle in the Promised Land. The speaker was a young Levite who had been asked to inquire of the Lord about the success of the venture.

It is certainly not amiss to apply these words to the Christian's travel into the unknown days ahead. The year 1961 is a new journey for us all. We cannot know all the way which we must go. Much of "bane and blessing, pain and pleasure" lies along the path. Of one thing alone we can be sure. If our lives are committed to Christ, we may go in peace, knowing that our journey is under the eye of the Lord.

Life holds no greater assurance than this. Health, prosperity, the shape of world events—all these are uncertainties. The vagaries of a vodka-soaked madman could plunge our world into atomic war, changing overnight the whole circumstances in which we live. Of infinite comfort, then, is the sure knowledge that the journey on which we go is under the eye of the Lord.

When the Christian makes an all-out consecration to God, something wonderful happens. Not only is there cleansing from inner sin, and the perfecting of divine love within. The Holy Spirit puts His seal upon the whole person: "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Ephesians 1:13-14).

The reference here is to the custom of New Testament times of marking with the imperial seal of Rome that which had been bought for royal use. The application of that seal meant that the object in question belonged to the emperor, and was reserved for the use to which he wished to put it. It was no longer "For sale." It belonged to the crown. It was under the control and protection of the imperial government.

"Ye are not your own," said Paul. "Ye are bought with a price" (I Corinthians 6:19-20). This of course means the obligation of glorifying God in both body and spirit, which are God's. But it also means that the Lord has assumed the responsibili-

ties of ownership. He has accepted the obligation to look out for that which belongs to Him.

There is tremendous release from corroding care and crippling anxiety in this truth. It does not guarantee tranquillity, prosperity, and success in every cherished venture. But it does assure our hearts that what does come is within the sovereign will of Him who works in all things "for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

So whether the road ahead is bright with the sunshine of hope and fair prospects or whether it is shrouded with low-hanging clouds of uncertainty and loss; whether it leads through verdant bowers or over bleak deserts; whether it stretches through quiet valleys and beside still waters or up the rugged mountainside above the timber line—remember, if you belong to God, you may "go in peace. The journey on which you go is under the eye of the Lord."

"A Bible Study in Depth"

The Department of Church Schools is urging a "Bible Study in Depth" for adult and young people's classes in connection with the International Bible Lessons this quarter in the Gospel of John. This could well be one of the most important projects we have ever undertaken.

John is in a real sense "the soul winner's Gospel." More copies of John have been printed and circulated than any other writing ever known to man. For many decades the whole Gospel has been printed and distributed as a tract. As we continue the emphasis on "Evangelism First" and the slogan "Try Christ's Way," we may find in the fourth Gospel both method and content for personal and mass soul winning.

Dr. Albert F. Harper, editor in chief of church school publications, has given some very valuable suggestions for daily study of the Gospel, built around the Sunday school lesson for the following Sunday. His full discussion will be found in the *Bible School Journal* (teacher's monthly) for December, but the gist of it is given here:

Sunday afternoon or evening. "This first day read the passage silently and thoughtfully, asking yourself the question, What is the principal subject of the chapter?"

Monday. "Read the chapter aloud, either to others at family worship or to yourself in personal devotions. It will surprise you how many things

you notice when reading out loud that you missed in silent reading. As you read, mark any verse or phrase where the meaning is not clear to you."

Tuesday. "Try today to clear up the meaning of those obscure places marked on Monday. Read the chapter in one of the newer modern-language versions . . . Here you will find the material in thought paragraphs rather than in the customary verse divisions. This often helps to clear up difficult meanings. Also the words and language structure are in our familiar twentieth-century style."

Wednesday. "On this fourth reading of the chapter watch for the nouns—name words—and emphasize them as you read to see what new thoughts emerge. In just the first five verses of John you will see eight of them: *the beginning, Word, God, things, life, light, men, and darkness.* As you watch for the nouns, pick out proper names and ask yourself, Who are the people involved in this chapter? . . ."

Thursday. "Today watch for the verbs—the words of action—and underline them as you read. In John 1:1-10 you will find: *was, made, shineth, comprehended, sent, came, bear, believe, lighteth, cometh, and knew.*

"Underline the verse in this week's chapter (s) that means the most to you. Write out your own 'translation' of this verse. Do not use any of the key words in the verse. This may be difficult but we do not really understand a passage until we can phrase it in your own words . . ."

Friday. "Have five readings given you all the worthwhile truths in this passage? Don't say yes until after you have read it again today, placing special stress on the prepositions. These little connecting words are important because they show relationships of position, direction, and time. Again in John 1:1-10 you will discover ten of these little words that often carry big ideas: *in, with, by, without, of, from, for, to, through, and into.*

"Today, ask yourself the question, What does this chapter teach about Christ?"

Saturday. "The Bible is as personal as an airmail, special delivery letter. Every time we turn to it in our personal devotions we should ask, Lord, what do *You* want to say to *me* today? As you read the chapter prayerfully for the seventh time ask yourself, What has God said to me this week through the study of His Word? Dr. Wilbur M. Smith's five questions should be helpful at this point:

"Is there, in this chapter, any example for me to follow?

"Is there warning of any error for me to avoid?"

"Is there any duty for me to perform?"

"Is there, in this chapter, any promise for me to claim?"

"Is there any prayer for me to echo?"

To help classes or individuals in this "Bible Study in Depth," the Nazarene Publishing House has prepared and printed a pocket-size *Emphasized*

Gospel of John. In this edition, verses relating to personal salvation are printed in boldface type. Copies may be bought for ten cents each, or for classes or groups for \$1.00 per dozen, or \$8.00 per hundred. You will find further information on page 21 of this *Herald.*

What a thrilling transformation it would make of your Sunday school class if you and every member followed this plan of study throughout the next three months! Could well be you'd want to carry it on indefinitely. But try it, at least, with the Gospel of John through January, February, and March—a "Bible Study in Depth."

Editorial Notes

On November 16 the new 1960 *Manual* of the Church of the Nazarene became effective. This edition of the *Manual* includes the actions approved by the General Assembly of last June. Its provisions concerning the call of pastors were reviewed by General Superintendent Williamson in the *Herald of Holiness* of December 7. Beginning with today's issue we are running a brief series prepared by General Secretary S. T. Ludwig outlining the most important changes which affect the working of the local church. Every Nazarene home should have a copy of the *Manual*. The attractive clothbound volume sells for \$1.25. The leather binding, especially suitable for ministers for pulpit use, is only \$2.50. Order from the Nazarene Publishing House.

★ ★ ★

Senator Wayne Morse of Oregon recently said on the floor of the Senate: "Mr. President, some cities in this country have suffered the handicap of smog. Others have suffered various other types of handicaps, such as dust storms or crime waves, cyclones, and various types of bad weather. I wish to say that Washington, D.C., is becoming notorious for alcoholic breath. There is no city in the nation in which there is a higher consumption of hard liquor per capita than in the city of Washington, D.C."

★ ★ ★

Friday of this week the General Board of the Church of the Nazarene will begin its annual meeting. This is the administrative board which directs the activities of the church on a year-to-year basis. It is composed of eighteen ministers and fifteen laymen representing every area and every interest of the church. Its work is of utmost importance, and all Nazarenes will want to pray that God may give wisdom in planning the work of the coming year.

"*Saving faith comes to men not through any intellectual gymnastics of their own; it is wrought by the Holy Spirit of God in the heart through the preaching of the Gospel.*"—J. S. WHALE.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Missionaries on the Move

Miss Ruth Matchett and Miss Dorothy Bevill left December 2, 1960, for their third term of service in Africa. Miss Matchett will return to the E.L.M. Hospital, P.O. Box 7, Acornhoek, E. Transvaal, Union of South Africa, and Miss Bevill will be returning to our station at Bremersdorp, Swaziland. Miss Bevill's mailing address will be: Box 14, Bremersdorp, Swaziland, South Africa.

Rev. and Mrs. James DePasquale arrived in Haiti, December 5, for their first term of service. Their address will be: P.O. Box 444, Port-au-Prince, Haiti.

"Evangelism First"

My heart says, Amen, over and over to the new slogan for this quadrennium—EVANGELISM FIRST! I am a Nazarene missionary because a Nazarene mission pastor *evangelized*, even while he drove a school bus to earn his living. During the first year of my life as a member of the Church of the Nazarene, I found the revival a good time, and the church altar a good place, to seek the help I needed in becoming established in the sanctified life.

During my years as a public school teacher I had the joy of participating in our visitation evangelism program, and

experienced the thrill of winning souls for Jesus. I believe, with my church, that the power behind it all is God, working through the Holy Spirit, using us as His instruments, bringing "who-soever" will unto himself.

I believe in evangelism! I believe it is the biggest task of the church! I believe that it should have precedence over all our other activities. Even though a person must "make shoes for a living," I believe his first task is to be a "personal evangelist" for Christ!

For us missionaries it is imperative that we spend most of our money, time, and energy for the great task of winning souls. Though many duties press upon us, I, for one, am determined that I will put first the needs of the never-dying souls around me. When a person comes and asks, "What can I do to be saved?" I *must* put down my other work and help him, even if it means some other task is never done. When God puts a burden on my heart for a soul, and I have faithfully prayed for that soul, and I know that he is hungry for God, I *must* seek him out and point him to Jesus, even if I must put aside my own personal desires and comfort in order to do so. When I pray, I must be more faithful to those who say, "Pray for me." For in the program of winning souls the

Holy Spirit and His leadership must have first place.

How empty and meaningless is "Christianity" without a living Christ! We are paying a terrible price for this kind of Christianity even today, here in Africa.

Pray for us! Pray that God in mercy will hold back the coming of "night" just a little longer! We long for more time in which to win souls in this tragically needy continent.—MARJORIE PEEL, *Transvaal, Union of South Africa.*

From Lima, Peru

Recently we visited two of our mountain regions to help in concentrations there. During the days we gave talks and addresses to believers, seeking to build them up in the most holy faith. At night we had our evangelistic services with many seeking the Saviour. One of the outstanding joys was to see Philip, our youngest son, age six, talking to a group of men and boys outside the church. A short time later the mayor of the town told us that the boy had been giving them some good counsel. That night the mayor came to the service and sat by his young counselor. Philip told him that he ought to go to the altar and be saved. We pray that the Word might be fulfilled in this regard, and "a little child shall lead them."

The work is really going ahead here in the local church, and the church is already too small. We are seeking to get the second story on the church building. We also hope to secure some land in two other parts of the city and open work there. Attendance at the services is good, tithing is up, and we are looking forward to some good results from our personal evangelization campaign this month.—SAMUEL HEAP, *Peru.*

Religious News and Comments



By WILSON R. LANPHER

Salesman or Customer?

During the recent General Assembly of the National Council of Churches in San Francisco, the Right Reverend James A. Pike, Protestant Episcopal bishop of California, said that in altogether too many instances members of churches today acted as if they were customers instead of salesmen. The clarity of this insight can be seen by anyone. In a

frankly pessimistic analysis, Bishop Pike expressed sad regret that too many church members were so close to the world in spirit that they were unable to exert any influence of "salt" or "light." This matter of being a salesman or a customer has many implications, and they are not for Episcopalians alone. The same could be said of many churches, including our own beloved Zion. We betray ourselves when we slip into a "spectator" attitude and wonder what "they" are going to do at the church. We are customers only when we view any effort in song or sermon as if it were only for entertainment or analysis. We are customers only when we are content to bear the name Christian, and go week after week without a specific effort to invite, influence, or otherwise bring the power of Christ into the life of a single person. We are customers only when a spirit of criticism outweighs our tolerance, forbearance, and love. It is absolutely necessary for our very existence to be able to evaluate

and make judgments. But when that quality is unbalanced by a love of the kingdom of Christ, we are no longer salesmen; we slip over into the group of customers, ever critical, and waiting to see what the church can do for us.

Church Census of Senate

There will be more Methodists in the United States Senate in the Eighty-seventh Congress than there are members from any other church. There will be a total of nineteen Methodists. Baptists will be second with fifteen senators, Episcopalians third with fourteen, and Presbyterians will follow with eleven. The new senate will have eighty-seven Protestants, eleven Roman Catholics, and two Jewish members.

Seminary Enrollees Decline

An analysis of why the Southern Baptists' six seminaries reported a decrease in enrollment was recently given by the president of Southeastern Baptist Theological Seminary at Wake Forest,

North Carolina. Speaking before the District of Columbia Baptist Convention, Dr. Sydnor L. Stealey credited the drop, which was the first in increasing enrollments, to these factors:

1. A decrease in ordination of ministers. (Note to Nazarenes: Baptists are ordained usually before their education is completed.)

2. Fewer ministerial students in college, despite an increase in college enrollments.

3. Expiration of the GI Bill and a slight national depression.

4. The national school system stimulated toward science and business.

5. Failure of homes and churches, since most vocational decisions are made before college.

6. Secularism of society with young people seeking material rewards.

In closing his analysis, President Stealey called for all Southern Baptists to place seminary faculties on their prayer lists, as they do missionaries. "Our schools and faculties need prayers more than they need criticism," he stated.

Church Leader Criticizes Boys' Town

Dr. George S. Bancroft, executive of the Presbyterian Synod of Nebraska, has recently written to set the record straight concerning the so-called religious tolerance of Boys' Town, a Roman Catholic institution in Omaha, Nebraska. He states, "Reliable sources have informed me that Boys' Town now has moved far away from its humble beginning of 1917, to the present when it owns 1,500 acres of the best farm land, fifty buildings, with the finest equipment; a field house, which is superior to those on the grounds of Omaha University and the University of Nebraska; and an income above its current needs so that it is able to put away 'substantial' trust funds. Boys' Town literature emphasizes that among its 900 residents are boys of all religious creeds. Another emphasis is that a Protestant worship service is conducted at the same hour as the Roman Catholic service. This is true, but worship is conducted under quite different circum-

stances. Until recently, Protestant boys met in one of the dormitories for their service. They now have a chapel in the Field House. Roman Catholic boys meet in the ornate and beautifully designed Dowd Memorial Chapel in the heart of 'Town.' Protestant boys do not go to public school but attend the town's parochial school with Roman Catholics in their religious garb as teachers. A person who was closely associated with the life of Boys' Town for many years has told me that in the educational process there are many subtle pressures brought to bear upon Protestant residents."

Protestants everywhere ought to be aware that Boys' Town has received superb professional fund-raising talent, and that a highly effective department of public relations has been most successful in "selling" Boys' Town to the American public. It is a good policy to make sure that money accomplishes what you want it to accomplish. Giving through one's own church channels is a pretty good safeguard.



EDWARD LAWLOR, *Secretary*

THE "TRY CHRIST'S WAY" WITNESSING PROGRAM

The *Herald of Holiness* reported last week that the Districts (U.S., Canada, Britain) made a TOTAL of 1,587,513 witnesses during November.

Further reports from the above districts (U.S., Canada, Britain) show a TOTAL of 1,589,190 witnesses as of December 13, 1960.

The following other reports have been received:

HOME MISSION (GENERAL) DISTRICTS

Australia	A. A. E. Berg	2,204
Canal Zone		744
Gulf Central	Warren A. Rogers	2,655
New Zealand	H. S. Palmquist	681
South Africa (European)	C. H. Strickland	4,000

FOREIGN MISSION DISTRICTS

Africa	William Esselstyn	45,800
Guatemala	William Sedat	1,916
India	Cleve James	1,200
Israel	Alexander Wachtel	35
Italy	Alfredo Del Rosso	1,661
Japan	Hubert Helling	6,597
Middle East	Don DePasquale	5,707
New Guinea	Max A. Conder	700
Nicaragua	C. G. Rudeen	6,253
North American Indian	G. H. Pearson	673
North Mexican	Carlos Stopani	7,692
Puerto Rico	C. Wm. Porter	4,219
Southwest Mexican	Ira L. True	12,225
Spanish Bible Institute	W. C. Vaughters	683
Texas-Mexican	Everette Howard	6,500
Trinidad	Wesley Harmon	3,000

THIS MAKES A GRAND TOTAL ON DECEMBER 13, 1960, OF ONE MILLION, SEVEN HUNDRED FOUR THOUSAND, FIVE HUNDRED TWENTY-ONE WITNESSES (1,704,521).

THE "TRY CHRIST'S WAY" WITNESSING STORY

in

FLORIDA—As a part of their soul-winning program, the district planned to enroll 1,000 new Sunday school scholars, but they far exceeded their goal and enrolled 1,800.

SOUTH DAKOTA—Two RURAL churches made a third of the witnesses on this district. The churches at Plano and Beulah with 96 members pastored by Claude Dicus made a total of 1,200 witnesses.

NORTHWESTERN ILLINOIS—A young man in East Moline made 100 personal witnesses during the month of witnessing.

WASHINGTON PACIFIC—The Woodland church, whose pastor, Brother Gary Thompson, was killed in a plane wreck en route to the General Assembly, paid a wonderful tribute to his memory. With 29 members, they made 1,000 witnesses for Christ during November.

AMERICAN SAMOA—From this new field, Missionary Jarrell Garsee sends word that the first church was organized on November 6. These new Nazarenes, most of them new Christians, went right to work and witnessed to 191 people during the rest of November.

the *A*nswer corner

Conducted by W. T. PURKISER, Editor

A friend of mine contends that Ephesians 4:5, "one Lord, one faith, one baptism," means that water baptism is the one baptism, and that the baptism with the Holy Spirit is excluded. Is this true?

It is not. The Bible does not contradict itself. When Paul speaks of the unity of believers in Christ, he does not deny the truth of Matthew 3:11 and Acts 1:5—"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire"; "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

In fact, when you put these three scriptures together, they give more weight to the contention that it is the

baptism with the Holy Spirit which is the "one baptism," if we must think of the "one" in Ephesians 4:5 in a limiting sense. However, we need not think of *one* in the sense of limitation. In reality there is one baptism, but it is a twofold baptism: first with water, and then with the Holy Spirit as fire. Similarly, you see, there is *one* God, but Father, Son, and Holy Spirit. There is *one* faith, but it includes many truths which are believed. There is *one* Lord, but the Father is Lord (Genesis 2:7), Christ is Lord (John 20:28), and the Spirit is Lord (II Corinthians 3:17).

Why don't we hear more preaching on the coming of Christ than we do?

I can't help wondering about this myself.

Perhaps it is because some in earlier years went to extremes in controversy over the details connected with Christ's return. But the return of Christ is the Christian's hope, and its major features are clear and noncontroversial. I would not wish to encourage preaching which is speculative, drawing more on imagination than on the Word of God. But the Bible is filled with plain, clear declarations of the soon coming of the Lord. The day and the hour is unknown to any save the Father in heaven. But let us beware that we do not allow uncertainty

as to the time to pass over into certainty that it will not be soon. We are to "occupy until" He comes (Luke 19:13). To do this, we must *plan* as if He would not come for years (as the parable itself shows) and *work* as if He would come tomorrow.

Few would deny that the hour is late. I heard of a home in which something went wrong with the striking mechanism in the clock. The little boy, who had just gone to bed, listened in amazement as the clock struck eighteen. In excitement he jumped out of bed and ran through the house calling, "Get up, get up! It's later than it's ever been before!"

Can you refer me to any scripture that would mean that our loved ones who used to be Christians and have backslidden would be saved through the tribulation?

Some have so interpreted Revelation 7:14-17. In verse 14 the Greek has the definite article, and is translated in the R.S.V., "These are they who have come out of the great tribulation." Others, following the King James Version and Acts 14:22, take this passage to describe the saints of all the ages who enter the kingdom of God through tribulation.

My personal conviction is, however, that this is pretty slim hope for the backslider when viewed in the light of Matthew 25:10-13: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the

marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." What is meant by that shut door is seen clearly in Luke 13:25-28.

Our task is to encourage all we can, ourselves included, to *be ready*. This is too important a matter to hinge on a debatable interpretation of one verse of scripture.

Do you think a Christian or holiness person should go to auto races where there are drinking and gambling or betting on races amongst the worldly people?

I would think there would be so many better ways of investing one's time that no Christian or holiness person

would be tempted to go to races where drinking and gambling are carried on.

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for
January 15:

"Ye Must Be Born Again"

SCRIPTURE: John 3 (Printed: John 3:1-7, 12-21)

GOLDEN TEXT: *For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3:17).*

Let's get down to brass tacks—and quick! I dare you to step right into the heart of this chapter. Not on tip-toe. But plunge into it with eyes open, mind grasping, heart inquiring—invalidate it, man, invade it.

And now behold Jesus of Nazareth.

Behold Nicodemus. Stately, learned, respected. Tall he stood among his people. The law and the prophets he knew. Religion to him was no new product. From his early days he had given himself to it. He felt at home in the clerical garb. Prayers and alms and exhortations and good deeds were common to this man.

But the Reverend Mr. Nicodemus, like so many of his countrymen, was disturbed. He could not quite fit Jesus, the young Man from Nazareth, into the scheme of things. Yet he could not deny the wisdom of His words, the power of His deeds, nor the attractiveness of His total self. Somehow He seemed needed to complete the story of man. But how? That was the question.

Go find out for himself was the answer.

And now behold Jesus of Nazareth.

Young, yet He spoke with the wisdom of the ages and with the power of God. Figure as you may, this Man was different in what He was and in what He did. Miracle was His middle name. And His words—they could hold you spell-bound in a storm! What He said was so right. The way He said it was so apt. After hearing Him, you wanted to either love Him or crucify Him. But you had to do something!

The Reverend Mr. Nicodemus. The Prophet of Nazareth. These two hold the center of attention in this chapter.

What they said in the night has brought daylight to the world. And what did they discuss?

The new birth!

Okay, don't step back now. Stay with us. You and I and the church world must face what Nicodemus did. Away with our marbles! Let's step up to the

mountain. *Have YOU been born again?*

Has Jesus Christ come into your life? Have your sins been forgiven? Has the old life passed? Has a new life come?

This, and this alone, is New Testament Christianity.

How can this be? By the power of God.

To what is it likened? Wind. Mysterious, but real!

You must be born again! NOW!

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



Strong Personal Faith Essential to Strength of the Nation

The work of the military chaplaincy is quite well known generally throughout the nation. The recognition and the appreciation accorded by folk everywhere to the chaplains are both encouraging to them and commendatory to our people.

The law which provides for chaplains to serve the nation in the military represents a very realistic approach to the issue of religious freedom and separation of church and state, and at the same time indicates a positive recognition that our nation and way of life are founded on deep religious convictions and that strong personal faith is essential to the strength of the nation.

The challenge of the military chaplaincy is as great in peacetime as in wartime, perhaps greater, considering the threat of our times and the number of youth who must serve in the armed forces. Our church has been out in the forefront carrying its share of the load in this ministry. Your continued prayer support of the chaplains as your missionaries in the military is coveted and vitally needed.

Let me encourage you to be faithful in your support by prayer and personal interest in correspondence to the service personnel from your own local church. The work they are doing is very difficult, psychologically at least, and extremely important to the nation. Your spiritual

and moral support to them is equally important in turn.

—MAJOR LYLE W. ROBINSON

Chaplain, Fort Lewis, Washington

Communications

"Communications" is one of the words that has become increasingly meaningful to me in recent years. In the armed forces men know the necessity of giving and receiving information explicitly and clearly. Perhaps nothing is more frustrating and dangerous than to be out of contact. Isolation can mean disaster.

The U.S.S. "Estes," Amphibious Force flagship, of which I serve as chaplain, is a communications ship. Our equipment is superlative, and as I learn more and more about our capability I marvel at the ingenuity of man. Daily, I too am given an opportunity to communicate. This takes place at 0800 (8:00 a.m.) in port as well as at sea when I lead our officers and men in prayer. These people, many of whom are specialists in the devices and intricacies of world-wide communications, uncover (remove their hats) and reverently bow. Throughout the ship men hear the chaplain's words ascending to our Heavenly Father.

A young lad after I had greeted him in one of the passageways responded saying, "You are the man who makes the prayer." And I replied, "Yes, in a sense you are right. But really the prayer is never made until it is completed in our lives."

My prayer is that this devotional period may bring each of us in contact with our Lord and Saviour Jesus Christ. "What a privilege to carry everything to God in prayer!"

—LCDR ALBERT S. M. KIRKLAND

FPO San Francisco, California

.....
NAZARENE SERVICEMEN'S COMMISSION

Paul Skiles DIRECTOR

.....

SUNDAY SCHOOL ATTENDANCE



REPORT

	November 1959	November 1960	Increase
CENTRAL ZONE			
Southwest Indiana	*9,725	11,486	1,761
Southwestern Ohio	*8,830	9,904	1,074
Central Ohio	*14,596	15,266	670
Michigan	8,440	8,907	467
Eastern Michigan	9,387	9,813	426
Iowa	6,371	6,772	401
Northwest Indiana	6,175	6,520	345
Northwestern Ohio	*5,920	6,213	293
Northwestern Illinois	5,547	5,839	292
Chicago Central	6,279	6,558	279
Missouri	7,251	7,464	213
Wisconsin	2,291	2,501	210
Indianapolis	9,815	9,875	60
Illinois	9,492	9,517	25
Northeastern Indiana	10,844	10,734	-150
North American Indian	1,286	1,354	68
WEST CENTRAL ZONE			
South Arkansas	3,898	5,279	1,381
North Arkansas	3,413	3,720	307
Southwest Oklahoma	*5,588	5,741	153
Kansas City	5,258	5,400	142
Houston	3,730	3,859	129
Dallas	4,708	4,811	103
Nebraska	2,670	2,746	76
Kansas	8,524	8,568	44
Southeast Oklahoma	3,693	3,727	34
Northwest Oklahoma	5,950	5,982	32
Louisiana	3,171	3,054	-117
Northeast Oklahoma	4,528	4,304	-225
Abilene	6,334	5,879	-455
San Antonio	no report		
Joplin	no report		
SOUTHWEST ZONE			
Northern California	16,505	16,976	471
Los Angeles	10,426	10,813	387
New Mexico	3,562	3,628	66

	November 1959	November 1960	Increase
Hawaii	*784	808	24
Colorado	6,741	6,753	12
Arizona	4,333	4,257	-76
Southern California	14,474	14,128	-346
SOUTHEAST ZONE			
Florida	10,282	11,232	950
West Virginia	10,749	11,690	942
Eastern Kentucky	5,004	5,600	596
Virginia	3,651	3,957	306
Georgia	5,858	5,978	120
Mississippi	2,833	2,956	123
Tennessee	7,820	7,910	90
East Tennessee	5,614	5,701	87
North Carolina	4,066	4,012	-54
Alabama	7,415	7,331	-84
South Carolina	4,914	4,730	-184
Kentucky	no report		
EASTERN ZONE			
Albany	3,555	4,101	546
Philadelphia	*5,884	6,353	469
Maine	3,248	3,532	284
Pittsburgh	8,500	8,659	159
Akron	12,869	13,019	150
New England	4,350	4,469	119
New York	2,233	2,289	56
Washington	no report		
BRITISH COMMONWEALTH			
Canada Central	2,727	2,932	205
Canada Atlantic	1,021	1,210	189
Canada Pacific	1,174	1,353	179
Australia	*838	920	82
Canada West	4,318	4,341	23
British Isles North	*1,553	1,388	-165
British Isles South	no report		
NORTHWEST ZONE			
Northwest	6,944	7,089	145
Minnesota	2,308	2,431	123
Alaska	743	829	86
Washington Pacific	6,662	6,712	50
Nevada-Utah	900	918	18
South Dakota	748	735	-13
North Dakota	1,580	1,552	-28
Rocky Mountain	2,494	2,385	-109
Oregon Pacific	8,096	7,966	-130
Idaho-Oregon	6,405	6,261	-144
Estimated average for November, 1960			427,883
Increase over average of November, 1959			7,381
Per cent of increase			2%
*Average attendance last assembly year.			

E. G. BENSON
Field Secretary



NAZARENE MINISTERS BENEVOLENT FUND

Department of Ministerial Benevolence
DEAN WESSELS, Secretary

Social Security Deadline for Ministers Extended

A recent amendment to the Social Security Act extended until April 15, 1962, the time in which ministers may elect Social Security coverage. Many will remember that, when Congress enacted original legislation covering this problem in 1954, the cutoff date was April 15, 1957. In 1957, this was extended to April 15, 1959.

In granting this further extension, it was explained that, in complaints to their congressmen, many ministers had indicated that they did not understand the law or that the deadline did not give them enough time to comply.

Every minister who has not signed the Social Security Waiver Form 2031 should do so, thus protecting his wife, his dependent children, and his own retirement.

After April 15, 1962, in most cases, this Social Security coverage can be elected only by newly district-licensed ministers. Full details of the amended Social Security Act as it concerns the clergy may be obtained from the Social Security Administration in Washington, D.C., or from the Board of Pensions of the Church of the Nazarene, Kansas City, Missouri.

The Church of the Nazarene can afford to be undefined on many subjects, it cannot afford to be dogmatic on any subject that is not absolutely fundamental; but we will in no wise forget that holiness as a work of grace wrought in the hearts of believers after they are regenerated is our distinguishing doctrine. Others may content themselves in merely tolerating this truth, or they may seek to promote it in a secondary fashion, but we must and will make the promotion of scriptural holiness our principal care.—J. B. Chapman.

"SHOWERS of BLESSING"

Program Schedule

- Jan. 8—"Great Men Pray"—by R. V. DeLong
- Jan. 15—"The Question That Persists in Living"—by J. E. Williams
- Jan. 22—"Heaven"—by J. E. Williams
- Jan. 29—"But if Not"—by R. V. DeLong

Public Morals and YOU!



Jack Mabley, columnist for *Chicago Daily News*, said, "Rational people just aren't ready to believe that the pornography racket is part of a Red plot to undermine American morals. . . . Yet the evidence is too solid to be shrugged off."

The peddlers of filth have used the United States mails to distribute their literature. Some progress has been made, however, in combating the use of the mails for obscene purposes. According to the annual report of the United States Chief Postal Inspector, a 23 per cent increase has occurred in the number of arrests for obscenity in the mail and during the fiscal year that ended June 30, 1960.

Inspector David H. Stephens reported that his agents, aided by local police and FBI agents, made 9,113 arrests for violation of fraud and mailability laws in the last twelve months. An even sharper increase—33 per cent—occurred in the number of arrests for using the mails to defraud, he reported.

There also was a large number of arrests for operating lottery schemes by mail.

Every Christian ought to be grateful for the efforts of our Postmaster General to do something about a vile racket in America that uses the mails to peddle its filth. The sale of pornographic materials through the mails is running at more than 500 million dollars a year!

Every Nazarene ought to write the Postmaster General and commend him for his efforts to stamp out this vile racket. Address him as follows:

The Honorable Arthur E. Summerfield
Postmaster General of the United States
Washington 25, D.C.

EARL C. WOLF, *Secretary*
Committee on Public Morals

It is just as religious to approve that which is worthy as to censure that which is wrong. In fact, if we are going to err at all, it might even be better, seeing that we are saved through mercy, that we should withhold censure than that we should neglect approval.—J. B. Chapman.

MY JESUS

By J. SAMUEL CURTIS

*I love to commune with Jesus fair;
He seems to absorb all earthly care.
He's in my heart and on my mind—
The greatest blessing, the greatest find.*

*Prevenient grace, the Spirit's art,
Planted a longing in my heart;
Reading His Word, I became awake
Full salvation to gladly take.*

*I love to stand and praise His name
So others too His grace may claim.
It lifts my joy to heights above
When others know His boundless love.*

*He is the true awakening Light
That caught me in my downward plight,
And set my feet on solid ground
With visions of heaven all around!*

THE CHRISTIAN'S HOPE

By F. W. DAVIS

*Eternity in heaven, thank God forever!
No sorrow or pain will ever be there;
No enemy there our love to sever;
And all will be bright in that city so fair.*

*Life everlasting, plus joy without measure,
Peace and gladness, serene and so sweet!
Oh, what a hope for each Christian to treasure—
Hope of the day when we rest at His feet!*

Deaths

G. ROBERT CHAUDOIN was born at Frankfort, Kentucky, February 18, 1891, and died in Columbus, Ohio, October 20, 1960. He was converted in the Sheppard Church of the Nazarene, and later became one of the charter members of the Linden Church, where he gave a victorious testimony only the night before his sudden death. He is survived by his widow, Elizabeth; two sisters, M-s. Mayme Oiroid and Mrs. Myrtle Robbins; and five brothers, Lewis, Charles, Raymond, Frank, and Clarence. Funeral service was conducted in the Linden Church of the Nazarene by Ernest B. Marsh, pastor, and interment was in Glen Rest, Reynoldsburg, Ohio.

MRS. LELIA MARGRET DODDS, wife of Rev. Paul Dodds, of Casper, Wyoming, died very suddenly of a heart attack on August 30, 1960. For thirty-two years Mrs. Dodds and her husband served in the pastoral and evangelistic ministry in the Church of the Nazarene in Wyoming, Colorado, Montana, Arizona, Iowa, and Illinois. Though beset by ill health for a number of years, she was a faithful Christian to the end. Besides her husband, she is survived by one daughter, Mrs. Inez Farler; two granddaughters; and ten brothers and sisters. Funeral service was conducted by her pastor, Rev. Kenneth W. Ball, pastor of First Church of the Nazarene in Casper.

MRS. EMMA BOOTH was born in Mason County, West Virginia, in 1882, and died in Columbus, Ohio, November 1, 1960. She was converted at the age of nine, and through the years gave victorious testimony to the grace of God in her life. She, her husband, and daughter, Edna, were charter members of the Linden Church of the Nazarene. She is survived by four children: Mrs. Edna Griffith, with whom she made her home for several years; Ruth E. Booth, of Logan; Milton J. and Rev. J. C. Booth, both of Memphis, Tennessee. Funeral service was held in the Linden Church, by Rev. Ernest B. Marsh, pastor, with interment in Forest Grove Cemetery, Plain City, Ohio.

MRS. MATTIE L. REID, the oldest member and a charter member of First Church of the Nazarene, Dalton, Georgia, died November 16, 1960, at the age of ninety-one years. Many people knew and loved her. Funeral service was held at Dalton First Church, with Rev. B. Whetstone and Rev. J. C. Whitener officiating. Burial was in the Lynwood Cemetery, Columbus, Georgia.

JOHN K. LIGHT was born June 27, 1885, in New Richmond, Ohio, and died July 25, 1960, after a heart attack. On Sunday morning he left a triumphant testimony to the church, and died the next morning. He was converted in 1920, and was one of the rugged holiness laymen. His Christ-like walk from day to day has left an imprint upon all who knew him. He was a charter member of the Rantoul, Illinois, church, being active in its organization and beginning; also a charter member of the Roachdale, Indiana, church, and had much to do with its organization. However, he spent most of his years as a member of the Ladoga, Indiana, church, where he was a member at the time of his death. He had been very active in the church, serving as Sunday school superintendent, teacher, and board member for most of these years. He is remembered as one who spoke often of his Saviour. In 1907 he was married to Nancy L. Henderson. To this union were born seven children, five dying in infancy. He is survived by his wife and two sons: Rev. Maurice B. Light, pastor of Black Oak Church, Gary; and Merle, member of the church at Ladoga. Funeral service was conducted by his pastor, Rev. C. Marshall Bowes, at the Ladoga church, with burial in the Ladoga cemetery.

Announcements

RECOMMENDATION—Rev. V. Dan Perryman, former superintendent of the Louisiana District, is available for evangelistic meetings. Brother Perryman is a good preacher, a lover of holiness, and a brother beloved in the church. I am glad to let the brethren know of the availability of Brother Perryman. His address is 508 Wyche Ave., Bossier City, Louisiana.—Edward Lawlor, Secretary, Department of Evangelism.

WEDDING BELLS—Miss Harriette Lee Tabor of Hutchinson, Kansas, and Orval Glen McGuire of Plainview, Texas, were united in marriage on October 23 in First Church of the Nazarene, Hutchinson, with Rev. Don Sanders officiating, assisted by Rev. Vernon Swinn, both brothers-in-law of the bride.

BORN—to Rev. and Mrs. (Nettie Gibson) Paul Stroud of Lindsay, Oklahoma, a daughter, Eunice Mae, on December 11.

—to S/Sgt. and Mrs. Don Schroeder of Anchorage, Alaska, a son, Doyle Randall, on December 6.

—to Rev. Norwood and Corinda (Rougeou) King of Weatherford, Texas, a daughter, Linda Claudette, on December 4.

—to Al and Velma Carrillo of Caribou, Maine, a son, Mark Antonio, on December 6.

—to Albert and Janice (Matlock) Laughlin of Bethany, Oklahoma, a daughter, Pamela Kay, on November 30.

—to Rev. and Mrs. Clyde J. Bartlett of Middleport, Ohio, a daughter, Rebecca Lynn, on November 30.

—to Elburn and Shirley Carson of Caribou, Maine, a daughter, Bonnie Sue, on November 29.

—to Mr. and Mrs. Byron M. Dillard of Tomahawk, Wisconsin, a son, Byron, Jr., on November 29.

—to James and Marjorie (Nelligan) Pearson of Riverside, California, a daughter, Glenda Lorraine, on November 16.

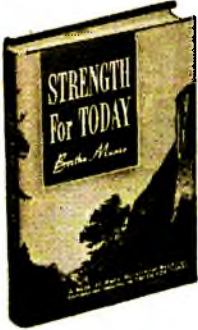
SPECIAL PRAYER IS REQUESTED by a Christian mother in Kentucky "for my daughter who is very ill in a New York City hospital";
by a Christian brother in Ohio for special guidance for his son, for healing of his wife, and that he may be a soul winner;

for a Missouri lady who needs it for her body
—for a revival in a Missouri town that the people may be really stirred and many souls saved and sanctified;

by a Herald reader, the mother of three small children—she once felt the call of God into special work and now cannot seem to pray through—that God may break the chains of sin and set her free so she may serve Him the rest of her life;

by the wife of a retired Nazarene minister in California for healing of an inflamed tendon in her hand, very painful, that she may be able to care for her home and her frail husband.

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the
New
Year
with ...**



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EVANGELISTS' SLATES

A to C

Allee, G. Franklin. 12844 N.E. 84th St., Kirkland, Wash.

Amos, C. A. Route 4, Boonville, Ind.
West Union, Ill. Jan. 1 to 15

Anderson, G. R. R.F.D. 1, Linesville, Pa.
Cherry Valley, Ohio. Dec. 31 to Jan. 8
Kalamazoo, Mich. Feb. 1 to 12

Anderson, Gilbert and Sylvia. Preachers and Singers,
P.O. Box 527, Kansas City 41, Mo.

Ashby, Kenneth and Geneva. Singers and Musicians,
1254 E. Thompson Rd., Indianapolis 27, Ind.

Bailey, Clarence and Thelma. Song Evangelists, Route
4, Portland, Ind.
Bryant, Ind. (E.U.B.) Jan. 4 to 15

Bailey, E. W. Box 239, Nocatee, Florida

Baker, Everett. P.O. Box 527, Kansas City 41, Mo.

Balsmeier, A. F. and Leonora T. 14 N. Maple St.,
Hutchinson, Kansas

Battin, Buford. 1509 Seventh St., Lubbock, Texas

Beatty, B. K. Route 4, Taylorville, Ill.
Hardin, Ill. Dec. 29 to Jan. 8
Louisville, Ky. (F.M.) Jan. 18 to 29

Bebout, R. E. 215 N. Poli, Route 3, Ojai, Calif.

Belew, P. P. and Marie. Preacher and Singer, P.O.
Box 527, Kansas City 41, Mo.

Bertoletti, The Musical (Fred and Grace). 1349
Perkiomen Ave., Reading, Pa.
Atlanta (First), Ga. Jan. 11 to 22
Brunswick, Ga. Jan. 25 to Feb. 5

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga,
Tenn.

Bierce, Jack. Song Evangelist, Box 118, Idaville,
Ind.
Goshen, Ind. (U.M.) Jan. 4 to 15
Washington, Ind. (Meth.) Jan. 17 to 29

Bierce, Joseph. P.O. Box 527, Kansas City 41, Mo.
Washington, Ind. (Meth.) Jan. 17 to 29
Spring Valley, N.Y. Feb. 1 to 5

Bishop, Joe. 1515 S. Jensen St., El Reno, Okla.

Blair, Earl E. 941 Idlewild Court, Lexington, Ky.

Blythe, Ellis. Evangelist, 5629 Kalmia Dr., Orlando,
Fla.
Ft. Lauderdale, Fla. Jan. 1 to 8
Chester, W.Va. Feb. 1 to 12

Boggs, W. E. P.O. Box 527, Kansas City 41, Mo.
Selma, Calif. Jan. 10 to 15
Sacramento (North), Calif. Jan. 19 to 29

Bouse, Fred. 420 East 12th St., Indianapolis, Ind.

Brand, W. H., and Wife. Evangelist and Musicians,
3205 Winter St., Ft. Wayne, Ind.
Fort Bragg, N.C. (Army Chapel). Jan. 12 to 22
Philadelphia, Pa. (Prim. Meth.)
Jan. 26 to Feb. 5

Brannon, George. 125 N. Wheeler, Bethany, Okla.
Greenfield, Ind. Jan. 18 to 29

Bridgwater, R. E. and Dorothy. 116 Wolfe Ave.,
Colorado Springs, Colo.

Brockmueller, C. W. and Esther. Evangelist and
Singer, 908 15th Ave., So., Nampa, Idaho

Brown, Curtis R. Song Evangelist, 449 Bresee Ave.,
Bourbonnais, Ill.

Brown, Marvin L. 810 Pleasant St., Kewanee, Ill.

Brown, W. Lawson. Box 498, Bethany, Okla.
Montevideo, Minn. Jan. 4 to 15

Buckley, Ray. 300 E. Jackson St., Orlando, Fla.

Budd, Jay B. 5030 Renard Drive, Dayton 24, Ohio

Paris, Ohio. Jan. 17 to 22

Vandalia, Ohio. Jan. 25 to Feb. 5

Bullock, Ed. 605 Lexington Ave., Newport, Ken-
tucky

Burkhart, Munroe. Evangelist, 2726 Mount View,
Dallas 34, Texas

Burnem, Eddie and Ann. Box 1007, Ashland, Ky.

Burton, C. C. 412 Monticello St., Somerset, Ky.

Callihan, Jim and Evelyn. Singers and Musicians,
Box 3123 O.B., Dayton 31, Ohio

Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado
Springs, Colo.

Cargill, Porter T. 405 N.W. First St., Bethany,
Okla.

Carleton, J. D., and Wife. Preacher and Singers,
P.O. Box 527, Kansas City 41, Mo.

Carlsen, Harry and Esther. Evangelist and Musicians,
168 Belmont St., Carbondale, Pa.

Carpenter, Harvey and Ruth. Evangelist and Singers,
5 Reading Ave., Hillsdale, Mich.

Carroll, Morgan. Box 42, Vilonia, Ark.

Carter, Jack and Ruby. Preacher and Singers, Box
222, Bethany, Okla.

Casey, H. A. and Helen. Preacher and Singers, P.O.
Box 527, Kansas City 41, Mo.
Indianapolis (Speedway), Ind.
Dec. 31 to Jan. 15

Cuba, Ill. Jan. 18 to 29

Caudill, Virgil R. Route 3, Troy Road, Springfield,
Ohio

Chatfield, C. C. and Flora N. Evangelists and Sing-
er, P.O. Box 527, Kansas City 41, Mo.
Tampa, Fla. Jan. 18 to 29

Punta Gorda, Fla. Feb. 1 to 12

Clark, Eddie. Route 1, Colona, Ill.

Clark, Gene. Box 7, Cory, Indiana
Bloomington (E. Side), Ind. Jan. 9 to 15
Rutland, Ohio. Jan. 18 to 29

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky.

Clemmons, Paul H. 1300 Terrace Dr., DeFiance, Ohio

Clift, Norvie O. P.O. Box 527, Kansas City 41, Mo.
Fontana, Calif. Jan. 11 to 22

Stevenson, Wash. Jan. 23 to 29

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio

Cooke, J. Mervin. Route 5, Lynn St., Abbotsford,
B.C., Canada

Cooper, Marvin S. 1514 N. Wakefield St., Arling-
ton, Va.

Corbett, C. T. P.O. Box 215, Kankakee, Ill.
Oregon City, Ore. Jan. 1 to 15

Albany, Ore. Jan. 18 to 29

Coulter, Miss Phyllis. Song Evangelist, P.O. Box 33,
Nineveh, Ind.

Cox, C. B. 1322 N. First Ave., Upland, Calif.

Crabtree, J. C. 1506 Amherst Road, Springfield,
Ohio

Cravens, Rupert R. 823 N. Kramer, Lawrenceburg,
Tenn.

Crews, H. F., and Mrs. Evangelist and Singers, P.O.
Box 527, Kansas City 41, Mo.
Post, Texas. Jan. 11 to 22

Marshall, Texas. Jan. 16 to 29

Crider, Jim and Janet. Singers and Musicians, Box
65, Greensboro, Ind.

Berne (Mt. Hope), Ind. Jan. 25 to Feb. 5

Crites Evangelistic Team, J. A. Preacher and Sing-
ers, P.O. Box 527, Kansas City 41, Mo.

New Philadelphia, Ohio. Jan. 9 to 15

Niagara Falls, N.Y. Jan. 18 to 29

Crutcher, Estelle. 9301 Jamaica Drive, Miami,
Florida
Miami (First), Fla. Feb. 1 to 12

D to F

Dale, Bennie I. 339 Northeast E St., Linton, Ind.

Danner, Joel. P.O. Box 527, Kansas City 41, Mo.

Jackson (First), Miss. Jan. 16 to 22

Wichita (W. Side), Kans. Jan. 24 to 29

Darnell, H. E. Box 929, Vivian, La.

Darnell, Leo and Pauline. Evangelist and singer,
1524 Laurel Drive, Columbus, Ind.
Farmer City, Ill. Jan. 4 to 15

Newbern, Ind. Jan. 18 to 29

Davis, C. W. and Florence. 930 N. Institute, Colo-
rado Springs, Colo.

Davis, Leland R. Song Evangelist, Nazarene District
Center, R.D. 1, Louisville, Ohio

Davis, W. H. (Bill). Rt. 3, Box 228-A, Henryetta,
Okla.
Fort Worth, Texas. Jan. 4 to 15

Cochran, Ga. Jan. 20 to 29

Dayhoff, I. E. Missionary-Evangelist, Box 233,
University Park, Iowa

Dickerson, H. N. 5220 N.E. 20th Ave., Ft. Lauder-
dale, Fla.
Jacksonville (W. Side), Fla. Jan. 11 to 22

Dishon, Melvin. 252 East 14th St., Bowling Green,
Ky.
Potomac, Ill. Jan. 18 to 29

Dobbins, C. H. 604 S. Wayne St., Alexandria, Ind.

Dobson, J. C. Box 504, Bethany, Okla.

Donaldson, W. R. P.O. Box 527, Kansas City 41,
Mo.

Paden, Miss. Jan. 11 to 22

Ft. Smith, Ark. Jan. 23 to 29

Drayer, Fred E. 32 Fenner Ave., Newport, R.I.

Confluence, Pa. Jan. 2 to 15

Meyersdale, Pa. Jan. 16 to 22

Drye, J. T. P.O. Box 527, Kansas City 41, Mo.
San Antonio, Texas. Jan. 1 to 15

Newton, Kansas. Jan. 16 to Feb. 15

Dunshire, Ralph and Joann. Singers and Musicians,
202 Garwood, Nashville, Tenn.

Pt. Pleasant, W.Va. Jan. 4 to 15

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.

Eastman, H. T. and Verla May. Preacher and Sing-
er, 2005 East 11th, Pueblo, Colo.
El Cajon, Calif. Jan. 18 to 29

Edwards, L. T., and Wife. 657 Second St., Stayton,
Oregon

Elkins, W. T. Heaberlin Road, Wurtland, Kentucky

Elsa, Cloyce. Box 18, Vanburen, Ohio

Emrick, C. Ross and Dorothy. Evangelist and Musi-
cians, 600 N. Trumbull St., Bay City, Mich.

Emsley, Robert. Bible Expositor. 26 Maple Ridge
Ave., Buffalo 15, N.Y.
Freeport, Pa. (Transylvania Bible School)
Jan. 8 to 15

Fairbury, Neb. Jan. 18 to 29

Erickson, Dave. 3972 Christopher St., Charleston
Heights, S.C.

Bishopville (First), S.C. Jan. 9 to 15

Charleston (Port Park), S.C. Jan. 16 to 22

Erickson, Wm. (Billy). 521 Lemont Drive, Nash-
ville 7, Tenn.

Estep, Alva O. and Gladys. Preacher and Singers,
Box 238, Losantville, Ind.
Cadillac, Mich. Feb. 1 to 12

Everleth, Lee and Judy. Song Evangelists, 618 8th
St., Marietta, Ohio

Fagan, Harry, and Wife. Singers and Musicians,
R.D. 3, Box 93, Carmichaels, Pa.

Fales, Herman S. 3706 DeLevil Ave., c/o J. P.
Fales, Tampa, Florida

Felter, Harry J., and Wife. Box 87, Leesburg, N.J.

Fightmaster, Wm. F. 2663 Blackhawk Rd., Day-
ton 20, Ohio

Files, Gloria; and Adams, Dorothy. Evangelist and
Singer, Wiley Ford, W.Va.

Warren, Ohio. Jan. 22 to 29

Bunola, Pa. Jan. 31 to Feb. 5

Finger, Joseph C. Box 632, Route 1, Orlando,
Florida

Finger, Maurice and Naomi. Route 3, Lincoln, Ind.
 Firestone, Orville. 316 Edwards, Bossier City, La.
 Fisher, C. Wm. P.O. Box 527, Kansas City 41, Mo.
 Buena Park, Calif. Jan. 1 to 8
 Whittier (First), Calif. Jan. 11 to 22
 Fitz, R. G. 215 Chestnut, Nampa, Idaho
 Ford, A. E. and Mrs. Song Evangelists, 647 W. Lincoln St., Caro, Mich.
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o Trevecca Nazarene College, Nashville 10, Tenn.
 Clarksdale, Miss. Jan. 5 to 15
 Plant City, Fla. Jan. 18 to 29
 Fox, Stewart P. R.D. 2, Leesburg, Va.
 Fraley, Hazel M. 458 Moore Ave., New Castle, Pa.
 Franklin, Cletus M. 116 McGrath, Battle Creek, Mich.
 Freeman, Mary Ann. 721 W. Broadway, Monmouth, Ill.
 Marion (Park Lynn), Ind. Jan. 9 to 15
 Oregon, Ill. Jan. 22 to 29
 Frodge, Harold C. Box 96, Pana, Ill.
 Decatur (Oak Grove), Ill. Jan. 1 to 8
 Virden, Ill. Jan. 11 to 22
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Nashville, Ga. Jan. 9 to 15
 Moultrie, Ga. Jan. 16 to 22

G and H

Garvin, H. B. 1415 Robinhood Rd., Charleston, W.Va.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Box 123, Avon, Ill.
 Racine (First), Wis. Jan. 3 to 15
 Rolla, Mo. Jan. 18 to 29
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 Gillespie, Sherman and Elsie. Song Evangelists, 1614 Rector Ave., Muncie, Ind.
 Gilmour, A. Alan. 309 Spring St., Jamestown, N.Y.
 West Millin, Pa. Jan. 17 to 22
 Warren, Pa. Jan. 25 to Feb. 5
 Gleason, J. M., and Wife. Preacher and Singers, 935 N. Mueller, Bethany, Okla.
 Godfrey, Laura M. Singer, 979 N. Wilson, Pasadena 6, Calif.
 Goodall, Haven and Gladys. 22330 Lanark St., Canoga Park, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Granger, Miss Marjorie. Song Evangelist, 3634 Blaine Ave., St. Louis 10, Mo.
 Green, James and Rosemary. Singers and Musicians, 1201 Bower Ct., New Castle, Ind.
 Dutton, Mich. Jan. 8 to 15
 Galt, Ontario. Jan. 17 to 22
 Greenlee, Miss Helen. Song Evangelist, Route 2, Humeston, Iowa
 Griffin, Clarence A. 5829 North 64th Drive, Glendale, Ariz.
 Griffith, Roland E. Missionary-Evangelist, 960 Burrows Rd., Campbell, Calif.
 Stockton (First), Calif. Jan. 10 to 22
 Open date. Jan. 25 to Feb. 5
 Grimm, George J. 136 East St., Sistersville, W.Va.
 Grubbs, R. D. 1704 Madison Ave., Covington, Ky.
 Haas, Wayne and June. Singers and Musicians, Route 1, Cory, Ind.
 Haden, Charles E. Sacramento, Kentucky
 Hall Evangelistic Party, The Dave. Preacher and Singers, 776 E. Simpson, McPherson, Kansas
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.
 Hugo, Okla. Jan. 4 to 15
 Hobart, Okla. Jan. 16 to 22
 Hampton, Pleais and Dorothy. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harley, C. H. Burbank, Ohio
 Pittsburgh (Brighton), Pa. Jan. 4 to 15
 Pleasantville, Ohio. Jan. 18 to 29
 Harrison, Charlie. P.O. Box 527, Kansas City 41, Mo.
 Harrold, John W. Box 291, Red Key, Ind.
 Davis, Calif. Jan. 3 to 15
 Orangevale, Calif. Jan. 18 to 29
 Havener, J. D. 460 S. Bresee, Bourbonnais, Ill.
 Hayes, Thomas. P.O. Box 527, Kansas City 41, Mo.
 Hegstrom, H. E. P.O. Box 8, University Park, Iowa
 Heriford, Russell W. Box 82, Big Bear City, Calif.
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Hodge, Ralph and Mrs. Song Evangelists and Musicians, 417 Lawrence St., Benton, Ill.
 Hoffman, Daniel C. 557 Plains Rd., Mentor, Ohio
 Hokada, James T. Rt. 1, Parkview, Grafton, W.Va.
 Holstein, C. V. 623 Village St., Kalamazoo, Mich.
 Hoot, G. W. and Pearl. Evangelist and Musicians, Box 745, Winona Lake, Ind.
 Midland, Mich. Jan. 4 to 15
 Salem (Keizer), Ore. Jan. 25 to Feb. 5
 Hoot, W. W. Rt. 5, Box 207, Morgantown, W.Va.
 Hoots, Bob. Box 1, Albany, Kentucky
 Hoover, Amos. 1451 Ravine Rd., Vista, Calif.
 Hopkins, L. C. (Lee). 503 Holly, Nampa, Idaho
 Hostetler, Robert L. Song Evangelist, 1017 E. Firmin, Kokomo, Ind.

Hubartt, Leonard G. Route 4, Huntington, Ind.
 Humble, Don. Picketon, Ohio
 Ironton, Ohio. Dec. 27 to Jan. 8
 Bridgeton, N.J. Jan. 11 to 22
 Humble, James W. 219 Elder St., Nampa, Idaho
 Open dates after January 1
 Hutchinson, C. Neal. 933 Linden St., Bethlehem, Pa.

I to L

Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.
 Irick, Mrs. Emma. P.O. Box 917, Lufkin, Texas
 Lamesa, Texas. Jan. 23 to 29
 Isenberg, Don. Chalk Artist-Evangelist, 10 Linn St., Bourbonnais, Ill.
 Westminster, Md. Jan. 22 to 29
 Jantz, Calvin and Marjorie. Singers and Musicians, P.O. Box 527, Kansas City 41, Mo.
 Portsmouth (First), Va. Jan. 5 to 15
 Britt, Iowa. Jan. 18 to 29
 Jaymes, Richard W. 622 E. Ash St., Piqua, Ohio
 Jerrett, Howard W. 630 W. Hazelhurst, Ferndale, Mich.
 Johnson, W. Talmadge. Box 249, Duncan, Okla.
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Portland, Mich. Jan. 17 to 29
 Jones, Claude W. R.F.D. 1, Bel Air, Maryland
 East Wareham, Mass. (E.U.B.) Jan. 10 to 15
 Pittfield, Maine. Jan. 17 to 22
 Jones, M. J. 2624 Hawthorne, Orlando, Florida
 Jordan, Hugh R. 1124 Fort St., Boise, Idaho
 Keith, Donald R. P.O. Box 527, Kansas City 41, Mo.
 Keller-York Party, The. Singers and Musicians, Box 444, Nampa, Idaho
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.
 Sumter, S.C. Jan. 4 to 15
 Holt, Ala. Jan. 18 to 29
 Kimball, Everett and Irene. Evangelist and Singers, P.O. Box 408, Pottersville, Mich.
 E. Moline (Broadview), Ill. Jan. 4 to 15
 Knight, George M. 723 Lincoln Ave., Olddale, Calif.
 Kruse, Carl H., and Wife. Evangelist and Singer, 503 N. Redmond, Bethany, Okla.
 Beaver, Okla. Jan. 10 to 22
 Texhoma, Okla. Jan. 25 to Feb. 5
 Laing, Gerald D., and Wife. Preacher and Singers, 119 E. Reasoner, Lansing, Mich.
 Jackson, Mich. (W.F. Ch.) Jan. 1 to 15
 Land, Herbert. Box 362, Dumas, Texas
 Langford, J. V. 701 N. First, Henryetta, Okla.
 Hobbs, N.M. Jan. 25 to Feb. 5
 Lanier, John H. Poplar St., Junction City, Ohio
 Middleport, Ohio. Jan. 30 to Feb. 4
 Latham, E. L. Dawson, Illinois
 Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Lansdale, Pa. Jan. 11 to 22
 Richmond (First), Va. Jan. 27 to Feb. 5
 Leichty Family, The (Elvin, Marge, Dianne, Donald). Evangelist and Singers, Route 1, Earl Park, Ind.
 Leih, Martin. 309 Violet St., Monrovia, Calif.
 Leonard, James C. 223 Jefferson St., Marion, Ohio
 Waterloo, Ohio. Jan. 4 to 15
 Reserved. February
 Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
 Peoria (Faith), Ill. Jan. 15 to 22
 Hugoton, Kans. Jan. 3 to 12
 Liddell, T. T. 8819 S. Fairfield Ave., Evergreen Park 42, Ill.
 Lipker, Charles H. Route 1, Alvada, Ohio
 Morenci, Mich. Jan. 12 to 22
 Gallion (First), Ohio. Jan. 26 to Feb. 5
 Little, H. C. 1338 1/2 Hunter Ave., Columbus 1, Ohio
 Lockard, Dayton and Patricia. Preachers and Singers, Rt. 2, Box 250, Charleston, W.Va.
 Summersville, W.Va. Dec. 28 to Jan. 8
 Elizabethton, Tenn. Jan. 11 to 22
 Long, Robert E. Box 143, Hatfield, Pa.
 Longnecker, J. L. 401 W. Sixth St., Beardstown, Ill.
 Noble, Ill. Jan. 11 to 22
 Open dates, Jan. 25 through March 12
 Lyons, James H. 3117 W. Foster, Apt. C-3, Chicago 25, Ill.

M

MacAllen, L. J. 119 W. Rambler Ave., Elyria, Ohio
 Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.
 Martin, Paul. 914 Greenwich St., San Francisco 11, Calif.
 Martin, Vern. Route 1, Fruitland, Idaho
 Maurer, Mrs. Ferne (Stinette). Song Evangelist, 1601 W. Ray Mar St., Santa Ana, Calif.
 May, Buddie. 328 Greenup Ave., Ashland, Ky.
 McCaul, C. B. 210 Phillips St., Berryville, Ark.
 Brownwood (Willis Mem.), Texas. Jan. 11 to 22
 McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.
 Hyattville, Wyo. Jan. 1 to 7
 Ten Sleep, Wyo. Jan. 8 to 15
 McCullough, Forrest. 787 E. Waldorf Ave., Memphis 6, Tenn.
 Crossville, Tenn. Jan. 9 to 15
 Chattanooga (Grace), Tenn. Jan. 16 to 22

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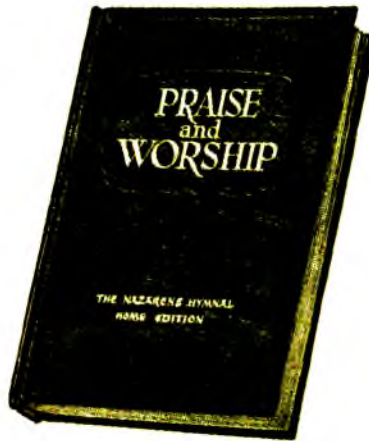
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Pasadena KANSAS CITY Toronto

McDonald, Ray. 5958 Southwind, Houston, Texas
 McDowell, Mrs. Doris M. 948 Fifth St., Apt. H, Santa Monica, Calif.
 Merced, Calif. Jan. 11 to 22
 Bellflower, Calif. Jan. 25 to Feb. 5
 McFarland, C. L. Route 1, Michigantown, Ind.
 Petroleum, Ind. (E.U.B.) Jan. 4 to 15
 Arcadia, Ind. Jan. 18 to 29
 McNatt, J. A. 2932 Wingate Ave., Nashville 11, Tenn.
 Camden (First), Tenn. Jan. 18 to 29
 Phoenix (Maryvale), Ariz. Feb. 1 to 12
 McNutt, Paul W. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.
 McWhirter, G. Stuart. Cordova, Alabama
 Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio
 Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.
 W. Des Moines, Iowa. Jan. 9 to 15
 Jacksonville (Mallory Mem.), Fla. Jan. 19 to 29
 Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.
 Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.
 Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.
 Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio
 Evansville, Ind. Jan. 18 to 29
 Miller, E. J. P.O. Box 527, Kansas City 41, Mo.
 Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.

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Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Gainesville, Ga. Jan. 4 to 15
Lakeland, Fla. Jan. 20 to 29
Miller, Mrs. Ruth E. Song Evangelist, 310 S. Datura Ave., Littleton (Denver), Colo.
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.
Jacksonville (Mallory Mem.), Fla. Jan. 18 to 29
Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, R.D. 1, Summerville, Pa.
Moore, Ernest, Jr. 718 Saipan Place, San Antonio, Texas
Moore, Franklin M. Box 24, Cory, Indiana
Vandalia, Mo. Jan. 11 to 22
Berne (Mt. Hope), Ind. Jan. 25 to Feb. 5
Moore, Sartell. 7 Ferro-Monte Ave., Kenwil, N.J.
Mooshian, C. Helen. 18 Bellevue St., Lawrence, Mass.
Morgan, J. Herbert and Pansy S. Evangelists and Singers, 334 N. Randolph St., Indianapolis 1, Ind.
Morgan, Oliver and Ruth and Daughter Mardell. Evangelist and Singers, 485 S. Bresee Ave., Bourbonnais, Ill.
Freedom, Pa. Jan. 4 to 15
Mt. Sterling, Ohio. Jan. 18 to 29

Moulton, M. Kimber. P.O. Box 527, Kansas City 41, Mo.
Mounts, Dewey and Wavolene. Evangelist and Singers, 123rd St. and Ridgeland Ave., Worth, Ill.
Mounts, Paul E. 6708 N.W. 29th St., Bethany, Okla.
Mund, Fred A. Song Evangelist, 10101 Coburg Lands Drive, St. Louis 37, Mo.
Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.
Springdale, Ark. Jan. 16 to 22
Noel, Ark and Lou. Preachers and Singers, 902 S. Pettit, Hominy, Okla.
Norris, Roy and Lilly Anne. Evangelist and Singers, c/o Trevecca Nazarene College, Nashville 10, Tenn.
Otisville (Richfield), Mich. Jan. 11 to 22
Vassar, Mich. Jan. 23 to 29
Norsworthy, Archie N. 113 Asbury, Bethany, Okla.
Norton, Joe. Box 143, Hamlin, Texas
Seagraves, Texas. Jan. 4 to 15
Stephenville, Texas. Jan. 18 to 29

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va.
Greensboro, Ind. Jan. 4 to 15
Canal Fulton, Ohio. Feb. 1 to 12
Osborne, O. L. 619 E. Tennessee St., Evansville, Ind.
Osburn, Brian. Blind Song Evangelist, 2206 Oregon Ave., Orlando, Fla.
Palmer, "Bob." 59 Broad St., Jackson, Ohio
Upper Sandusky, Ohio. Jan. 22 to 29
Parrott, A. L. P.O. Box 68, Bourbonnais, Ill.
Passmore Evangelistic Party, The A. A. Evangelist and Singers, P.O. Box 527, Kansas City 41, Mo.
Schuykill Haven, Pa. Jan. 13 to 15
Somerset, Pa. Jan. 20 to 29
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Patterson, A. B. Box 568, Abbotsford, B.C., Canada
Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas
Pease, Denver. 14 N. Dayton St., Rockford, Mich.
Perryman, V. Dan. 508 Wyche Ave., Bossier City, La.
Peters, Joseph W. P.O. Box 22, Virden, Ill.
Peterson, Amil. Evangelist, Apt. 5, Becker Street, Kitchener, Ontario, Canada
Phillips, Miss Lottie. c/o Trevecca Nazarene College, Nashville 10, Tenn.
Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa.
Greensboro, Pa. Jan. 10 to 15
Belle Vernon, Pa. Jan. 17 to 22
Pierce, Boyce and Catherine. Evangelist and Singers, 505 Columbia Ave., Danville, Ill.
Clearwater (First), Fla. Jan. 4 to 15
Jacksonville (Forest Hills), Fla. Jan. 16 to 22
Pittenger, Twyla. Evangelist, Shelby, Ohio
Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Honolulu (Kaimuki), Hawaii. Jan. 11 to 22
Tillamook, Ore. Feb. 1 to 12
Porter, Joseph T. Route 4, Fayetteville, Tenn.
Potter, Lyle and Lois. Sunday School Evangelists, P.O. Box 527, Kansas City 41, Mo.
Baldwin Park, Calif. (S.S. Crusade) Jan. 10 to 15
Glendora, Calif. (S.S. Crusade) Jan. 17 to 22
Purkhiser, H. G. 4531 Marcellus St., N.W., Canton 8, Ohio
Qualls, Paul M. Song Evangelist, 5441 Lake Jesamine Dr., Orlando, Fla.
Raker, W. C., and Wife. Evangelists and Singers, Box 106, Lewistown, Ill.
Coraopolis, Pa. Jan. 3 to 15
Southern Tour. Jan. 16 to 22
Richards, Alvin D. and Annabelle. Preacher and Singers, Linden, Mich.
Richards, Larry. Song Evangelist, P.O. Box 6, Martinsville, Ind.
Richardson, Harold S. and Flossie. Preacher and Singer, Route 4, Muncie, Ind.
Richardson, L. A. and Nell. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
Riden, Kenneth R. 30 W. Church, Cambridge City, Ind.
Carthage, Ind. Jan. 10 to 15
New Castle, Ind. (W.M.) Jan. 16 to 22
Robbins, James F. 1817 "F" St., Bedford, Ind.
Roberts, Robert C. 639 Hill Top Drive, Cumberland, Maryland
Robinson, Paul E. P.O. Box 981, Dayton, Ohio
Robison, Robert, and Wife. Preacher and Musicians, Heaters, W.Va.
Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.
Eustis, Fla. Jan. 11 to 22
Lakeland (Crystal Lake), Fla. Jan. 25 to Feb. 5
Rodgers, J. A. (Jimmy). 12783 Beech St. N.E., Route 3, Alliance, Ohio
Scio, Ohio. Jan. 4 to 15
Wichita, Kans. Feb. 1 to 12
Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
Bloomington (Broadview), Ind. Jan. 16 to 22
Nashville, Ind. Jan. 23 to 29
Rogers, Lelan J. P.O. Box 527, Kansas City 41, Mo.
Root, J. B. Summersville, Ky.
Rothwell, Mel-Thomas. 701 Donald Ave., Bethany, Okla.
Seminole, Okla. Jan. 6 to 8
Midwest City, Okla. Jan. 29 to Feb. 5
Rowe, G. Howard. 2013 LaGrange Road, Dayton 32, Ohio
Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.
Glendale (First), Calif. Jan. 8 to 15
Lakewood, Calif. Jan. 18 to 29
Rushing, Charles and Emma Jean. Preacher and Singers, P.O. Box 527, Kansas City 41, Mo.
Rust, Everett F. 420 Sherman, Alva, Okla.

S and T

Sanford, Mrs. Ruth. Song Evangelist, 9533 Hi-way 67, St. Louis 36, Mo.
Scarlett, Don. Route 1, North Vernon, Ind.
Schriber, George R. 5949 N. Forestdale, Glendora, Calif.

Schultz, Walter C. Song Evangelist, 707 S. Chipman, Owosso, Mich.
 Scott, N. Edward. 873 Cottonwood Rd., Banning, Calif.
 Sellick, R. T. Box 22, Oxford, N.S., Canada
 Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.
 Sheets, Lloyd Dean. Box 165, Waverly, Ohio
 Dunbar, W.Va. Jan. 11 to 22
 Open date. Jan. 27 to Feb. 5
 Shelton, S. Trueman and Ruthellen. Evangelist and Singer, P.O. Box 926, Riverbank, Calif.
 Lewiston (First), Idaho. Jan. 18 to 29
 Springfield, Ore. Feb. 1 to 5
 Sherry, George C. 707 Long Ave., Port St. Joe, Florida
 Sigler, Ray. Song Evangelist, 40 W. Second St., London, Ohio
 Silvernail, Donald R. Nazarene District Center, Vicksburg, Mich.
 Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.
 Iowa Dist. Tour. Dec. 28 to Jan. 8
 Farmland, Ind. (Friends). Jan. 17 to 29
 Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.
 Hendersonville (First), N.C. Jan. 19 to 29
 Miami (Emmanuel), Fla. Jan. 30 to Feb. 5
 Slayton, Hubert W. 237 N. Fifth St., Elwood, Ind.
 Smiley, Thos. R., and Wife. c/o Gen. Del., Odon, Ind.
 Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
 Smith, C. B. Box 404, Vernon, Ind.
 Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.
 Smith, Otis E. 716 S. Main St., North Canton, Ohio
 Smith, Paul R. P.O. Box 527, Kansas City 41, Mo.
 Harrah, Okla. Jan. 9 to 15
 Cleveland, Okla. Jan. 16 to 22
 South, J. W., and Wife. Evangelist and Singers, 1331 Field St., Hammond, Ind.
 Oklahoma City, Okla. Jan. 11 to 22
 Marienthal, Kans. Jan. 26 to Feb. 5
 Spackey, Glenn. 260 Buttonwood Ave., Bowling Green, Ohio
 Stabler, R. C. Box 34, Montoursville, Pa.
 Stafford, Daniel. Box 207, Southport, Ind.
 Steininger, Dwight F. Route 3, Nashville, Ind.
 Stepp, Martin, Jr. Apt. 4-C, Robinson Terrace, Richmond, Ky.
 Stewart, Paul J. Box 850, Jasper, Alabama
 Charleston (First), W.Va. Jan. 9 to 15
 Sciotoville, Ohio. Jan. 19 to 29
 Stinette, Frank. 939 N. Lincoln, Loveland, Colo.
 Stockton, Fred G. 503 N. Tenth St., Alpine, Texas
 Strack, W. J. Box 112, Jefferson, Ohio
 Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.
 Tarvin, E. C. California, Kentucky
 Taylor, Emmett E. P.O. Box 527, Kansas City 41, Mo.
 Taylor, Robert W. 240 Forestdale Ave., "Knollwood," Dayton, Ohio
 Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.
 Fairmont (First), W.Va. Jan. 11 to 22
 Barstow (First), Calif. Feb. 1 to 12
 Thomas, James W. Rt. 2, Box 178-A, Gravette, Ark.
 Amarillo, Texas. Jan. 25 to Feb. 5
 Thompson, Wm., and Wife. Evangelist and Singers, 3223 Foltz St., Indianapolis, Ind.
 Trissel, Paul D., and Family. Evangelist and Singers, P.O. Box 352, Bradenton, Fla.
 Turpel, John W. Route 2, Minesing, Ontario, Canada

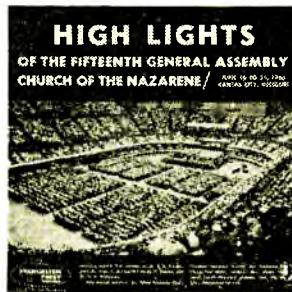
U to Z

Underwood, G. F., and Wife. Preacher and Singers, 2044 Hazelwood, S.E., Warren, Ohio
 Van Slyke, D. C. 508 16th Ave. South, Nampa, Idaho
 Vascoe, David J. Evangelist, 1215 Pine St., Duncan, Okla.
 Wachtel, D. K. 1025 Berwick Trail, Madison, Tenn.
 Lancaster, Ohio. Dec. 31 to Jan. 8
 Wagner, Betty. Box 363, Huli, Ill.
 Wakefield, A. C. Song Evangelist, 515 Woodland St., Nashville 6, Tenn.
 Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
 Brea, Calif. Jan. 4 to 15
 Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade 2710-C Fowler St., Ft. Myers, Florida
 Cayce, S.C. Jan. 18 to 29
 Sumter, S.C. Feb. 1 to 12
 Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge 38, Mass.
 Open dates after January 1
 Watson, C. R. Sealy, Texas
 Watson, Paul C. 311 N.W. Seventh St., Bentonville, Ark.
 Watson, Robert E. 126 Arlington Drive, Danville, Ill.
 Bedford (Valley Miss.), Ind. Feb. 1 to 12
 Weathers, C. G. and Florence. 811 N. Sinclair, Tavares, Florida
 Welch, Harry L. 3972 Christopher St., Charleston Heights, S.C.

Wells, Kenneth and Lily. Evangelists and Singers, P.O. Box 1043, Whitefish, Montana
 West, George R. 5317 Cedar Ave., Long Beach 5, Calif.
 Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.
 White, W. T. 116 E. Keith, Norman, Okla.
 Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo.
 Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.
 Williams, Earl C. Box 64, Brighton, Colorado
 Holly, Colo. Jan. 11 to 21
 Goodland, Kans. Jan. 29 to Feb. 12
 Willis, Harold J. and Mae. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.
 Grass Valley, Calif. Jan. 3 to 8
 Florin, Calif. Jan. 11 to 22
 Wilson, Matthew V. Route 2, Vicksburg, Mich.
 Winegarden, Robert. Route 1, Cayuga, Ind.
 Cayuga, Ind. Jan. 31 to Feb. 7

Wolfe, E. D. P.O. Box 527, Kansas City 41, Mo.
 Woods, Robert F. (Bob). Pefferlaw, Ontario, Canada
 Hamilton (First), Ont. Jan. 8 to 15
 Buffalo (First), N.Y. Jan. 18 to 29
 Woodward, Daniel E. 1523 Chillicothe St., Portsmouth, Ohio
 Woodward, George P. Artist-Evangelist, R.D. 2, Box 677, Monongahela, Pa.
 Wright, Frank and Lois (Ferguson). Song Evangelists, 2219 Avenue "E," Fort Madison, Iowa
 Wright, Fred D. Huntertown, Ind.
 Fort Wayne (W. Main), Ind. Jan. 18 to 29
 Wright, John H. 144 Sixth Ave., Seaside, Oregon
 Zechman, Mrs. Ruth M. 45 E. Broad St., Shillington, Pa.
 Wiley Ford, W.Va. Jan. 27 to Feb. 5
 Zimmerman, Don and June. 1331 Gegan Place, St. Louis 33, Mo.
 St. Louis (Bellefontaine), Mo. Jan. 15 to 22
 Roxana, Ill. Jan. 29 to Feb. 5

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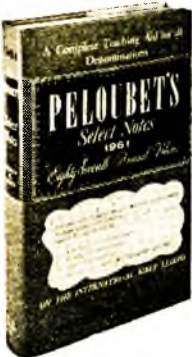
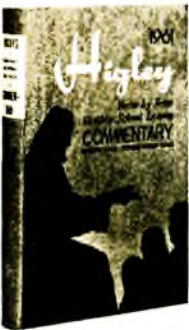
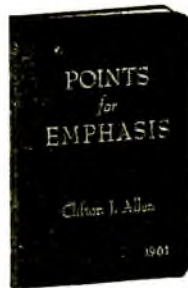
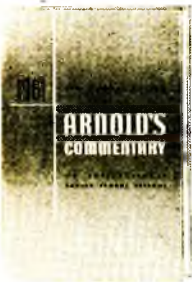
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