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Herald of Holiness

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O God, our Help in Ages Past

ISAAC WATTS

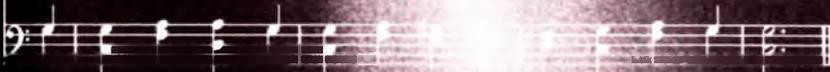
WILLIAM CROFT



1. O God, our Help in Ages Past, our Hope for years to come,
2. Un - der the shadow of Thy wings may we dwell se - cure;
3. Be - fore the hills were settled, and the earth re - ceiv'd her frame,
4. O God, our Help in Ages Past, our Hope for years to come,



Our Shel - ter from the storm, our sure se - ter - nal Home!
 Suf - fi - cient is Thine arm, O Lord, our de - fense is sure.
 From ev - er - last - ing Thou art God, and less years the same.
 Be Thou our Guide while life shall last, our se - ter - nal Home.



Hymn of the Month
February, 1964

ness, prejudice, and violence fostered by those who have an ax to grind.

The innate desire of a Christian to be fair-minded precludes judgment without a hearing. He will not condemn either persons or books without considering fairly all the information available. He is not afraid he will be compelled to mod-

CONTROVERSY

CONTROVERSY is not necessarily an evil. It can produce issues that are divisive and hurtful. But for those who desire the truth that makes men free, fair, intelligent debate can be stimulating and profitable. There are two sides to every debatable question. An obviously open or shut case is beyond debate. Some questions have so much overlapping evidence as to pose only a margin of difference between the pros and the cons. Others are heavily weighted on one side.

There are some people who know that there are only two sides of any proposition—the wrong side and their own side. Such minds are shut up in logic-tight encasements. They use bombastic blasts instead of sound arguments. Their appeal is to the passions of the uninformed. Ignorance is their most useful ally.

Danger in controversy arises because dedicated zealots on both sides take extreme positions. They feed on half-truths which produce distortions. Lacking any current issues they are able to conjure imaginary ones.

To listen to one who represents a divergent view of the situation is not to compromise or to capitulate. To know what one's opponent thinks might resolve the question. Certainly his erroneous arguments could be answered more intelligently.

A Christian is always a seeker for truth. Therefore he rises above petti-

fy his opinions if he knew the whole story. He is ready to amend his motions in the interest of honesty and fairness. Knowing that a doctrine unmixed with truth cannot endure, he admits such truth as may be recognized in the opposition's teachings.

The Christian, like Christ, is a reconciler. He knows that, if progress toward peace is to be made, someone must break out of the vicious circle which closes in for the kill. He would rather lose his life to promote peace and good will than win a fight with carnal weapons. He knows those who take the sword perish by it.

A Christian will never use a controversial issue to mount a crusade for self-



glory or to extort money from an aroused public for his own enrichment. Neither does he reply in the language of invective or vituperation to those who condemn him. He moves to meet his adversaries on the solid and safe ground of understanding the truth that makes men free.

“Blessed are the peacemakers: for they shall be called the children of God.”

Not as though I . . . were already perfect: . . . Let us therefore, as many as be perfect, be thus minded (Philippians 3:12-15).

THESE WORDS of St. Paul, abstracted from a much longer testimony, constitute a wonderful witness, yet a perplexing and paradoxical one. In it he frankly confesses his own imperfection or incompleteness as a Christian, yet at the same time lays claim to a perfection of some sort for both himself and others of like precious faith.

It is amazing how many Bible scholars are willing to view this testimony simply as theological double-talk on the part of the Apostle. Much sounder, however, is the interpretation by Dr. R. Newton Flew when he says that St. Paul distinguished between absolute perfection, which was reserved for the future . . . and a relative perfection which he regarded as realizable by himself and his converts" (*The Idea of Perfection*, p. 52).

The Apostle makes abundantly clear the fact that he enjoyed a great deliverance. "What things were gain to me, those I counted loss for Christ. . . I am apprehended of Christ . . . I follow after, if that I may apprehend . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:7-14). These expressions admit of only one construction: they are the words of a man wholly committed to Christ, one in whose heart has been answered Charles Wesley's eloquent prayer:

*Heavenly Adam, Life divine,
Change my nature into Thine;
Move and spread throughout my soul;
Actuate and fill the whole;
Be it I no longer now
Living in the flesh, but Thou.*

It should be noted, however, that the Apostle makes a most significant disavowal. For he declares, "I do not consider myself to have 'arrived,' spiritually, nor do I consider myself already perfect" (Phillips). He further confesses in all humility that his knowledge of Christ is only partial, his apprehension of the Saviour is incomplete, and his final security in Christ is not forever settled. Indeed, the only perfection he dares to claim, in this passage at least, is that of a total commitment to the race for heaven, a pressing on toward the prize of "life, life, eternal life."

We need to be reminded how far from perfect is the best that we can do for Christ. We are limited in our ability to serve the will of God by our ignorance of God's will and often by our misapprehensions of His will. We so often find it impossible to maintain attention at its peak, and in such moments through sheer inadvertence we must grieve the heart of God. Our walk with Him is further marred by our blunders in judgment. All of this want of perfect conformity to His blessed will requires the mercy of God and the covering of the Blood of atonement.

Wesley's word concerning infirmities needs to be heard again: "We believe that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistake, in things not essential to salvation, or from manifold temptations, or from numberless infirmities where-with the corruptible body more or less presses down the soul. We cannot find any ground in Scripture to suppose, that any inhabitant of a house of clay is wholly exempt, either from bodily infirmities or

The Soul's Commitment to CHRIST

By J. GLENN GOULD, Professor of Religion. Eastern Nazarene College, Wollaston, Mass.

from ignorance of many things; or to imagine any is incapable of mistake or falling into divers temptations."

Let no one suppose that this is an apology for low-level living. But it does emphasize our need for the deepest humility in evaluating the service we seek to render God, and should prompt us to set up a constant guard against our inveterate tendency toward pharisaism and spiritual pride.

The sanctified life will never be a faultless one, but by the grace of God it may be a blameless one. For as Mr. Wesley saw so clearly, "Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God. Therefore, every voluntary breach of the law of love is sin; and nothing else, if we speak properly."

Now if St. Paul frankly admits his imperfection, in what sense are we to understand that the Christian life is perfect? It can be perfect in that it can be marked by a perfect commitment. This is evident in the fact that the Apostle was giving himself in a total abandonment to the race for heaven.

There are, of course, many other Biblical characterizations of the experience of Christian perfection, such as the fullness of the Spirit, heart cleansing, the full assurance of faith, perfect love—but this concept of total self-giving clearly belongs among these other definitions. The Christian character is a many-splendored thing, and among its splendors belongs this settled and determined attitude of total commitment. This too is Christian perfection.

Dead in One Day!

By JACK L. THOMPSON

From *The Christian's Road to Holiness*

WE ARE TOLD that there are more than eight thousand elm trees in Rockford, Illinois, that are dead as a result of the Dutch elm blight. The elm tree has made the city of Rockford a city of beauty in the past, but a few years ago the trees began to die as a result of the blight.

I am told that there is a parasite which gets under the bark and thus causes the tree to die. When the tree is dead, the bark breaks away from the trunk and the parasites attack another elm tree nearby.

Until two years ago, five beautiful elm trees furnished shade for the parsonage from morning until the going down of the sun; now we have only one tree and that one will probably die.

Last spring one of the trees put out its leaves as usual; there was no evidence of difficulty. One morning in June the birds were singing, the great

Kindled Flame

*When I have found the living Lord,
Looked up into His face,
And known His mercy fresh outpoured,
Then every common place
Is all aglow with mystery.
There in the precious hush
When Love itself descends to me,
Each common tree and bush
That knows the touch of Him who came
Bursts forth with life, a kindled flame.*

By BERNIECE AYERS HALL

elm provided shade for the playing children, while the fox squirrels played on its branches. As the sun rays beat down, and the pressure and heat of the day began to test the vigor of its life the leaves on this healthy-looking tree began to curl. By the time the sun had hidden itself in the evening, the leaves had turned yellow, and the tree was dead.

Sin is like this. If sin is allowed to remain in the heart, when the pressure comes, and the test is applied, a man finds himself too weak to overcome.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Romans 6:22-23).

The Cover . . .

"O GOD, OUR HELP IN AGES PAST," a hymn of assurance, is a paraphrase on the ninetieth psalm. Tempestuous experiences in the life of the nonconforming pastor at Mark Lane, London, provided soil and atmosphere for the germination of this hymn that continues to grow in stature after almost two hundred fifty years. Isaac Watts's paraphrasing of the psalms ushered in the singing of hymns by British congregations. The hymn tune "St. Anne" was named by the organist-composer for the church where he served before he became organist at the Chapel Royal and at Westminster Abbey.—Floyd W. Hawkins, Music Editor.

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IMPROVING OUR ALTAR WORK

By **JERRY D. ULRICH**, *Pastor, Holt, Michigan*



ONE of the leading electrical appliance companies in our nation spends thousands of dollars in technological equipment and training on one man for his work—to improve their electrical steam and dry irons! What a tremendous price to pay for such a small thing in life! Yet we seem unconcerned about improving what is undoubtedly the greatest work on earth.

The most noticeable feature of our churches to the public is the altar. Remove it and you have stripped away the opportunity in public worship for hungry and needy souls to seek God. Many liturgical churches have outstanding, godly preachers who are able to preach dynamically, but unable to give their listeners ample opportunity to seek God in church, due to custom and social pressures.

With the thrilling, pertinent message of full salvation within our hearts and on our lips, we seem to know how to preach effectively, get seekers to the altar effectively, but far too often are ineffective in getting them through to God! Ponder these few pointers:

(1) *Go to the altar definitely to pray.* The seekers need a “hedge of faith” surrounding them to find God. Praying aimlessly for five minutes and then sitting and staring blankly at the struggling seeker is as inexcusable as the disciples sleeping while the Master fought it out alone in Gethsemane. This type of altar praying is not what He meant by “Watch and pray”!

(2) *Know why they are there.* How painfully well I remember bringing a friend to the altar who was seeking a holy heart, only to have a well-meaning saint implore, “Save this sinner, Lord!” Impertinent prayer will produce nothing more than wasted time.

(3) *Let one person do the counseling.* A barrage from all sides with various viewpoints only confuses the seeker. If you have nothing to say, then say nothing at all. If the Lord gives you some enlightenment, wait for an opportune moment to render aid.

(4) *Have something to say and say it clearly.* Old-time terminology may be understood by the church but not by the visitor. Be sure it is clear to him, for he is seeking God! The little boy shouted excitedly as he returned home from Sun-

day school, where he had just been saved, “I’ve got a new heart!” Whereupon his older sister opened his coat and demanded, “Where? I don’t see it.” The poor lad was dumfounded. Be sure to talk the seeker’s language, for clarity’s sake.

(5) *Use the Bible.* We explained all we could; prayer seemed to have reached a stalemate—she just didn’t understand salvation. Then as I turned to the Scriptures, she read, and the truth dawned upon her! It was the most beautiful revelation I ever have witnessed.

Depend on God’s Word for illumination. Arguments will fail; relating personal experiences will fail—God’s Word ever endures! In criticizing some of our Christian brethren for minimizing the prayers of the seekers by a stress on counseling and the use of the Scriptures, may we beware lest we minimize counseling with the Bible in seeking to help the one at the altar.

(6) *Rely only on the Holy Spirit.* He has been patiently working on the seeker, convicting him of sin, and has brought him to the altar. He is still working at the place of prayer; let us never depend on our own strength or how effective we were with a previous seeker.

(7) *Uplift Jesus Christ in all things.* Instead of repeating the seeker’s prayer, reverently and fervently “comb the skies” for His help. “It’s no use! I’m lost! I’m lost!” cried the young man. Sainly Lady Huntingdon wisely admonished: “Thank the Lord! Then you can receive Him, for Jesus died for the lost!” He found immediate victory.

In seeking to be growing in grace on this highway of holiness, I not only ask the Lord to make me a better husband, father, pastor, and preacher, but also a *better altar worker!* This is a wonderful field open to all concerned Christians.

When the pastor opens the altar service this Sunday evening, and seekers come forward, ask God’s help and take your place as a divine instrument at the place of prayer. May we never be content with our roles as altar workers, but ever strive to mature. Certainly, if a business spends so much for so little, we ought to endeavor to be at our best in helping others to meet God!

THE VALUE OF

Life

By GARTH HYDE

First Baptist Church, Los Angeles, California

LIFE is precious! Who can deny it? All that have breath struggle for it. The value of life might be seen in the incident with the water in Bethlehem's well, recorded in II Samuel 23:13-17.

David longed for a drink from the well of his home town, Bethlehem at this time was in the hands of Israel's enemies, the Philistines. But when the three mighty men overheard their captain's longing for a cool drink from Bethlehem's well, without official orders they voluntarily sprang into action, broke through the enemy lines, drew water from the well, and brought it in homage to their revered leader.

Man has always had a deep yearning for life from the wells of salvation. In response to that heart cry, One mightier than David broke down the strongholds of Satan and has obtained for us the water of life. David's mighty men risked, but saved, their own lives. But the Son of God did not; He laid down His life. Henceforth Paul says, "Know ye not . . . ye are not your own? For ye are bought with a price" (I Corinthians 6:19-20). The price tag on our redeemed lives reads: "Not . . . with . . . silver and gold, . . . but with the precious blood of Christ" (I Peter 1:18-19).

Since our lives have been redeemed at such an awful cost, we must not squander them on ourselves. When David looked into the cup of water brought by his warriors, he said, "Is not this the blood of the men that went in jeopardy of their lives?" And he would not drink it! The wisdom of David! He saw more than H₂O in that cup. He saw sacrifice, valor, heroism, yes, even blood. Would that we, for whom Christ died, would take a long look at our redeemed lives and say, "Far be it from me, O Lord, to consume my life on my own self. Is not this purchased by the blood of Jesus Christ, who laid down His life for me?"

And yet are we not in danger of consuming our

lives upon our own lusts, gratifying our own desires, wasting in reckless, undisciplined living that which Christ has obtained with His own life's blood? How can we heedlessly sit down three times a day and enjoy our sumptuous meals while two-thirds of the world goes to bed hungry every night? How can we sit hour after hour in front of a TV shedding tears over some fictitious story, while in reality men and women just across the street and down the block are dying and going to a sinners' hell?

As Christians, we're not merely to be spectators, warming the bench, sitting and saying, "Entertain me, if you can." We are to get out of the bleachers and down into the arena of life where sin's fierce contest is raging. Life is too precious to waste on ourselves.

So what did David do? He took the water and "poured it out unto the Lord." History's happiest and best integrated personalities have been those whose lives were poured forth. Paul said, "Yea, and if I be poured forth upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Philippians 2:17, margin). It was even said of Jesus, "He hath poured out his soul unto death" (Isaiah 53:12).

Maxwell Chance, late missionary to India, wrote: "God gave us life to spend and not to keep. If we live carefully, husbanding life, always thinking first of our own profit, ease, comfort, security, if our sole aim is to make life as long and trouble-free as possible, if we will make no effort except for ourselves, we are losing all the time. But if we spend life for others, if we forget health and wealth and comfort in our desire to do something for Jesus and for men for whom Jesus died, we are winning life all the time."

I beseech you therefore, . . . by the mercies of God, that ye present your bodies a living sacrifice, . . . (Romans 12:1).

Toward God

By MARION L. KNORR

*There's a leaning, a bent, toward the things of sin,
Toward the world and its tawdry amusements;*

*A deep-seated taint that all men can feel—
And only the Blood can erase this appeal.*

*There's a leaning, a bent, toward the things of God,
Once a man has accepted the Saviour;*

*A deep-seated longing for His peace and love
And a yearning for Jesus and a home above!*

*There's a leaning, a bent, toward Christ and His
way*

When the saint lays his all on the altar;

*A deep-seated need for His will to be done
And a joyous relation to God's precious Son!*

Swallowing Gnats

By JIM W. SMITH

Pastor, Gosport, Indiana

ON ONE OCCASION Christ shot this verbal arrow at His accusers, the scribes and Pharisees. He described them as "blind guides, which strain at a gnat, and swallow a camel" (Matthew 23:24). This is a grave danger in this day, just as it was in that day.

There are those "hypocrites" whose cups are clean on the "outside" but filthy within. There are *Christians* in this day who hold a high standard in some areas but are dishonest in their business dealings or have become *carnally* critical. It is not necessarily wrong to be critical, for Christ was certainly critical in this passage; but it is easy to let a critical mind turn into a bitter heart.

However, some have so emphasized Christ's statement about swallowing the camel that they have completely neglected the gnat. I remember that on a few isolated occasions I have found some type of insect in my food. I am not overly squeamish, but this has always spoiled the rest of the meal for me. To swallow a camel and strain at a gnat is certainly lopsided. On the other hand,

I have no great desire to swallow a gnat either.

In the Song of Solomon there is a statement that "little foxes . . . spoil the vines" (2:15). Whatever the writer of the Canticles meant by this, it still stands as a maxim. It is the little things that too often trip us up rather than the big ones. Most of us are not in danger of going out into flagrant sin, but we are all in danger of swallowing an unnoticed gnat.

If there are gnats present in our lives today, they make them very unattractive to the outside world. We don't like to go back to a restaurant where the food was unsavory; neither will the outside world be attracted by our lives if we have "gnats" in them.

Christ never rebuked the Pharisees for straining at gnats, but only for swallowing camels. He said, "These ought ye to have done, and not to leave the others undone" (Matthew 23:23). He did not condemn them for having a spotlessly clean outside, but that inwardly they were corrupt.

In short, He is saying that if a person is clean on the inside he will be clean on the outside (Matthew 23:26). The fact that a person is clean on the outside is no final indication that he is clean within. A real Christian will have neither camels or gnats in his life.

Witnesses of the Spirit

By MICHAEL HUTCHENS, Pastor, West Carrollton, Ohio

JOHN WESLEY pointed out that there is a two-fold witness of the Spirit following conversion: the direct witness, the witness of God's Spirit to us; and the indirect witness, the witness of our own spirits. Of the indirect witness he said, "it is nearly, if not exactly, the same with the testimony of a good conscience toward God, and is the result of reason and reflection on what we feel in our own souls" (Sermon XI).

The witness of the Spirit takes many forms, however. It certainly must not be confined altogether to the overwhelming blessing which comes when the Holy Spirit floods our souls with His presence, and we get "shoutin' happy." St. John had much to say about witnesses of the Spirit which

are often overlooked by the faithful Christian in seeking the certainties of faith. Let us note some of these witnesses.

The witness of inward assurance. I John 4:13 states, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." This is John Wesley's direct witness, the presence of the Holy Spirit dwelling within the soul. Without this assurance all other assurances would be inadequate.

The witness of love for God and love for the brethren. I John 2:10; 3:14; 4:11, and others make it clear that one witness of the Spirit is love for God, which is accompanied by love for our fellow man. The assertion is that we cannot have the

witness of the Spirit that we love God without also having the witness of love for our neighbor. Taken together, these witnesses are bona fide witnesses of the Spirit of our adoption into the family of God.

The witness of the hatred of sin. Not only is there the positive side of love for God and the brethren, but there is the negative side of the witness of hatred of sin. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," we read in I John 2:15. John is pleading that we not be neutral in regard to sin, but be outright in our hatred and opposition to it. One who has "passed from death unto life" (I John 3:14) has the witness of the Spirit in his abhorrence of sin.

The witness of a consistent life. "Whosoever abideth in him sinneth not," says John in I John 3:6, pointing to the consistent victory of the Christian over sin. A consistent Christian life witness is our hearts condemning us not (I John 3:21).

Closely akin to the above witness is that of the witness of the Holy Spirit in *His leadership and usage of our lives for God's glory*. Those who have been sanctified wholly experience at times "being at the right place at the right time" as they follow the leadership of the Holy Spirit. As God leads us into situations where we can be of help to someone or used in His kingdom, we are assured of His dwelling in us.

The fact of *answered prayer* as being a witness is mentioned in I John 5:14. What a glorious witness is this!

Paul adds another witness to those of John. In I Corinthians 12, Paul enumerates the *gifts of the Spirit* as witnesses. Gifts of the Spirit to those made holy by the Holy Spirit must all be kept in the perspective of love, however, as indicated in I Corinthians 13. Those who seek *gifts* instead of the Holy Spirit *himself* seek selfishly, as did Simon the sorcerer in Acts 8:20. The greatest gift is love, and all other gifts must be governed by this gift.

The witness of *God's chastening* is described in Hebrews 12:5-11. How often God's children misinterpret His chastening to be an evidence of His withdrawal from their souls! They need to be reminded that "the Lord loveth [whom] he chasteneth, . . . [and] if ye endure chastening, God dealeth with you as sons" (Hebrews 12:6-7). Chastening is for our benefit, and can be accepted as a witness of the Spirit.

Yes, there are many ways in which the Holy Spirit witnesses to the individual who has been adopted into the family of God. May the child of God not cast aside his confidence in the light of these and other witnesses of the Spirit. And as assurance is received through these witnesses, may depth of confidence toward God develop.

"FLY or DIE!"



By LESTER QUICK, Nazarene Layman

I AM SEATED in seat 11A by the left window at the loading area at O'Hara Airport in Chicago. My pilot is now going over his check list, his "consecration." A moment ago I saw him inspecting the wings, the tail surface, the engines, and the tires.

He is now checking the hydraulic system, moving the ailerons and rudder to see that each is operating properly. He has individually checked operation on the approximately twenty-five radio transmitters and receivers for navigation and communication. The radar is working. All of the fuel tanks are full. All four great jet engines are warming up. The oil pressures and temperatures are proper.

If any one item on his "consecration" check list does not check out, we will not attempt the take-off. He has informed the control tower of his intended route, flight path, and unless hindered in flight, his expected time of arrival in Portland to within ten minutes. The tower has cleared him to taxi to the runway. The wings (his faith) are a nuisance on the ground. A man is out on the ramp watching and directing him lest the wings bump into something. It is too bad you have to have wings (faith) on an aircraft while on the ground. His works (the four jet engines) are increasing tempo now and we are taxiing to the runway.

I can't remember how many thousand pounds this great aircraft weighs, or how many thousand horsepower the engines develop, or how many thousand feet high it can fly, but the aviation engineers tell me, "We can fly a barn door if given enough horsepower."

The stewardess is now telling us all of the things that we must be prepared to do in case of an emergency. The pilot just came on the intercom, and advised us he had been cleared for

take-off and reminded us to fasten our seat belts. He is looking all around the horizon to be sure that we will not be in conflict with some other pilot. We have now pulled onto the runway and the final moment of decision has arrived.

The pilot has put his life, the lives of his crew, and the lives of all passengers on the line! It is now either *fly or die!* Slowly, but without hesitation, he pushes all four throttles, not one-fourth, or one-half, or three-fourths open, but all the way. The four great jet engines burst into a roar and the plane shakes as in a great wind. Carefully the pilot rechecks all four jet engines a last time to see that they are doing their best. With a lurch the brakes release, and we are on our way.

Approximately one minute later and approaching 180 miles an hour, the pilot pulls back on the wheel and the great jet airliner leaps into the air, and my heart leaps with it! Before you can tell it, I hear the wheels snap into place and the compartment doors slam shut. This pilot never intended to look back! If ever you start a jet take-off and the pilot changes his mind, you will be worse than a pillar of salt; more like a sack of salt all over the landscape. I never participate in a jet take-off like this but I feel like I was saved and sanctified all over again.

Now if you have the idea that you don't have enough power to fly your old barn-door experi-

ence, you are right. The pilot didn't have enough power to take this jet off either, but he did have control of the throttle. So get out your old barn-door experience, oil up the hinges, tighten the screws, get on your knees and make your consecration. Then look up and open the throttle. You will fly so high you probably will never come back. I don't know why anybody should.

This is such a thrill to me it seems that it should be new, but it really has been "old stuff" to all of God's people for centuries. Evidence of this is found in the Gospel of Luke, when Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (9:62). Also the songs that read, "I have made my choice forever," and, "I will never turn back."

The Scripture also says, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalms 139:9-10). "The wings of the morning travel at better than 1,010 miles an hour, and we are doing only a little more than 600 miles an hour. I feel sorry for the mass of earth-bound people who never have tasted the joy of flying either physically or spiritually. They do not know what they are missing. They will never find out until they put their lives on the line, make a complete consecration, and open the throttle.

The Hand of the Potter

By **ORIN B. DALABA**, *Nazarene Layman, Kansas City, Missouri*

SHE WAS barely nineteen and the newspaper account said she had been a beautiful girl. But now she lay dead in the street in a pool of her own blood near the store she had just attempted to rob. Later she was buried in the memorial park just a couple of blocks from the death scene, and her interment was dramatized by the succinct comment, "There were no mourners."

What a dramatic commentary on the devastating effects of sin upon human life!

Even the casual observer has been witness to such dramatic examples of the effects of sin until it is considered almost commonplace. Man's sense of perception has been deadened. Mankind needs an awakening!

In the day of the prophet Jeremiah there existed a similar situation. The prophet resorted to a bit of drama in his day to drive home contrasting truths in an effort to awaken deadened consciences and minds. Note again the familiar scenes portrayed in chapters eighteen and nineteen of Jeremiah's prophecy.

In chapter nineteen Jeremiah sets forth the result of sin in the dying nation of Judah. In that day sin had become rampant among God's chosen people. They had turned their backs upon the living God and were worshiping idols. Jeremiah was called of God to testify before the people, to recount their sins before God, and to declare God's purpose to destroy Judah at the hands of a heathen invader.

Jeremiah was told to summon the elders to solemn conclave and the truth would be declared as God had indicated it to him. At a climactic moment he would introduce a dramatic element to drive home the truth of God.

In preparation for this moment, the prophet had secured a vessel made by a potter. It had been fired, so if it should subsequently be broken there would be no way to repair it.

Then the spokesman for Jehovah solemnly proceeded to deliver his message, declaring that God would utterly destroy Judah. Suddenly he dashed the potter's vessel to the earth, where it shattered

into countless pieces. In this manner, he proclaimed, God would deal with those who had rejected His will for their lives.

How utterly shattering are the effects of sin upon human life and destiny!

If you go back to chapter eighteen and read the first few verses again, you will see a drama depicting an alternative outcome. As the prophet stood one day watching the potter shaping a clay vessel on his wheel, an accident occurred. Perhaps a bit of stone, or another type of foreign body in the clay, caused the vessel to fracture. But the potter with infinite patience began to fashion another vessel to suit his will.

Through this incident God spoke to the prophet declaring that He could do with His people even as this potter had done if the people, before their God, would be as the clay was in the hands of that potter.

There is a wealth of gospel in this incident where God casts himself in the role of the Master Potter! In this role I see Him looking out over the ramparts of heaven and I hear Him saying, "Son, go out from heaven and from My presence into the clay pits of earth and search for lumps of clay—clay that will be meek and submissive, willing to be molded into vessels meet for Our use."

And the Son goes to search the clay pits of earth. And as He goes He ministers to the needy, heals the sick, kisses a child, weeps upon the hillside outside Jerusalem. One day He declares to the lost of earth, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

Beyond the Stars

Revelation 21

*Beyond the stars we shall not know
The falling tear, the numbing blow,
No crying, nor the twinge of pain.
The former things were not in vain;
For these are passed away forever,
No separation there to sever.
Beyond the stars—this we shall know,
Our Saviour—and His heav'nly glow:
Our lov'd ones, who in Jesus rested,
The saints who in this world invested
In treasures where no moth corrupted—
These will be praising, not interrupted,
The Lamb of God with branches vernal
Forever in the world eternal—
Beyond the stars!*

By OVELLA SATRE SHAFER

He goes on in His search—to Jerusalem—to Gethsemane—to the Cross, lifted up to become heaven's great Drawing Power, and there, lifted up the Roman way, upon two crossed beams, He declared His mission finished!

Looking about, we may behold some of the lumps of clay He found in His search—clay that was willing to be submissive to the hands of the Potter! John, Peter, Saul of Tarsus, Jerry McAuley, Bud Robinson, and a great host of others.

In the eye of my mind I see one of these tiny lumps of earthly clay in the form of an infant girl born with a serious physical handicap—a handicap that has ruined more than one life. I watch as she grows to womanhood and to a life which, yielded to the Potter, becomes happy and useful and a blessing to millions. And then, one evening, I hear her singing a cheerful bit of song and I am thrilled with the words:

*Never be sad or desponding
If thou hast faith to believe;
Grace, for the duties before thee,
Ask of thy God and receive. . . .
Never give up to thy sorrows;
Jesus will bid them depart . . .
Sing when your trials are greatest;
Trust in the Lord and take heart.*

I say to her, "It is easy for you to sing, for probably you have had things easy. You never have known moments of despondency and failure. Or if such has been your lot, from whence do you get your strength?"

Again her glad heart bursts forth in song:

*He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land.
He hideth my life in the depths of His love,
And covers me there with His hand.*

"But," I protest, "your life must have been one flower-strewn pathway. You probably have never known what it was like to lose your way."

Then there comes again the refrain of a song in the night:

*Thro' this changing world below,
Lead me gently, gently as I go;
Trusting Thee, I cannot stray,
I can never, never lose my way.*

Once more I protest, "Certainly your path has always been well lighted. You must have always known only beautiful sunsets and glorious dawnings."

"No," she replies, "for my eyes have never beheld the beauty of a sunset, and as for well-lighted ways, I only vaguely understand of what you speak."

"What, then, has filled your life with such radiant beauty?"

Listen! There comes to the ear a sweet refrain:

*All the way my Saviour leads me,
Cheers each winding path I tread,*

*Gives me grace for ev'ry trial,
 Feeds me with the living bread.
 Tho' my weary steps may falter,
 And my soul athirst may be,
 Gushing from the Rock before me,
 Lo! a spring of joy I see.*

Slowly the melody dies away. But strangely it is no longer dark, for something of the treasure in this earthen vessel has brought the presence of the Potter himself to drive out the shades of night. And the gentle voice of Fanny Crosby sweetly asks, "What need have I for eyesight, for with my spirit I can see the master Potter!"

"And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it" (Jeremiah 18:4).

DECISION

... plus

By W. W. LOVELESS

Retired Nazarene Elder, London, Ohio

A POPULAR EVANGELIST is making "The Hour of Decision" a slogan of appeal to persuade sinners to become Christians. Decision is the starting point, but there is more to becoming a Christian than just making a decision.

In my way of thinking, a decision is only "making up my mind" I will do or be something. For example: I may decide to become a lawyer, but that decision does not make me one. Two young people may decide to get married, but their decision does not make them a married couple. So then, to change a sinner into a Christian takes more than a decision. Making a decision is just the beginning. Let us point out some other things required:

(1) *Repentance.* Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3).

(2) *The new birth,* or being born of the Spirit. Jesus said to Nicodemus, "Ye must be born again" (John 3:7).

(3) *A forsaking and renouncing of all sin.* The Bible says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). In my long ministry I have seen many kneel at an altar of prayer and confess their sins, but they would not forsake them. As a result they showed no evidence of salvation.

Genuine repentance puts a stop to sinning in word, thought, and deed. Isaiah says, "Let the

wicked forsake his way, and the unrighteous man his thoughts" (55:7). Sam Jones put it this way, "Quit your meanness."

(4) Quite often, but not always, *restitution* has a part in changing one's life from a sinner to a Christian. Zacchaeus, the publican, was not only short in stature, but short in honesty. This rich cheater said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8). No wonder Jesus said to Zacchaeus, "This day is salvation come to this house," and then went home with him for supper!

I have pointed out only a few requirements we must meet after we make a decision to become Christians.

I think most seekers need instruction at the altar; but I prefer to see seekers "pray through" than be "talked through." Urge them to confess, forsake, pray, believe, and receive—and in most cases they will give evidence of the new birth. Never insist that demonstration is the proof of being saved. Some may laugh, others weep tears of joy. Some may run for joy; others may shout and jump for joy. Others may be "as quiet as a May morning," yet their placid faces give witness that the burden of sin is gone.

As for demonstration, Paul tells us, "Bodily exercise profiteth little: but godliness is profitable unto all things" (I Timothy 4:8). I am not opposed to demonstration such as by the disciples when Jesus rode the colt into Jerusalem; or by the lame man at the gate called Beautiful. Of course, it matters much where you put on your demonstration. If it is at a football game, people will call you "a fan"; but if it is in a revival, they may call you "a fanatic."

Neither am I insistent *where* people seek the Lord. I think I can safely say that we Nazarenes would not be in favor of a church building with no public altar in it. We feel we must have an altar to which we can invite sinners to come and kneel and seek the Lord. However, there is no saving virtue in the altar. The Philippian jailer found the Lord in his own jail. Paul found the Lord on the Damascus road. Jacob met the Lord under the open sky at Peniel. Jonah "prayed through" in the whale's belly.

Now all these conditions and modes of seeking the Lord are secondary with me. Our job as Christians is to get sinners under such pungent conviction that they will want Christ as their Saviour and Sanctifier more than anything else. Then they will not only "make a decision" but they will never stop seeking the Lord as their Saviour until they find Him. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

EDITORIALS

By W. T. PURKISER

The Beauty of Holiness

There is beauty in holiness as in no other way of life. It is certainly no accident that the psalm read in the synagogue on the Day of Pentecost carries the call to "worship the Lord in the beauty of holiness" (Psalms 29:2).

The world's beauty is never more than skin deep, and sometimes doesn't go even that far. The beauty of holiness goes through and through and comes from the "ornament of a meek and quiet spirit" (I Peter 3:4), which is very precious in God's sight.

The beauty of holiness, as any other, may be marred and obscured. It is hidden by any suggestion of self-consciousness about it, by any trace of spiritual pride. It is blurred by any imbalance or lopsidedness in the attitudes or life of the individual. It is blemished by inconsistencies such as ugliness of spirit, pride of opinion, or failure at the point of responsibility.

The beauty of holiness has been defined as the beauty of purity, of peace, of poise, and of perfect love.

THERE IS loveliness and charm in purity. The infinitely perfect beauty of heaven will never be marred by "any thing that defileth" (Revelation 21:27). That which is pure and free from stain always appeals to us as truly beautiful.

The Bible sets high premium on purity. It is the pure in heart who shall see God (Matthew 5:8). The Psalmist seeks the will of God when he prays, "Purge me with hyssop [the little desert shrub used to sprinkle the blood of the sacrifice], and I shall be clean: wash me, and I shall be whiter than snow" (51:7). The essential work of Pentecost, Peter tells us, is "purifying their hearts by faith" (Acts 15:9). Christ's love and His sacrifice of himself for the Church are to the end that "he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:26-27).

The purity of holiness is the deep cleansing of the motive life from all taint of sin. It is cleanness of desire, singleness of purpose to glorify God and to serve Him forever. It is partaking of the very divine nature through the abiding presence of the sanctifying Spirit, who is himself God (II Peter 1:4).

THEN THE beauty of holiness is the beauty of peace. This is a word our generation knows little about, although we talk much about it. Most of us have never lived in anything except a state of war or an uneasy armistice. It is almost one-half century since the outbreak of World War I, and the world has known but little peace in these fifty years.

But there is a peace given to the people of God not experienced by those who know Him not. It isn't peace of external circumstances. It isn't the absence of outward turmoil or strife. It is a peace that the world never gave, and that no earthly power can take away.

The New Testament makes an interesting distinction between peace *with* God and the peace *of* God. In Romans 5:1 we are told, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Forgiveness and the new birth bring us from a state of enmity and hostility against God to a place of reconciliation and peace with Him.

But to His own disciples, whose names were written in heaven, Jesus gave the promise of another Comforter and said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). And Paul echoed this thought when he said, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," and added, "And the God of peace shall be with you" (Philippians 4:7, 9).

THE BEAUTY OF POISE is part of the beauty of holiness. Poise is very closely related to purity and peace. It is the result of an inner strength, a sturdiness of character, that can rise above circumstances and "keep its head while all about are losing theirs."

It is only when we appropriate the full resources of holiness that we are saved from imbalance and the danger of being swept off our feet by every shift of circumstance. "Longsuffering, gentleness, goodness, . . . meekness" are all included in the fruit of the Spirit (Galatians 5:22-23). How beautiful it is to see these graces exhibited by people under pressure, rising to the kind of perfection, stability, and strength that comes only through testing and trial (I Peter 5:10)!

FINALLY, there is a beauty in the perfection of love which holiness imparts. "All the world loves a lover" may not always be true as a statement of fact, but it testifies to the attractiveness of real love. Yet no human love can reach its zenith until it is sanctified by divine love.

Oswald Chambers made an interesting observation about the radical demand of the gospel that we love Christ supremely, even to the point that human devotions take second place. It is only then, he says, that our human love is safe. If we put the human love above the divine, it becomes an idol and we demand of it a perfection it cannot supply, with the result that it is actually in danger. When we expect too much of our human love and it fails to deliver, disappointment and disillusionment set in. But when we put first our love for God, then our human love is safe. For the love of God never disappoints our highest expectations.

No better definition of Christian holiness was ever given than that of John: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:17-18).

Here, then, is beauty we may all possess, and beauty we may all enjoy. What the world calls beauty fades and is gone but too soon. The beauty of holiness—purity, peace, poise, and perfection in love—is a beauty akin to heaven itself, a beauty that grows with the passing of the years.

"A" for Effort?

There are two ways of measuring the quality of any person's service. The first is the obvious and easy way of looking at what is actually done. The amount of achievement is often taken as the only

real measure.

But Jesus taught that our Heavenly Father uses a different measuring stick from achievement alone in evaluating the quality of service His people attain. He looks not only at what is done but also at the sincerity of the effort. He knows not only what we do but what we want to do and honestly try to do.

For example, the Lord and His disciples sat one day watching people bring their offerings to put into the Temple treasury. Many rich people were putting in large gifts, and we may be sure that at least some of them made sure those standing by saw how much. Then a widow came with two little copper coins which together were worth about a penny. Jesus said that in the sight of God the two copper coins were a greater gift than any of the others. For the Lord looks not only at what is given but at what is left. He measures the motive as well as the motion.

The same great truth is illustrated in the parable of the talents. The lesser achievement of those who started with less received the same reward as the greater achievement of those who started with more. The only man condemned was the one who, because he could not do much, therefore did nothing.

The application is not hard to make. God knows not only what we do, but what we really want to do and attempt to do. Whether your service be much or little in terms of outward results, God knows how much or little of your self you actually put into it.

Whether or not you are able to win others to the Lord depends in part on them. But whether or not you try depends entirely on you. It is the integrity of the attempt more than the degree of achievement which is the real test. In the language of the schoolroom, we can all get *A* for effort.

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Village Evangelism

By JOHN MCKAY, *India*

We are able to use the Bible school students in our village evangelism program. God is blessing in this work; many Gospels are being sold. Urge our people at home to pray for the thousands who are reading God's Word which they are receiving through village evangelism and through our correspondence course. Has He not said, "My word

shall not return void"? Do pray that the Holy Spirit will enlighten minds as they read.

Recently in midweek services in our Pusad church, the Holy Spirit caused darkened minds and hearts to see their needs and to make confessions and seek not only God's forgiveness but the forgiveness of others. Several were in the altar seeking the baptism of the Holy Spirit.

In our Mehkar district two families are ready for baptism. Now that the rains are about over, we plan to tour in that area. Only a couple of weeks

ago we were there for week-end services and enjoyed blessed fellowship with our pastor and family. Again the Holy Spirit's presence was manifest in the services, and we praise Him.

First Pastors' Retreat in Brazil

By CHARLES GATES, *Brazil*

The Brazil mission field held its first pastors' and pastors' wives' retreat a few weeks ago, near Sao Paulo. The blessing of the Lord rested upon the pastors and missionaries as they prayed together, shared messages from God's

Word, discussed their common problems, and united in times of happy recreation.

Overheard at the close of the retreat were remarks like:

"I have never known days of such victory and blessedness before." "I came for comfort and even pity from my friends because of my difficult situation. Now I know that all have their problems. I am returning encouraged in the Lord."

We are encouraged to press on for a great ingathering of lost souls in Brazil.

Newly Arrived

Robert Paul Merki, born November 29, 1963, in the home of Dr. and Mrs. Robert Merki, Acornhoek, Transvaal, Republic of South Africa.

High Lights from Puerto Rico Missionary Council

Three new national pastors.
English-speaking church organized with fourteen charter members.

New church organized at Campo Rico.
Two churches completely self-supporting and others making progress toward this goal.

New Bible school building served forty-five students in all departments.

Progress on new camp site at Toro Negro. Hope to use it next year.

Thirty thousand pieces of printed material circulated.

Puerto Rican leadership in the church increasing.

Five-day mountain camp with enrollment of 125. Spiritually victorious, and financially self-supporting.

"Operation Doorbell" brought visits to 1,562 families.

Thanksgiving offering—\$961.04—a new record!

Seven out of ten vacation Bible schools achieved standard rating. Another first.

Gain in Sunday school attendance.

Council challenged to work for greater spiritual and numerical growth, to keep up with the population increase in Puerto Rico.—*Sent in by LYLE PRES-COTT.*

Moving Missionaries

Rev. and Mrs. John Anderson are on furlough from India. They live at 6300 College, Kansas City, Missouri.

Mr. and Mrs. Robert Ashley, on furlough from British Honduras, are living at 5243 No. Sereno Drive, Temple City, California.

Rev. and Mrs. H. Kenneth Bedwell are now at their England address: c/o Mr. S. F. Francis, 42 Magdalen Road, Wandsworth Common, London, S.W. 18, England.

Miss Fairy Cochlin is home on furlough. After February 1 she will be at Frontier Nursing Service, Wendover, Leslie County, Kentucky.

Rev. and Mrs. Lawrence Faul, on furlough from Barbados, are living at 292 Convent Avenue, Bourbonnais, Illinois.

Miss Juanita Gardner is spending her furlough at 328 Riverside, Emmett, Idaho.

Rev. and Mrs. Howard Grantz, home from Peru for a year, are presently at the address of Earl Bixler, R.D. 1, Stevens, Pennsylvania.

Rev. and Mrs. Earl Mosteller are maintaining their furlough address at 820 Taylor St., Oregon City, Oregon.

Rev. and Mrs. Kenneth Rogers are now at Box 537, Post, Texas. They leave for Africa in February.

Rev. and Mrs. C. G. Rudeen are home on furlough from Nicaragua. Their address is 615 Ninth Avenue So., Nampa, Idaho.

Mr. and Mrs. Vincent Seely are at Box 398, Payne, Ohio, during their furlough year.

Rev. and Mrs. Gene Smith are spending their furlough at Route 2, Cumberland, Maryland.

Rev. and Mrs. Stanley Wilson are living at the Nazarene Camp, Route 4, Howell, Michigan.

Rev. and Mrs. Edwin Wisbroecker are presently at 226 Aurora, Antigo, Wisconsin, for their furlough.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

MEET OUR CHAPLAINS



Major Lyle W. Robinson

A native of Spokane, Washington, he is a member of Spokane First Church.

He attended Northwest Nazarene College and received an A.B. degree. Later, between his first tour of duty and the present one as an army chaplain, he attended and graduated from the Nazarene Theological Seminary.

His first tour of duty was from March, 1945, to November, 1946. In 1951 he was recalled to extended active duty, and he has been in the chaplaincy since that time.

During World War II he served in Canada and the Pacific, and was in Korea during that conflict. He has had several assignments at Fort Lewis, Washington, and spent several months

"SHOWERS of BLESSING" Program Schedule

February 2—"Sinner, You're Missing Something," by Dallas Baggett
February 9—"Portrait of the Saviour," by Dallas Baggett
February 16—"One of God's Sheep," by Dallas Baggett

in Alaska. His present assignment is in Germany.

His pastorates on the Northwest District were in Washington and in Idaho. Chaplain and Mrs. Robinson have three children: Lois, a student at Northwest Nazarene College; Charles and Edwin, who are with their parents in Germany.

Some Things Are not Available on Credit

One of the economic facts of life in our generation is credit buying—"Get it now and pay for it later." Like so many other features of modern civilization, this can be either good or bad. Credit cards are a real convenience, especially for the person who has to travel a lot, and there are real advantages in this instrument of modern business that we would not want to be without.

The good is not without a bad element, however. The cost in service charges and interest often finds us paying more than it is worth for the real value and advantage we receive. The hazard of getting involved and obligated to pay for more than the means at one's disposal is a trap into which many have fallen.

But far more disastrous is the tendency to drift in the tide of the psychology of our credit economy into thinking we can get anything and every thing on credit. This is not so, and it can never be. There are some things of real value and meaning in life that we cannot take delivery on until the full purchase price has been paid.

Such values as the power of various skills—cultural, professional, intellectual, moral, and spiritual—and the power of knowledge, along with the satisfaction of excellence, are all paid for in the coin of self-application, self-discipline, study, practice, and discrimination in priorities. The value of real friendships and the confidence of good people must be paid for in the coin of friendliness and honesty and dependability. The wealth of a clear conscience can be acquired only by humble repentance and restitution and righteousness; a peace with God is acquired by the coin of faith and obedience to His moral law.

But none of these is secured on credit. Delivery can be taken only to the degree or in the amount for which payment has been made.

CHAPLAIN LYLE W. ROBINSON
United States Army

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

This letter came from an elder in Ohio who retired after seventeen years of active service:

I cannot find words to express my feelings when I received the check from you. The clouds had been hanging pretty low, and also very dark—the great loss of my precious companion, and a great Christian mother. If she had stayed with me two more months we would have been married fifty-three years.

I want to say, God bless every one that had a part in making it possible to receive the five hundred dollars as a gift. I hope to live long enough to repay you all. Thanks again and again.

Your contributions to the Department of Ministerial Benevolence help to supply the needs of over six hundred retired elders or their widows. They are grateful for your faithfulness and love.

THE DEPARTMENT OF
MINISTERIAL BENEVOLENCE

FOR CHRISTIAN ACTION

The following information on teen-age drinking appeared in the *California Liberator*: "Ninety-eight per cent of adolescents sentenced by a California judge were involved in the alcohol problem," says Rev. Stanley Brown, of the Central Methodist Church, Phoenix, Arizona.

Mr. Brown, who conducted a poll of drinking habits among high school students in the Arizona capital, came up with these findings:

One of the major reasons for teen-age drinking is *the home*. Out of 156 students polled, 104 said, "Yes," their mothers drink; and 112 said, "Yes," their fathers drink alcoholic beverages. Of the 156 boys and girls, 85 answered, "Yes," to the question, "Do your parents let you drink at home?"

EDUCATION NEEDED

A second major cause for the large rise in teen-age drinking (270 per cent increase in youth who drink during last five years according to national survey) is *insufficient education*. Two basic scientific facts about alcohol are virtually unknown by the majority of persons: (1) alcohol puts the brain to sleep; (2) alcohol is an addiction producing drug.

POOR ENFORCEMENT

A third major cause of this problem is the *lack of enforcement* of minors: 104 out of 156 said that they did drink occasionally; 19 of them often; 28 of them have purchased alcoholic beverages at a package liquor store; 25 have purchased them at a grocery store; 51

admitted having ordered and drunk alcoholic beverages personally in a tavern or restaurant. These are high school youth! One hundred twelve out of the 156 have been to "beer busts" or parties where teen-agers were drinking. Seventy of these youth confessed to having observed immoral activity among their drinking friends: 54 admitted having driven a car after they had a drink; and 120 admitted having ridden in a car where the teen-age driver had been drinking.

LIQUOR INDUSTRY PAMPERED

The fourth reason is *the willingness of the community to condone* the beverage alcohol industry.

One judge states that in the cases 98 per cent of the adolescents he has to sentence (California), either they personally or their parents are involved in the alcohol problem. What right has any group of money-makers to foist this crime against human welfare upon our communities and then call their business legitimate? It is high time we called a spade a spade, and put some pressure where it will be felt!

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

THE LOCAL CHURCHES

The Southern California District announces the establishment of a new home mission church in the fast-growing Stanton area of western Orange County. Rev. George L. Smith, who served the past year as associate pastor of Santa Ana First Church, has been appointed pastor at Stanton. Temporary meeting place is the Lions Club Hall, 10573 Chestnut Street, Stanton. The first service was held on Sunday, January 12,

with the new pastor speaking in the morning and District Superintendent Nicholas A. Hull at night.—*Reporter*.

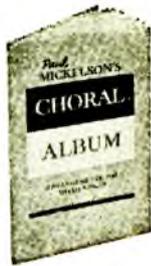
Evangelist Joe Bishop writes that he has an open date, February 12 to 23; following that he will be in Mississippi. Write him, 1515 S. Jensen, El Reno, Oklahoma.

Mrs. Hazel M. Cochran died December 13, 1963. She was the wife of Rev. Eugene Cochran, pastor of the Church of the Nazarene at Stow, Ohio. Besides her husband, she is survived by a son, William, of Walbridge, Ohio; and a daughter, Vonda Charlton, of Alexandria, Virginia. The home address is 4669 Fishcreek Road, Stow, Ohio.

Rev. C. A. Alexander, retired Nazarene elder, veteran minister on the Dallas District, died December 26. Besides his wife, he is survived by a preacher son, Lawrence Ray; a missionary daughter, Mayme Lee; and other children. The home address is Route 2, Jacksonville, Texas.

Udall, Kansas—Late in '63 we had a real revival with Evangelist Jimmie Allen. There was genuine Holy Ghost conviction on hearts, and on two nights we witnessed an old-time Pentecost. In one service the altar was filled three times with forty people praying through to victory. Greatest manifestation of the Spirit ever seen in this church.—*CURTIS WHITED, Pastor*.

Evangelist John W. Harrold writes: "During the past ten months we have conducted sixteen meetings, and are grateful for the privilege of working with our fine pastors and people. We give God praise for the wonderful victories at the altar of prayer. We have a full slate for the new year."



Hymn of the month

O GOD, OUR HELP IN AGES PAST

Make use of
these special arrangements . . .



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SANCTUARY CHOIR—Arrangement by Richard E. Gerig
AN-274

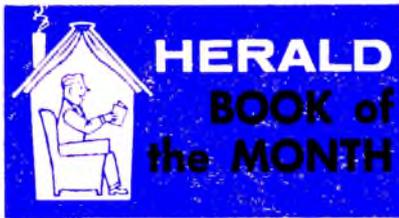
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Includes 22 choir favorites . . . \$1.00

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Plan NOW for This
Special February "Hymn of the Month" Feature
NAZARENE PUBLISHING HOUSE



THE MORAL FOUNDATIONS OF LIFE

Oswald Chambers
128 pages, Cloth, \$1.95

THERE HE SAT—my neighbor—woodenly erect for several minutes, with a paintbrush in hand, and some other arty-looking supplies at his side. He was becoming an artist, he had announced to the world one Saturday morning. He had been working on the project for three weeks. Then rather suddenly he told me he had become interested in modern art, with all its moods, tones, and impressions.

My neighbor wasn't interested in becoming an artist, but in being artistic. He wasn't ready to work to master the fine techniques of depth and perception, nor the subtle lines of the human form. He was interested only in learning the words artists use.

I had just been reading one of Oswald Chambers' richest books. It dealt in the main with our response to the supernatural potential God gives us with the experience of entire sanctification. "A sentimentalist," Chambers said, "is one who delights to have high and devout emotions stirred while reading in an arm-chair, or in a prayer meeting, but he never translates his emotions into actions. Consequently a sentimentalist is usually callous, self centered and selfish because the emotions he likes to have stirred do not cost him anything."

This was the trouble with my neighbor. He was intrigued with art, but not in his mastering any of its techniques. We know a religious vocabulary, but have we penetrated its meaning? Let this book alone unless you are interested in growing.—ELDEN RAWLINGS.

THE BIBLE LESSON

By NELSON G. MINK

The Woman of Samaria

Topic for February 2:

SCRIPTURE: John 4:1-42 (Printed: John 4:7-14, 28-29, 39-42)

GOLDEN TEXT: *Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14).*

One might say that John deals with the "caste system" in the first few chapters of his Gospel. In chapter three he deals with the high caste, Nicodemus. In chapter four with which this lesson deals we have the low caste. In chapter five Christ deals with the down-caste man at the pool, and in chapter nine we have the out-caste man—the man born blind, whom they put out of the synagogue.

The woman of Samaria provides a clear picture of how sin deceives and degrades, and how there remains constantly that inner longing for a better day and a better way of life. Sin paints its pictures in fair colors, but it leaves the heart empty and sad. The orange blossoms in this woman's life had long ago turned to pitch. All the better things of life she had hoped for seemed still beyond her reach.

The "pleasures of sin" spoken of in Hebrews, chapter eleven, are said to be "for a season." The enemy never announces this, but waits for his victims to find it out the hard way.

It is easy for us to believe that Jesus timed His journey that He might meet this needy soul at this hot noonday hour. It seems further providential that the disciples went away to buy food, so He could deal with her need alone. A soul is a very sensitive thing. We do well to use every factor we can that will favor us in winning someone that is lost.

As the Great Physician dealt with this poor creature. He uncovered a deep spiritual hunger. When she said, "Our fathers worshipped in this mountain," she referred to what George H. Morrison called "afterglow religion." It was something that was in the past.

There is beautiful evidence of this woman's contact with our Lord and a changed heart and life: the forgotten waterpot, the testimony with convincing power—so that "many of the Samaritans of that city believed on him." It is interesting to note that just one more verse away (v. 41), we read, "And many more believed because of his own word."

Who can ever measure the worth of the winning of this one soul who brought out most of her city to see Jesus—their constraining Him to remain with them for two full days, which He did, and the salvation that came to so many as the result of this miraculously changed life? How great our God is!

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.

Announcements

WEDDING BELLS

Sharon Yvonne Hoagland and David Gerold Dickinson of Tustin, Michigan, were united in marriage on November 30 in the Wesleyan Methodist church of Cadillac, with Rev. Russell F. Dickinson, father of the groom, officiating, assisted by Rev. John Shell, pastor of the bride.

Miss Judith Ann Vaughan and Mr. E. Donald Cullen, both of Richmond, Virginia, were united in marriage on December 23 in Richmond First Church of the Nazarene with the pastor, Rev. H. G. Compton, officiating.

Miss Carol Ann Allinger and Michael H. Rike, both of Carson, Washington, were united in marriage on November 30 in the Carson Church of the Nazarene with the pastor, Rev. Merritt M. Mockler, officiating.

SPECIAL PRAYER IS REQUESTED

by a Christian brother in an Iowa town, a subscriber to the "Herald," that God will send in workers to get a holiness church started in that place.

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- HAWAII—Melza H. Brown, 4304 Keaka Drive, Honolulu 18, Hawaii
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Address

City State

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 Charge my personal 30-day account.
 Send application for 30-day account and extend to me a courtesy charge for the price of this book.

the **A**nswer corner

Conducted by **W. T. PURKISER, Editor**

Why do some Nazarene pastors have board meetings on Sunday afternoon?

I hope it is just to "pull the ox out of the ditch." I would see no justification for regularly holding board meetings on Sunday.

I have not been well, being afflicted with arthritis, and have not been able to attend church regularly. We have recently moved here, and while the pastor calls on us faithfully, none of the church people visit us. We are lonely; what can we do about it?

I read your letter with understanding and compassion. Since I do not know how well you may have had opportunity to become acquainted with the lay people of the church, it is a little hard to be helpful. Loneliness is a dreadful experience, and I am sure there is fellowship for you in your new home community if you can but find it. It could very well be that the local people are at fault in not trying harder to make friends with you.

There is one suggestion that does come to mind. You are probably not the only ones in the church and com-

munity who feel the need for friendship. No doubt your pastor could tell you of others who do not have their roots down deeply, and whose family and former friends are far away. Why don't you use part of your limited strength to visit some of these others? In trying to help them, you will find help yourself. There is great wisdom in the words, "A man that hath friends must shew himself friendly." And there is great meaning in the rest of the verse, "And there is a friend that sticketh closer than a brother" (Proverbs 18:24).

What is the correct method of electing officers for the missionary society? Is it customary to pass out ballots with the names of officers for the previous year and no one running against them? Also to call a second election because some of them had more than one vote against them?

There are really two items here. The president of the missionary society, who is a member of the church board, must be nominated by a special committee appointed by the pastor, consisting of not fewer than three or more than seven members. This committee may present one or more names, but no names may be added from any other source.

However, the manner in which other officers are nominated is left open. It may be by committee, or it may be

from the floor at the time of the meeting. Good parliamentary practice usually directs at least two names for each office to be filled. But it is also good parliamentary practice to receive nominations from the floor when a nominating committee report is presented—that is, except in the case of the president.

I would see no reason for a second election provided a majority voted for any person who had been nominated.

Please explain the meaning of "the holy catholic Church" in the Apostles' Creed.

The term "catholic" here, with the lower-case initial letter, means simply "universal." It has no reference to any organization which has taken that name. It is better to use the creed as printed in the Nazarene Hymnal, "I

believe in . . . the Holy Church of Jesus Christ." As you realize, all English versions of the creed are translations from the Latin form in which it has come down to us.

Where do you find scripture that says sanctification and the baptism with the Holy Ghost are one and the same?

Those exact words are not used, but the truth is expressed in Acts 15:8,9, where the essential feature of the baptism with the Holy Spirit is said to be "purifying their hearts by faith." Many Bible scholars believe this to be the meaning of Matthew 3:11-12 also.

In John 14-17, where Jesus promised to send the Holy Spirit, He prayed, "Sanctify them through thy truth" (John 17:17). If that prayer was not answered at Pentecost, there is no in-

dedication as to when and where it was answered. Both "baptize" and "sanctify" have as one of their meanings "to cleanse." Both the baptism with the Spirit and entire sanctification are gifts of God to those who are already Christians (John 14:15-17; I Thessalonians 5:23). Finally, it is inconceivable that the Holy Spirit should abide in His fullness in unsanctified hearts, or that anything short of the fullness of the Spirit could entirely sanctify the soul.

FOREIGN MISSION DISTRICTS

NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona
PANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey
TEXAS-MEXICAN—Everette Howard, 1007 Alamo Street, San Antonio 1, Texas
EASTERN LATIN-AMERICAN—Juan Madrid, 1490 N. Wesley Ave., Pasadena 7, California



Smith Book in White House Library

One of three books of a Protestant religious nature to be placed in the White House library was Dr. Timothy L. Smith's *Revivalism and Social Reform*, published in 1957.

Dr. Smith is presently associate professor of history at the University of Minnesota and is the author of *Called unto Holiness*, history of the Church of the Nazarene.

The other books to be included in the White House library are *Social Sources of Denominationalism*, by Robert Lee; and *Handbook of Denominations*, by Frank Mead.

Oklahoma Church Total Fire Loss

The Cedar Springs (Fairview, Oklahoma) Church was burned to the ground after the morning service, Sunday, January 12. The church, which is on the Northwest Oklahoma District, is a total loss. The pastor is Rev. Leonard L. Silvey. This is the second Oklahoma church to sustain fire damage in two weeks. The Tishomingo, Oklahoma, church was damaged in a New Year's morning fire.

Mrs. T. W. Willingham's Sister Dies

A sister of Mrs. T. W. Willingham, Mrs. Eunice Halv, of Warsaw, Indiana, died January 8. Dr. Willingham, director of the Radio League, conducted funeral services January 11 at Warsaw, with burial at Coopersville, Michigan.

Thanksgiving Offering \$1,375 Million

The annual Thanksgiving Offering, after the thirty-second day of receipts, has now gone over the \$1,375 million mark, according to Dr. John Stockton, general treasurer.

New Church in Phoenix

District Superintendent M. L. Mann of the Arizona District reports the organization of a new church in the Phoenix suburb of Paradise Valley with eighty-two present for Sunday school on the opening day. The church has acquired a new, three-bedroom parsonage and is building a sanctuary and Sunday school unit to accommodate three hundred on a ten-acre site well located for future growth. Rev. L. Dale Horton is the pastor.

Dr. Ludwig in Washington

Dr. S. T. Ludwig, as executive secretary of the Department of Education, represented the Church of the Nazarene at the meeting of the Protestant Council

on Higher Education, followed by the meeting of the American Association of Colleges, January 13-16, in Washington, D.C.

Arrangements Committee Makes Plans

The General Assembly Arrangements Committee met January 17 to plan afternoon activities during the forthcoming General Assembly in Portland, Oregon, June 18-26. Dr. W. D. McGraw, district superintendent of the Oregon Pacific District, and Rev. William E. Thompson, pastor of the Portland Moreland Church, represented the host district and churches. John Stockton, general treasurer; S. T. Ludwig, church secretary; M. A. Lunn, publishing house manager; and Marlow Salter, General Assembly co-ordinator, also participated in the planning session.



Bible Society Headquarters in Spain Dedicated

MADRID, SPAIN. (MNS)—Another chapter in the 160-year history of the British and Foreign Bible Society was written with the dedication here of a new Spanish headquarters for the agency. Representatives of nearly all the Protestant bodies in Spain were in attendance.

The society, which first started work in Spain about one hundred thirty years ago, resumed operations early in 1963 after its activities had been interrupted in 1956 by restrictions imposed by the Spanish government.

Billy Graham to Lead Boston Crusade in '64

BOSTON. (EP) Evangelist Billy Graham will hold a New England Crusade here in September, 1964, sponsored by an interdenominational committee of clergy and laymen.

The crusade was announced by Allan C. Emery, Jr., chairman of the committee now being organized. He is president of the Evangelistic Association of New England, one of the groups supporting the crusade.

He said the committee plans to hold rallies in Boston Garden, with one or two Sunday services in a ball park. Details of the campaign are expected to be announced at a breakfast meeting of clergy and lay leaders in February, he said. Dr. Graham has been invited to address the meeting.

Church Membership Reaches 117,946,002

NEW YORK (EP)—Membership in churches and synagogues in the U.S. in 1962 kept abreast with the population increase for that year—both gain-

ing 1.6 per cent—and totaled 117,946,002 as compared with 116,109,929 the year before.

The total represented 63.4 per cent of America's population, same as in 1961, but slightly less than the all-time high of 63.6 per cent in 1960.

Heavy Sentences Assessed in Obscenity Convictions

GRAND RAPIDS, MICH. (EP)—Two officials of a news company received heavy sentences in a federal prison for transporting obscene literature through the mails and by common carriers from California to Michigan.

The unusually stiff penalties in an obscenity case were handed down by U.S. District Judge Noel P. Fox here after a jury found both defendants and the company guilty on five counts in a trial lasting six weeks.

A maximum twenty-five-year sentence was given to Sanford E. Aday, secretary of the West Coast News Company, in Fresno, California, with a \$25,000 fine. Wallace De Ortega Maxey, the company's president, was sentenced to fifteen years and fined \$19,000. In addition the company was fined \$25,000.

In sentencing the two men, Judge Fox said they had "commercialized and exploited the sale of erotic materials which clearly appealed to prurient interests."

New Gospel Radio Planned

TRANS WORLD RADIO will erect a 750,000-watt gospel-preaching station on Bonaire Island in the Caribbean. The station will broadcast in more than 24 languages. (WRN)

Dr. Stuber to Head Association Press

NEW YORK (EP)—Dr. Stanley I. Stuber, of Kansas City, Missouri, ecumenical minister and executive director of the Missouri Council of Churches, has been appointed director of the Association Press here, publisher of religious-oriented books.

Association Press announced that, effective January 1, Dr. Stuber left his church council post to assume full-time responsibilities with the publishing group.

Attack Aid Increase for Catholic Schools

LONDON, ONT.—Ontario's government was criticized here by the Fellowship of Evangelical Baptists in Canada for increasing its support to Roman Catholic separate elementary schools.

In a resolution passed at its annual convention, the Fellowship said it held strongly to the principle of separation of church and state.

"In view of this belief, we are unalterably opposed to the granting of public funds for the support of separate schools run by the Roman Catholic Church or any other religious organization," the resolution said.



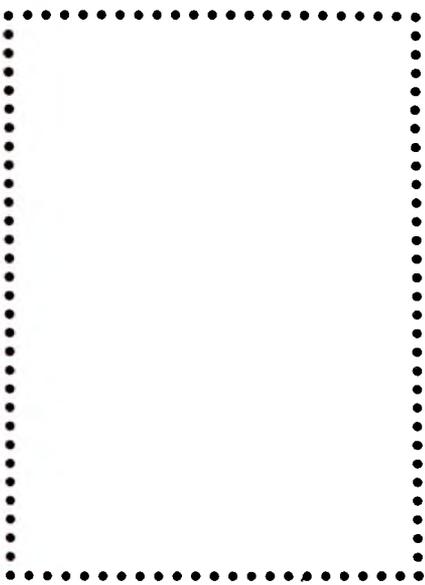
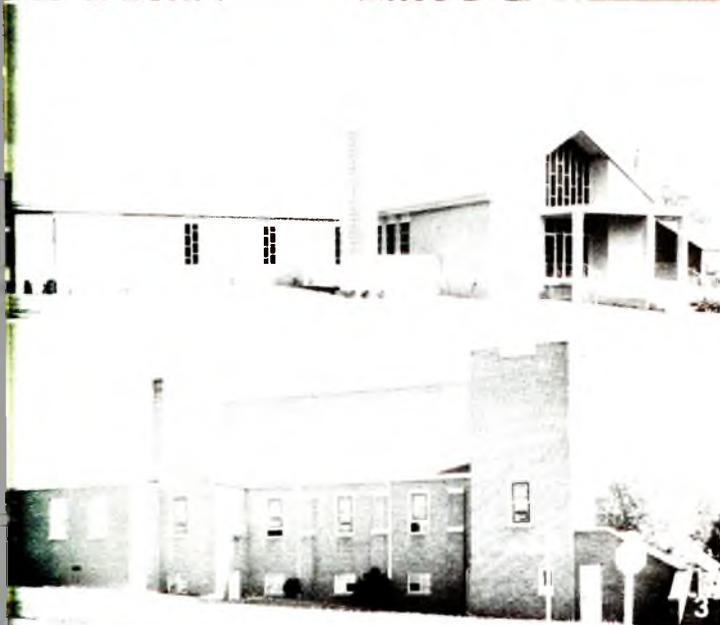
Five new churches of various sizes in various parts of the United States are featured in "News in Picture" this week:

Walnut paneling enhances the interior of the new Church of the Nazarene in Elgin, Illinois, valued at \$180,000. Following the dedication, Pastor and Mrs. Donald J. Smith were called forward and presented with a \$1,000 bill in appreciation of Mr. Smith's services during construction. The surprise gift was made by Carl Jepson, secretary of the church board, on behalf of the congregation.

Fort Worth, Texas, Northside Church was dedicated by District Superintendent R. W. Hurn. The fully air-conditioned structure seats 530 in the main sanctuary with another 120 in an overflow area. Donated labor reduced construction cost to \$72,000. Rev. Bill Hanna has been pastor since 1958.

Victoria, Virginia, is the location of this all-brick sanctuary and recently added Sunday school annex. Former Pastors Rev. J. V. Roberts and Rev. H. S. Mills assisted District Superintendent V. W. Littrell in dedication ceremonies. Pastor A. H. Johnson is now in his sixth year of service with the congregation.

The chancel of the new sanctuary of Los Angeles, California, First Church of the Nazarene, constructed at a cost of \$500,000 and dedicated by General Superintendent G. B. Williamson. During the building program the church has been a "10 per cent" church and on the Evangelistic Honor Roll. Eight hundred forty-five were present for Sunday school on Thanksgiving Sunday, and over \$4,000 was given in the missionary offering. Dr. L. Guy Nees has been pastor since March, 1957.



The new sanctuary at Griffin, Georgia, was constructed by members and friends of the church for \$22,000, including furnishings. Valued at \$40,000, the building seats 270. General Superintendent V. H. Lewis dedicated the church, which has more than doubled its attendance in the last three years. Rev. Lyle A. Parker is the pastor.

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