

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

BETHLEHEM
As It Looks Today

December 18, 1963

The Other Ananias

THE HOUSE OF JUDAS in the street called Straight in Damascus was the setting of a dramatic scene. A record, in a few lines, has been told for uncounted centuries in many lands and languages.

Three days before, Saul, "breathing out threatenings and slaughter," was approaching the city. But the raging lion became a docile lamb by a miracle of God's power. The transformation was incomplete. Saul, stricken with blindness, was led by his companions into the city.

Ananias, who was one of those to be imprisoned or slain, became the messenger of God's mercy to the man who came to persecute the believers in Jesus. His lips, that were to be silenced forever, spoke the words of life and divine commission to the violent destroyer of the faith. The hands that were to be bound were laid in blessing on the head of the man that came to bind them. He said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Now the miracle was complete. The scales fell from Saul's eyes. He arose and was baptized. "Straightway he preached Christ in the synagogues, that he is the Son of God." Soon his life was in danger and those he came to destroy rescued him from the ones who now threatened him.

Ananias is immortalized because

he heard God's voice and obeyed. He did not act on rash impulse, but by a clear directive from the Spirit of God. This single act of faith and obedience explains why he is remembered. Because he did what the Spirit bade him, he became the agent of God to launch the Apostle to the Gentiles on his mission proclaiming Jesus Christ as the Saviour of the world.

Today the sight-seer in Damascus is shown the house of Ananias. That oldest city in continuous existence in the world has witnessed many changes as centuries have piled up. Tradition has it that "a certain disciple" named Ananias lived here. Why is his house a show place and his name unforgettable? Because he

General
Superintendent
Williamson



led Saul to clear vision and firm faith in Jesus Christ. Certain disciples are often used to win those who are sent far hence to bear His name.

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day" (Isaiah 58:10).

HOLINESS WITHOUT ADORNMENT

By E. S. PHILLIPS

Author of *The Christian's Guide to Holiness*

A CHINESE PHILOSOPHER tells the story of a cave upon the wall of which the image of the Buddha appeared to the devout worshipers. But the path to the cave was so jungle-infested and tiger-haunted that few devotees had the courage to hazard their lives to witness the image.

Something similar to this has happened to the person of the Holy Ghost and the doctrine of holiness. Both these tenets of our faith have become involved by theological entanglements and haunted by tigers of doubt and misrepresentation until many sincere believers have been frightened away from seeking the experience.

To change the figure of speech, there is a danger of dressing up the Holy Spirit and doctrine of holiness as the Jews were guilty of dressing up Christ, tripping Him of His own garments and adorning Him to their own fancy, until the real Christ was unrecognizable.

We need to lay aside these man-made accessories and adornments and see the Holy Spirit in His true person as He works in our daily lives.

Basically, what does the experience of holiness do for a person? According to the writer of the Hebrews, it brings us into the proper relationship to God: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

No one denies the fact that human nature is not what God intended it to be. This is evident in our everyday lives. It is reflected by our newspaper reports and by our court records. Conflicts and crimes are not sectional but international. Sin is not local but universal. It is not limited to any clan, country, or continent; it is prevalent wherever man is found.

Religionists, moralists, philosophers all recognize that there is a flaw in the human race. There has been a rift somewhere in man's moral universe just as devastating as the apparent rift in our political universe. Man is not what God intended him to be and man's depravity is a recognizable fact, staring him in the face at every turn of life.

How do we account for this rift? Many explanations have been given by materialistic scientists, but what Pascal said in the early part of the seventeenth century is still true today: "Original sin is the only postulate which meets the case of human suffering, and without the doctrine of original sin the whole drama of life is wholly inexplicable."

John Steinbeck in his book *East of Eden* says: "Two stories have followed us and haunted us from the beginning—one, the story of original sin and the other the story of Cain and Abel." When the Chinese servant was asked if he understood either of these stories, the servant replies, "I think I understand the story of the fall and original sin, for I feel them in myself."

All men have much in common with this Chinese servant, for every man since Adam has been born with a nature at enmity with God; therefore the fall of man in Adam and the restoration of man in Christ constitute the backbone of Christian theology. The cause of the rift in man's moral nature is original sin. It was this that caused man's separation from God.

As we approach the Christmas season we are reminded again that Christ came to provide forgiveness for man's sins and to effect a cure for man's sin. But subsequent to this act of Christ in the forgiveness of our sins, the Holy Ghost can cleanse our hearts of that original depravity and restore again man's pure relationship with a holy God. Christ died, not *only* to make men good, but He died to make men holy and free from sin's domination.

The writer to the Hebrews also stated that basically holiness brings us into a proper relationship with our fellow man: "Follow peace with all men."

Original sin not only threw a barrier between God and man; it also erected a barrier between man and his fellow man. Sin has caused every personal grudge, every crime, every broken heart, and every broken home. As soon as sin entered the human race, we see its effect in the enmity that was engendered between individual members of the first family, and subsequently between the families of nations. How often that story of the first family has been repeated: a loved one has been injured, hot words have been spoken, a reputation has been killed, fellowship has been broken, families have been separated—all because someone has sinned!

Isn't it good news to learn that we can be delivered from the sin principle that separates us from God and our fellow man? This can be accomplished only by the person of the Holy Ghost and through the experience of holiness without adornment. Many other features may adorn the doctrine of holiness, but its basic purpose is to bring us into right relationship with God and to cause us to

maintain the proper attitude toward our fellow man.

Why should anyone object to an experience that supplants hatred with love, ill will with friendship, crime with goodness, and enmity with brotherly kindness?

Basically, this is what holiness does in every life.

MEXICO

By General Superintendent Lewis

THE CHURCH OF THE NAZARENE has made a large investment in Mexico. It is wisely made. Our five Mexican districts are well staffed and are growing each year. We have around sixteen thousand members in these districts. Three of them are entirely in Mexico. The Texas-Mexican District includes all of Texas and Colorado. The Western Latin-American District includes California, Arizona, New Mexico, and some states in Mexico adjacent to the border.

The three district assemblies in Mexico have just been concluded. The Southeast assembly was held in Oaxaca. This city of around sixty-five thousand population had no Church of the Nazarene in it four years ago. But due to the work of Rev. David Sol, district superintendent, and the work of Isaias Munoz, pastor, we now have a lovely, commodious church building there with a fine congregation. The story of the heroic labors of Brother Munoz is a thrilling one of a dedicated man and the helping hand of God.

The Central District assembly was held in First Church of the Nazarene in Puebla. Rev. Enrique Rosales is the superintendent of this district.

The North District assembly was conducted in Monterrey. Rev. Roberto Moreno had just concluded his first year as superintendent. All of the assemblies were well attended by our Mexican Nazarenes from throughout Mexico.

The pastors' reports were splendid. They are a band of preachers giving of their lives in service for God and the church, often under adverse circumstances. Without transportation they often report sixteen hundred and more pastoral calls in a year. One fine young man made over thirty-seven hundred calls for his church. Of course he had a wonderful report of a large increase by profession of faith.

The graduates of our Spanish Bible Seminary located in San Antonio are taking their places in ever-increasing numbers on the districts. The

"The fact is, belief in missions and belief in Christ stand and fall together. To say, 'I believe that God so loved the world that in Christ He gave everything He had, gave His very self,' to use such words not lightly or conventionally but in spirit and in truth, means that the one who uses them binds himself irrevocably to make self-giving the controlling principle of life: and this is the very essence of missions. To put it otherwise, the concern for world evangelization is not something tacked on to a man's personal Christianity, which he may take or leave as he chooses: it is rooted indefeasibly in the character of God who has come to us in Jesus."—James S. Stewart.

Southeast District has twenty-three of them pastoring churches. They do well and prove the worth of the training given them by Rev. William Vaughters and his capable staff. One of the graduates pastored his church, started a new mission, and received eighty-five members this year.

This was a great year in Mexico. There was over eleven hundred net gain in membership. Some new buildings were erected; new churches were organized. The Mexican nation is feeling the impact of the Church of the Nazarene.

On behalf of our Mexican districts, I request prayers of all our people for the continued advance of our work in this important area of our church. The needs of the people of this great nation for the gospel is great. Our investment there is worthy. The progress of the years indicates that and how our energy spent there is multiplied manifold. Our Mexican Nazarenes are good people and a real part of our church family. Let's keep on in mission giving and promoting that this field and other may win more souls for Christ. I commend our Mexican Nazarenes for a work well done this year.

THE COVER . . .

A view of the modern city of Bethlehem. "When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:3-6).

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What Kind of Saviour Was Born at BETHLEHEM

By **RICHARD S. TAYLOR**

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THE CAREFULNESS AND PRECISION with which the angelic messenger identified the Bethlehem Babe was not accidental. This Babe was called "a Saviour, which is Christ the Lord." Nor is it exaggeration to say that the names were spoken in the order of their importance: Saviour, Messiah, Lord.

Sometimes theologians debate whether to throw the weight of emphasis on the Incarnation or the Crucifixion in developing the doctrine of the saviourhood of Jesus.

This much can be said: The lordship of Jesus was not something *acquired*, at either His baptism, crucifixion, or resurrection. It was always His. As truly was this Babe Lord as was the Galilean who stilled the storm at sea. His lordship was inherent, not attained.

This much else can be said: the essential deity of Jesus, which belonged as surely to the Babe as to the Man, was that which imparted infinite value to what He did on the Cross. It was not His action which gave significance to His person; it was His person—who He was—which gave significance to His action.

Both the lordship of Jesus and the efficacy of His atoning death were validated by the Resurrection. This lordship, thus validated, is absolute surety for the sufficiency of His saviourhood. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

But not all benefit, ultimately, by the saviourhood of Jesus, for they are seeking a different salvation from that which Jesus came to provide. The Jews of His day wanted first of all and most of all to be saved from their Roman overlords. To them Jesus, as a Saviour, was a colossal disappointment.

On the other hand, the priestly hierarchy didn't want to be saved from anything, excepting interference with the *status quo*. They didn't want to be saved by Jesus but *from* Jesus, since His presence threatened their power and place.

So it came to pass that those who were disappointed in Him and those who were annoyed by Him conspired to kill Him. But in so doing they released the very salvation which they needed but didn't want.

There are many people like these two groups around us today. Not everyone is hungry for God; some do not want the *status quo* of their lives disturbed, and we simply arouse their enmity when we try.

Thousands of others will listen to us gladly if we can promise that Jesus will deliver them from the "Romans"—if He will banish their illnesses and their poverty and their loneliness, and be sort of a year-round Santa Claus. Materialistic saviors, who promise health, wealth, and success, are always in demand.

But there are a few here and there who see farther and deeper. Some years ago a national magazine told of three men in the penitentiary who were idly thumbing through a magazine, and expressing the wishes suggested by what they saw. One noticed the advertisement of a shiny new car and said, "I wish my mother had a nice car, so she could come to see me oftener." He passed the magazine to the second man, who soon spotted the picture of a lovely white cottage. He said, "I wish my mother could live in a pretty house like that." The third man handled the magazine with unseeing eyes. After a period of silence the others chided. "Can't you see anything you wish your mother had?" Very softly he answered. "I wish my mother had a good son."

All of us intuitively recognize that this man penetrated to the real heart of the human tragedy. For in the final count-down new cars and pretty houses are of trifling value without goodness. This was not only his real need, but the real need of the human race.

To all such men the message of Christmas is a wonderful gospel indeed. For Jesus came to save us from our sins. In the words of the hymn writer, "He died to make us good." He is first and always a Saviour from sin. He will not be a Messiah to those who do not want a Saviour from sin. He cannot be known as King by those who reject Him as Saviour—though they will know Him someday as Judge, whether they will or not.

This was the message of the angels: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14)—or as Wycliffe translated it, "peace among men of good will." For a

man of good will is a man who wills goodness. Only such can know peace. But these can know peace in its deep and joyous fullness because *goodness* can be theirs through Jesus Christ, their Lord.

In one of his essays Bacon said: "There was never law, or sect, or opinion did so much magnify goodness, as the Christian religion doth." But the Christian religion does more than magnify goodness by talking about it; it offers it as an available possibility for all, in this life. This is the meaning and message of Christmas.

By LETTA J. YOUNG

THE INNKEEPER

PAUSE WITH ME for a moment this Christmas season at the inn mentioned in the Gospel of Luke. There has been much speculation about the innkeeper who told Mary and Joseph, "There is no room in the inn." He is pictured variously as a greedy man, a regretful man because he had no room, or just a man who "didn't know what he was missing."

Surprisingly, the innkeeper is not mentioned at all in Holy Writ. Let us consider why this should be and why more details are not given concerning this important part of the Saviour's birth in human flesh.

Perhaps Mary and Joseph had gone to many places seeking lodging and perhaps there was more than one innkeeper. Yet when we read the Scriptures, we find only one inn mentioned. So it is

with you—one life—one heart or place of dwelling for the Lord Jesus Christ. *You* are the innkeeper!

The inn was full *without* Christ. Is your life full without Christ also? Let us walk through that inn of old with the innkeeper and make the acquaintance of some of those who *did* find room in the inn that glorious night of Jesus' birth.

First, we meet a rich merchant who stopped often at the inn and was always welcomed because he was a profitable customer. We would perhaps meet a man related to the innkeeper and, by this blood relation, the innkeeper surely was obliged to give him room. And again, we might meet a politician, a friend of Herod. Room must always be found for him—it was good for business. Then there was the tax collector, and it came in handy when taxes were due to have a tax collector among the innkeeper's friends, so any favor for him was well worth its while. As we pass on, we meet a close friend of the innkeeper's, and of course nothing is too good for such a friend.

Yes, all the inmates of the inn had their own particular reasons for being welcomed guests at the inn that night.

The search for an "inn" and an "innkeeper" has never ceased. It ceased not on the night of His birth, but continues still. The question still rings out to strike its note in the heart of every man and woman, "Any room?"

With what is the room in your heart occupied while Jesus stands without? Riches? Relatives? Friends? Political gain or personal gain? Dare you make the time-old error of saying to the Christ today, "No room"?

As the Christ child, the Son of God, the Saviour, the coming King of Kings, stands at the inn-door of your heart and seeks to gain entrance this Christmas season, what answer comes from you—the innkeeper?

The Star of Prayer

*A golden star within the vast
Immensity of night!
Yet, following when it shone with clear
And undiminished light,
The wise men journeyed far and came
With surging joy to Bethlehem.
Oh, never think your star of prayer
Within the world's dark sky
Is insignificant. Because
It glimmers bright and high,
Someone on pathways dark and wild
Will find the manger and the Child!*

By GRACE V. WATKINS

Let's put

SIN and REDEMPTION

back into Christmas

By GLENN EVANS, Pastor, North Side Church, Danville, Illinois

WITHOUT really understanding why, many at this time of the year are saying, "Let's put Christ back into Christmas." It's a good slogan and characteristic of a refusal to become victims of a commercialized age that would spell Christmas with an X, symbol for an unknown quantity. Let's put the known quantity back into Christmas, for God placed Christ in Christmas in the first place and man has taken Him out.

However, if we put the real known quantity back into Christmas we will have to put the sin question in as well. God put it there in the first place and man has taken it out. This may be a horrible thought for many whose minds would rather be

"Christian living demands our all. To make a beautiful color takes more than one hue. A candid evaluation of myself in the light of God's demands, of how I spend my time, ability, and money, lays the groundwork for a fruitful life which is satisfying, most of all, to me."—Elden E. Rawlings.

filled with ideas of love, joy, and happiness. For some it might even be the ruin of the season of the year.

But talking about cancer research does not ruin everything when one is afflicted with the disease. Until it is recognized and accepted as real, there is no cure. Until we see the presence of sin and understand the cure, there is no hope for the malady of sin.

The angel of the Lord knew that sin should be mentioned at Christmas. The angel instructed Joseph, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21). Mary knew that sin should be in Christmas. In her song of joy in Luke 1:47, she said, "My spirit hath rejoiced in God my Saviour."

Who but a human being afflicted with the disease of sin needs a Saviour? It is the drowning man that needs to be saved from death and not the powerful swimmer. You know that sin ought to be mentioned at Christmas, for you have felt the need of a change in the life that you have lived. It is the presence of sin in your life that has caused the most trouble.

This Babe born that night in Bethlehem was announced to the shepherds as a Saviour. In Luke 2:11, we read, "Unto you is born . . . a Saviour." Without the acknowledgment of sin, the word Saviour has no meaning, and sin continues to condemn. We read in John 3:19, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." A condemned man knows little peace even at a time of peace and good will.

We are wisely counseled to see the whole before we reject or accept the part of anything. The whole of Christ's purpose in visiting the world is recorded by Paul in II Corinthians 5:21, "For he [God] hath made him [Jesus Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

No, talking about sin will not ruin everything. Rather, it will be the first step toward making everything right in the sight of God. Only when the problem of personal sin has been personally faced and personally settled can there be any real joy, peace, and happiness at Christmas. After all, religion is in the first person, and the best advertisement of any product is a satisfied customer.

Then, on the other hand, just talking about a problem will not help very much. Only when there is an admission of the presence of the problem and a sincere question as to its solution will talking have value. This problem of sin will not be solved with an allegiance to any communion, for no man has a corner on the grace of God. Neither are the restrictions of a denomination or church enough to answer the problem.

This all-important problem can be solved only with the words of the Philippian jailer, "What must I do to be saved?" The answer, "Believe on the Lord Jesus Christ," (Acts 16:30-31) implied repentance and confession followed by faith.

Why not put sin and redemption back into Christmas? Settle it once and for all that your family and friends will have the best Christmas present of their lives, a Christian loved one. Be really good to yourself this year; put sin back into Christmas and become a born-again child of God. No longer will Christ be the unknown quantity of your life. He will be the real joy, peace, and happiness of the Christmas season of the year!

CHRISTMAS

... reality or locality?

By EARL MORGAN

Missionary on Furlough from Beirut, Lebanon

CHRISTMAS is the birthday of the Son of God—real God, who became real Man, in a definite locality. A year ago at Christmas time we had the opportunity of visiting the Holy Land, and the timing of the visit was a lifetime dream fulfilled.

In other visits to Jordan we tried to see all we could, and this time I wanted to concentrate on things missed before. We went to Bethlehem, with the actual place where Jesus was born marked by a metal star. It was a privilege to see the Christmas bells that ring out His birth every year; to see an old house just like the one the family lived in after they settled down in a home in Bethlehem. It was a small, two-story building, animals and chickens below for food, milk, and company, and the living quarters above.

It was very interesting to feel the atmosphere at Shepherds' Field, not far from Jerusalem, and about fifteen miles from the Dead Sea. It is quite close to Bethlehem, the old Philistine city famous to us for memories of Ruth and David. It is hot at the Dead Sea, even in winter, but very cold at Shepherds' Field (2,600 feet above sea level; while the Dead Sea is about 1,231 feet below sea level). I could see why the shepherds chose one of the many limestone caves in the hills to get into at night. It was probably just as cold that night Jesus invaded this world to show men what God was like.

Being at the traditional spot where the shepherds heard the angels singing "carols" helped me to visualize and feel the atmosphere of that night. The shepherds were probably huddled in the cave where as many as two hundred sheep could squeeze in, waiting out the long night with a cheery fire in the cave's entrance.

There must have been a strong breeze blowing as it was this night when two or three thousand pilgrims stood and shivered and sang carols. I felt a blessing as I tried to feel every word sung, and realize what this place meant to the world and to my own soul.

To get back to the subject—"Christmas . . . Reality or Locality?"—I remember and realize now more

fully than ever that the blessing was not in the locality or place, but in the reality that the Son of God was born in my soul and transformed my life.

There is a danger of falling into the Roman Catholic concept of holy places and holy relics, feeling that the place can bless us. Frankly, about the only two blessings I can remember having in the Holy Land were at the Garden Tomb and Shepherds' Field. The other places are so commercialized and gilded over with gold and silver that the simplicity of the gospel is hidden. The most authentic place of the Crucifixion is the Church of the Holy Sepulchre, but it looks like an antique shop or bazaar with its lamps, medallions, candles, and what not.

Another thing that helped to re-create the feeling of the first Christmas was the singing and speaking in Arabic and English. The angels sang in language the shepherds understood, and the Aramaic they sang in is not very different from the Arabic language.

Another thing interesting to me was the close of the service. The crowd filed down into the cave and each one got a portion of food just like that the original shepherds ate that night. It was an Arab sandwich—the bread is pancake in appearance. When baking, it swells up like a ball, which separates the top from the bottom of the bread. Inside the bread is placed a mixture of vegetables and meat, usually lamb.

It was a real joy to visit the Bible places again at Christmas time, but I did not find being near to a piece of ground or building where Jesus was, made me feel *Him* nearer. It is pathetic seeing so many people come over here, talking glibly about being in Jerusalem for Easter, or in Bethlehem for Christmas. It doesn't seem to do them much good. Many are more interested in the good eating places. I saw a poster advertising Holy Land tours—and gala dancing.

I do thank the Lord for calling us to the Middle East, and I learned to know the Bible better by being there. But let me encourage you, if you feel you will lose anything by not being able to make a tour to the Holy Land. I got closer to Jesus at an old-fashioned altar of prayer in a camp meeting in Louisiana about nineteen years ago. Jesus sent the Holy Ghost to purify me from the stain of inbred sin, and I have had victory ever since. I've had failures, but knew I could have done better.

I watched Calvary's brow, and stood in the tomb of Jesus, but I saw Him more clearly when I looked by faith to the Lamb. I drank from Jacob's Well as Jesus did, but drank everlasting life from Him when He saved me over twenty years ago.

The high light of the trip was not Shepherds' Field, or seeing Jeremiah's home town, or the Temple, but in the Nazarene services that we enjoyed so much. We were in about seven services in seven days, besides a preachers' fellowship meeting at the

Dead Sea. God came in every service and souls came to the altar in every service, except Christmas Day in Jerusalem, when there were hands raised for prayer.

There were services in Amman, the capital of Jordan, and the old capital of the Ammonites. Souls were kneeling at an altar in Zerka, not too many miles from the spot where Jacob wrestled with the angel (Wadi Zerka).

I trust Christmas is real to you. It is more real to me—that is, Christ is more real because of a visit to His birthplace. Get on your knees right now if you haven't felt Him near lately, will you? You can find Him wherever you are. You won't find Him ever here. He is gone, risen, waiting for you to call on His name!

CHRISTIAN VOCATION SERIES

Ship Fitter Sailor, Salesman

By LEO QUALLS

Mr. Leo Qualls has been a salesman of supermarket equipment since the close of World War II. He is a member of the Board of Regents of Northwest Nazarene College, finance committee chairman for the local church board, and assists with Campus Crusade for Christ in the University of Oregon. He is also Lieutenant Governor of Division 15 of the Pacific Northwest District of Kiwanis. Mr. Qualls, his wife, Corinne, and daughters Lynda and Gwen, make their home in Eugene, Oregon.



LIKE most men of my age, I have found myself rushed into many environments over the past twenty-two years. In each case I lacked preparation for the particular situation. Had I not had the foundation of an old-fashioned Christian heritage, I am sure that this testimony would not be written.

Thank God for a mother and father who believed in prayer and who never gave up when all the indications about their youngest son were so discouraging. I was thirty-one years old, deep in sin, a lost soul.

I shall never forget those short visits home. My parents always had their family devotions right after breakfast. When we knelt down to pray, both Mother and Father prayed in earnest that God would get hold of my heart. I was most miserable.

In a day or two I would leave home because I couldn't stand the pressure.

World War II was threatening. My business was failing, and my wife and I were expecting our first child. God was talking to my heart. I saw myself unfit to be a father. Conviction was heavy on my heart. Praise the Lord for Mama and Papa (that's what we always called our parents), who were faithful and held on to God for my salvation.

My wife, Corrine, and I returned to Nampa, Idaho. Rev. Don DePasquale was holding a revival at old First Church. I went to the altar, and Corrine followed me. Christ came into our hearts. We claimed His promises then and we claim His promises now.

War broke out. Uncle Sam was "breathing down my neck." Like many other frustrated young men, I went to the Coast and became a ship fitter in the shipyards. These were trying times, but with Jesus Christ on our side we overcame many problems. Again, "Uncle" breathed a little heavier and I joined the merchant marine. Life aboard ship was rather trying for a relatively young Christian, with months at sea with no one to fellowship with in the Christian way. I found much comfort in reading the Word and in my own private devotions. The ninety-first psalm became a favorite, as it did to many men in service.

One of the greatest privileges we Christians experience is prayer. God answers. Not only did I pray for a safe return, but my wife together with my mother and father prayed daily for me. We were in the China Sea en route to the Lingayin Gulf in the Philippines when the enemy hit us. Our ship was all torn up and on fire. The cargo consisted of steel drums of high-test gasoline, grenades, nitro, peanuts, and bottled beverages. What kept us afloat was no mystery to me because God answered our prayers, praise His name!

Jesus Christ is very real and personal to me. He has blessed me far beyond anything I deserve. Because of His direction in my life I have enjoyed peace of heart and confidence in the future.

My Christian experience in my business life has proved to be my greatest asset. Sometimes I have been frustrated because of the complexity of the problems. I have prayed to find the answer and prayed for a certain change to come about. When the change came, I have prayed to get out of the situation that I had prayed to get into. Thank God, He knows what is best for us, and God sees into the future when we only see what is close to us.

I remember the time I needed a certain sale that amounted to about \$30,000. I prayed earnestly that I would win over competition and make the sale. My competitor received the order. Two months later this store with its new equipment burned to the ground. The owners rebuilt the store bigger and better, and I was awarded the order for the fixtures, which ran to considerably more money

than the first order. The Lord always knows what is best for us.

God has blessed me with a Christian companion and two fine Christian daughters. I have found God's promises to be true. The Word says, "No good thing will he withhold from them that walk uprightly" (Psalms 84:11).

CROWDED OUT!



By **IVAN A. BEALS**
Pastor, Benton, Illinois

THERE IS a tinge of sadness in the Christmas story. In spite of all the joy at Jesus' birth, a wistful pall hovers in the background. It is because Christ was not received, because men crowded Him out of their lives. From the time of His birth until now, there has been no room for Jesus in the heart of the world. The Scriptures declare that Mary, His mother, "laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

It was hardly the fault of the innkeeper that there were no proper quarters for that holy birth, but it was symbolic of the kind of reception the world would continue to give Jesus. True, the people there in Bethlehem were upset over the Roman tax census. It meant another weight added to the burden of their lives. Yet, right in their midst, there was born the mighty Burden-Bearer while the glowing testimony of the shepherds went unheeded.

We do not read of multitudes gathering at the stable to behold the newborn Saviour, nor is it recorded that anyone volunteered a bedchamber for the mother and Child. Humble and unassuming, Mary and Joseph did the best they could for the holy Babe. These chosen parents seemingly did not expect anyone to believe that this was Messiah's birth. They were possibly somewhat surprised when the shepherds came to worship the Baby Jesus.

Apparently the Babe was generally ignored because His countrymen did not realize who He was, nor the purpose of His holy mission. Even Mary and Joseph had difficulty in comprehending the full meaning of His birth. Thus, although Jesus was born in the "fulness of the time," the world remained oblivious to the claims of His gospel. This

was simply because men refused to believe the truth. Instead of grasping the Divine Gift of the Saviour by faith, their unseeing eyes kept looking for One still to come.

Reaching maturity, the Prince of Peace was rejected by the religious rulers of the people, and He was destined to be put to death as a criminal. Only a few accepted the divine testimony of His marvelous teachings and glorious miracles, and made room for Christ in their lives. For the most part, Jesus was followed by people who wanted free bread, and by those who sought personal benefit, without ever accepting Him as their Lord. Eventually, His heavenly authority was refused and condemned as blasphemy.

Although many were vitally concerned about their need of a Saviour, they would not receive Jesus. Their reasoning was purely selfish. First, Jesus displayed no interest in destroying their hated enemies. He said, "Render therefore unto Caesar the things which are Caesar's" (Matthew 22:21). Then, Jesus repeatedly injured their religious pride, condemning their self-righteousness. He said, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12). Men were unwilling to admit the royal virtue of humility.

Thus, because Immanuel was born in a sheepshed instead of a palace, multitudes excluded themselves from receiving Him because of their pride. Even at birth, humility was the sovereign virtue of Jesus' life, but prideful men chose to wallow in the muck of sin rather than to receive the Son of God. In spite of the boundless love manifested by God the Father, and despite the sympathetic love of Jesus toward sinful men, they put Him on the Cross instead of on the throne.

People continue to make the same grave error of rejecting the authority and the teachings of Jesus. It still amounts to the same thing—there is no room for Jesus! Christ is not only crowded out of individual lives, but many would literally remove His name from Christmas. Humanity has profited little from the wisdom of the centuries with regard to the things of God, for most men are no more willing now to admit Jesus as the Son of God than were His contemporaries.

Seemingly, the eyes of mankind remain blinded towards receiving Christ as King. There was apparently no advantage for a person to behold Him in the flesh, for many who saw Him face to face could disbelieve Him. Somehow they could look Jesus' love in the eye, and call His truth a lie. Today, people are confronted in direct contact with the love and truth of God in Christ, and yet they may label it as false or a myth.

No matter when or where one is faced with the claims of the gospel, he must make a crucial choice. He must either receive Jesus Christ as Lord and Master of his life, or he will completely crowd Him

out. The call of the Scriptures, the urging of the angels, is for humanity to receive the Saviour—to make room for Jesus! All self-righteousness must be cast aside. Our unworthiness must be recognized, and all our sinfulness must be confessed. There can never be room for King Jesus in a sin-dominated life!

The ultimate question of Christmas confronts every one personally: Will there be room for Jesus in the throne-room of *your* heart?

“When Jesus was looking for men to whom He could safely entrust leadership in His earthly kingdom, He placed a higher value on devotion, sacrifice, and dedication than on ability, talent, or education. These first disciples eventually fulfilled Jesus’ dream for them. With God’s help, we can too.”—Carol Gish.

“I Will Trust in the ‘Ford’ for Ever”

By PAULINE E. SPRAY, Benton Harbor, Michigan

I HAD JUST TYPED another devotional article for the column it is my privilege to write in our daily newspaper, and was checking it for mistakes. As I read the scripture text, I couldn’t help laughing aloud. In quoting Isaiah 26:4, I will trust “in the Lord for ever,” I had made a typographical error, and it read, “I will trust in the ‘Ford’ for ever.”

After my mirth had subsided, I began giving it more thought. How many people today are putting their trust in temporal things—cars, furniture, appliances, bank accounts, education, prestige, knowing the right people, social background, jobs, insurance of all kinds, psychiatrists, doctors, and a medicine cabinet full of pills?

No doubt many of these things have a place in our lives if used in the right way. But which place? *First?* Indeed not. Certainly one cannot find security in cars—even a Ford—if it is as temperamental as ours was. The motor stalled on cold mornings right when we were in a traffic jam. Periodically we had to put it in the garage for repairs. The tires wore out and had to be replaced. The fenders rusted. And it depreciated more in value with each passing year. (Since we’ve changed to another make, we find the Ford isn’t the only car that gives one trouble.)

Lovely furniture is a pleasure to own but, along with appliances, becomes outdated and must be replaced.

Bank accounts give temporal but not eternal security.

Just recently I was reading an article in the paper to my husband. So-and-so (a wealthy and famous movie star) “left over one million dollars,” I said.

“And how much did he take with him?” my hubby asked.

Education is not to be discredited, unless of course one gives it priority over the wisdom which comes from above.

Prestige and knowing the right people help undoubtedly, but knowing God in a personal, intimate way is far more rewarding and profitable. Being adopted into His family carries far more weight than belonging to the “bluest blood” in the land.

Good jobs are great, providing they last. Many workers have been “bumped off the job” just when they thought they had it made!

Insurance policies cost much money and many of them pay off well, but no one has invented a policy yet which gives the benefits promised to the children of God. His Word contains the greatest policy of them all.

Psychiatrists, doctors, and pills have their place in the scheme of things, but trusting too much in them brings disappointment too.

Looking back over it all, many of us have found, like Isaiah, it pays to put our trust in the Lord forever. Unlike the Ford, He never fails. His promises never wear out. Eternal values never depreciate in value.

Christians everywhere must be on guard! It’s so easy to succumb to the materialism of our day. We are constantly rubbing elbows with the world. This crowd is saying in actions if not in words, “I’ll trust in the Ford forever.” Let us be watchful and alert to the enemy lest he beguile us and we be caught in the tide. Let us keep a proper set of values. The temporal vanishes away. The Word of the Lord endureth eternally.

EDITORIALS

By W. T. PURKISER

Flags at half mast and a subdued people brought news to me in West Berlin of the death of President John F. Kennedy. All of our people join President Lyndon B. Johnson in his expressed desire for the help of God as he assumes office, and our sympathies go out to those immediately bereaved.

W. T. Purkiser, Editor

The Life That Changed the World

One of the great statements about Christ and His place in history has often been quoted: "I am far within the mark when I say that all the armies that ever marched, and all the navies that ever sailed, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that one solitary Life."

It is impossible to imagine what this world would be like today had Jesus of Nazareth never lived and died and been raised again. The closest we can come to it are the glimpses we get occasionally into human life where Christ has been excluded. But even here, the effort to shut Him out is an eloquent if unintentional testimony to His influence.

The very term "Christlike" has become the highest tribute that can be paid to a human being. Why, for example, when Mahatma Gandhi died did the newspapers in an effort to eulogize his sacrificial life say of him that he was "Christlike"? Why did they not say that he was like Buddha, or like Confucius, or like Krishna, or like Mohammed?

THIS LIFE IS IMPORTANT in other ways than as a measuring stick for men, leaving us His footsteps for an example (1 Peter 2:21). It is important because it opens forever a window into heaven and shows us what God is like. "No man hath seen God at any time," said John; "the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). A thoughtful and sensitive Chinese gentleman, listening to a sermon on Christ, turned to the friend sitting beside him and said, "Didn't I always tell you there

ought to be a God like that?"

This Life gains its true stature when viewed in the event which ended one phase of it and began another. No man lived as did Jesus of Nazareth, and no man died as He did. "Socrates died like a hero; Jesus died like a God," said Napoleon. He was slain not only *for* our sins but *by* our sins, for He became our Sin-Bearer, taking away the sins of the world (John 1:29).

The Cross is God's judgment on human life with its sin and transgression. It is not judgment in the sense that we may criticize and condemn the wrongdoings of those about us. It is, as Missionary Bishop Lesslie Newbigin has said, "The judgment of him who has judged us by taking our judgment upon himself and bearing with us and for us and as one of us the doom which we deserved and to which we have been blind."

In taking our sin upon himself who knew no sin, Christ has made for us a perfect atonement. He himself has become our Mercy Seat, our Reconciliation with God. Through the infinitely perfect sacrifice of His cross, He has become the basis upon which God can be both just and the Justifier of those who receive the Lord in faith. Through His broken body, as through the rent veil into the holy of holies, we have access into the holiest of all by a new and living way.

BUT THIS LIFE DID NOT END on a Roman cross on a hill outside the city wall. God raised Him from the dead. This was the most important fact known to His disciples after that "first of the Sabbaths," that first Easter morning. Everything changed that morning. Nothing could ever be quite the same again. For man's last great enemy had been crushed in defeat when the sting of death was drawn and the grave lost its victory.

Without the Resurrection there would have been no New Testament, no Church, no Christianity—nothing more than the fading memory of a beautiful life which had ended in martyrdom and futility. As John Knox has said, there are really no arguments needed to "prove" the Resurrection. "The very existence of the Church is proof of the reality of the risen Christ, ever living to save to the uttermost all who come to God by Him, a the right hand of God to make intercession for the saints."

The experience of Pentecost is the final capstone in the earthly dimension of the Life that changed

the world. Jesus himself had promised His followers, not a little trickle of spiritual life and power, but "rivers of living water." And John added, "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:38-39). When the Holy Spirit was given, as He was so abundantly on the Day of Pentecost and has been so often since, we have the final evidence that Jesus has been glorified and lives forever at God's right hand.

THE LIFE THAT CHANGED THE WORLD transforms our lives too. Through Him we receive forgiveness of sins, the cleansing of our hearts, and a new meaning and purpose in living. And above and through it all is the inspiration of His person.

"You have not made much out of all these years," said one Englishman who had gone into business and become wealthy and self-satisfied, to a boyhood companion who had served in the fleet under Sir Francis Drake.

"No," said the other man. "I've not made much. I've been cold, hungry, shipwrecked, desperately frightened often; but I've been with the greatest Captain who ever sailed the seas."

Really, what greater reward could there be than to live in the shadow and by the grace of the greatest Life that was ever lived, the Life that changed the world? We then become partners with Him in His continuing work of human redemption. For He is "the same yesterday, and to day, and for ever" (Hebrews 13:8).

What You Go After Here

It has been said with more truth than poetry that where you go hereafter depends on what you go after here. The issues of eternal destiny are not first of all decided after death or at a future judgment time. The issues of eternal destiny are decided in the choices and decisions made right here and now.

This, in fact, is what makes the final judgment such an awesome occasion. It is not an arbitrary visitation from an outside authority, who might be supposed to relent in the face of alleged innocence or ignorance. It is the eternal revelation of what we have chosen, of what we have decided about ourselves. "Ye . . . judge yourselves unworthy of everlasting life" (Acts 13:46).

Because destiny is a matter of the spirit, its conditions are spiritual. There is a "great gulf fixed" between heaven and hell, the same great gulf that is fixed in the very nature of things between spirit and flesh, life and death, God and the devil.

"What you go after here": "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Romans 8:5). It is just that simple, and just that basic. "To be carnally minded is death; but to be spiritually minded is life and peace" (v. 6). God will not and cannot change this basic law of the nature of things. "He that soweth to his flesh [his carnal, corrupt nature] shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:8).

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWFOR, Secretary

Evangelistic Honor Roll

At recent district assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors whose churches received the required number of members by profession of faith.

EAST TENNESSEE

H. Mincey, Chattanooga East Lake; W. Hill, Estill Springs; R. Savage, Fayetteville; Mrs. G. Garber, Harmon Memorial; L. Davis, Lebanon West View; D. Pyles, Loudon; F. Mills, Sr., Mt. Vernon.

IDAHO-OREGON

H. Evans, Baker; M. Matlock, Caldwell First; I. Gallivan, Elgin; S. Wagg, Harper; D. Laws, Idaho Falls; H. Thom, Meridian; F. Ward, Mt. Home; J. Bullock, Nyssa; F. Davis, Rupert.

GULF CENTRAL

C. Johnson, Meridian Fitkin Memorial, Mississippi; R. Fralin, Nashville Community, Tennessee; Mrs. L. Wil-

liams, New Orleans Bethel, Louisiana; J. Edwards, Oklahoma City Providence, Oklahoma; A. Williams, Orlando Gorman Memorial, Florida; L. Burnett, San Antonio West End, Texas.

OVER ONE MILLION SEVEN HUNDRED THOUSAND "MARKED" COPIES OF THE GOSPEL OF JOHN, THAT YOU MIGHT HAVE LIFE ORDERED FOR WITNESS BY DISTRIBUTION

The Department of Evangelism commends all throughout the church for an unprecedented and constructive period of "Witness by Distribution" of the

Word of God. The number of Gospels ordered by each district is listed as follows: *Indicates the Districts who exceeded their assigned goals.

DISTRICT

- Abilene
- Akron
- *Albany
- Alabama
- *Alaska
- Arizona

GOSPELS ORDERED

- 34,210
- 41,960
- 21,026
- 25,490
- 3,960
- 24,625

- *British Isles North 20,000
- *British Isles South 20,000
- Canada Atlantic 3,850
- Canada Central 4,325
- *Canada Pacific 4,400
- *Canada West 18,500
- Central California 21,500
- Central Ohio 36,625
- Chicago Central 24,235

*Colorado	35,515	N.E. Oklahoma	15,570
Dallas	24,000	*N.E. Indiana	52,665
Eastern Kentucky	9,084	N. California	26,145
Eastern Michigan	21,890	Northwest	24,783
East Tennessee	16,080	N.W. Indiana	19,050
Florida	30,150	*N.W. Illinois	33,505
Georgia	25,100	N.W. Oklahoma	23,443
Gulf Central	845	N.W. Ohio	20,005
*Hawaii	3,400	Oregon Pacific	29,558
Houston	19,200	Philadelphia	21,965
Idaho-Oregon	19,780	Pittsburgh	28,052
Illinois	30,843	Rocky Mountain	9,625
Indianapolis	18,464	*Sacramento	24,150
*Iowa	33,955	San Antonio	12,585
*Joplin	24,644	*South Arkansas	41,010
Kansas	33,664	S. Carolina	15,900
Kansas City	24,130	*S. Dakota	4,000
Kentucky	15,320	S.E. Oklahoma	12,965
Los Angeles	43,810	*S. California	64,870
Louisiana	13,403	S.W. Indiana	30,279
Maine	10,022	S.W. Oklahoma	17,067
Michigan	30,423	S.W. Ohio	41,848
Minnesota	10,342	*Tennessee	42,762
Mississippi	8,930	Virginia	11,060
Missouri	28,116	Washington	22,785
*Nebraska	11,440	*Washington Pacific	32,437
Nevada-Utah	3,690	West Virginia	32,450
*New England	30,115	*Wisconsin	15,420
*New Mexico	16,295	Spanish	50,000
*New York	12,178	Other Overseas	10,300
North Arkansas	18,028		
North Carolina	12,900		
North Dakota	5,400		
		GRAND TOTAL	1,732,116

THE LOCAL CHURCHES

NOTICE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Tronton, Ohio—A recent revival with Evangelist Loran Strahm proved to be the climax of six months of an unusual sense of God's presence upon the Coal Grove Church. In eighteen years of pastoral ministry I have never seen better unity and harmony and a sweeter spirit of fellowship among our people. This, together with the burden and anointing of the evangelist, who loves God and souls, gave more than thirty seekers and happy finders at the altar. God is blessing, a new building in a new location has been started, the congregation is good to the pastor and family, and all are happy serving the Lord. —HARLEY DUNCAN, *Pastor*.

Evangelist Charles E. Haden writes: "Due to a mix-up in dates, I have the date of March 20 to 29 open; will be glad to go anywhere the Lord may lead. Write me at my home address, Box 245, Sacramento, Kentucky."

Rochester, New York—Trinity Church recently closed an excellent revival with Rev. John D. Rhame as evangelist. This seven-year-old church averaged 120 for each service, Monday through Sunday, with 55 seekers, including some new people. Brother Rhame did some excellent preaching and singing. Sixteen people were received into the church recently, increasing our membership to 176. Our Sunday school averaged 226 for October, with young people's services averaging 96 for the past seven weeks, and the midweek services averaging 81 for the same period of time. The youth choir, of 37 voices, sings each Sunday evening, with a full adult choir in the morning. Our pastor is Rev. Morris E. Wilson.—*Reporter*.

Riverbank, California—God came upon our services night after night in the recent revival with Evangelist John Esterline. He is God's man, and his messages were anointed by the Holy Spirit. Souls were won for the Kingdom, and Brother Esterline was of much blessing to our people. We give God thanks.—DON KEELER, *Pastor*.

Manistee, Michigan—Recently our church enjoyed an outpouring of the Holy Spirit in revival services with Jimmy and Sharon Monck, students at Olivet Nazarene College. Brother Monck preached with the anointing of the Spirit, and souls found help in God at the altar of prayer. Jimmy and Sharon's vocal and organ music was a blessing to all who came.—PAUL C. STILES, *Pastor*.

The Executive Secretary and staff of the Department of Evangelism extend to our friends everywhere sincere SEASON'S GREETINGS. May the Spirit of Christ and His compassion for humanity permeate all our evangelistic efforts throughout the coming year.

GENERAL INTERESTS

Eastern Nazarene College

Dr. Edward Lawlor, secretary of the Department of Evangelism, was special speaker for the fall revival, November 3 to 10, as a co-operative effort of the Wollaston church and Eastern Nazarene College, Quincy, Massachusetts. Professor Robert Hale directed the music. A strong, searching emphasis on holiness and practical living character-

ized the ministry of Dr. Lawlor. God blessed in giving repeated scenes of earnest seeking and spiritual victory around the altar.

The new pastor of the Wollaston church, Rev. Milton Poole, observed: "The ministry of Dr. Lawlor was uniquely suited for the seeking college student, and those who came forward came without pressure. To witness young people, and older ones as well, making decisive commitments and receiving positive answers to their prayers is a great personal thrill."—*Reporter*.

The Saviour's Birthday

*The glow of Christmas candles
Repeats the message clear:
The birthday of our Saviour
Once again is here.*

*The praises of the angels
Re-echo as we sing
Our hymns of adoration
To the newborn King.*

*And like those early wise men,
We bring our gifts of love;
We give ourselves in service
To the blessed Lord above.*

By LOIS ANNE WILLIAMS

WE JOIN THE ANGEL CHORUS in voicing our song of praise, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). In the midst of today's uncertainty and turbulence, we greet Nazarenes everywhere this Christmas season in the name of Him who is the Day Star of our hope—Jesus, the Saviour of the world. May God guide you and yours in the new year! This is our prayer.

Hardy C. Powers
G. B. Williamson
Samuel Young
D. I. Vanderpool
Hugh C. Benner
V. H. Lewis
Lewis T. Corlett
George Coulter

Bennett Dudney
A. F. Harper
Edward Lawlor
S. T. Ludwig
M. A. Lunn
O. Joe Olson
W. T. Purkiser

Honorata Reza
Kenneth Rice
Mary Scott
Paul Skiles
Roy F. Smee
John Stockton
Dean Wessels
T. W. Willingham

The Thomas Fowler Evangelistic Party write: "In November we had a very wonderful revival with Pastor Eldon Raymond and his fine people at Bad Axe, Michigan. The attendance was good, and God blessed with about seventy-five seekers at the altar. We were given a call to return in '66."

Evangelists C. C. and Flora N. Chatfield report: "We rejoice at the privilege of working with our good pastors and churches and God has given many souls saved and added to the church during the past year. Due to a serious throat condition of Mrs. Chatfield, we asked to be relieved of our fall slate and took a leave of absence for several months. We can now take some limited meetings and holiness conventions, and supply work in the Florida area, as we now live in Sarasota, Florida. Write us, P.O. Box 5024. Just recently we closed a good meeting at South Venice, Florida, with Pastor Andrews."

Evangelist Ray McDonald writes: "We had a wonderful fall revival with our First Church in Kalispell, Montana, where Rev. T. N. Watkins is the pastor. Sixty absentees and visitors were brought in on Rally Day by the Sunday school workers, with twenty-three new people enrolled in the Sunday school by the evangelist. We appreciated the co-operation of pastor and people."

Pastor Jimmy Adams reports: "When we went to Toccoa, Georgia, they had only 18 in Sunday school. God blessed our efforts, the church membership grew from 17 to 55, and the Sunday school averaged 115 for the year, with a record attendance of 164. We also won the 'Small Church Achievement' award, paid all budgets in full, built 5 Sunday school rooms, and bought a 47-passenger school bus. In November we resigned to enter another home mission field—at Winder, Georgia. We give God praise for His blessings and the seekers at the altar in most of the services while at Toccoa."

Rev. Horace E. Duke writes that, "after having pastored the Kingston Springs church for eleven years, I have resigned and accepted the call to pastor our Northside Church in Nashville, Tennessee."

Evangelist H. F. Crews writes: "After six and one-half years in the evangelistic work, we have left the field to accept the call to pastor our South Oak Cliff Church in Dallas, Texas. It has been a privilege to work with our good pastors and laymen."

Rev. John Lambert writes from Harmon, Oklahoma: "Our church is now making plans for the fiftieth anniversary service on Sunday, February 23, 1964. At that time the church will be in fiftieth-year anniversary revival services with Evangelist J. V. Langford. Speaker for the special anniversary service on Sunday afternoon will be District Superintendent J. T. Gassett. On this day dinner will be served in the annex of the church."

Evangelist Virgil R. Caudill reports: "Since entering the field four years ago, I have been privileged to preach in more than eighty revivals and camp meetings, covering some nine districts of the church. God has blessed and given several hundred seekers, with many uniting with the church. I have some time available for revivals or youth meetings in January; the family will be able to help me in the youth meetings within a radius of fifty miles of Springfield. Write me, Route 3, Troy Road, Springfield, Ohio."

Evangelists Alva O. and Gladys Estep write: "We had a good fall revival campaign in Greensboro, Pennsylvania, our third revival with this church. God blessed and gave more than eighty seekers at the altar. There is a wonderful spirit of unity in the church. Pastor E. R. Rhodes and his fine people recently completed a rather extensive remodeling program on their church."

Evangelists W. W. and Wilma Geedning write: "We have an open date, January 30 to February 9, which we shall be glad to slate anywhere. We carry the full program—preaching, singing, and illustrating hymns in colored chalk. We travel by house-trailer. Write us, Fletcher, Missouri."

Highland, Indiana—First Church was privileged to have a ministerial student, Phillip Metcalf, with us recently for a week's meeting. He is a fine young preacher and God blessed his messages to our hearts. Keith Showalter led the singing and helped sing some of the specials, with Patricia Lareson assisting at the piano and organ, and singing part of the time with Keith. We appreciated the ministry of these young people, and the church was helped.—L. D. Lockwood, *Pastor*.

Rev. Fred Wenger, Nazarene pastor, was recently elected as president of the Ministerial Alliance of Atchison, Kansas.

Evangelists Carl and Ethel Prentice report: "August 28 marked the close of our first year of full-time evangelism. Pastors and people have joined the evangelists in praying, fasting, and believing for outpourings of the Holy Spirit in each campaign—and God has answered. In the twenty-nine revival meetings, conducted in ten districts, over nine hundred souls have sought the Lord for forgiveness and heart purity at the altar of prayer, and many have united with our church. We are happy in the work of soul winning, and will go anywhere the Lord may lead and the people need us. Write us, 6900 N.W. 43rd Street, Bethany, Oklahoma."

Fresno, California—The Calwa Church recently enjoyed a good revival with Rev. John W. Esterline as evangelist. Our people were blessed and encouraged by Brother Esterline's ministry, and new people sought and found the Lord. The work here is moving forward in every department.—LINDA FRANKS, *Secretary*.

CANDLES

Are Symbolic
of Christmas

They bring light . . . as did Christ when He came to a world in spiritual darkness . . . as did the Saviour when He dispelled the gloom of sin and self-seeking from our hearts.

Again we light a candle of dedication to give the full gospel to the whole world by the printed page. A glad response to the last command of our Lord that we spread the light to every darkened corner of the earth.

Your friends at the
Nazarene Publishing House



Pastor M. L. Turbyfill reports from Oklahoma City, Oklahoma: "After nearly two years in Illinois, I returned to pastor Southside Church here. The Lord is blessing and answering prayer. The Sunday school gained 36 per Sunday over last year; we were on the honor roll in evangelism; and this church is now '10 per cent' for world-wide missions. Recently we enjoyed a truly great revival with Evangelist Otto Willison doing splendid preaching, and God answered prayer in victories at the altar."

York, Nebraska—This church observed its fiftieth anniversary with special services, September 6 to 8. The church was organized in 1913 by Rev. Q. A. Deck, then district superintendent. A mortgage-burning service was held on October 1, 1961, when indebtedness on the present building (constructed in 1948) was paid in full. A major improvement was the air-conditioning of the entire building in July of this year. District Superintendent Whitcomb Harding was in charge of the Friday evening service and the anniversary dinner on Saturday evening. Dr. V. H. Lewis spoke in the three services on Sunday, with the Bethany Collegiate Quartet providing special music. Special guests were Mrs. V. H. Lewis and Rev. and Mrs. C. B. Johnson; Brother Johnson is one of the fourteen pastors who have served this church.—STANLEY GERBOLD, Pastor.

Mrs. John N. (Estelle) Nielson died November 18. She is survived by her husband, Rev. John N. Nielson; a daughter, Mrs. Alvin Kauffman, of Wollaston, Massachusetts; and two sons, both Nazarene ministers: Rev. John B., of Lowell, Massachusetts; and Rev. Robert G., of Dallas, Texas. The husband is staying with his son in Lowell, 247 Beacon Street.

Evangelist Marvin S. Cooper reports: "My slate of late summer and fall revival meetings took me through Virginia, Indiana, and Michigan. Pastors, church members, and many friends gave beautiful co-operation. The Lord honored our united efforts in giving many precious souls praying through to victory. My next group of revivals, youth meetings, and holiness conventions continue into June of '64. At present I have two open dates in the early fall, and shall be glad to slate as the Lord may lead. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

"SHOWERS of BLESSING" Program Schedule

December 22—Christmas—the Story of Divine Love," by **L. Guy Nees**
December 29—"One Year to Live," by **J. E. Williams**
January 5—"My Castle of Happiness," by **J. E. Williams**

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for December 22:

Born to Make Men Free

SCRIPTURE: Luke 2:1-20; Galatians 3:1-4 (Printed: Galatians 4:1-7; Luke 2: 8-14)

GOLDEN TEXT: *When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons* (Galatians 4:4-5).

The Son of God became the Son of Man in order that the sons of men might become the sons of God. This familiar saying holds within it the

kernel of this year's Christmas lesson. We are asked to go behind the scene of the birth of Christ, with the angels and shepherds and the manger experience, and delve into the purpose for which all this took place. And that can be done only when the virgin birth of Christ is seen as one act in the total drama of the Incarnation. It was the manner in which God took upon himself human flesh. In doing so, God divested himself of certain divine prerogatives (Philippians 2:8), and at the same time took upon himself human flesh (John 1:14). He not only became a man—He became man. He added to the Godhead the nature of man and added to man a touch of divinity.

The purpose of this was that man might be redeemed from sin. And it must be maintained that redemption could have been provided in no other way. God alone can redeem, and to do so He united himself with mankind. He did this at every point of man's existence from birth to death, being "touched with the feeling of our infirmities." And that which defeats man was itself defeated as a guarantee that man may be victorious over all of the besetments of life. When a man believes that God has done this and accepts his right to victory, he reaps the benefits of the atonement and becomes a child of God.

The Virgin Birth and the Crucifixion are the alpha and the omega of the plan of redemption. No mere man was ever so born and no man ever so died. This was God invading His creation—the Creator become Redeemer, coming and going, yet ever remaining to intercede—hovering and pleading, loving and wooing, that man might be free.

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Announcements

WEDDING BELLS

Miss Margaret Robson, Nazarene missionary to Kudjip, New Guinea, and a native of Australia, and Rev. William E. Bromley, Nazarene missionary to Jinir River, New Guinea, also a native of Australia were united in marriage on September 7 at Colleg Church, Thornleigh, Australia, with Rev. S. W. Lavender, pastor of the Wynnum Church, Brisbane officiating.

Miss Sharon LaVonne Phillips of Olive Hill, Kentucky, and William R. Miller, U.S. Marine, of Wilton, Maine, were united in marriage on November 9 at the Olive Hill Church of the Nazarene with Rev. W. T. Elkins, pastor, officiating.

BORN

to Farlie and Alice Luckie of Monahans, Texas a son, Kevin Jay, on November 14.

to Tom and Liz (Ray) Bach of Tucson, Arizona a daughter, Leann Denise, on November 4.

to Herb and Naomi (Sullivan) Stratton of McPherson, Kansas, a daughter, Tammy Louise, on November 4.

to Rev. and Mrs. Edward A. Rowley of Bloomington, Illinois, a daughter, Laurie Lurea, on October 31.

SPECIAL PRAYER IS REQUESTED

by a Christian friend—"an unspoken request for prayer concerning a family situation and leaders in a church who are living double lives, but their sins are hidden."

by a Christian friend in New Mexico for a friend about to make a very unfortunate marriage that God may intervene;

by a Nazarene friend in Indiana, a widow, that she may have steady employment; for a friend having trouble in his place of employment, that the troublemaker may be removed.

by a "Herald" reader in Illinois for his wife to be healed of a broken hip and glaucoma in one eye, and cataract on the other.

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Deaths

REV. HANDLEY C. MULLEN, age seventy-seven, died in Halifax, Nova Scotia, Canada, from a paralytic stroke, August 26, 1963. A faithful elder in the Reformed Baptist church for fifty years, he had many friends in the Church of the Nazarene ever since his student days at P.C.I., and he was a loyal supporter of E.N.C., attended by all six of his children. He is survived by his wife, Ethel (Sabine); two daughters, Mrs. Kenneth E. Sullivan (Helen) and Mrs. Harold E. Young (Ethel), wives of Nazarene ministers; four sons: Dr. Wilbur H., Rev. Laurence K., Vernon W., and Bernard A. Mullen. The funeral service at his home church in Havelock, Nova Scotia, was attended by clergymen of several denominations.

MRS. ETHEL HELDENBRAND, age seventy, of Mansfield, Ohio, died August 21, 1963. For thirty-five years she had been a charter and faithful member of First Church of the Nazarene in Mansfield. She is survived by her husband, Charles C.; a son, Clarence; and eight daughters: Mabel McCure, Catherine Moser, Doris Randolph, Mary Powell, Lucille Moore, Martha Davis, Ruth Nissley, and Grace Heldenbrand. Mrs. Randolph, Mrs. Powell, and Mrs. Moore are all Nazarene ministers' wives. Two sisters and one brother also survive. Rev. Arnold Beckwith, pastor, conducted the church funeral service, with burial in the Mansfield cemetery.

MRS. SARAH JANE LEDINGHAM, age seventy-nine, died suddenly at her home in Nampa, Idaho, on October 8. She was born May 25, 1884, in Ontario, Canada. She was known by many friends as "Aunt Sarah." Since the death of her husband in 1933, she had made her home with her daughter, Mrs. Floyd Kinzler. For four years she served as housemother for the student nurses at Samaritan Hospital. A member of Nampa First Church of the Nazarene, she had been a faithful, consistent Christian these many years. She was preceded in death by her husband and a son, Charles. She is survived by her daughter; a sister, Mrs. Hannah McLagan, of Calgary, Alberta; a brother, Charles Boyle, of Weyburn, Saskatchewan; and a daughter-in-law, Mrs. J. A. Balcom, of Vancouver, British Columbia. Funeral service was conducted by Rev. Earl Lee at Nampa First Church, with interment at Kohlerlawn, Nampa.

GEORGE H. MARCUM, age seventy-six, died in Veterans' Hospital in Huntington, West Virginia, on October 27. He was a member of the Waterloo, Ohio, Church of the Nazarene. Funeral service was held in the Waterloo church with his pastor, Rev. J. H. Montgomery, officiating.

HARRY E. DENHAM was born October 26, 1881, and died October 31, 1963. In 1912 he was married to Mrs. Maude Avery. Converted at the age of seventeen, sanctified later, he had been a member of the Church of the Nazarene in Bowie, Texas, for years. He is survived by his wife, Mrs. Maude Denham; a daughter, Mrs. M. A. Avery; three stepchildren, L. R. Avery, Mrs. Harry Medley, and Mrs. W. C. Watt; also by two sisters, Mrs. Lee Timms and Mrs. Georgian Latham. Funeral service was in charge of his pastor, Rev. Jess Rains, with burial in Elmwood Cemetery, Bowie.

JOSEPH L. (Jack) CLEGG was born December 22, 1904, near Sentinel, Oklahoma, and died in Rotan, Texas, on April 10, 1963. He moved to Fisher County, Texas, in 1909. He was married to Faye Helms in 1925; she died in February of 1944. In December of 1944 he was married to Mildred Harris. To this union a daughter, Josephine, was born; she died in 1961. He was reclaimed and joined the Church of the Nazarene in Rotan in 1960. Besides his wife, Mildred, he is survived by two daughters, Mrs. Lorene Freeman and Mrs. Cleora High. Funeral service was conducted by Rev. Kenneth Rogers, Nazarene pastor, with interment in the Cottonwood Cemetery, Rotan.

the Answer corner

Conducted by W. T. PURKISER, Editor

We have a wonderful pastor whom we love dearly. He has been with us for a long time, and is an excellent preacher and pastor. However, it seems that no one is encouraged to make decisions. He even picks the songs for the services, and since he is not musically inclined, I doubt that we sing more than a total of ten selections. Do you feel this is wise? Does not God expect His people to be individuals and able to make some choices on their own? I'm not advocating overriding his judgments, but just that the people be directed to choose some things for themselves. The song leader and pastor could choose the songs together, it seems, and perhaps we could even learn some new ones.

There are really two matters here, it seems. First, there is the music program of the church, which, if you haven't exaggerated, is in a pretty sad shape. Our Nazarene hymnal has 497 selections, and to use no more than ten seems like keeping up a ten-room house and living, eating, and sleeping in the kitchen. The pastor should have the privilege of choosing the hymns for the service should he desire to do so, but perhaps by making special requests over a period of months you could get some additional songs into the congregational repertoire. It is easy to get in a rut, and because ruts are usually smooth and comfortable, just to stay there.

Second, I appreciate both your spirit of loyalty to your pastor and your concern that the work of the church may be too much in one pair of hands. A church needs the leadership of a strong

man who knows where he is going. Such men often find it hard to delegate responsibility to others. The result is that they do the work of ten men instead of getting ten men to work.

While they may not be able to see it, this very strength becomes a point of weakness. The church tends to build around the man, instead of the man building into the church. When the man is taken away by retirement or death or moves to another field, someone has to come in and virtually start from the ground up. He is a wise pastor who trains and leaves behind him strong and dedicated laymen who work together and with leadership. A team can have only one quarterback calling the signals. But that quarterback would look pretty foolish if he were the only man out on the field.

In Matthew 7:22-23 it speaks of people prophesying, casting out devils, and doing many wonderful works, yet Jesus says, "I never knew you." Back in verses 17 and 18, it says that a good tree cannot bring forth evil fruit, nor a corrupt tree bring forth good fruit. Did these people once serve the Lord and then backslide? Or is this referring to sinful people who preach and teach the way, but don't live in it themselves? Does this saying of Jesus, "I never knew you," mean, "All your past goodness is forgotten, and you stand as though I had never known you?"

Either explanation you suggest would fit the requirements of the context. Actually, Matthew 7:22-23 is an explanation of the verse which just precedes, where Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which

is in heaven." It is essentially the contrast between profession and possession. Almost every good work a Christian could do can be counterfeited by the devil, except obedience to the will of God and perfect love. The adversary never counterfeits these.

What do you think of Nazarene preachers and their wives eating in a place where they serve liquor, and then standing up and preaching against the liquor traffic?

If there is inconsistency at this point, it would affect all Christians as much as it would preachers. I hate the liquor traffic with all my heart, yet I have eaten in places where liquor was served, chiefly because they were the only places available. The tragic fact about our society is that it is almost impossible to avoid all contact with alcoholic beverages—you find it in drugstores, markets, filling stations, railroad depots, on trains, planes, and ships everywhere. It

would almost be as Paul said of avoiding contact with evil persons in the world, "Then must ye needs go out of the world" (I Corinthians 5:10), a feat none of us has yet accomplished.

Actually, I think there is real value in standing up and preaching against the liquor traffic and the politicians who support it. It would be worse if these preachers made no protest. In any case, "let him that is without sin cast the first stone."



Thanks Offering Ahead of 1962

The 1962 Thanksgiving Offering for world evangelism jumped sharply ahead of last year. Dr. John Stockton, general treasurer, said of early and fragmentary reports.

After the first three days of receipts the treasurer's office had received about \$105,000 compared to \$65,000 last year. The denominational goal is \$1.5 million.

Early reports from larger churches reflect several which have exceeded previous Thanksgiving offering records. Detroit First Church exceeded previous marks with a more than \$6,000 offering. Pasadena First Church's giving totaled \$12,270, and Bethany First Church exceeded \$19,000. Kansas City First Church topped its own goal of \$7,000.

This is only a part of the story, however, as the gifts of hundreds of smaller churches began tumbling in, many of which reflected strong gains over last year.

Sixth European Servicemen's Retreat

The Sixth Annual Nazarene Servicemen's Retreat was held at Berchtesgaden, Germany, November 18 to 21, with approximately one hundred ten servicemen and dependents from Germany, France, and Holland in attendance.

Chaplain (Major) Lyle Robinson was retreat co-ordinator, assisted by Chaplains Bowers, Causey, and Knippers. Dr. W. T. Purkiser, editor of the *Herald of Holiness*, served as Retreat speaker. European Field Superintendents Jerry Johnson (Germany) and Robert Cerrato (Italy) added much by their presence and participation.



Challenges Minister On Pauline Authorship

Inez Robb, syndicated newspaper columnist, questioned Rev. Andrew Q. Morton of Culross, Scotland, a Presbyterian minister whose computer led him to the assertion that the Apostle Paul actually authored only five of the epistles attributed to him.

"... if St. Paul is not the author of the suspect epistles," wrote Miss Robb, "can the computer tell us who is? For

whoever wrote the other letters was imbued with the same fervor and faith that set St. Paul on fire. If the computer can deny authorship, should it not prove its pre-eminence, its worthiness of the Nobel prize, by attributing authorship?"

Protestant Principal In Colombia Jailed Following Loss of Job

BOGOTA, COLOMBIA (CNS)—Victor Mendez, principal of the San Carlos public school here for two years, has been removed from his position because of influence exerted by Father Abel Giordano, parish priest of the Roman Catholic Church of the Nativity of Our Lady.

In 1962, Mendez was converted and received into the membership of the Betania Baptist Church last July. At school he has suffered harassment by Father Giordano, and nuns have tried to catechize Mrs. Mendez.

On September 28 Mendez went to the priest's office and asked for a copy of his letter to the secretary of education. The priest gave it to him, then locked him in the office for two hours. After this the police were summoned. When Father Giordano accused Mendez of stealing the letter, the police arrested the ex-principal and he was held in jail—with only the cement floor for a bed—until noon the following day.

NAE headquarters in Washington, D.C., has protested to the State Department in view of millions of dollars of American money being invested in the Colombian school system. The Department has been requested to take steps to secure the reinstatement of Mr. Mendez.

Scottish Baptists Vote To Remain Out of WCC

GLASGOW, SCOTLAND (CNS)—By a 316-59 vote, the annual assembly of the Baptist Union of Scotland decided to continue the denomination's "disaffiliation" with the World Council of Churches.

The Scottish Baptists broke away from WCC in 1955. Rev. A. W. Speirs of Edinburgh argued that ecumenical conversations could not be carried on "at the national level" while the denomination refuses "to do so at the international level." But his motion was turned down by the delegates.

"The unity which Christ purposes for his people is neither external nor organizational—but spiritual, and this unity the Christian community already has in Christ," the committee recommendation declared.

Graham: 1972 Target Date For Red Domination

HOUSTON, TEXAS (EP)—Evangelist Billy Graham, making his last address before leaving Houston after a four-day

visit, expressed his conviction that the Communists have set 1972 as the target date to achieve world domination.

"We are faced with the most critical ten years in our history," he told some 1,800 persons at a joint Kiwanis and Rotary Club meeting.

"If we are going to win the struggle," he emphasized, "there must be rejuvenation and revival from one end of the country to the other. And it must begin with you. It must start in a simple faith in God."

Dr. Graham was introduced by Governor John Connally of Texas, who described the Baptist minister as "more than a preacher, more than an evangelist, more than a Christian leader. In a greater sense, he has become our conscience."

While in the city Dr. Graham accepted an invitation to conduct a Houston Crusade in Harris County's new huge domed stadium. The campaign had been set for November 1964, but was postponed a year—until October or November 1965—to assure completion of the arena's intricate sound system.

The invitation to the famed evangelist had been extended by Rev. George Reck of Zion Lutheran Church and president of the Association of Churches of Greater Houston.

After his address Dr. Graham left for Princeton (N.J.) University.

Senator Urges Public Voice Against Court's Decision

DOVER, N.H. (CNS)—U.S. Senator Norris Cotton (R-N.H.) has called for "overwhelming public opinion" against the U.S. Supreme Court prayer and Bible reading decision and questioned the thinking of some clergymen on the issue, following a petition from hundred of residents of this area demanding restoration of religious exercises in public schools.

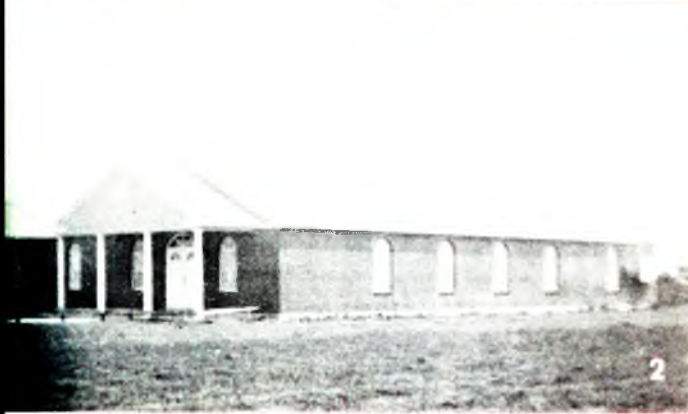
"The thing that disturbs me," Senator Cotton said, "is that ministers and clergymen of many denominations are sanctioning this decision, insisting it is a sound one. This I cannot understand."

Senator Cotton questioned the wisdom of seeking a constitutional amendment to correct the situation. "The Court having distorted the Constitution it is difficult to know how the damage can be remedied without incurring even more serious dangers."

"Bad living makes more sinners and infidels than faulty teaching; for it so often happens that 'what you are speaks so loudly that I cannot hear what you say.' We do well to strive to become 'defenders of the faith,' but we do better when we become indeed 'doers of the Word.' Sound teaching and consistent living are interdependents, if we would save those who look to us to show them the way of life."—J. B. CHAPMAN.



1 Mr. Stacey H. Peters, Sr., left, receives the Northwestern Ohio District trophy from his pastor, Rev. Edward S. Barton, First Church of the Nazarene, Springfield, Ohio. Mr. Peters has won the district award for securing the most subscriptions to the "Herald of Holiness" a total of eight times. During the past sixteen years he has secured a total of 1,460 subscriptions with approximately 75 per cent from outside the church membership.



2 The first unit of a new Church of the Nazarene at Nederland, Texas, was dedicated by General Superintendent Hugh C. Benner. The church in Nederland is only four years old. The new structure is fully air-conditioned, and includes sanctuary, classrooms, office, study, nursery, and rest rooms. It is the first step in a three-unit building program. Rev. George Mullins is the pastor.



3 Dr. Howard Hamlin, missionary-surgeon who recently took up his work in Africa, is pictured behind the pulpit of the First Church of the Nazarene in Huntsville, Alabama, surrounded by the men of the local Howard Hamlin Men's Chapter of the N.F.M.S. The chapter presented Dr. Hamlin and District Superintendent L. S. Oliver in a fellowship dinner and missionary rally preceding the organization of the chapter. Dr. Hamlin is flanked by Dr. Oliver, left, and Pastor Robert L. Leffel, right. Mr. Floyd Rutledge, general contractor, is chapter chairman.



4 The Patchogue, New York, Church of the Nazarene was dedicated by General Superintendent Samuel Young, assisted by Rev. Robert I. Goslaw, superintendent of the New York District. The church building was constructed entirely with donated labor directed by Pastor Robert A. Rapalje, and was finished with a debt of less than \$4,000. The church was awarded a district plaque for outstanding achievement on the New York District.

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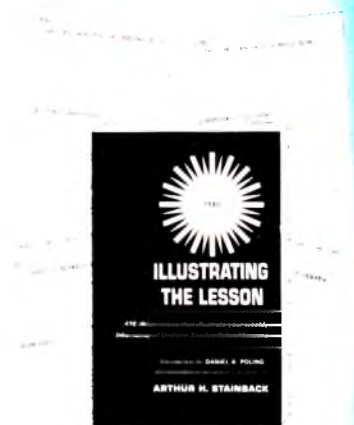
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