



Herald of HOLINESS

December 16, 1959

WEEKLY
Silver Nazarene College
KANKAKEE, ILL.

Peace
On
Earth

Good
Will
To Men



LATE NEWS

Rev. George E. Greiner, Nazarene pastor at Montrose, Colorado, has been elected president of the Montrose Ministerial Alliance.

Dr. W. S. Purinton, former district superintendent of the Illinois District and presently superintendent of the Hawaiian Islands, and Mrs. Purinton will return to the mainland to celebrate their golden wedding anniversary in Florida with their family on December 25. The children are planning a card shower to be presented to their parents on their anniversary. Cards may be sent to Box 4735, Ft. Lauderdale, Florida.

Pastor Clyde A. Rhone sends word from San Bernardino, California: "Outstanding revival in First Church; first week conducted by pioneer preachers in the congregation, including J. J. Gough, C. J. Frost, J. T. LaRose, and J. E. Smith. Second week climaxed with ministry of Rev. Andrew W. Young and Professor R. J. Lush. Many spiritual victories; 510 persons present on following Sunday, November 22, with pastor called for three more years. New \$250,000 sanctuary ready for construction."

Rev. F. L. Barber has resigned as pastor of the church in Spencerville to accept the call to pastor First Church in Miamisburg, Ohio.

Pastor Lottie M. Rynearson sends word, "With a membership of fifty, the Kenosha [Wisconsin] church had a Thanksgiving offering of fifteen hundred dollars—the fourth consecutive year that the offering has exceeded one thousand dollars!"

Rev. W. Lee Gann, pastor of First Church of the Nazarene in Burlington, North Carolina, has been elected president of the new Federated Ministerial Association of Alamance County, which includes Burlington, Graham, and Mebane County areas.

"Springfield, Ohio, First Church just recently closed 'Harvest of Souls' services with more than 120 seekers. 'Harvest workers' were Rev. and Mrs. William O. Blue of Ft. Lauderdale, Florida. Revival tide high since late summer; older Christians report greatest interest and spirit in their memory. Church united as it follows the leadership of Pastor Carl B. Clendenen. 'To God be the glory; great things He has done.'—Marion Baker, Secretary of Church Board."

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HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

Front page: Religious News Service Photo

Evangelist O. S. Free has left the field to accept the pastorate of the church in Poplar Bluff, Missouri.

Reporter Joseph Gray sends word from Lubbock, Texas: "Wonderful double Thanksgiving offering at First Church. Over \$1,500 in morning offering in response to Pastor Milton Poole's request—this breaks all previous records. Over thirty volunteers offering themselves in night service in response to Missionary Wanda Knox's stirring appeal."

"The world is little interested when we talk grandly of doctrine; it pays attention when we demonstrate the love of God."—*Selected.*

Once Again—

IT IS CHRISTMAS

By MONNA GAY

Once again it is Christmas!

Each year as we come into the Christmas season it seems that our minds are flooded with precious thoughts about the first Christmas—that wondrous night long ago on which our Saviour was born.

Have you ever felt—at Christmas time—that you would like to have been there when the shepherds listened in awe as the angelic choir sweetly sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14)?

The message they proclaimed more than nineteen hundred years ago could not have been more appropriate if it were expressly intended for today, this Christmas, 1959. And it is intended for us, now! How aptly it fits into the world situation today—just as it has done down through the ages!

On earth peace, good will toward men (Luke 2:14).

How we all need to feel the responsibility of proclaiming this message! We can best do it by showing the right example ourselves—by our thoughts, by our words, and always by our deeds.

I doubt that we can ever understand fully the meaning of the world-shaking and awe-inspiring events that took place on that night, that first Christmas, so long ago.

At this season we sing about them, and read about them, and ponder over them. And doesn't it seem wonderful that, although we go over and over the many events of the world's first and greatest pageant, there seems to come to us each year an entirely new thought or a more meaningful interpretation? And every year the timeless story presents new magic.

This Christmas we bow at the manger, in spirit, and as we worship Christ, the newborn King, may we give Him the most precious gift we can offer—our hearts, our love, our lives completely; may we dedicate ourselves anew to Him. If Christmas is to bring the joy and happiness which belong to it, it must become more than a gala time of trees and tinsel, of fun and shopping, and the exchanging of material gifts. It must include the gift to that One without whom there would be no Christmas—I must give myself to the Christ of the manger.

I pray that this may be for you the happiest and most blessed Christmas you have ever had!

THE SIMPLICITY



OF GOD

In St. Luke's telling of the Christmas story there are brought into juxtaposition two characterizations of Mary's newborn Son which must strike the thoughtful mind as all but hopelessly paradoxical. They are found in Luke 2:11 and 12. One is

"a Saviour, which is Christ the Lord" while the other is this: a "babe wrapped in swaddling clothes, lying in a manger." On the face of it we are moved to ask if it is really possible for both of these designations to apply to the same individual.

This is such a familiar passage that the element of paradox which it contains clean escapes us. But it is really there, and for critical minds it bristles with difficulties. Could a Child born in such circumstances possibly be the world's Saviour? Would Christ the Lord, with a universe at His command, choose a stable in which to be born? Indeed, could the living God thus become flesh and dwell with us as a Man among men?

With minds of a certain type there are real difficulties. But the fact remains that, despite the element of paradox, what we read here is eternally true. The symbolic name for Mary's holy Child is Emmanuel—"God with us." Indeed, it is far more than symbol, for God is surely "with us" in the birth of Jesus. No one but Almighty God could have devised the Incarnation. And as God planned it, the extremes meet at Bethlehem: the world's divine Saviour and the Son of Mary are one and the same. Such is "the immense simplicity of God." What does this great fact say to us as we approach another Christmas season?

I

It says, first of all, that *God reveals himself in commonplace happenings and not in portentous events.* Take the fact of human birth itself, as a vehicle of the Incarnation. Despite its persistent wonder, its insoluble mystery, birth is one of the most familiar of our human phenomena. An everyday occurrence is human birth; yet God, in His inscrutable wisdom, chose this method for bringing His Son onto the stage of human history.

Consider the family circle into which this wonder Child was born. We make much, and rightly so, of the fact of our Lord's human descent from David. Yet there were none of the trappings of royalty to identify these strangers from Nazareth who were returning to David's city of Bethlehem for the enrollment decreed by Caesar. They were

the humblest of the poor. Yet they were entrusted with the custody of this Treasure.

Consider, further, the announcement of this amazing event—to shepherds standing their night watch on the Judean hillside. None of earth's

great, neither Caesar nor Herod nor the high priest, were in on the holy secret. The toilers and men "weary and heavy laden" were the ones to whom the heavenly annunciation was made.

Consider, again, the fact that once the event of His birth came to pass, oblivion seemed to swallow it up. True, "the shepherds returned, glorifying and praising God for all the things that they had heard and seen" (Luke 2:20). But the excitement soon passed and the profound events of that holy night were forgotten amid the drenching commonplaces which filled up the lives of men. Yet into the midst of these commonplaces God had come with the long-awaited gleam of hope.

II

This immense simplicity of God says to us, again, that *it is the very humblest of places that God chooses to transfigure by His presence.* The preoccupied inn, with its "No vacancy" sign, is a case in point. It is not reprehensible necessarily that the innkeeper had no room left. He had not been apprised of the coming of these late arrivals. Yet by having thus to deny accommodations to the Holy Family, however regretfully, this modest inn in Bethlehem has come to be the best known hostelry in the world!

The stable, in which the Baby Jesus first opened His eyes on the world He had come to save, is again a case in point. It was probably only a cave in the hillside behind the inn, redolent with the pungent odors of the barnyard. What an earthy place in which to be born! Yet this was God's choice. Jesus' life and labor in the Nazareth home and in Joseph's carpenter's shop, His frequenting of the boats of Galilean fishermen, His joy in the borrowed home in Bethany—all these speak eloquently of God's concern to transfigure by His presence the humblest places of earth rather than the seats of those of high degree.

III

God's immense simplicity says to us, finally, that *it is with the commonest of common people that He chooses to live and labor.* No student of

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the life of Jesus can fail to be impressed with the way in which He shunned the artificialities of the world. His followers were recruited from the lower classes socially, with some quite unlikely figures among them. The most eager listeners to His message were found among the "submerged tenth" known as "publicans and sinners." Perhaps these more than others sensed the depth of their need

and so were willing, as others high in self-regard were not, to receive the spiritual healing of this Physician of the soul.

Thus in the Christmas event do we see winsomely portrayed the immense simplicity of God. And, as Phillips Brooks sang so beautifully:

*Where meek souls will receive Him still,
The dear Christ enters in.*



The Christmas Song

By FRANK C. WATKINS

Pastor, Bloomington, California

Christmas may mean snow in the East and North, but it may mean clear sunshine in the South and West. Christmas may mean a beautiful tree in the parlor with all the trimmings or just a branch from a tree in the yard for the symbol of the day. Christmas may mean expensive gifts or simple and inexpensive gifts with lots of love. Or Christmas may mean the family gathering with the "meal of the year" or a simple meal for which there is thanksgiving. But there is always one thing in common to all; there is the Christmas song that everyone sings:

*Hark! The herald angels sing:
"Glory to the newborn King! . . ."*

We forget our differences in the economic structure of our living. We forget the differences in

our social levels. We even forget the language barrier as we sing:

Joy to the world! the Lord is come.

This is the great leveling influence in every age. Christ knew friends among the rich and the poor. He was friendly to both the sick and the well. He knew no differences among people—His love was extended to everyone.

The Christmas message in song is the answer to the problems of the individual and of the world. Man, laboring under the crushing load of life, discouraged because of the disappointments along the way, is helped as he hears the beautiful words:

*Look up! For glad and golden hours
Come swiftly on the wing.
Oh, rest beside the weary road
And hear the angels sing.*

The cry of the person with sin-stained life can find help in the message of the Christmas song. The Prince of Peace can bring that peace to a troubled heart.

*O holy Child of Bethlehem,
Descend on us, we pray.
Cast out our sin, and enter in;
Be born in us today.*

There is a big response in the heart of the Christian when he hears the beautiful words of song as carolers sing:

*Oh, come, all ye faithful,
Joyful and triumphant. . . .
Oh, come, let us adore Him,
Christ the Lord.*

It seems that "every thing that hath breath" is praising the Lord at Christmas. The angel and the heavenly host praised God, and said, "Glory to God in the highest, and on earth peace, good will toward men."

The love of God shed abroad in the hearts of His people brings forth the happy songs at Christmas. We hail Him as we sing the Christmas carols—the One who was born to be King of our hearts.

The King of Glory

By F. W. DAVIS

*Glory and honor and power and might
Be unto the excellent name
Of Jesus, our Saviour, who came to the earth
In humiliation and shame;
Born of a virgin, tho' sent from above,
The Redeemer and Saviour of men;
Bringing new hope and peace to a world
That was lost in darkness and sin.*

*How majestic and sovereign His mighty
name,
The King of the earth and sky!
The sun and the moon are held in His hand,
And the stars from His glory on high.
Let all the people of Adam's race
Come, bow at His sacred shrine,
And acknowledge their sin and guilt to Him,
And honor our King divine!*



By OVELLA SATRE SHAFER

ISAAC WATTS

(Author of "Joy to the World")

In 1719 Isaac Watts published his *Psalms of David Imitated*, which contained 150 poems designated to offer what he called "Christianized" versions of the psalms. "Joy to the World" was contained in this compilation and was inspired from the latter part of the ninety-eighth psalm. (This would be a good psalm to read during the festive season.) Lowell Mason arranged the melody, *Antioch*, in 1836 and it is generally accepted that he borrowed it from Handel's *Messiah*.

Isaac Watts was born in Southampton, England, July 17, 1674, and was the son of a prominent member of a *Nonconformist* Congregational church. At the age of seven he composed his first poem and the discovery happened in this manner. Mrs. Watts conducted a boys' boarding school and offered a farthing to the boy who wrote the best poetry. She received the following anonymous poem:

*I write not for your farthing, but to try
Your other farthing-writers to out-vie.*

Not knowing it was her seven-year-old son that wrote it, she awarded the prize to this couplet. Young Isaac kept putting everyday incidents into poetry until his father begged him to dispense with this practice. Yet youthful Isaac continued until Mr. Watts vowed he would use "woodshed theology" to "spank the poetry out of him." As his father was administering the thrashing, a tear-streaked face looked up at him and improvised this:

*Dear father, do some pity take,
And I will no more verses make.*

At the age of eighteen, one day he complained to his father about the dullness of hymn singing in their own local church. His father suggested, "If you can produce any better hymns, why not try?" This young man accepted the challenge by composing a hymn that was used with success the following Sunday. Not only that, but for two years to follow he wrote a new hymn for each Sunday morning service, many of which we use today. Although the Church of England offered him a scholarship, he declined because of loyalty to his own congregation. When twenty-four years of age

he became active minister of the famous Mark Lane Church in London, but only for a few years, because he became ill and this forced him to be merely the nominal pastor—which position he held for the rest of his life.

Sir Thomas Abney invited Isaac Watts for a week's rest at his palatial country home. But the visit was prolonged and he stayed there thirty-six years writing and publishing hymns as well as authoring books on theology and philosophy. Watts staunchly believed that the Christian dispensation needed Christ-centered songs and felt the New Testament Church ought to sing New Testament songs. In spite of much opposition his first hymn collection, *Hymns and Spiritual Songs*, was published and saw widespread use.

Watts was described as a "frail little body, not much above 5 feet high, a life-long invalid, and much of the time an acute sufferer." A man, who had read and sung after Watts, upon meeting him for the first time remarked in surprise, "What! Is this the great Watts?" We would expect the hymn writer to reply in poetry—and he did:

*Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man.*

Isaac Watts remained a lifelong bachelor, and authentic substantiation seems to imply the cause was his "thorn in the flesh"—short stature.

It is rather interesting to note that four famous Christmas hymn writers were confirmed bachelors, three beside Mr. Watts: Joseph Mohr, "Silent Night"; Brooks and Redner, author and composer of "O Little Town of Bethlehem."

This is but a glimpse into the life story of the man who wrote "When I Survey the Wondrous Cross" and "Joy to the World."

*Joy to the world! the Lord is come;
Let earth receive her King;
Let ev'ry heart prepare Him room,
And heav'n and nature sing,
And heav'n and nature sing,
And heav'n, and heav'n and nature sing.*

The Contrasts of Christmas

By W. T. PURKISER*

Christmas is full of contrasts. Some are right on the surface: the glory of the angels' song and the humility of swaddling clothes in the straw of a stable; the lowly shepherds and the wealthy Magi; the greatest event in history almost unnoticed at the time; a King among the cattle instead of in a castle.

Other contrasts of Christmas lie deeper. They belong to the very nature of what happened in Bethlehem. They make it the event which divides the ages into "Before" and "After." Nothing was or ever could be the same after God invaded history, and the Word, who was with God and was God, became "flesh, and dwelt among us" (John 1:1, 14).

I

Consider, for example, that Christ became the Son of Man that we might become the sons of God. He came unto His own and was not received. But "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

God's redeeming message to man could not be in spoken or written word, but in the living Word. It could not be told; it must be shown. More than what Jesus said, the transforming power of the gospel lies in what He was and what He did. Only an incarnation—God become man—could reconcile rebellious men to God.

II

Another contrast of Christmas lies in the fact that Christ became poor that we might be rich. Of this Paul reminds us when he says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Corinthians 8:9).

At every step through His life we see this contrast. He was so poor He owned no home in which to lay His head, and this was in order that He might bring us to mansions in heaven. His own food was the simple fare of a Galilean peasant, yet He spread a table for five thousand at once. His most valuable item of clothing was only a seamless robe over which the soldiers rolled their

dice, yet He has clad multiplied thousands in the fine linen which is the righteousness of the saints.

III

Another contrast of Christmas is the contrast of joy and sorrow reflected in the second chapter of Luke. There we read the message of the angel: "Behold, I bring you good tidings of great joy, which shall be to all people" (v. 10). Yet in the same chapter we find the words addressed to the virgin mother, "Yea, a sword shall pierce through thy own soul also" (v. 35).

The shadow of the Cross lay over the manger. When the wise men from the East came bringing gifts, they presented not only gold, the gift to royalty; and frankincense, used in the worship of Deity—they also brought myrrh, for the embalming of the dead.

IV

Still another contrast of Christmas is the deeper thought of Paul in II Corinthians 5:21: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. The spotless Lamb of God became our Sin Offering, taking away the sin of the world by taking it on himself and bearing it away (John 1:29, marg.).

In Him, life comes out of death, righteousness out of His sin offering. We could never have forgiveness had not our Substitute offered himself without spot to God, taking upon himself the consequences of our sin. It was for this end that the first Christmas dawned.

V

A final poignant contrast of Christmas is the contrast between the many who know and the few who understand. Many were informed of the strange events at Bethlehem, but only a few—a Mary, a Joseph, an Anna, a Simeon—pondered these things in their hearts.

Never has this contrast been more sharp than in our day. The long overdue effort to "put Christ back into Christmas" is commendable, but not very successful. Everywhere there is information about the facts of Christmas, but so rarely any indication of understanding what it's all about. We have given Easter to the bunnies and the

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parades, and have surrendered Christmas to Santa Claus and office parties.

This is judgment on our generation as it was on His. There is still no room for Him in the inn. He still comes to His own—and His own still receive Him not. "Many are called, but few are chosen."

Christmas means giving. There is no doubt about what God gave; and there is no doubt about the gift He wants from us—not what we have, but what we are, ourselves. "They first gave their own selves to the Lord" (II Corinthians 8:5).

*'Twas not enough that Christ was born
Beneath that star that shone,
And earth was set that glory morn
Within a golden zone.
He must be born within our hearts
Before He finds His throne.*



Soaring Through Space

By **FRED W. GIBSON**

Pastor, North Side Church
Chicago, Illinois

Have you seen the satellite? It is in orbit. Astronomers have tracked its pathway. Scientists picked up its signals. Heads of government are fearful. On a dark night it was seen with the naked eye.

Are these recent headlines? Not necessarily, for an Old Book tells of wise men seeing a star, and poor men catching the message: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

There are two things the Bible never takes into consideration: geography and time. It leaps across national boundaries and re-echoes through the centuries. Wise men still follow the star, and again this year when the "Spirit of Christmas" comes nearer to the earth at one season than another, the eternal message of the manger is for all men in all lands.

I have never seen a man-made satellite, although I am told satellites launched by friend and foe

look down upon our earth at all times. I have caught a glimpse of one, flung from the hand of God, which directs our attention away from earth's confusion that we might "go even unto Bethlehem, and see this . . . which the Lord hath made known unto us" (Luke 2:15), and once again hear the heavenly host singing, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Have you seen the star? Many people never have. There is always so much to do before Christmas, shopping and spending, putting up trees and sending out cards. This is the rush season of the year, so busy that when Christmas finally comes, people are too exhausted to enjoy it. There are some people who at heart are never ready for Christmas. They have never seen the star. This has always been so. Men might have missed even the first Christmas had not God sent a prophet to ". . . go before him in the spirit and power of Elias, . . . to make ready a people prepared for the Lord" (Luke 1:17).

There is the *sentimental star of Christmas*. We are urged to give of our abundance to the poor, share our happiness with the miserable, and lift the burdens of the depressed. Surely Christmas reminds us we should do these things. Yet, if you are one of the sufferers, you know such help may warm the heart but does not solve the problem.

Somewhat akin to this is the *star of success*. A materialistic nation stops to say: "Look what I have. Look what I can get." To people whose yardstick is the dollar sign, even religion becomes a psychological formula to bring a peace-of-mind gospel to the head, but offers no peace of God to the heart.

We must look again. Far brighter, there is the *star of salvation*. This is God's handiwork, which makes other lights dim. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). Christmas in its fullest sense is for Christians, who gather around that sacred manger to worship a little Babe as their Saviour and Lord. If we are not ready for Christmas, we must hear and heed the call of John the Baptist: "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). If Christ is our Saviour, we will gladly follow His star of salvation, to lay our all at His feet.

These three small words, "God with us," are tremendously important to us today. For us, they mean protection against danger, strength for temptation, grace for every trial, comfort in time of sorrow, enlightenment in the darkness of uncertainty.—**DAVID B. WHITCOMB.**

THE BEST PLACE TO KEEP

Christmas

But Mary kept all these things, and pondered them in her heart (Luke 2:19).

In this meditative act, Mary sets the pattern for all subsequent observance of Christmas, for the true Christmas spirit is an attitude of the mind and heart.

Here we see Mary after the shepherds depart, sitting in silence watching her newborn Son. The wonder of all that had happened during the past year composed a beautiful mystery over which she pondered: the gracious-spirited Joseph; the angel; the touch of the Holy Spirit; her marriage; the trip to Bethlehem; the crowded inn; the hospitable stable; the excited shepherds with their story of the angels' song of promise. Inscrutable mystery; exulting joy; heavenly hope! She had been chosen, honored, and blessed. On this first Christmas she, to whom it meant most, kept the holiday in her heart.

She not only recalled the past; she anticipated the future. There would be the dedication of this miracle Child. She must look out for His physical care and guard His spiritual training.

*Veiled in flesh the Godhead see;
Hail th' incarnate Deity!*

She was looking full in the face of the God-Man; no one could know this more certainly than she. She must do her best for Him.

As she lovingly brooded over her Babe, the world of evil men was marching to the crossroads of history. It had come to the hinge upon which the centuries would swing. This date would always punctuate time—for the Lord of heaven and earth was cradled in a manger. Jesus Christ, the Son of God, had laid aside His pre-existent glory to be clothed with the fragile fabric of human flesh. And Mary pondered all these things in her heart.

Now we observe Christmas. We read the traditional stories; we enjoy the Christmas lights. We sing the Christmas carols—we trim the Christmas trees—we have done the Christmas shopping, and planned the annual feast. But having done all this, have we celebrated Christmas as it should be kept? Perhaps we have. Certainly we have if we have kept Christmas in our hearts.

Some have complained about the commercializing of Christmas, and with some right; but no one can do so for you unless you allow it in your heart. No one can substitute the modern worldly trappings for the ancient Biblical symbols related to these holidays unless you become a willing party to it. We need not forget whose birthday is being observed because many make it a day of evil celebration.

When we keep Christmas in our hearts we immediately become an example of unselfishness, generosity, and love. Such a spirit is contagious and stimulates the atmosphere of peace and good will among men. This keeping of Christmas in the heart draws men together in a compassionate brotherliness.

Men cannot harbor sin, anger, and hatred in their hearts when they recognize the lordship of the Christ. Approaching Christmas in this attitude will result in confession of sin and the forsaking of evil. Then the glory of the angelic vision and the light that led the wise men will break through upon the soul.

Keep Christmas in your heart and you find no difficulty in the miracles of the Christmas story. Faith becomes childlike. Then believing this, there is no difficulty in trusting the miracle-working power of God's grace.

After Bethlehem—

By GRACE V. WATKINS

*After the star and its golden ray,
After the Child in the manger bed,
The wise men journeyed a different way,
With new horizons shining ahead.
It is for us as it was for them:
The star is gold and the Child is sweet;
And once we have traveled to Bethlehem,
We lift our eyes and we turn our feet
To roads that we never saw before,
Glory-companied forevermore!*

There is vast meaning in the name—

"EMMANUEL"

By **LEO W. KIRLEY**

Pastor, Tempe, Arizona

And they shall call his name Emmanuel, which being interpreted [or fully comprehended] is, God with us (Matthew 1:23b).

In a dear name there is much meaning, with memories golden and abiding. The name "Mother" speaks to us of maternal sympathy and understanding, of tender care and closest relationship, of loving sacrifice and unselfish service, and of undying loyalty and trustful confidence.

But when we think of another name which speaks, "Emmanuel, . . . God with us," we begin to feel all Christmasy inside, and tears of blessing fill our poor, earth-focused eyes. For He is God with us, not as the austere Judge or Lawgiver, but as the Friend who walks beside us, the Holy Comforter, and a gracious Sustainer and Assistant.

He is One who has entered and will enter into all of our experiences.

God with us:

- . . . in life's Cana wedding happiness and joys
- . . . in life's lonely desert temptations
- . . . in life's Sea of Galilee storms and fearful tempests
- . . . in life's Mary-and-Martha supper occasions
- . . . in life's Bethesda pool anointings

Yes, He is God with us:

- . . . in life's Gethsemane burdens and disappointments
- . . . in life's Pilate Hall aloneness
- . . . in life's Calvary hill climb
- . . . in life's resurrection victories
- . . . and in life's Mount of Transfiguration, ever-living hope

"Emmanuel"—God with me and God with you—whispers words like these: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:1b-2).

And it is Emmanuel who says, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isaiah 41:13).

Christmas speaks to us a name, unique and wonderful, "Emmanuel . . . [when fully comprehended], God with us,"

His Name

By **WILLIAM ROBERT ADELL**

*From Bethlehem that Glory shines from whom all glories are,
The mighty God, the Prince of Peace, the Bright and Morning Star,
The preincarnate King most high His earthly life begins;
His name is Jesus, for He saves His people from their sins.*

*Let kings and wise men, through all time, revere the worthy name
Of Him whose grace and truth and love forever are the same,
That precious, holy, mighty name in which we still shall trust
When galaxies of blazing suns shall fade in ashen dust.*

*His name gives sight to blinded eyes, and to the weary rest;
It calms the storm, the maniac's cry, the soul with fear distressed.
Strong man, fair maid, or lisping child its beauties may proclaim;
Satanic foes in terror flee the power of Jesus' name.*

*O Son of God, Immanuel, Thy glorious name we praise,
And at this joyous Christmas time our grateful song we raise:
"All hail the pow'r of Jesus' name! Let angels prostrate fall.
Bring forth the royal diadem, and crown Him Lord of all."*

"But Our Park and Our Chapel Are Gone"

By GRACE V. WATKINS

It couldn't be! It simply couldn't. I brought my car to a halt on the crest of the hill and stared down into the valley, stared at the ugly black stain spread over the north end of the small town where I'd spent an ever-to-be-remembered month the summer before, a month of new friendships, comradeship with mountains and valleys, and the healing of cool mountain air.

Fire! It must have been! That black area? Why, that was where the lovely little park had been, and the Chapel of the Pines, built by the townspeople two years before.

Sick at heart, I gazed down, remembering Sunday night vespers, the three weddings I'd attended in the chapel. I thought of the lovely little sanctuary, the sweet-smelling pine wood walls, the atmos-

phere of worship, the reverent voice of the young minister.

Heartsick, I drove down the winding road into town. Thad, who presided over his not-too-complicated duties in the local post office, filled in the details for me. "Happened two days ago," he said. "Fire went like something mad. We got it stopped short of the town itself, but—" He plunged into a long and gloomy recital, ending up with, "I can hardly do my work since. Every evening I go over to the edge of what was the park and look at it and just feel so bad I can hardly get to sleep at night."

Ten minutes later I was listening to Art, local hotel manager, who was blazing with indignation. "No sense whatever to it," he exploded. "Just plain carelessness. Dollars to doughnuts, some nitwit tossed a lighted match. Or it could have been a firebug who did it deliberately." Art swallowed quickly, then added, "Fire marshal's entirely too poky. I say everybody should organize to hunt out the culprit and give him what's coming to him."

Later, in Uncle Zeke's two-room cabin, I listened to the old man's quiet words that were as good and calm as the green valley and the fir-covered slopes of the pine country. The summer before, we'd had rich fellowship, so I wasn't surprised when Uncle Zeke said, "Sure, it was a sad thing to lose the park and the chapel. But we can plant again and build again."

Plant again! Build again! As Uncle Zeke went on to tell about plans to clear the burnt area, set out new trees, raise funds and organize workers to put up a new chapel, my heart sang with joy.

"God bless you, Uncle Zeke," I told the old man as we parted that afternoon. "I wish there were more like you in the world."

He put a work-scarred hand on my arm. "Guess the good Lord needs all kinds of folks. But there's one thing sure. When we dedicate our lives fully to Him, there's no limit to the ways He can use us for His kingdom, is there?"

I took his hand in mine, pressed it in silent affection. Then, as I went silently down the path, I prayed that God would cleanse me of lamenting, of criticizing, and put into my heart grace and strength and patience that I might be more like Uncle Zeke, ready and eager to replant and rebuild.

PSALM 37

TRUSTING in my Lord today,
Walking in the narrow way,
Step by step He leads me on
Till at last the victory's won.

DELIGHTING in my Lord each day,
Happy in the narrow way,
He who calls will lead me on
Till my task on earth is done.

COMMITTED to His precious will,
He my hungry heart doth fill.
Blessings new each day are mine;
All to Him I now resign.

RESTING in His loving arms,
Free from all undue alarms,
He'll be with me to the end;
On His love I can depend.

FRETTING NOT for earthly loss,
Jesus died upon the Cross,
Gave His precious life for me,
Paid the price to set me free.

—MRS. M. SPITTAL

The Road of the Star

By KATHRYN BLACKBURN PECK

*The road of the star is an old, old road,
And many have traveled its length.
'Tis a narrow road, yet the safest road;
There are burdens there, but for every load
There is given a magic strength.*

*The wise men followed the star-lit way
With their costly gifts of gold,
And every soul who is led by the ray
Of the star of hope will find the way
To a blessedness untold.*

*Each soul may follow the road of the star,
For the way leads plain and straight.
Though the road is long, it will not seem far;
For it spans the chasm where evils are,
And it ends at a golden gate!*

*Perchance some soul may be groping still,
And following but afar.
His courage flags with his fainting will;
He sees but the Cross on the brow of the hill
And loses sight of the star.*

*Yet the road of the star is the sweetest road
That a traveler ever may take.
Loving hands will reach out to share his
load;
There are smiles and gladness along the
road,
And a song for love's dear sake.*

*Come, walk with me on the star-lit trail,
And gifts for the Christ child bring.
We will find a faith that can never fail;
There are peace and joy on the star-lit trail
Where the Christmas angels sing!*

Sincere Prayer:

*Dear Lord,
Be with us all,
We pray
As December closes Christmas Day.
Like the wise men
Who traveled afar,
We pray
That all nations
Will follow the star!*

—EDNA HAMILTON



The Star and the Lamp

By GRACE V. WATKINS

*It seemed like such a little star
Within the holy night;
Yet though it shone so long ago,
Its memory is bright
Each Christmas Eve for you and me
And all who seek the Light.*

*Oh, never say your lamp is small,
Your home is narrow-aisled.
Because you share the light and warmth
When winter storms are wild,
Someone will journey on and find
The manger and the Child!*

Christmas Story

By CHRISTINE WHITE

*Once upon a silent night
Three ancient wise men trod
The cool, dark hills to worship One,
The infant Son of God.*

*Once upon a radiant night
The lowly shepherds came;
Following the gleaming star,
They knelt to breathe His name.*

*Once upon a holy night,
No bell in Bethlehem rang;
But from the sky, so hushed and clear,
An angel choir sang.*

*Once upon a stilly night
A Baby cried, and then
The angel voices chorused, "Peace
On earth, good will to men!"*



EDITORIALS.....

Thanksgiving and Christmas Meet!

The Country Club Plaza in Kansas City is a beautiful business district. It isn't as large, of course, as the downtown business section in Kansas City, but it has many attractions throughout the year. One of them is the Christmas decorations. They present the most beautiful display of Christmas lights that I have ever seen. Another significant thing about them is that they are always turned on, on Thanksgiving night for the first time, and then they continue over New Year's Day. Thus Thanksgiving and Christmas meet through these decorations. But this is not the particular meeting of Thanksgiving and Christmas which I have in mind. They meet in a much more significant way in Paul's words in II Corinthians 9:15. This verse reads as follows: "Thanks be unto God for his unspeakable gift."

This unspeakable Gift of which Paul speaks is undoubtedly the Christ. Around Jesus Christ, all of the spirit-of-giving of Christmas is built. He is the Gift supreme, the invaluable Gift, the Gift of inestimable value. Beside Him every other gift pales into insignificance. In addition, this Gift includes all other inferior gifts. He is beyond comparison in His magnificence, sublimity, and comprehensiveness. There would be no Thanksgiving Day without Christmas. "Thanks be unto God for his unspeakable gift." Christmas is Christian whether or not all people celebrate it as such. Thanksgiving Day is Christian. It was started by Christians who were ready to die rather than give up their belief in Christ. Thanksgiving and Christmas meet in Paul's great text.

Unspeakable also means unutterable, ineffable, indescribable. The Christmas and the Thanksgiving spirit not only have the same source; they are better felt than told. He who has truly felt them knows this, but he who has just talked about them does not. Unspeakable appears but

three times in the Bible—twice beside the one we are presenting. The other two passages throw light on its meaning. Paul is telling about that great experience in which he was caught up into the third heaven (see II Corinthians 12:1-4). He did not know whether he was in the body or out of the body, but he was sure that he was in heaven and that he heard words which were unspeakable. And the other place where we find this word is in I Peter 1:8, where in speaking of the Christian's experience with Christ, Peter says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Whether the Christian sees this Gift of the Son of God in a direct revelation or by faith, the view he gets of the Son of Man is indescribable. The heart of both Thanksgiving and Christmas will always be the Christ.

Some Famous Guest Preachers—

WHAT WOULD THEIR SUBJECTS BE?

If I were a pastor and certain of the New Testament leaders had an opportunity to visit my church only once, on what would they preach? I believe that all of their messages would be on holiness, for nothing else stood out in their experience as did Pentecost with its cleansing power.

I

No doubt *Peter* would use these words as his text: "This is that." They are taken from the first part of his sermon on the Day of Pentecost, as found in Acts 2:16. The Pentecostal blessing had just been poured out upon those who had gathered in the Upper Room. This miracle startled the onlookers—"And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them,

Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: . . ." "This is that"—the fulfillment of the

By *Stephen S. White*

prophecy which Joel had made. Here are Joel's words: "I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: . . ." (Acts 2:17-21). Thus Peter would probably preach about this great Pentecostal outpouring if he came to my church for just one service. Undoubtedly his first thoughts as to the second blessing were couched in terms which Pentecost suggested.

II

If *Paul* were preaching in my church only once, I am of the opinion that his text would be these words: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thessalonians 5:23-24). Paul thought of the second blessing more in terms of entire sanctification. The first part of his text is the one verse in the New Testament which specifically carries with it the thought of "entire"—"and the very God of peace sanctify you wholly"; sanctify you entirely, completely. Also, Paul thought that this blessed experience of cleansing from inbred sin would affect one's whole selfhood—"spirit and soul and body." Further, he believed that a person could get this second blessing and "be preserved blameless unto the coming of our Lord Jesus Christ."

Finally, Paul gives us a very encouraging statement in verse 24: "Faithful is he that calleth you, who also will do it." Paul takes time to remind every Christian who is not yet sanctified that God will do just that for him. What a wonderful text these two verses make! It would be great, wouldn't it, to sit at the feet of the Apostle Paul and listen to him preach a sermon on them!

III

But what would *John's* text be, if he had only one opportunity to preach to the people of my

church? Since he is the Apostle of Love, he probably would choose these words: "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). In the first verse, John emphasizes the truth that the essence of the second blessing is perfect love, "Herein is our love made perfect." It could not be perfected unless it were already there, that is, in its initial stage. To my way of thinking, there is no better name for the great experience of entire sanctification than "perfect love."

Perfect love, as John says, casts out fear; it brings peace of mind, perfect peace, wonderful peace. This perfect love will enable a person to live in this world, where there is danger on every hand and much to try one's soul, without fear. "Perfect love casteth out fear." Not only will perfect love help us tremendously with our mental and emotional ills, as well as spiritual problems, in this world, but it will also make it possible for us to meet God at the Judgment in peace. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; . . ." (Psalms 24:3-4). This means that he is not only free from sin without but also free from sin within, and thus has been made perfect in love. "Perfect love casteth out fear"—even the fear of the Judgment.

IV

What would the *writer of Hebrews* preach on if he came to my church today and had only one opportunity to bring a gospel message? I believe he would use one of the most serious texts about the subject of holiness which is found in the Bible. This is Hebrews 12:14. It sets forth a truth of which all of us should take note, and reads thus: "Follow peace with all men, and holiness, without which no man shall see the Lord." This statement is not really complete without verses 15 and 16: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." This whole passage is full of warning. Christ is holy, God is holy, the angels are holy, the glorified saints are holy, and all who ever get into heaven will have to be holy.

Don't fail to fall in line with the grace of God that leads you, my Christian friend, into the light

of holiness. When that light flashes on your pathway, you'd better walk in it, for to deliberately resist light is to cut yourself off from God. No person can keep saved and deliberately turn down the light on holiness. Never read verse 14 of this twelfth chapter of Hebrews without also reading verses 15 and 16. Get the full meaning of the writer's thought here. Think about what is at stake and then walk at once in the light and through that into the blessing of entire sanctification. Hebrews 12:14-16 sets forth the urgency of the need for holiness!

V

The last New Testament leader I present is James. He was a practical man. If he were preaching in my church, for one service only, I think he would use just one verse. He would feel that it was necessary for him to preach on it. Here are the words: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (4:8). And I believe he would limit his text especially to the last sentence: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

You may think it strange for me to conclude with this text, but I do it on purpose. As I said above, James was a practical man. He was interested not only in these two blessings that are

set forth in this passage—"Cleanse your hands, ye sinners," be forgiven of your sins; and "purify your hearts, ye double minded," get rid of the carnal mind and you will be single-minded then—but he was especially emphasizing the human side of these experiences. There is a sense in which we cleanse our own hands, and there is also a sense in which we purify our own hearts; that is, we must meet the conditions which make these experiences possible.

God can't perform these miracles for us unless we prepare the way. A sinner cleanses his hands by repenting, or turning away from his sins, and by reaching out through faith and taking hold of Christ. Every sinner has something that he must do before he can get saved. Jesus said, "Follow me," "Come unto me." James emphasizes the truth that we have a part in both our conversion and our entire sanctification. In obtaining the latter we must meet the conditions—consecration and faith. We must put everything on the altar and then believe God—that He does now cleanse our hearts from sin. God can't answer Paul's prayer to sanctify us wholly until we have done our part. Last of all, then, in this study, I emphasize the truth that from one viewpoint every man has a part in his sanctification—"purify your hearts, ye double minded."



by BERTHA MUNRO

"Christ Is the Answer"
(Colossians 2:3)

Monday:

Is it really true? Do we know what we mean when we say it? A good Christian friend remarked the other day that the assertion isn't true; we shouldn't repeat it, to mislead young people. To many problems, he said, Christ is not the answer.

Will Christ do my thinking for me? coach me with answers ready-made? save me the bother of learning? of judging? of investigating? of weighing evidence? No, but He gave me a mind to use—and joy in using it; and He offers counsel for its use. And He will

hold me responsible for what I do with it.

Tuesday:

Will Christ give me outright the finances to pay my bills? Drop into my lap signed checks for me to fill out without a care? No, for He has made me a responsible steward. He has given me earning power—and He knows that honest work develops moral fiber. But He will guide my planning, and when I have done my best, will supply help in an emergency.

Wednesday:

Will He exempt me from the pressure of an accumulation of unanswerable problems? No. Paul knew the experience of being "troubled on every side, yet not distressed"; and the Scriptures tell of being "in heaviness through manifold temptations," then command, "But let patience have her perfect work."

Shall I ever get from Christ full explanation, complete, explicit, of every intellectual question that teases my brain? No, the things that are revealed belong to us, but God keeps some secrets to himself: "Now we see through a glass, darkly." Still, the Spirit will illuminate my mind to grasp realities that eye hath not seen nor ear heard. (II Corinthians 4:8; I Peter 1:6; I Corinthians 13:12a.)

Thursday:

To many, many problems Christ does not give me the specific answer. Far better, He is the Answer. Christ himself stands at every crossroad of decision, beside every question mark. For even the purely factual, purely economic problem, the right personal relationship with God through Christ will afford renewal of physical strength, spiritual poise, and mental clearness to attack the problem squarely. His love imparted will deliver from damaging personal bias and lend understanding sympathy. And in extremity a whispered prayer will clear a path to solution.

Friday:

For problems of conduct—"What shall I do?"—there He stands. There is always Christ's way, always in Him a principle by which to find my answer. In His words—perhaps a "Seek ye first the kingdom of God" or "Unto Caesar the things which are Caesar's." In His deeds on earth and His "So send I you." By His Spirit of love, His golden rule, His Beatitudes ("Laws of the Kingdom"). (Matthew 6:33; 22:21; John 20:21.)

Saturday:

Psychological abnormality, physical inadequacy, social maladjustment—there are problems indeed! But there Christ

stands at the point of need, saying, "Come . . . all ye . . . find rest." Accept no handicap without consulting Him and handing it over to Him. "I will give you rest": deliverance, direction, the change in you that means equilibrium for living. He needs your spirit in condition for His use: infirmities transmuted to glory—by His touch. (Matthew 11:28-29.)

Sunday:

For thought problems there stands Christ, focal Fact of all time. If Christ is God-Man, His very nature constitutes the touchstone of truth for every question faced. How does my problem relate itself to His cross? to His resurrection? to His ascension? If Jesus Christ is God, and died for man—? If Christ rose from the dead, and lives today—? And if the God of all the worlds came in person to this stray planet to bring it back to himself, what must I think of man? of myself? of the meaning, the power, the scope of man's salvation, and of mine?

"Whoever says doubt says powerlessness."—BALZAC.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—PAUL (II Timothy 1:7).



Nazarene Ministers Benevolent Fund

Department of Ministerial Benevolence
DEAN WESSELS, Secretary

The following letter was received from a widow who is on the N.M.B.F. roll. She expresses her appreciation as follows:

"I wish to acknowledge the receipt of the check from the N.M.B.F. and to express my gratitude. I am so very thankful for the church and the interest it shows in me.

"It is wonderful to know in your old age that there are still those who appreciate what you have done to help promote the Kingdom. I can assure you that the pleasure was all mine. I only wish that I were able to do as much now. I have very poor health and have to be content with attending regular church services. My prayers will always be with those who are laboring so faithfully for the church.

"Again, I say, Thank you so kindly. It would be so difficult to make it without this assistance."

Servicemen's Corner



GOD GO WITH YOU—"Columbus would have envied the opportunities for travel that are offered the sailor of today. Out of the necessities of his duties, the man in the uniform of the United States travels over more of the earth's surface than Columbus dreamed existed. It is not uncommon for a sailor aboard one of our ships deployed in the Far East to visit Hawaii, several ports in Japan, Okinawa, Tiawan, Hong Kong, and the Philippines. Often other excursions are made necessary by the world crises of the moment.

"In the excitement of adventure and new places and new people, it can become easy to forget the customs, traditions, and restraints of home. Even though everyone about us may seem to be doing so, we must not forget God. The modern philosophy seems to be, 'When in Rome, do as the Romans do.' If we are tempted to believe and follow this, we should remember the lessons of Jonah, which showed that God is no provincial god isolated to our own little home community. He is Sovereign and Lord of all. We live under His eye and by His Word. Our guiding principle for conduct is more than the binding restraints of 'home town.' We live to please God, and if we would live for God, we must

find Him wherever we are, even if it be at the ends of the world. The word to Joshua was, 'The Lord thy God is with thee whithersoever thou goest.' Such is God's word to us. On the high seas or at the remotest outpost, we know, God is with us. The sailor at Antarctica or a man at the Dew Line station, with the world between, may know His presence.

"The influence of military environment upon a young man's life cannot be ignored. Yet if the environment of the heart has been established in Christ, the power of His presence can make the unpleasant endurable. When all about us everyone seems bent on treading the road to hell, we can be assured of the presence of Him who died and gave himself for us, yet promised, 'Lo, I am with you alway, even unto the end of the world.'"—LCDR ELVIN D. LEAVELL, U.S. Naval Chaplain.

NEW ADDRESS—Chaplain (Major) John T. Donnelly is now stationed at Goodfellow Air Force Base, Texas.

NAZARENE SERVICEMEN'S COMMISSION
Louder W. Gilliland DIRECTOR

The Sunday School Lesson

MENDELL
TAYLOR



Topic for
December 27:

God Is Our Help

SCRIPTURE: Acts 12 (Printed: Acts 12: 1-12)

GOLDEN TEXT: *Casting all your care upon him; for he careth for you (I Peter 5:7).*

Opposition against the early Christians became more systematic and destructive as time went by. The world has never ceased talking about one experience which came as a direct answer to prayer. The events surrounding this unforgettable incident were as follows:

A Persecuted Church: The Herod referred to in this setting was Herod Agrippa I. He had been responsible for edicts issued by the Roman emperor which showed special favors to the Jews. Since he was popular with the Jews, he saw a way to increase his grip upon his subjects, and that was to violently oppose Christianity. As he moved in this direction, he "stretched forth his hands to vex certain of the church" (v. 1). The first to encounter the strong-arm methods of Herod was James, the brother of John. He was put to death by a sword. This brought Herod so much favorable comment that he decided to undertake a repeat performance. The next person who was the object of his opposition was Peter.

A Prisoner Chained: Herod gave orders that Peter should be put in chains and guarded by four squads of soldiers. This was a compliment to Peter, for Herod thought that it took that many to make one Christian preacher secure. In spite of these untoward circumstances, Peter was able to get his normal amount of rest as he slept "between two soldiers" (v. 6).

Herod thought he could curb the Christian movement by resorting to this type of torture technique. But Peter in jail had more power at his command than Herod on his throne.

A Providential Change: An angel of the Lord became a factor in the situation, and the whole picture took a sudden turn for the better. The first thing the angel did was turn on the light. Where there had been darkness, now

the light was shining. Peter was in such a deep sleep that the bright light did not awaken him. The angel had to strike him, then stand him on his feet, before he showed signs of full consciousness. Next the angel instructed Peter to go forth quickly. Here was a lesson in achieving faith. Peter had to start marching before the chains fell off. The moment he put pressure on the chains by his forward motion, the chains were turned into ropes of sand; they gave no resistance.

Soon Peter and the angel were approaching a set of iron gates which led to the outside. Once more Peter exercised achieving faith. He did not change his pace. He knew that, if he kept moving, the Lord would send an installation crew to put in a secret treadle. The moment he put his foot on the treadle, the gates would fly open in front of him. The pattern unfolded in that order.

When Peter was a safe distance from the jail, the angel left him on his own. At this point Peter decided to go to the house of Mary, the mother of John.

A Praying Congregation: As Peter approached the house of Mary, he heard voices joined together in intercessory prayer. The Christian friends of Peter were praying without ceasing in behalf of his welfare. They had turned the

house of Mary into a "house of prayer." This type of prevailing prayer will always bring the Lord into the midst of His people. He will manifest himself in astonishing ways if He can find those who will pay the price of travelling in prayer until the answer comes. The answer will come if the congregation prays without ceasing.

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Sacred Circumstances

(Romans 8:28)

*The circumstances of my life
Are all ordained of God;
And in my life can be no chance—
For I believe His Word.*

*No matter what may come to me
I need not understand—
I'm in the providence of God,
Led by His pierced hand!*

*Let circumstances be what may,
I know my Saviour-Friend
Is leading, though in devious ways;
I'll trust Him to the end!*

—JESSIE WHITESIDE FINKS



REMISS REHFELDT, Secretary

Thanks Be to God

Word has just been received that visas have been granted to three missionaries or missionary couples for whom we have been praying for a long time. Rev. and Mrs. Thomas Lowry received their visas for Nyasaland; Dr. and Mrs. Donald Miller received their visas for India; and Miss Evelyn Mewes has received her visa for Portuguese East Africa. The Millers and the Lowrys expect to proceed to their fields early in December. Miss Mewes will take the first boat on which she can secure booking, but does not expect to leave Portugal before Christmas.

These are wonderful answers to prayer. Now let us redouble our efforts to pray in the visas for the William Moons to enter Portuguese East Africa.

Urgent Prayer Requests from Africa

Mrs. William Esselstyn, wife of Field Superintendent Dr. William Esselstyn, is undergoing brain surgery for Parkinson's

disease. She is in the Johannesburg, Africa, hospital. It will be necessary to perform one-half the necessary surgery immediately and the second half three or four months from now. Dr. and Mrs. Esselstyn will be grateful for the prayers of God's people that these operations will be successful and will restore Mrs. Esselstyn to as full a degree of health as possible.

Miss Kathyren Dixon has also been hospitalized at Pietersburg, Northern Transvaal, with a bone infection in the leg, caused by a severe bruise. Pray also for Miss Dixon.

Dr. Harold Jones, who was stricken with a heart attack a number of months ago, has had a recent checkup and the doctor advises that his heart is still affected, and he must not carry a full load of work. Pray for Dr. Jones.

All of these consecrated missionaries depend upon us at home to bear them up in prayer. Pray much for them in the days ahead. God is able to do "abundantly above all we ask or think" if we will give Him the channels of faith through which to work.

Red-letter Days in Haiti

Rev. and Mrs. Gene Smith and their son arrived safely in Haiti on September 22, just in time to be presented at the first chapel service of the fall semester of the Bible school.

Thirty-two students are enrolled, and the blessing of God was particularly manifest in the opening week's convention with Rev. Robert Rocourt of Jeremie, Haiti. Many of the students were sanctified, and all were impressed with the imperative of preaching holiness in the expectancy of seeing our people definitely sanctified.

Sunday, September 27, the church at Cabaret was dedicated with over six hundred people trying to get into the building. The construction in contemporary style was magnificently supervised by Rev. Harry Rich, who won outstanding co-operation and help from the local congregation. During the opening week's revival, hundreds of visitors attended each night and many souls were won for the Lord. A revival tide is sweeping through many of our churches. Pray for a real work by the Holy Spirit.—PAUL ORJALA, *Haiti*.

The Hand of God in India

By MARY ANDERSON

It is beautiful to see the hand of God moving in our midst. As we walk in and out of the wards and rooms of the hospital, it is as though the place was filled with the presence of God. This very morning in early chapel a Hindu woman testified and said, "I know that Jesus Christ is my Saviour."

The nurses go about their many duties with an inner poise that brings confidence to the patients. In this year's new class of nurses there are fourteen new girls. Do continue to pray for our hospital. Last year there were fifteen thousand outpatients who came for physical help. Our prayer is that as they come they will also receive spiritual light through our Lord Jesus Christ.

The opening of the Bible school was especially touched by the Spirit of the Lord. Rev. Samuel Bhujbal, the headmaster, had just passed through deep sorrow in the tragic loss of his eldest son. But God gave him sweet peace and strength as his day.

The young men at the Bible school this year are sincere and alert, and eager to learn God's Word. We covet your prayers for the Carters as they carry the load of this important phase of our work.

There is never a dull moment at the school in Chikhli. Two hundred and fifty boys and girls, always hungry, always reaching for something to do, always growing, always some child's disease raging—these all present a challenge to us. Let us pray that God will give guidance to the Peases, and bring deep and lasting victory to these young hearts.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Since we believe in a triune God, is it proper to pray to any one Person in the Trinity?

It is proper to pray to any Person in the Trinity or to pray to God as embodying all three Persons. Anyone who will get our hymnal, *Praise and Worship*, and look through it carefully will find many songs which are prayers. Also he will discover that often these prayers are directed to a single Person in the Godhead, and sometimes he will find

them addressed to the triune God. In the topical index in our hymnal, most of the hymns under the head of worship are really prayers. Look these hymns over and you will see at once that the various Persons of the Trinity are addressed in some instances and God as embodying the Trinity in others.

Did John baptize in the name of the Father and the Holy Spirit?

The Scriptures clearly state that John baptized those who were saved, but the exact formula which he used in baptizing is not given. After Pentecost converts were baptized in the name of Jesus. This procedure is found in Acts. In your letter you ask, "Would baptizing in the name of Jesus complete John's baptism?" Then later in your letter you make this statement, "I think baptizing John's disciples in the name of Jesus would fulfill what John had done." Thus you talk of completing John's

baptism in one place and of fulfilling it in another. I do not know what you mean in either case. If you mean that those who had been baptized by John the Baptist had to be baptized again in Jesus' name, I do not agree with you. John's baptism was sufficient. The final baptismal formula is given in Matthew 28:19, where it is commanded that baptism shall be administered in the name of "the Father, and of the Son, and of the Holy Ghost."

I cannot find the title "Holy Ghost" in the Old Testament. What about this?

You are right; the title "Holy Ghost" is not found in the Old Testament. "Spirit of God" and "Spirit of the Lord" are found quite a few times in the Old Testament. Holy Spirit or holy spirit

is found three times—Isaiah 63:10-11 and Psalms 51:11. Holy spirit is not capitalized in the latter reference, while only spirit is capitalized where the phrase appears in Isaiah.

When members of a local church move a distance away and do not ask for a transfer of membership, should their names be removed from the roll? If members of a church stop attending and eventually join a church of another denomination and do not ask for their letters, should their names be dropped?

The procedure for removing, or dropping, names from the church roll is given in the 1956 *Manual*, page 56, paragraphs 51, 52, 53, and 54. Follow the rules laid down there. The important paragraphs for lay members are 51 and 52. As you read these regulations, you will notice that they say "may be removed" under certain circumstances. That means that they do not necessarily have to be removed.

Also the *Manual* leaves the final decision with the church board, which functions under the leadership of the pastor. Lastly, always keep in mind the fact that a church member's name should not be removed from the roll without careful consideration and a feeling that everything possible has been done to save that member for the kingdom of God and the church.

Should we allow someone to teach in our Sunday school who believes that if you are never saved you are always saved, and also ridicules the doctrine of entire sanctification?

If this person is really doing this, of course my answer would be, "No." And I might add that I believe that most of our churches are and should be very

careful in the selection of their Sunday school teachers. They hold a very important place in the work of God and the work of our church.

In the "Herald of Holiness" for November 11, it was asked if anyone who does not believe in eradication should be admitted to church membership. Your reply states in part, "I know of no specific rules that the Church of the Nazarene has which would exclude from its membership anyone who does not believe in eradication." Webster's dictionary states that eradication is "to pluck up by the roots." Also, in our 1956 "Manual," on page 29, paragraph 5, we are told that original sin is eradicated by the baptism with the Holy Ghost. This is given in the article of faith on "Original Sin, or Depravity." Further, on page 349 of the 1956 "Manual," we are asked, in being received into the membership of the church, if we believe these truths. To me it would be foolish to expect anyone to teach, live, and be loyal to a part

of a doctrine he did not heartily believe. I have been a member of the Church of the Nazarene six years and understood the very opposite of what you replied, when I was received. Please explain your beliefs on this.

I have had several letters from different parts of the country, and all of them, I believe, from laymen, taking issue with my answer. That's fine! I'm glad to find out that you believe in eradication. I believe in it too! I said what I intended to say rather awkwardly. What I really had in mind was that there might be some who were genuinely converted and who steadfastly believed in a second crisis, but because of their lack of theological knowledge and of the Christian way might not yet understand the difference between eradication and some other

view of the second crisis. Such persons, it seemed to me, might on occasion be taken into the membership of the church with the hope and expectation that with the help of their pastor they would come into the true and full view soon. I felt that this was not going too far, since we are allowed to take them into the church before they have this second crisis if they firmly believe in it. If you still differ with me, pray for me, and remember that I still believe that when a person is sanctified wholly as a second blessing the sin nature is eradicated.

returned home drunk and left again. The claims of Christ were presented to the lady and she was won to the Lord. We had to leave, but promised to return the next afternoon with the evangelist to talk to her husband.

"Late Sunday afternoon the evangelist and I returned and almost immediately began dealing with the husband about his soul. He admitted his need and desire to be a changed man. We prayed with him, and after repentance with tears he confessed Jesus Christ as his Lord and Saviour.

"The revival was a success in a number of ways. This couple and one teenage girl were saved, who were new to the church, as well as several other seekers. The church has a membership of thirty and is three years old. The Sunday school averaged forty during the last assembly year. In the revival we averaged fifty in attendance and one night the attendance was seventy-three, which was the largest crowd to attend any regular service.

"Prayer, witnessing, calling, and personal work were the key factors in this revival, along with good music and preaching. These things all put together gave the church a good evangelistic meeting with results."



GOLDEN ANNIVERSARY CRUSADE 1956-60

Department of Evangelism

V. H. LEWIS, *Secretary*

Rev. and Mrs. Glenn Lord are pastoring at Kingston, Missouri, while attending the Seminary. Recently they had a very fine revival in their church. Because of the splendid preparations for the campaign and a case of an outstanding personal evangelism experience we requested that he write an account of it.

It is an example of the fact that revivals properly prepared for and carried on in conjunction with personal evangelism are effective in building the church and reaching new people.

Mr. Lord writes: "Revival preparation began with the pastor urging the members to be in a position where God could work through them. With the support of the official board a 'Week of Witnessing' was scheduled for the week immediately preceding the week of revival. It was preceded by an hour of prayer and fasting on Saturday night. At the close of this hour the pastor gave instructions as to the plan for the 'Week of Witnessing.' Each member participating was encouraged to witness to at least four people, and at the same time to give an invitation to the revival, a revival folder, the tract *The People Called Nazarenes*, and a salvation tract.

"At the end of the 'Week of Witnessing' we had another period of prayer and fasting on Saturday for the revival beginning the next morning. During the revival a program of calling was worked through the Sunday school in which each class was responsible for a given night. On Saturday of the revival week the Sunday school superintendent and I were calling. We contacted a home for the purpose of witnessing and to invite them to the closing service of the campaign. As soon as we entered the house the wife

began telling of a home problem which existed because the husband had been drinking. She related the sad story so common today and asked me to return and talk to her husband that evening.

"Mrs. Lord and I returned before the service, but found the husband had

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

Sharing the Bible with the Blind

During 1958 the American Bible Society sent out to the blind a total of 61,396 volumes and "Talking Book" records as compared with 55,706 in 1957—an increase of 5,690.

Sharing the Story of Scripture Distribution

The Bible Society *Record*, the oldest house organ in the country, now reaches more than 500,000 members of the Bible Society family ten times a year. Through the World-wide Bible Reading program and Universal Bible Sunday, more than 100,000,000 people in the United States had the opportunity to read something from or about the Bible.

A new motion picture, "Bearer of the Book," and three new filmstrips, "The Bible on the Island," "Saga of the Bible," and "The Bible and the Presidents," were produced.

The Challenge—to Keep Pace

Once again the American Bible Society has been challenged by its new

annual budget, the largest ever approved. The 1959 budget is large when compared with past budgets. From 1816 (when the Society was founded) until 1861 the Society used a total of \$3,885,000 in its efforts to supply Scriptures to the world. This same figure, \$3,885,000, is the Society's budget for the year 1959. True, today's dollars are not so valuable as those received in the earlier years, but the fact that forty-five years elapsed in the use of the Society's first \$3,885,000 illustrates how much is being poured into the task of challenging the world with the Scriptures today.

Just how close does this tremendous program come to meeting the world's needs? Really, not any closer than one hundred years ago. When the Society started operations in 1816 the population of the world was approximately nine hundred million persons. In 1861, the year when accumulated funds received in forty-five years by the Society reached \$3,885,000, the total population of the world was about one billion, two hundred million; today the world's population is estimated at two billion, five hundred million.



Evangelist James W. Thomas reports: "On Sunday, November 8, we closed a real revival in our church at Rialto, California. God came in power, victory, and glory, and several times the altar was lined with seekers. Under the leadership of Pastor Stafford and his good people, all previous Sunday school records were broken with 130 present on the closing Sunday of the meeting. Wonderful for this new church! I thank God for giving Holy Ghost revivals in these days. I have some open time in the summer and fall of 1960. Write me, Route 2, Box 55-A, Gravette, Arkansas."

St. Marys, Ohio—First Church recently had a very good revival with Rev. Frank Noel, Sr., as the evangelist. Our people were encouraged by his good Bible preaching, and a good number sought the Lord for saving and sanctifying grace. In several of the services the Lord came in such a spirit of blessing that the people shouted and praised God in the old-fashioned way. We have a group of loyal folks, willing to work for lost souls around us. Our Sunday school averaged 273 per Sunday for October, with an average of 78 in the prayer meeting services.—O. V. MEWBOURN, *Pastor*.

Rev. Dave Erickson and wife (Joy) write: "The year of 1958 was a fruitful one in our work as full-time evangelists, and the year now closing has been blessed of God as we worked with our good people at Grace Church in Jackson, Mississippi. We have appreciated the kindness and friendship of these wonderful folks. God is leading us back into the work we love—full-time evangelism, and we begin our slate in January of 1960. We assist in the special music and will co-operate with the church and pastor in the music program.

Central Church, Vancouver, Washington



Hardly any picture could do justice to the size and sweep of the new plant occupied by the congregation of Central Church in Vancouver, at 8100 Mill Plain Boulevard. The photograph gives some conception of its size. The plant is valued at \$300,000 and the main auditorium of the sanctuary has seating accommodations for 1,000. Another auditorium in the basement has seats for 500. The new building has 52 separate Sunday school classrooms. The church, of which Rev. Don Coonrod is

pastor, owns and operates 4 Sunday school buses. They averaged about 350 in Sunday school in the new building last summer. The new building is ideally located on a 7-acre tract of land, which affords room for further expansion. Central Church has had a phenomenal growth. It started in April of 1952 with 8 people in attendance. Five years later, on Easter Sunday, there were 516 persons in Sunday school. We give God all the glory.—*Reporter*.

Our main objective is the preaching of the gospel to the salvation of souls and the sanctification of believers. We believe our three years in pastoral work has given us a better insight into the problems of pastors and churches, so we may be more effective workers in evangelism. Write us, 3972 Christopher Street, Charleston Heights, South Carolina."

Hurricane, West Virginia—Since our coming here in May of 1959, the Lord has been gracious and given many victories. Recently we had one of the greatest revivals the church has had in many years, according to the members. The pastor did the preaching, with the Harrison Trio as singers. We had splendid crowds each night, with such waves of glory on the people that some

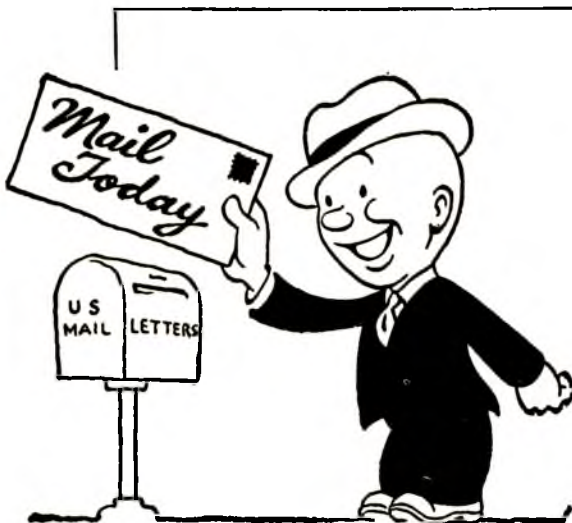
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—THE STEWARDSHIP COMMITTEE



nights there was no preaching. People sought God in almost every service—a total of 49, with all but one finding victory in God. On the closing Sunday 24 were added to the church membership. This success, the progress being made, and the high spiritual tide are due to our wonderful laymen who have a mind to work, and carry a burden for souls. Extensive remodeling has been done on the church, covering the building with ideal stone, adding greatly to its beauty, and making improvements on the interior. The Sunday school is on the increase, with 200 present for the closing Sunday of the meeting.—HERMAN E. WARD, *Pastor*.

Siloam, Kentucky—This church recently closed one of the best revivals of its history with Rev. Allen A. Fredericks as the evangelist, and Brother and Sister William Robirds as song evangelists. The crowds increased with each service. There was special singing each night presented by many local groups. Thursday night of the last week found the altar lined with seekers, many of them church people seeking a closer walk with God. The Holy Spirit's presence was evident in all the services. We greatly appreciated the Spirit-filled ministry of Brother Fredericks. On Sunday evening, following the close of the revival, a young man was reclaimed. A

substantial love offering was given the pastor, also a raise in salary granted him, to include the expense of a telephone in the parsonage.—DUDLEY MORTON, *Pastor*.

Evangelist Ernest Moore, Jr., reports: "God has given successful revivals this fall at Groves Church, Port Arthur, Texas, with Rev. J. B. Bickford; at Elmhurst Church in Fort Wayne, Indiana, with Pastor Alva B. Kelly; and at Central Church in Coffeyville, Kansas, where we were privileged to work with District Superintendent Dean Baldwin and Pastor Harold Morgan. At this writing I am at our Scenic Drive Church in Springfield, Missouri, with Rev. Homer Shearer, and go from here to Grasmere Heights Church in Fort Wayne, Indiana. Also it was my privilege to be chosen to bring the Thanksgiving sermon for the Southside area churches of San Antonio in a community-wide service. Write me, 718 Saipan Place, San Antonio, Texas."

Manassas, Georgia—Recently our church closed a revival with Miss Lala Sports as the evangelist. God's presence was manifested on occasions in the old-fashioned way, and some of the folks said they had never seen it on this order before. The entire church was built up; also several souls found God in pardon

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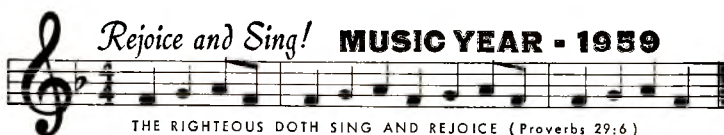
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and entire sanctification. Miss Sports is an evangelist who carries a deep concern for the lost and a great burden for old-time revivals. She spends much time in prayer and fasting, and her preaching is true to the old standards. We praise God for the privilege of pastoring such a sacrificial, loving group of folks as make up this church; they have proved their loyalty and devotion to God and the church.—E. L. STARKEY, *Pastor*.

Osseo, Minnesota—Evangelist Al Fisher recently conducted one of the best revival meetings ever held in the Osseo church. His Bible messages were different, interesting, and moving. Seekers came under the moving of the Spirit to be reclaimed, saved, and sanctified. Also many of our folks were revived. We thank God for His blessings.—EDWARD J. JOHNSON, *Pastor*.

Bourbonnais, Illinois—College Church recently experienced a fine revival under the ministry of Rev. Donald Snow, as evangelist, and Professor Paul McNutt, soloist. God honored the sound Bible

ministry of Brother Snow. Members, students, and faculty of Olivet Nazarene College deeply sensed the outpoured presence of the Holy Spirit. Scores of seekers at the altar and testimonies of victory characterized almost every service. The divinely inspired music of Professor McNutt blessed our hearts throughout the campaign. Only eternity will reveal the great significance of this revival, and we give God our humble thanks for His special visitation.—FORREST W. NASH, *Pastor*.

Beaverton, Michigan—A gracious expression of divine favor and blessing pervaded the recent revival here under the able ministry of Evangelist C. T. Corbett. The church was greatly revived and inspired, and many souls sought and found the Lord, some who never before had been at a Nazarene altar. One man, prayed for by his wife for twenty years, was saved; and a serviceman home on leave was reclaimed. Noticeable were the splendid results among the teen-agers. This was by far the best revival yet for this church. A wonderful spirit prevails here among a very precious group of people. All finances raised and all budgets paid to date. God is with us.—G. HOWARD ROWE, *Pastor*.

Canonsburg, Pennsylvania—Special twenty-fifth anniversary services for our church were held on October 4, with many friends, former members, and pastors attending the afternoon service. District Superintendent R. B. Acheson was also present for the occasion. Evangelist "Jimmy" Rodgers (pastor when the church was organized) brought a special message. The church was organized in a tent. Also at that time we were in a revival meeting with Rev. George Cherry. God blessed and gave some fifty seekers with five new members added to the church. The church is making progress along every line, with Rev. Raymond W. Hann as pastor now.—VIRGINIA LIGGETT, *Reporter*.

Evangelist George H. Talbert writes: "I am still in the battle for God and souls. My health is restored, and God is blessing my efforts. Recently had a good meeting at the Independence Hill Church in Crown Point, Indiana: we received an invitation to return. Then was at the Garden Homes Church in Gary, and at Lynn, Indiana, with our son in the Lord, Brother Cecil Hurry. God blessed and helped in all of these meetings. I am still alive and active and happy in the service of the Lord. Glad to go anywhere He may lead. Write me, 409 East 13th Street, Abilene, Kansas."

Rev. James Forman reports: "After pastoring the Rainbow Boulevard Church in Kansas City, Kansas, for two years, I resigned on October 4 to enter the field of evangelism. At this writing I am in a meeting with Brother Ralph Herrick in Marietta, Georgia. I am now making up my slate to begin January 1, and will be glad to go as the Lord may lead. Write me, 609 N. Mueller, Bethany, Oklahoma."

Elyria, Ohio—In October we had a revival with Dr. M. Kimber Moulton, evangelist, and Professor Paul McNutt, singer. The preaching of Dr. Moulton was the best, with the presence of the Holy Spirit felt in every service. The singing was outstanding, and Brother McNutt's work with the choir was very unusual. There were fine interest and attendance and good altar services, with many souls saved and sanctified. The whole church was revived; it was truly the best revival we have had. Both workers were called for a return engagement. Rev. John E. Hanson is our good pastor.—ELLA WELTON, *Reporter*.

Wheelersburg, Ohio—Recently we enjoyed one of the best revivals in the history of this church, with Rev. Lloyd Dean Sheets as the evangelist. He was greatly used of the Lord in bringing outstanding scriptural messages. The singing of Mr. and Mrs. Sheets and of Mrs. Eileen Weddington was blessed of the Lord to the hearts of the people. Backsliders were reclaimed, sinners saved, believers sanctified, and the saints were uplifted and encouraged. Twenty-one seekers bowed at the altar, and a class of members was added to the church. Attendance in Sunday school

and in the other services is increasing, and God is truly blessing His people here.—W. W. WEDDINGTON, *Pastor*.

Kalispell, Montana—First Church was privileged to have Rev. J. W. Humble as our evangelist in a meeting, November 4 to 15. God came on the services from night to night as the saints prayed and believed the Lord. Brother Humble preached with the anointing of the Spirit, conviction came upon the needy, and thirteen souls sought and found God in saving or sanctifying power. Hendry Rodstrom, a businessman and interdenominational song evangelist, came to us for the second time, and God greatly used him as he sang beautiful, lyric tenor solos from night to night. On Saturday night Mrs. Rodstrom conducted a sacred music concert, assisted by Rev. J. G. Mandigo, a pastor of the city, and Dr. and Mrs. David Kauffman of Whitefish. Sub-zero weather and blizzards hindered the attendance, but God came and spiritual needs were met.—ALLAN A. BENNETT, *Pastor*.

Evangelists Everett and Irene Kimball report: "After an absence of two and one-half years from the evangelistic field due to circumstances beyond our

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immediate control, we are back in the work to which we feel God has called us. We began our fall slate and our seventh year in the field of evangelism with Pastor Arthur Horrocks, at Kalamazoo, Michigan, where more than thirty people found victory in God. At First Church, in Blue Island, Illinois, with Pastor Carl Roberts, God met with us night after night, new people attended the services, and there were several definite victories. Also, at Morris, Illinois, with Pastor Wickland, God's wonderful presence was manifested. In the meeting with Pastor Paul Hesler and First Church, Mount Pleasant, Iowa, more than thirty seekers found help in God. From there we went to Sylvania

Church, Toledo, Ohio, for one week with Pastor Donald Pickens, and on to First Church in Owensville, Missouri, with Pastor George F. Jackson. We love God, the Church of the Nazarene, and lost souls. We care for the entire program—singing, music, and preaching; also I am willing to serve only as evangelist in churches and camps when desired. We close a meeting in Lansing, Michigan, on January 17; then have two open dates, January 20 to 31, and February 1 to 7, which we'd like to slate in Michigan, Ohio, or Indiana. Write us, P.O. Box 408, Potterville, Michigan."

Spencer, South Dakota—In September, Rev. and Mrs. Leon Sturtevant of Port-

land, Oregon, conducted a revival in our church—said to be the best in the history of the church. The blessed Holy Spirit met with us in every service, hearts were melted, and we saw wonderful victories at the altar. We give God all the praise. After serving this church for three years we have resigned to accept the call to our church in Eldorado, Oklahoma.—DONALD KONKLE, Pastor.

Freedom, Oklahoma—Our church recently had a very profitable revival with Rev. Joel Danner as evangelist and Rev. Joe Edwards as singer. There was a good response from the community in attendance at the services. God blessed and gave several good altar services with a number of young people saved or sanctified. Brother Joel Danner is a man of God and a good preacher. His practical messages on holiness were much appreciated by our people and friends of the church. Rev. Joe Edwards, pastor of our colored church in Oklahoma City, is an outstanding singer. His singing was a great blessing to all of us. Both of these men have been given a call to return. Unity prevails in our church and we are enjoying our work as pastor of this wonderful people.—THO. R. LOUTHAN, Pastor.

Louisville, Georgia—On Sunday night, November 8, we closed a wonderful revival with Rev. A. F. Hadden as the evangelist, and Brother James McGahee in charge of the singing, assisted by Miss Dot Hadden in the special singing. They did a splendid job with the singing. Brother Hadden is a man of God and a wonderful preacher. Several people prayed through to God to be saved, reclaimed, or sanctified, and the church as a whole was revived. We thank God for the ministry of these workers with us. Rev. Henry L. Mills is our pastor.—S. E. SMITH, Reporter.

Pastor Lewis A. Posey writes: "After having served as pastor and evangelist on the Alabama District for eighteen wonderful years, I accepted a call to pastor our First Church in Pineville, North Carolina. It was a privilege to serve God and work with the good district superintendents and people of the Alabama District. I have found a wonderful people here in Pineville, and already we have seen seekers bow at the altar and pray through to God. Rev. David M. Cox, my predecessor, did a fine work here, and was appreciated by the entire community. District Superintendent Lloyd B. Byron, his wife, and mother have helped me to feel at home on this district. If you have friends within the Pineville area, write me (P.O. Box 98, Pineville, North Carolina), and I'll be glad to contact them for the church."

Rev. Ralph C. Gray reports: "Early in the summer of '59, I was appointed as pastor of the Pine Mountain Church, Meansville, Georgia, by Superintendent Mack Anderson. We found a small but loyal and devoted group of old-fashioned Nazarenes who had just completed a beautiful new church on U.S. Highway 19, ten miles north of Thomaston. This

rural area offers a real challenge to our church. We had a good one-week revival with Rev. Hilton Gillespie, pastor at Barnesville, preaching. Interest and attendance were good, and ten souls bowed at the altar of prayer. At our fall Sunday school rally, we had ninety-two present—an all-time high attendance for Pine Mountain Church. Since coming here we have installed a gas heating plant, at a cost of nearly seven hundred dollars, also purchased three dozen new steel folding chairs. In November we paid the last note on the debt on the new church, and all our budgets are paid to date. Best of all, God is with us and blessing in the regular services. We are happy to again be in the pastorate after six years of continuous evangelism. We count it a privilege to be a pastor on this district."

Burlington, Iowa—First Church recently gave Rev. Robert L. Ellis of Anderson, Indiana, a unanimous call. His humble spirit and manifest burden for the work here have been a source of blessing and encouragement to us after a six weeks' interim of pastorates. We are now in a revival meeting with Rev. W. W. Tink as evangelist and Brother James T. Bohi as singer. It is a privilege indeed to sit under the Spirit-filled ministry of these two good men.—*MRS. LEONA SCOTT, Secretary.*

Nebraska District Preachers' and Church School Convention

The Nebraska District preachers' convention met October 19 to 21 in Hastings, with Rev. Norman Bloom and his people as hosts.

The convention began with a missionary emphasis, under the direction of Mrs. Norman Bloom, district N.F.M.S. president. Rev. Don Owens, missionary on furlough from Korea, brought a stirring message.

Dr. A. Leslie Parrott, pastor of First Church, Flint, Michigan, brought excellent messages to the ministers and their wives. Many felt this to be the most profitable convention they had attended. The special music was under the direction of Rev. Earl Roustio.

Dr. Whitcomb Harding, district superintendent, had planned well for the convention and presided efficiently.

The Sunday school convention opened on Thursday, October 22, at 1:30 p.m., under the leadership of Rev. Alvin Maule, district church school chairman. The keynote address was given by Dr. A. Leslie Parrott.

The ten leaders of the workshop, from Kansas City, were introduced by Rev. Bennett Dudney. It was certainly a privilege for the Nebraska District to have this fine group of workers, under the leadership of Dr. A. F. Harper, with us. The workshops began at 3:00 p.m.,

inclusive of all age-groups from the nursery to the adult Bible class. During the two-hour session the pastors and Sunday school superintendents received information relative to the *Achievement Guide* and the Christian Service Training. The workshops were open in the evening for those who could not attend the afternoon session. Simultaneously there was a service in the main auditorium with Rev. Earl C. Wolf bringing the message.

The Sunday school convention was well attended, with visitors coming from three other states.—*MRS. MARVIN GROOMS, Reporter.*

Maritime District Preachers' Meeting

The Maritime District preachers' meeting was held at Amherst, Nova Scotia, November 3 to 5, with 100 per cent attendance by the pastors of the district.

Our beloved district superintendent, Rev. Bruce T. Taylor, presided, with Dr. Paul C. Updike, superintendent of Northeastern Indiana District, as the special speaker. The Spirit-filled ministry of Dr. Updike stirred our hearts again and again as he challenged us to greater heights as "shepherds of the flock" and "preachers of the Word."

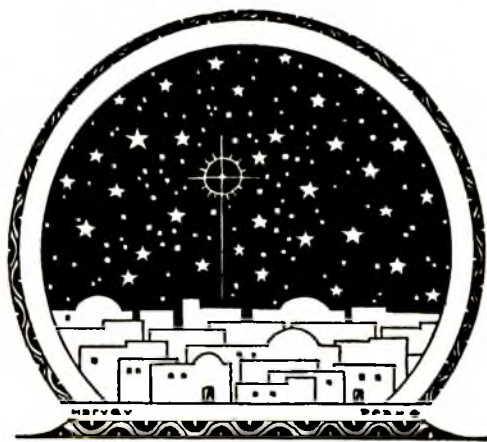
The Communion service on Thursday afternoon, for pastors and their wives,

"A Saviour, Which Is Christ the Lord"

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

At Christmas we celebrate the birth of our Saviour, Christ, the Lord. He is the world's greatest Gift. As we think of Him, we join the heavenly host in their song of praise: "Glory to God in the highest, and on earth peace, good will toward men."

May the hearts of our people be filled with praise to Jesus Christ, our Saviour, at this Christmas season, and may 1960 be a year of blessing and victory in His service.



H. C. Powers
G. B. Williamson
Samuel Young
D. I. Vanderpool
Hugh C. Benner
S. T. Ludwig

John Stockton
T. W. Willingham
V. H. Lewis
Roy F. Smee
Remiss Rehfeldt
M. Lunn

Lewis T. Corlett
S. S. White
A. F. Harper
Ponder Gilliland
Mary Scott
Dean Wessels

was the climax of this time of great spiritual blessing.

The crowning point of the entire convention was the outstanding missionary message by Dr. Updike on Thursday evening. It moved all of us to deeper depths, and resulted in some of our young people stepping out to

answer the missionary call as God directed.

Dr. Updike also visited several churches on the district, and proved to be a great blessing to our people.

Praise God, the Maritime Nazarenes are united on all fronts as we push the battle for Christ and holiness!—A. RALPH MONTEMURO, *Reporter*.

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Announcements

WEDDING BELLS

Miss Norma Ellen Carroll of Arenzville and Mr. Richard Krohe of Beardstown, Illinois, were united in marriage on November 14 at the Church of the Nazarene in Beardstown, with Rev. Cecil Carroll, father of the bride, officiating, assisted by Rev. Ray Jewell.

Miss Frances Ann Tipton of Durango, Colorado, and Bernard H. York of Lake Odessa, Michigan, were united in marriage on August 29 in the Durango Church of the Nazarene, with Rev. Ralph E. Hess of Rocky Ford, Colorado, officiating.

BORN—to Rev. and Mrs. Samuel Southerland of Jacksonville, Florida, a son, James Randall, on November 14.

—to Orval and Juanita Akers of Kiowa, Kansas, a son, Edward Alan, on November 14.

—to Carl and Ruth (Smith) Craig of Harrah, Oklahoma, a daughter, Ruth Annette, on November 13.

—to Roy and Corinne (Garven) Wall of Roswell, New Mexico, a son, Roy Wallis, Jr., on November 13.

—to Earl and Esther (Carlton) Marsh of Grand Junction, Colorado, a daughter, Sylvia Diane, on November 3.

—to Rev. and Mrs. Gerald R. Yoesel of Kenesaw, Nebraska, a daughter, Brenda Jane, on November 2.

—to Jerry and Thirl Ann (Daniels) White of Casa Grande, Arizona, a daughter, Christal Ann, on October 30.

—to Thomas and Mildred (Eby) Scott of Miami, Florida, a daughter, Linda Joy, on October 23.

—to Herb and Eloise (Seaman) Morgan of Inglewood, California, a daughter, Joan Elaine, on October 12.

ADOPTED—by Rev. Mark E. and Lucille Moore of Greenville, Ohio, an infant boy, November 6, named Marlen Joel.

SPECIAL PRAYER IS REQUESTED by a friend in New Mexico for "two very urgent unspoken requests";

by a Christian lady in Indiana for a man and his family of eight children who all need God, and that He will supply all their needs—for the salvation of a young man, that he may find a good job and make the right marriage—a special silent request—that "I may get a job soon—my husband is sick with heart trouble and diabetes—I need to work";

by a Christian lady in Illinois that God will give relief from financial pressure, for an unspoken request, and for the salvation of a friend;

by a Christian in Ohio that he may have victory, for the healing of his wife, and help for their son in a big problem;

by a Texas mother that her children may be brought back into the Kingdom and into the church.

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