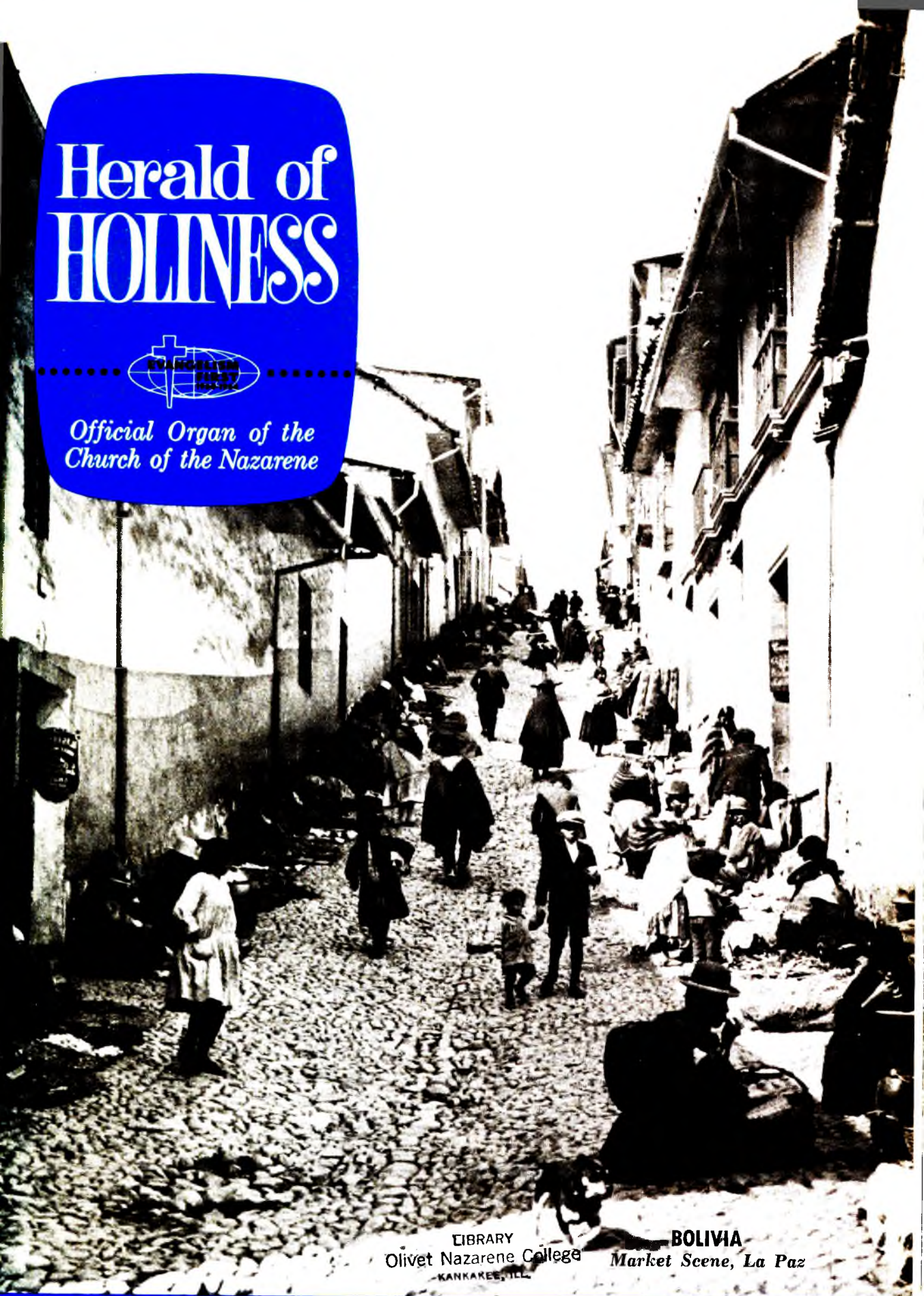


Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



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The Nazarene IMAGE

IMAGE is one of the overworked words in the current vocabulary. In popular usage it means an idea or impression. It is a good word often used effectively. But there is always the possibility that the one using it will yield to the temptation to fill in the conception he intends to give with his own bias, thus producing a distortion.

In former years we heard such expressions as the Nazarene *swing*, or the Nazarene *stamp*. Now it is the Nazarene *image*. The expression is used to convey a representation of the church. It is a good and acceptable use of the word. None should object to it. One who uses it should be guarded lest he color the picture with his own eccentric emphasis, and encourage others to read into it their hobbies. Even this would not be disturbing if all would allow others the same license. But the greatest danger is that the true subject of the picture shall be obscured by too much attention to accidents of the setting. We cannot accept syncopation, counterfeit, or figments of a stunted imagination. We desire a clear vision of the true likeness.

A Nazarene should be a clear witness to a vital experience of God's saving, sanctifying grace. But he is not bound to declare it in identical words that may grow threadbare from constant repetition. Other words of equal meaning and force may make our testimony more attractive and understandable.

Every typical Nazarene service should be

characterized by the glory of God's presence. Such a confrontation with God may produce a variety of responses among the people. Some may shout aloud His praise. Others may weep for joy. But there may be those who are subdued in silent wonder. Freedom in the Spirit is essential. Emotional expression is no insult to intelligence. But regular irregularities become formalities too. An effort to stimulate spontaneity destroys it as effectively as suppressing it.

In appearance and conduct the Nazarene ideal is modesty and simplicity. But these can be spelled out in such legalistic terms as to produce spiritual pride, uncharitable

General
Superintendent
Williamson



judgment of others, and a whitewash of assumed righteousness.

In projecting a Nazarene image let us agree that in witnessing, worship, and living we shall seek to create the image of a people whose supreme purpose is to produce Christlikeness in every aspect of life. In Him alone our ideal is beheld. May we prove we have been with Jesus. And God grant that we may be called Christians as the disciples were at Antioch.

EDITORIALS

By W. T. PURKISER

The Problem Church

MUCH is being written these days about problem children. It's hard to know whether there are more of them than there used to be, or whether we've just found out what to call them.

Someone wisely observed that there really aren't any problem *children*. There are only children *with problems*. For problem children are not born; they are made. It could well be that the real difficulty is the problem parent, not the problem child.

Just as there are problem children, there are problem churches. Again, it is possible that there are really no problem *churches*. There are only churches *with problems*. But those problems can be acute, and they have a way of staying around year after year without much change or improvement. Like problem children, problem churches need help.

I

Some churches have problems with their pastors. When this happens once in a while, the difficulty could well be with the pastor. Ideally, any man called of God could serve any church whose people love God. But the ideal doesn't always prevail. Sometimes square pegs get into round holes, and when they do, the adjustment may be too difficult to make.

But when a church has problems with pastor after pastor, when no one seems to be able to meet the requirements of the situation, then the difficulty is not the peg but the hole. For one reason or another, some churches have the reputation of being hard to satisfy.

The opposite also is true. Dr. J. B. Chapman told of a certain church which had the reputation of always having a good preacher. One of the leading laymen in that church was asked how they managed always to have such good and successful pastors. His reply was worth remembering:

"We make our preacher a good preacher. All we ask is that we have a man who is earnest and who has it in him to make good, then we'll make him good. We pay him a good salary, furnish him a good parsonage, and look after his physical comforts and conveniences so that he has no worry about these matters. Then we pray hard for him, we keep him encouraged, we boost him and advertise him. He is our man and his success is

our success, so we just see to it that he is a good preacher and that everybody knows he is a good preacher: we make him a good preacher."

II

Other churches have the problem of a "church boss." Sometimes it is an "old guard." Occasionally these are good people who have done so much and been around so long they gradually assume that it is not they who belong to the church but the church that belongs to them. Other times these are folks who just have an unusually strong urge to "rule the roost," and they are determined to "rule or ruin." More often than not, ruin is the result.

It is a wonderful asset to any congregation to have a hard core of people who have been tested and tried and who are thoroughly dependable. But such a nucleus becomes a liability if and when it crystallizes and hardens into a determined minority who resist all change as the work of the devil, and make no room for progress and growth.

As a very young pastor, I went to a new charge for the first Sunday. Introduced in Sunday school, I sketched a bit of my vision for the church. When I sat down, the Sunday school superintendent stood and said, "That's fine. Now let's all sing, 'I shall not be, I shall not be moved.'" They meant it too.

III

Some churches, like some children, have the problem of an exaggerated self-centeredness. Theirs is spiritual myopia—shortsightedness. They cannot see beyond their own walls, or at most beyond their own community.

Admittedly there is a certain priority to the clamor of local needs. The pastor's salary, mortgage payments, bills for utilities and supplies have to be paid. We live with these obligations, and are not able to dismiss them from mind. Home mission needs in other communities, world missions, college and seminary, and the far-flung work of the denomination are farther away and out of sight. When these are ignored, the disaster is as real, but it is not as immediately apparent.

But churches are like people. Over and over it has been proved—not that we cannot afford as individuals to tithe, but that we cannot afford not to tithe. God finds ways of blessing those with faith enough to put Him first—to give, not the leftover tenth if any, but the first tenth. And over and over it has been proved that God finds ways

.....

The Cover . . .

Bolivia is a country of mountains and deserts, fertile valleys and vast plains. About one-third of its 3,500,000 people are Aymara Indians, one-third are of mixed blood, and one-third are Spanish. Early contacts of the Church of the Nazarene in Bolivia came in 1908 with the evangelistic work of Rev. and Mrs. Frank Ferguson, missionaries in Argentina. Systematic work was begun in 1945 when Rev. and Mrs. N. R. Briles, who had been working independently on the field, joined the Church of the Nazarene. We now have 9 missionaries, 39 national workers, serving 34 churches and preaching points with a total membership of 1,120 and 2,265 in Sunday school. Rev. Harold Stanfield is the field superintendent.

.....

of blessing churches with the faith and vision to venture out as "10 per cent" churches.

Really now—what right has a local church to expect its individual members to support it with their tithes and offerings if that church in its turn does not look beyond its own immediate work and generously support the larger labors of the Kingdom? Actually, the local church that is continuously niggardly in its concern for and support of the denomination of which it is a part will find that its own members imbibe the same spirit and become niggardly in their support of its local efforts.

IV

Most to be pitied and standing most in need of help is the church whose problem is perennial lack of growth. The church that wins no souls, that grows if at all by the labors of others, that receives no new members by profession of faith—this is the church which has the greatest problem of all. For unless this spiritual barrenness can be cured, such a church is on the road to extinction.

Granted that the church has a part to play in the spiritual nurture and preservation of those who have been saved and sanctified and brought into its fellowship—there is still truth in William Temple's remark, one-sided though it be, that the Church is the only institution on earth that exists for those who are outside of it.

A deep and abiding concern for the salvation of the lost is the first essential to evangelism. And evangelism, in all its varied forms and with all its possible methods, is the growing edge of the church.

Whatever the net growth or loss of membership may be, there should be deep soul-searching in every congregation that goes even as long as one year without adding some to its membership by profession of faith. And when that condition goes on for year after year, as it has in some areas in many churches, it is past time to sound the call again. "All out for souls!"

Problem churches come in all sizes and ages.

There are large ones and small ones. There are old ones and young ones. There are problem churches in rural areas and problem churches in cities. There is really only one thing they all have in common. They all have hope.

We are reminded that we should not be problem-conscious, but power-conscious. This is true. Let us be conscious of our problems only long enough to sense our need. Then let us become conscious of the power of the Spirit. God's resources can never be exhausted by our needs. With prayer, courage, faith, and obedience, problem churches can become potent churches, witnessing the good news of eternal life to a dying world.

Editorial Note

Each year, the Nazarene Publishing House provides all readers of the *Herald of Holiness* a Christmas buying guide. It is in the form of two supplements to the regular *Herald*, each consisting of twelve pages of items with a Christmas meaning.

The first of these supplements will be found in this week's *Herald*. It is placed in the center of the paper, and may be snapped out and retained for future reference. The second supplement will come to you with your *Herald* of November 14.

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A Vital Omission

By A. J. LOWN, *Pastor, Paisley, Scotland*

THE RICH YOUNG RULER of the Old Testament! Lacking only one thing in an otherwise virtuous and commendable life, Jotham, the son of Uzziah, surely qualifies for this description. In the family history of three generations—Uzziah, Jotham, and Ahaz—recorded in II Chronicles 27, we are expressly told that Jotham “did that which was right in the sight of the Lord, according to all that his father Uzziah did” (v. 2); also that “Jotham became mighty, because he prepared his ways before the Lord his God” (v. 6).

Howbeit he entered not into the temple of the Lord (v. 2).

In the life of this gifted and honored young ruler there was no practice of regular devotion in the house of God. His seat was empty, his inspiration and example missing from the fellowship of the sanctuary—an omission that is the more perplexing because his royal father and mother were both devout and devoted attenders at the Temple services.

Inspired by the prophet Zechariah, “who had understanding in the visions of God” (II Chronicles 26:5), Uzziah was a zealous seeker after God until the day that his proud heart and prosperous life prompted him, foolishly and blasphemously, to usurp the office of the priest at the altar of God. As pride rose in his heart, leprosy rose up in his forehead.

Uzziah was cut off from the congregation, condemned to the leper house and to the pitiful and untimely death that broke the heart of Isaiah, the king’s prophetic counselor and friend—the healing of whose wounded, weaned heart at the altar of the Trinity, served by the seraphim, is described in the comforting vision of Isaiah 6.

But the careful and prayerful training given to Jotham in the days of his father’s humility, the impress of the queen’s life, too, herself a daughter of Zadok, the priest, had marked and molded Jotham’s life. He lived as in God’s sight, followed the pattern of his father’s life, and sought God’s guidance in every enterprise. Why, then, this strange omission, so out of keeping with his background and behavior, a contradiction of his heri-

tage and training: “he entered not into the temple of the Lord”?

The Bitterness Caused by Bereavement may have initiated his absence. The tragic death of Uzziah, robbed of throne and home and finally life itself by the dread scourge of leprosy, was a shattering blow to his family and nation. In the first overwhelming days of bereavement Jotham may have felt, as others have, that he could not face the familiar church with its poignant memories, and the altar where his father had been so swiftly and mysteriously stricken.

It is easy for the mourning heart to yield to the natural fear and feeling that one will surely break down in the place where memory is the most keen. The temptation to stay away is accepted and every succeeding week of absence makes it harder to return. The royal deathbed that brought Isaiah closer to God and His courts may have driven Jotham from the paths of worship. For good or ill, grief and sorrow affect the heart and life, bringing us nearer or making us colder toward God and the means of grace.

The presiding elders who were considering a bereaved minister’s request for an early change of pastorate, following the death of a beloved wife and helpmeet, were tempted to feel, if not to say, that a blunt but saintly businessman was unsympathetic when he resolutely opposed the request, saying, “If he does not get victory where memories are most painful, where people know him best and his example counts most, he will not get it anywhere else.” The request was granted, but in this case the consequences proved the apparently unfeeling apostle of duty to be right.

If the thin end of the wedge of absenteeism was driven in by the hammer of bereavement, it was probably excused or justified by

The Pressure of Royal Business

Conscience, and the concern of others, will not allow anyone, even a king, to break the habit of regular worship without explanation, excuse, or justification. Conscience must have its sop and inquiries must be answered or, more often, evaded. Jotham’s excuse was at hand: “I’m too busy”—

first as regent, ruling in place of his afflicted father; then as king, seeking to fill shoes that everyone, even Isaiah at first, thought were too big for him. Still mindful of God, making his plans before Him. Still interested in the church, actually building the high gate of the house of the Lord—but not entering into the church. Planning for everything except regular worship, and although wonderfully honored by God to the extent of becoming mighty in war and peace, failing to honor God in return.

“Absence,” for a legitimate reason, “can make the heart grow fonder,” depending upon the *heart* concerned. If pressure does not drive us to worship, if there is no longing to make up for absence as soon as untempered or unavoidable pressure is relaxed, then “Out of sight, out of mind” is surely the true condition of the heart. The person who is too busy for attendance at the means of grace is just too busy.

Heavy-laden with personal sorrow and public business, Jotham was guilty, consciously or unconsciously, of

Underestimating the Power of Example

His absence confirmed others in sin and slackness: “Howbeit he [Jotham] entered not into the temple of the Lord. *And the people did yet corruptly.*” The connection is plain to the Bible chronicler.

Human nature has a foolish, fatal, twin tendency—to take the line of least resistance, and to hide behind other people’s failings, especially the omissions of those who should show an example. We may deplore and condemn these tendencies, but we can never deny their power.

“If the king does not bother, why should we?” is the devil’s false and damning logic accepted by those who seek a shelter and a scapegoat for their own sins and shortcomings. God will judge such cowardice but this does not diminish the responsibility of example. The citizen has a right to look to the king; the member, to the pastor; the pastor, to the superintendent; the scholar, to the teacher; the child, to the parent. We are the keepers of all who behold our lives and example.

And in private as in public, Jotham’s neglect cradled his own son, Ahaz, in carelessness. Lacking one thing, Jotham caused his son to lack many things. The grandfather, Uzziah, blended devotion and duty; Jotham had duty without devotion; Ahaz had neither! “He did not that which was right in the sight of the Lord.”

Heedless, blind to the tragic consequences of this vital omission in his life, Jotham probably reasoned that his absence was his own affair. The services continued; the priests were praying, preaching, sacrificing; he would help financially from time to time, especially in rebuilding—“Howbeit he entered not into . . .”

Forgetting that example is more powerful than precept, that a crowd is the shadow of one man, Jotham signposted others to carelessness and corruption by his empty pew, his failure to lead his family and people in public worship. Absenteeism marred this admirable life.

It is divine love that points out the one thing lacking in the lives of Old and New Testament rich young rulers, in state or synagogue. It is the fullness of divine and Christian love awaiting in God’s house that makes absenteeism such a perplexing, wounding, vital omission. For the Lord’s sake, for the sake of our “ain folk,” for our friends and fellows, let us pray and practice regularly—

*Lord, enter Thou this house with me,
Until I enter Thine with Thee.*

A Modern Parable

A BLIND MAN HEALED



By Evangelist G. PRESTON BISHOP

IN MY EARLY YEARS a tragedy came into my life that left me totally blind. All the medicine and therapeutic programs (and there were many of them) had been anxiously tried, without success.

When I was twenty-seven years of age, living in the city of Binghamton, New York, I fortunately came in contact with a young and very brilliant eye surgeon. When he became apprised of my condition, he declared he could restore my sight.

In the discussion I told him that I had spent all of my meager resources down through the years in a fruitless battle against blindness, and had no means of remunerating him for his work. Therefore I would be unable to avail myself of his skill.

But he said: “I am unknown by nearly everybody in this area. I am in need of patients—as you are of a surgeon. I’ll make a deal with you. I’ll perform the operation and bear every expense. I’m certain it will be a success. After the surgery has been completed and your sight has been restored, you can help me to obtain the patients I

need. As a blind person, you have many blind friends. You have attended school with blind people. You know the blind of this community. What is more, they know you! When your sight is restored, you can tell them that you can see again. Tell them by what means you obtained your sight. Tell them who was the surgeon who restored your vision. Tell them how wonderful it is to be delivered of your darkness. Tell them how beautiful is the sunshine, the flowers, the stars. Bring them to me for help. You will have your sight, and I will have my patients."

I said, "You are right. It's a deal. Get on with the operation!"

Needless to say, the operation was successful. The bandages were finally removed and gloriously I was enabled to see.

Upon my discharge from the hospital I enthusiastically set out to keep my part of the bargain. I intended to bring every blind person in town to the great benefactor.

Most of the blind were like me—they had no money. Some didn't believe my story and there were no words that could enable them to understand what I saw. One was so old there wasn't enough of life left to make the operation worthwhile. Another was a hopeless case, as he had no eyeballs at all. Others were so dirty and unkept that I was ashamed, as I now saw their filth, to walk with them down the street to the doctor's office. Then there were children, too young to understand my story and too small to comprehend the miracles of surgery. Many were being treated by other doctors. They were receiving no help, but I didn't think it was good ethics to get them to change doctors.

After several days I met the great surgeon on the street. I hastened to meet him and told him again and again how wonderful life had become, and thanked him a thousand times for giving me my sight.

Then He said, "Where are those that you were going to bring to Me?" So I told Him why I hadn't brought them and was enjoying my blessings alone.

Then He said, "I didn't ask you to classify and evaluate all the blind of the city. I didn't ask you to determine who was worthy and who was not. I didn't ask you to bring those to Me who were clean, or healthy, not too young or too old. I didn't ask for those who were not seeking other physicians, those who could understand, or those whom you felt I could heal. I only asked you to bring to Me those *who were blind, who could not see, who needed the light!*

"Don't you know that I am the Great Physician? There is none too low for Me to help. There is none too young. 'Suffer the little children to come unto me,' that they may spend their lives

"With sincere thanksgiving to God for all our benefits, let us give in full measure this Thanksgiving season."

—V. H. Lewis, General Superintendent

in the sunshine. There is none too old. The aged man or woman who has spent decades in darkness will all the more appreciate the light. If 'physicians of no worth' have aggravated the disease of others, let not 'the blind lead the blind, . . . into the ditch'—bring them to Me; I will yet heal them! There is none so ignorant that I cannot help him. They do not need to understand to see. You do not understand the miracle I wrought upon you, and yet you have your sight.

"Even those that you consider too blind, too far gone, the hopeless cases, these too can receive their sight. 'I am the light of the world,' and I am come 'to give light to them that sit in darkness and in the shadow of death.' *To Me there is no such thing as a hopeless case!*"

Then I said, "Forgive me, Lord, for I have played the fool. But I will play the fool no more." So I ran from His presence to seek out *those that needed the light*. From that day to this the only thing that I consider when I tell the glad news is this: *Is he blind?* If he is blind he needs my Physician, he needs my Christ.

I have brought them so young they didn't know their left hand from their right. I have brought them so old they were senile and decayed. Some were corrupt and debauched with a hundred forms of wickedness and sin. Some were seeking light in churches that were dark, and from physicians who were blind themselves.

None could ever understand. Not one could ever pay the bill. Yet no case was hopeless, for He healed them all, opened their eyes, "translated" them from "the power of darkness . . . into the kingdom" of light.

If you have been made to see, go tell the blind, bring them to Jesus. They may see also! Cringe before no man's moneybag. If he is blind, bring him to Christ. Be not deterred by any man's poverty or filth. If he is blind, bring him to Christ. Don't wait until the child lives long years in darkness. If he is blind, bring him to Christ. Be not faithless because the aged has no usefulness left. If he is blind, bring him to Christ. If he belongs to somebody else's church—or to the Church of the Nazarene—so what? If he is blind, bring him to Christ!

He'll never be good enough, he'll never be smart enough, he'll never be wealthy enough, he'll never be worthy enough. But because he is blind, *he is blind enough* for you to tell him the good news. *Bring him to Christ!*



TINY TEACHERS

By RUTH VAUGHN

SHE WAS PERCHED on a stepladder engrossed in arranging a set of blue dishes in the top cabinet when the kitchen door burst open and two small children bounded into the room.

"Mommy! Mommy! Come quick! We've just found the *biggest black bug!*" The two pairs of blue eyes were dancing gaily; the words tumbled from rosy lips. The taller girl held her palms closely clamped together holding "*biggest black bug!*" in captivity.

The habitual, angry reprimand rose to the lips of the mother—but on a sudden impulse she paused a moment, considering. Why not stop and see the black bug? Why not share a discovery with my children?

In this frame of mind, Pam climbed down from the stepladder to investigate the big, black bug held firmly in the damp, chubby palms of the little girl. Truly it was a big, black bug—and one that even Pam had never seen before. Intrigued, she went to the encyclopedia and looked it up. There followed a fascinating half hour when the two little girls—and their mommy—learned all of the vital things concerning the "*biggest black bug!*"

When she got back to arranging her dishes again, Pam considered the experience with the bug. She had always, just always, impatiently declined any such notions before; but after accepting this invitation to explore and learn with her children, she realized that she hadn't lost any more time than if she had been on the telephone with her sister—and she had done something important and constructive with her children.

Perhaps, she mused thoughtfully, I ought to change my immediate reactions to the children's pleas from an automatic "No" to the question "Why not?" And if the answer brings nothing wrong or dangerous, then I could enjoy a new experience in learning with them.

This decision opened a new door of delight to the two chubby little girls—and to their mother. Later, in the dusky twilight of the summer's evening, the tiny children asked, "Mommy, what are those bobbing lights?"

She answered hurriedly as she dusted a lamp: "Those are lightning bugs. I used to catch them when I was a little girl."

"O Mommy, can we? Can we?"

"I'm entirely too busy," she almost said—then she remembered.

"Why not?" she asked. And then she laid down the duster, got a quart jar, and proceeded into the lavender-scented outdoors to learn again the thrill of racing through the warm air, catching lightning bugs.

A few nights later the girls and Pam were finishing the evening meal as Jack told a boyhood tale of how he and his cousin used to make the bullfrogs sing bass to an old song. Pam and Jack soon forgot the incident, but after a while in raced two excited beings exploding with the news that the boy next door had told them that there were some bullfrogs in Myers' Creek.

"Could we—please can't we go and hear the bullfrogs sing with Daddy? Please—huh—please!"

Jack looked at Pam and grinned: "Your theory, my dear! Why not?"

They packed into the car and went to Myers' Creek. They crept down to the water, situating themselves very quietly. The girls' blue eyes were bursting with the excitement of the moment. Pam felt prickles of anticipation running up her spine. Then, in his deep bass voice, Jack began his old song.

After the first stanza, he motioned for the girls and Pam to join in. They did and sang lustily for a few stanzas, listening intently for the bass of the bullfrog—and then—they heard it! Down in the reeds at their left, they heard it—the deep bass, rumbling refrain of the bullfrog. In a moment another began, then another, then another. Awed thrill and delight filled the blue eyes of the little girls.

A peculiar choking sensation filled Pam's throat.

An ongoing program of outreach needs a perennial source of recruits to fill the gaps and extend the lines. The N.Y.P.S. is such a supporting unit. Back it up with a generous Thanksgiving offering.
—Fred Parker.

She looked up at the golden, mischievous moon tiptoeing in the heavens, listening to the rumbling music of the bullfrogs, and understood in a rich, surging moment the beauty with which God had filled the world, the perfection of His universe, the wonder of the commonplace.

She looked at the little girls at her side and thought: This family experience is something they will never forget! They have learned about bullfrogs tonight—but they have learned something much greater than that. They have learned of family unity, family togetherness, family sharing in the beauty of nature with God. Her brows knit in thought. But they haven't learned any more than we, their parents—perhaps, in a way, not as much. For by sharing their lives with them, we have discovered that our tiny teachers are the very best of them all!

SAFE or SORRY?



by
**MILDRED
BANGS
WYNKOOP**
Teacher, Tokyo, Japan

"ARE YOU worrying enough?" would be an appropriate subtitle to this discussion. But how could such a question be a proper one for an article on holiness? Among the always provocative and usually startling things that Jesus said, the following may help to justify the lead question: "Take up the cross, and follow me" (Mark 10:21); "Think not that I am come to send peace on earth: . . . but a sword" (Matthew 10:34); and, significantly, "You are salt to the world. And if salt becomes tasteless, . . ." (Matthew 5:13, *The New English Bible**).

This is the problem: Life is full of trouble, conflict, tension, anxiety, fear. Not only is this true externally in our increasingly complex world-society, but also within ourselves we are "disturbed," fearful, tense, unhappy. The mountains of "happiness pills" and anti-tension drugs which American people consume yearly testify to the problem, and many must seek medical help and

Twice a year—Thanksgiving and Easter—we Nazarenes are given an opportunity to demonstrate the fact that we believe in giving offerings above our tithe to support world-wide evangelism.—E. G. Benson.

the haven of a hospital. We must have peace or we shall forfeit our sanity.

In a day when surcease from the weakening tensions of life has become a passion, it is easy to interpret the gospel of peace in terms of a clinical norm. "A little heaven to go to heaven in" may describe a desire to escape the problem of life too easily and too soon—a moral retreat. "Peace with God" may be interpreted to mean that we should cut ourselves away from the "immoral of this world, the greedy and robbers, or idolatrous" (I Corinthians 5:9), because these tend to contaminate us and to irritate our spirits. Could it be that the frequently made comment, "Why are some holiness churches so hard to get bothered enough to evangelize their own communities?" be related to this interpretation?

During a term of teaching in the Orient, the problem is coming into better focus. Here, too, the age-old passion is for peace—at any price. The intolerable problems of war, earthquake and violent storm, sorrow, social pressures, sickness, poverty, and the great unknown must be solved. They cannot be escaped. The personal cost of directly defying these things to conquer them simply adds to one's despair and is too great a price to pay. The religion that can isolate and insulate the individual from frustration and awareness of trouble gains many followers. And religions that promise this—and perhaps accomplish it—are growing—phenomenally. These religions "save" the people from despair—but also from the challenge of Christ. A religion is an escape or opiate if its purpose and effect are to dull the sensibilities to moral conflict and responsibility.

Everything that the gospel of Christ stands for clashes squarely with any inferior notion of peace. It serves also as a wholesome criticism of us as "holiness people," as well as of non-Christian attempts to solve the human problem. It must not be forgotten that our personal peace with God, squaring us *with* Him morally, aligns us *against* everything that God is against, even those things in ourselves of which He does not approve. And it commits us to love that which God loves. Both of these things can be fairly disturbing, wholesomely and creatively, for a good long life.

Just as it is possible to take so many tranquillity pills that the self-preservation faculty is impaired—

*©The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Every dollar given to the General Budget is an eternal, compound-interest-bearing investment. It helps plant the never-changing, life-saving Word of God in hearts that are immortal.—Kenneth S. Rice.

"we don't worry enough"—so we may immaturely remain in the exquisite comfort of God's forgiveness and fail maturely to assume the responsibility which is our Christian obligation. "Come unto me, . . . and I will give you rest," is only preliminary to the *terrible thrust toward the Cross*, without which, Jesus said, we were not fit to be His disciples. St. Paul understood this well. His prayer was that we be "strengthened with might by his Spirit in the inner man" (Ephesians 3:16), not that the wind be tempered to "the shorn lamb."

The conclusions are obvious and urgent. Sanctified Christians must bury themselves in the world of people. This costs dearly in physical and mental comfort and heart peace. It may kill us. It killed Jesus. We need to love people—sinners, not just the nice people who will do us no harm, but the profane people, the dancing people, the terribly irreligious people, the immoral people. And our love must be genuine, not a cheap disguise for foisting our opinions on them—not just the salesman's charm to anesthetize resistance. Nothing is more apparent—and more repulsive—to the "victim" than that double motive in a Christian.

The Communist operator is succeeding where the Christian ought to be making inroads on the course of history. He lives down to and intimately with the people—not to lose his identity or to compromise his goal, but to "salt" the community with what he is and believes. He is different from them but not in such a way that the difference frightens the people away from him or disqualifies him in any way for their confidence and fellowship. It is "safer," we say, to withdraw from our sinner friends and from the fellowship of those who offend our moral sensibilities (though Jesus went to eat with sinners and harlots). But such withdrawal may leave us "sorry" when Christ inquires about how we handled our "talents" and when history records our failure to act as salt in this generation of people.

Living for a while on a foreign soil, attempting to acquaint the young people with Christian theology and attempting to make ourselves a little part of another nation of people, has awakened us to a new sense of the responsibility which Christians have in the world. Most people, outside the church, have never met with or talked to an Ameri-

can, let alone a Christian. They *do* know all the "isms" in the modern world, not by books alone, but in the persons of friends. They "hate" Americans and Christians because few of them have ever been near enough to them to live with them and let themselves be felt. This is not an indictment against the missionary. It is to say that there are not enough missionaries, either at home or abroad, to make a decent dent in history.

Please come and sit down with me as we take inventory. How many friends do I have? How many of them are not nice? How many of them know me well enough to trust me when I ask to pray with them? Do people outside the church like me or shun me? Have I ever deliberately sought the friendship of a dirty-mouthed person and patiently waited until the hard veneer breaks away to let him reveal, to me as a friend, the desperate torture of his broken heart? Have I ever been more interested in listening to the timid confidences wistfully offered by a lonely "wallflower" than in talking about myself? and preaching my sermon? Does my love to Christ and the world include only a few dollars given to missions? Am I salt or just a pretty saltcellar? A peace-seeker, or a peacemaker? A relaxed Christian, or a broken one?

Being a Christian is serious business. Let us pray: "O Christ, help me to worry enough. Let the needs of the world—and of my neighbor—bother me until I can never be quite comfortable again. Amen."

.....

Ever Upward!

*The road of God leads ever up,
And we must climb with faith and hope
Nor linger long for rest or tears
Until we reach the topmost slope.
God's mountaineers need strength and skill
Because His road is all uphill.*

*Sometimes the pull to gain the heights
Seems greater than our strength will bear,
Until we see the double load*

*Of One who climbs before us there,
Marking with blood the wind-swept hill:
Then do we shout, "I follow still!"*

*The thorns that pierce, the rocks that rend
Will be forgotten as our dreams
When we shall reach the goal at last
Where God's eternal city gleams.
Then, precious toil and blessed hill,
And doubly blest, our Father's will!*

By KATHRYN BLACKBURN PECK

.....

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Ingredients for a family Christmas



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10c

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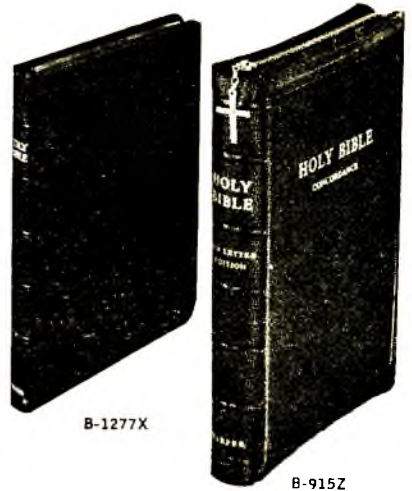
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CHAPTER 5

A **A**ND seeing the multitudes, he got up into a mountain; and he was set, his disciples came him:

B **20** And the LORD came do mount Si'na'i, on the top of th get thee down, and thou shalt thou, and Aaron with thee: b

C **8** ¶ Jē-hōi'-ā-chn¹ was eig teen years old when he began reign, and he reigned in Jer salem three months. And I

D **3** Is not this the carpente Mār'-y, the brother of Jāme; and of Jū'-dā, and Si'-mōn his sisters here with us? A offended at him.

E **22** ¶ When Ā-bim'-ē-lēç reigned three years over Isr:

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B-247 \$1.95

A CHAPTER 5
AND seeing the multitudes, he up into a mountain: and he was set, his disciples came him:

B 16 ¶ Then Hēr'-od, when he was mocked of the wise r ceeding wrath, and sent for all the children that were in E

D 25 And immediately he r before them, and took up whereon he lay, and depar

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U-198

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F 49 The rest said, Let be, let whether E-IF-As will come t him.
50 ¶ Jesus, when he had cried

G 14 ¶ And found in those that sold oxen

H 2 Sam. 16:10 4 12 ¶ After this he ch. 7:6 4 to Cā-pēr'-nā-um, Mark 7:3 6 mother, and *his br ch. 4:46 9 his disciples: and ch. 1:14 11

I 13 And the name of the seco hōn: the same is it that compa lan of E-thi-ō'-pi-ā.
14 And the name of the thir

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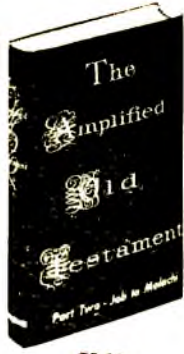
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A	33 And when they were come to the place, which is called Cal'vá-ry, there they crucified him, and the male-factors, one on the righthand, and the other on the left.
----------	--

B	7 The law of the LORD perfect, converting the sou the testimony of the LORD sure, making wise the simple
----------	--

F	9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left
----------	--

I	ST. MATTHEW, 12 Tyre and sí'dôn, they would have repented long ago in sackcloth and ashes.
----------	--

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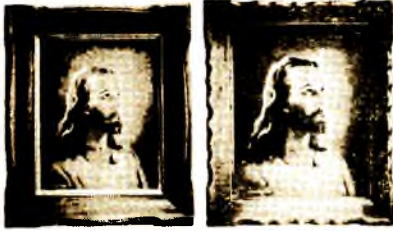
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P-200

P-209

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P-300



P-255

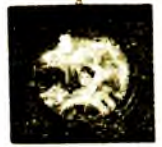
P-257



P-4730



P-1700



P-1704

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- Each, 95c



M-116

Pictures and Plaques for All Ages



GI-56



GI-127C



GI-1330



M-1215



GI-12



GI-343



GI-1212



GI-104



M-4550



GI-100P

DECORATIVE LINEN TOWELS

These beautiful pure linen towels are hand-screened by New England craftsmen. The soft, exquisite color schemes will blend with any setting and add glowing warmth to any home. Finished rod and hanging cord included. Comes in a mailing tube. 17 x 29" in size. (NW)

- GI-56 Kitchen Prayer \$1.25
- GI-127C Our Daily Bread with 1963 Calendar \$1.25

DOOR LEAVE-A-NOTE

An unusual gift made of rustic pine. Pull up the pencil and the door opens wide for writing purposes. Paper pad is inside. (PAP)

- GI-104 \$1.00

BENCH SALT AND PEPPER SET

Old-fashioned bench design made of hardwood. Salt and pepper containers fit right into the seat. An appropriate grace before meals and grace after meals are printed on each. (MW)

- GI-343 \$1.25

MY KITCHEN PRAYER

Wall Plaque and Hot-Dish Mat

A bright, pleasing wall plaque featuring a new prayer poem that bespeaks reverence and devotion. The design permanently lithographed in four beautiful colors on a white background has that "in good taste" appeal. Also has asbestos back for use as hot-dish mat. Size 7 x 7". Gift-boxed. (DR)

- M-4550 \$1.00

DECOR' A WOOD

Don't forget Mom . . . Religious creations combining the original concepts of the master Swiss wood carver with material wood-tone finishes. Raised designs and lettering give third-dimensional effect with latter highlighted in color. Boxed. (MP)

- My Kitchen Prayer Size, 10" dia. M-1215 \$1.95

- Kitchen Prayer—Memo Pad With pencil holder. Size 10½ x 16½". GI-1212 \$1.50

- Hands of Prayer—Napkin Holder Size 6 x 4¾ x 2½". GI-1330 \$1.50

- Give Thanks—Thermometer Plaque Size 6¼ x 4¼". M-1230 \$1.00

ALUMINUM TRIVET

For the Wall—for the Table Inexpensive but attractive gift of satin-black-finish aluminum. White lettering and small painted design on each. Boxed. (CS)

- GI-12 "Bless This House," 7¼" wide \$1.00

DECORATIVE BREADBOARD

Ideal for any home It's hard wood makes it most practical as a cutting board; it's natural grain and colorful painted designs, a thing of beauty to display on the wall. Laquer finish provides protective coating and luster. Hole at top for hanging. Size 6 x 12. Boxed. (NW)

- GI-100P "Give us this day our daily bread." \$1.00
- GI-101P "No matter where I serve my guests they seem to like my kitchen best." \$1.00



M-6020

A Christmas Special!

WALNUT KITCHEN PRAYER

New in Design

A bright, pleasing wall plaque featuring a new prayer poem that bespeaks reverence and devotion. The design is hand-lettered in red. The plaque is walnut with double bevel edges and is coated for permanency. Size 5½" square. Boxed. (STA)

- M-6020 Only \$1.00

Christmas gifts that are lasting

GAMES for all ages



TEN COMMANDMENTS GAME

Children and adults learn the great lessons of the Ten Commandments, the Golden Rule, and the Good Neighbor Spirit. Brilliant full-color playing board, colorful playing pieces for up to 6 players, constructed for continuous use. A game similar to Parker Brothers' Monopoly. (WAJ)

GA-498 \$4.98



BIBLE GAME CHEST

This captivating game chest contains two complete Old and New Testament games: "Travel to the Promised Land" and "Travel with Jesus." Printed in four colors, these progressive-type games for children ages six through fourteen make an exciting and appreciated gift. Contains two spinners and two sets of plastic movers. Size 9 3/4 x 13 1/2 x 3 1/4". (WA)

GA-3843 \$1.00



BIBLE CHECKERS

An unusual Christmas gift—like regular game but you move checkers into "Fruits of the Spirit" squares, remembering the "Fruits"—love, joy, peace, long-suffering, etc. Includes 18 wooden checkers, red and black. (WA)

GA-3842 \$1.00



GOING TO JERUSALEM

A New Parker Bros. Game

Scriptural verses are so easily learned while playing this popular Bible game. Equipment includes Gospel Cards, New Testament Cards, a complete edition of the Four Gospels of the New Testament, 12 playing pieces, and identification rings. Playing board is a colorful map of the Holy Land. (PBI)

GA-110 \$4.00



BIBLE DOMINOS

Now the little ones can play their own special game of dominos. Simple to play. No hard-to-keep scores. Seven Biblical designs (29 pieces), printed in bright colors and varnished for longer wear. For boys and girls four to ten years old. (WA)

GA-3840 \$1.25



NEW TESTAMENT BOOKS

Appeals to all ages. From two to ten players. Includes 81 cards with idea to eliminate your cards by placing them on other player's cards in proper order. Boxed. (ZP)

GA-9565 \$1.00



CHINESE CHECKERS

Comes in handy plastic case. Contains enough pegs for 3 or 6 persons of play at one time. Text: "Trust in the Lord." Size, app. 6" in diameter. (CS)

GA-917 49c



BIBLE CARAVAN

This exciting new game teaches the location of interesting places in the Bible. With maps and location squares, players follow a route and find out what took place at each point by referring to a fact sheet. 2 to 6 players. (BR)

GA-438 The Old Testament \$1.35

GA-439 The New Testament \$1.35



BIBLE TIT TAT TOE

A stimulating Bible game for all ages over eight years—in family, party, or church use. Each game contains a Tit-Tat-Toe Board, with movable category slide; a question rack with space for 10 categories; 9 playing squares; and 1,000 questions taken from the Bible. 500 of these questions are difficult; the other 500 are easy. (BG)

GA-398 \$3.98



BIBLE SPELL-A-GRAM AND BIBLE SPELL-ACROSS GAME

A Biblical Scrabble game. Two Bible games to be played by two or more children and adults (age six or over). Printed in two colors on durable yellow stock. (WA)

Bible Spell-A-Gram. Object is for each player to construct words of three or more letters which are names of Bible persons, places, etc.

Bible Spell-Across. Object is to see which player can form the most Bible words in the playing spaces, which are printed on the base of the box.

GA-3844 \$1.00



Christmas Time Is Activity Time





FUZZY FELT BIBLE STORIES

Fascinating way to make Bible story pictures. Lay the brightly colored felt figures on the child-size, fuzzy story board—they cling like magic. Set includes basic die-cut felt figures in plastic storage tray, 11 x 6½" fuzzy story board, instructions, and outlines. Makes a wonderful gift and a useful teaching aid. (ST)

VA-6387

\$1.69



PAINT-BY-NUMBER SETS

Fun for all ages. Spill-proof containers of oil colors and solvent, brush, and four numbered plastic pictures for finishing attractive scenes with Biblical themes. (ST)

H-6369 New, easier to do; for younger children

H-6370 For older children and adults Each, 98c



BIBLE PLAY BOOK

By Francis W. Keene. An activity book based on stories and verses of the Bible, presenting imaginative and varied things to do—cutouts, games, coloring pages, toys to make, stories, puzzles, dot pictures, 8¼ x 11¼". Ages seven to thirteen. 128 exciting pages. (SEA)

H-107

\$1.00



MOSES AND DAVID COLORING BOOKS

Here are two NEW coloring books which will delight the children and also teach the story of Moses and David. There are 16 full pages in each to color with a caption under each picture. Ideal for home use or Sunday school classes. Full-color covers, 8½ x 11". (BFS)

H-4525 The Life of David

H-4526 The Life of Moses

Each, 25c; 12 for \$2.75



LAST SUPPER PENCIL PAINTING SET

An ideal gift. Includes: 17 x 10½" picture of the Last Supper to color and paint, plus 6 other beautiful pictures; 10 water-coloring pencils—each engraved with one of the Ten Commandments; pencil sharpener; paint dish; paintbrush; all in a colorful gift box, 14" x 11" x 1¾". For youth and adults. (CTP)

H-1400

\$1.75



PICTURE-QUIZ BOOKS

For the junior-age boy and girl. 24 pages of excellent teaching value in workbook form with varied activity interest such as questions and answers, paint by numbers, and problem quizzes. Full-color pictures with scripture references and stories and instructions. 8½ x 11". (ST)

H-2412 Lessons from the Parables

H-2413 Bible Picture Quizzes

Each, 25c; 12 for \$2.75



DOT TO DOT DRAWING AND COLORING BOOKS

Interesting activity books for children ages 7 to 11, presenting Bible animals, Bible children, and Bible heroes. Contains large, full pages of partly completed Biblical outlines to be finished by the child by following the dots and then coloring. Twenty pages each with colorful cover. 8½ x 11". (GB)

H-4651 Bible Animals

H-4652 Children of the Bible

H-4653 Bible Heroes

Each, 25c; 12 for \$2.75



BIBLE COLORING BOOKS FOR THE YOUNGER CHILD

Each book contains sixteen full-page, simple outline pictures for the kindergarten child. Short, descriptive title for each picture. Scripture reference for each design. Size 8¼ x 11". (GB)

H-4606 Old Testament

H-4607 New Testament

H-4608 Bible (8 ea. Old & New Testament subjects)

H-4609 God's World

H-4610 God's Children Around the World

Each, 25c; 12 for \$2.75



TEN COMMANDMENTS PENCIL COLORING SET

Pencils with different-colored leads in packet with Bible coloring book and pencil sharpener. Book is filled with illustrations for children to color by number. Each pencil has printed on it one of the Ten Commandments. (CTP)

H-358P

59c; 6 for \$3.25



Shop early—from your Nazarene Publishing House



Make His a Merry Christmas



ALPHA-OMEGA KEY CHAIN

An exceptional NEW key chain that highlights the scripture, "I am the alpha and the omega, the beginning and the end." To put keys on chain, thread either leg of omega through hole in key, turning so that chain will follow. Nickel-plated for permanency. (NHI)

GI-269 \$1.00



NEW MAGNETIC AUTO BIBLETTES

An Ideal Christmas gift

This item will modestly decorate your car's dashboard, leaving a constant testimony of your faith. Made of durable, pure-white plastic in the shape of an open Bible with black scripture-text lettering. It has in the base a heavy magnet, which serves to hold the plaque firmly to the dashboard. May be appropriately used as a personal witness or a comfort while driving. App. size, 3 1/2" wide x 3" high. (CS)

- AW-3ME Psalms 23:1
- AW-4ME Psalms 16:1
- AW-5ME Joshua 1:9b

Each, 79c



MAGNETIZED HANDS OF FAITH

The plastic mold, on which is imprinted, "Lord, Teach Us to Pray," is mounted on a base containing a magnet. Hands are ivory and the base is black. Individually boxed. Size, 4 1/2 inches high and 2 1/2 inches in diameter. (WA)

GI-5783 \$1.25



"PLASTIKEY" KEY HOLDER

A new idea in key holders. Made of smooth, soft, sturdy plastic with convenient "squeeze open" design, it eliminates snaps and flaps. Keys not in use cannot scratch smooth finishes. Exclusive "Good Shepherd" design and text will not wear off. Holds six keys. Assorted red and black colors. (WA)

AW-4129 39c



KEY CHAINS—BOOKMARKS

These attractive, satin-gold gift items will be of service to those who use them and also a witness for Christ to others. Suitable for both teens and adults alike. A quality gift with a Christian emphasis. (UMC)

BM-11 Bookmark, "Ten Commandments"

BM-16 Bookmark, "Books of the Bible"

GI-4RKB Key Chain, "Ten Commandments"

GI-5RKB Key Chain, "Books of the Bible"
Each, \$1.00



"PRAYING HANDS" LAPEL PIN

This pin is designed either for the man's suit or the woman's dress. Made by craftsmen in Germany, it is an attractive and distinctive "silent witness." Anodized bronze in color. (UMC)

PI-278 Each, 45c; 6 for \$2.50



MAP-MEASURE KEY CHAIN

Accurately measures the distance between two points on any road map. Set zero to arrow. Roll small wheel along map from starting point to destination. Distance in inches multiplied by scale on map equals distance in miles. Disks are molded of Du Point nylon. (WAK)

AW-199 29c



TIE CLIPS

For father or son, layman or minister—these make an excellent gift. Their alligator clips hold the tie firmly in place. Distinctive and attractive with cross symbol. Gold-plated. Boxed. (GO)

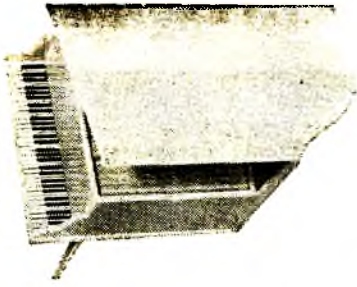
GI-8540 \$1.00

GI-8540



Shop early—from your Nazarene Publishing House





MUSICAL PIANO PROMISE BOX

A small grand piano of ivory plastic. When lid is opened, a Swiss movement plays "Standing on the Promises." Contains about 150 cards with a scripture promise on one side and poem on the other. Gift-boxed. Size 6" long, 4" wide, 3" high. (CS)

GI-168 **\$5.95**



INSPIRATIONAL BILLFOLD

Made of 14-gauge Polyvinyl Chloride, in three lovely pastel colors. Electronically welded seams give strength and permanence, expanding coin compartment, removable plastic holder for eight photographs or cards, regular and hidden currency compartments. The portrait of Christ, protected by lasting lamination. A gift to be proud of. (SAN)

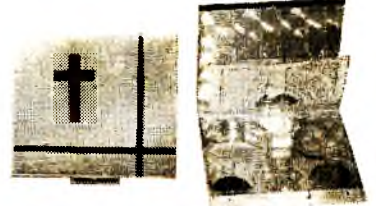
GI-201 Assorted colors: Blue, Ivory, and Pink **\$1.00**



OPEN BIBLE AND CROSS PIN

This graceful cross and open-Bible pin will please mother or daughter. Gold-finished with attached chain. Open Bible has imprinted, "John 3:16." Gift-boxed. (UMC)

PI-28 **65c**



CHANGE PURSE

This lovely, satin-finished change purse with hand-polished cross on the cover is fitted with sections for pennies, nickels, dimes, quarters, and halves with a special clip for bills. Gold-plated. Size, 3" wide by 1 1/2" thick. Boxed. (SCE)

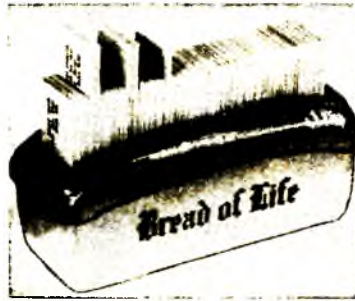
GI-508 **\$1.50**



BEVELED WALNUT GIFT CROSS

A properly proportioned gift cross, made from carefully selected, seasoned, natural-grained, walnut wood. Expert craftsmanship, beveled surfaces, and silken cord with flowing tassel. Size 2 1/2 x 1 1/2 x 1/4". (SCE)

AW-250 **30c**
12 for \$3.30



BREAD OF LIFE

Something unique in the religious gift line! Miniature, plastic, shaped, and colored loaf of bread containing some 150 cards, each with a scripture promise and poem. Boxed. (CS)

GI-162P **\$1.75**



GIFT BOOKMARKS

This bookmark has a metal clip that fits snugly over the edge of a book, hymnal, or Bible and keeps its desired position. Attached colorful ribbon. In gift plastic case. (SCE)

BM-7 Open Bible **Each, 50c**
BM-9 Church design



DEVOTIONAL MEDITATIONS

Set of 52 cards plus a title card. Each card bears seven scripture selections on the back for use each day of the week. Using 13 different designs, each design with 4 different meditations. Size 4 1/2 x 3 1/4". Comes in plastic box. (WA)

GI-9800 **75c**



PERPETUAL CALENDAR

Tells the date, day, and month—moves on with time by rolling to new setting. Serrated wheels click and lock in position. Colors: assorted. Scripture text. (EPN)

AW-39 **39c**

Buy and Give Christ-centered Gifts

.....

That They May Know Him



. . . Through Evangelism

HIGH in the forested mountains of Taiwan live the tribespeople—the original settlers of the island. Racially they are of Polynesian stock, and at one time controlled the entire island of Taiwan. Several hundred years ago, waves of migrating Chinese from the mainland drove these tribes into the mountains. There they have lived in seclusion, clinging to their own tribal languages, their customs, their ancient tattoos, their worship of evil spirits. For years they were head-hunters, and their skill effectively kept intruders away. They lived and died to themselves, ignoring the “foreigners” who had usurped the fertile lowlands of their island home.

Missionaries have long tried to find a way to evangelize these mountain tribes, but were forbidden to enter the area by the Taiwanese government. In recent years government patrols have established contact with the tribespeople. Head-hunting has been stopped. Schools have been opened in a few villages. Young women are no longer tattooed.

Through this opening door, the Church of the Nazarene has entered. First—a church in a Chinese village on the edge of the tribal area. Tribespeople coming to the market to sell their goods were contacted by the Chinese pastor. A few came to the services. Two or three were converted. How different this faith in a loving God from their ancient worship of evil spirits! They went home and told others. More came down to hear. It was good. They sent an emissary to ask the pastor to come up and preach to their village. A new church was opened in the mountain village of Pa Chieh.

Other villages heard of the new religion of peace. They came down the steep mountain trails from five miles away, to hear; and hearing, they too believed. Nine young men from these mountain tribes are now in our Bible school preparing to preach the gospel.

Recently our missionary and the Nazarene pastor crossed a fragile swinging bridge to another isolated mountain village. By the light of flaming torches they preached to Tyal tribespeople. Many raised their hands for prayer and some, with tears streaming down their faces, pledged their allegiance to Jesus Christ. The village leader called an urgent meeting, and begged the missionary to come and build chapels in their area also. Today the Word of Life is going out through two more Nazarene chapels in Tyal mountain villages.

Hundreds of villages like these are hidden away in the Taiwan mountains. The people speak languages that are still unwritten. They have no way to learn of salvation unless someone goes to tell them. Someday they will meet us at the Judgment. Have YOU done your best to send them the gospel?

Let your Thanksgiving offering express the measure of your concern for these who have never had a chance to hear of Christ.

—General Stewardship Committee

.....

The Victor's Cross

*The Victor's cross was heavy—
So great was the cumbering load—
But our only hope of salvation
Was to be the Calvary Road.*

*Jesus said, if a man would follow,
He must count all else but loss
And willingly, lovingly bend to bear
The load of the Victor's cross.*

*Let me lift the Cross of the Victor,
And its load I'll gladly bear.
Let me walk up that hill with Jesus,
And His suffering daily share.*

*If I bear the Cross of the Victor,
There is certain victory.
The wondrous Christ of Calvary's cross
Is the Victor who walks with me.*

By JACK M. SCHARN

THE CHURCH AT WORK

LATE NEWS

Telegrams . . .

Oklahoma City, Oklahoma—*Southwest Oklahoma District Assembly, September 19 and 20, marked by the presence of God which mightily moved on the people. Spirit-anointed preaching by General Superintendent Williamson and Rev. Paul McGrady. Rev. W. T. Johnson elected district superintendent for another three-year term; also given a fine love offering. There were gains in all departments; \$70,000 given to general interests, and nearly \$700,000 given for all purposes. General Budget apportionment increased from \$36,000 to over \$40,000 for coming year. Five men were ordained—Forest Tyler, Dewayne Hicks, Bernie Dawson, Loran Madsen, and James Pego. The future is bright with a vision for growth and soul winning.—Laverne Day, Reporter.*

Little Rock, Arkansas—*The tenth annual assembly of the South Arkansas District was held at Little Rock First Church, September 19 and 20. Dr. Hardy C. Powers, general superintendent, presided with grace and efficiency. The assembly was preceded by the Sunday school convention on Monday, September 17, with District Chairman J. Frank Hamm in charge. The N.F.M.S. convention convened on Tuesday, September 18, with Mrs. A. Milton Smith re-elected president with an overwhelming vote. The presence of God was truly manifest throughout the conventions and assembly proper from the beginning to the conclusion. Dr. A. Milton Smith, district superintendent, gave an inspiring report of progress, which was received enthusiastically by the delegates. A love offering was raised for the Smiths, who are entering their third year of service on the South Arkansas District. Gains were shown in each department of the church, and the assembly closed with the feeling of great optimism for the future and progress of the church on the South Arkansas District.—Thomas M. Hermon, Reporter.*

Rev. and Mrs. Arthur C. Tunnell, of 1202 W. Park, Dodge City, Kansas, observed their fiftieth wedding anniversary on October 9. They have two living children: Gerald M. of Fort

Collins, Colorado; and Mrs. Mariam Harris, of Dodge City. Brother Tunnell was ordained as a Nazarene minister in 1915.

ANNOUNCEMENT

After six effective years as superintendent of the Wisconsin District, Rev. Donald Gibson has resigned to accept the position of vice-president in charge of Development and Field Service of Olivet Nazarene College effective November 10, 1962.

With the approval of the Board of General Superintendents and after consultation with the District Advisory Board, I have appointed Rev. Robert Clack, pastor of the First Church of the Nazarene, Ottawa, Illinois, as superintendent of the Wisconsin District effective November 11, 1962.

—HUGH C. BENNER
General Superintendent

FOREIGN MISSIONS

GEORGE COULTER, Secretary

Children's Books Needed

Our missionaries in Nagoya, Japan, Rev. and Mrs. Wendell Woods, would like to receive good, used children's storybooks, suitable for Christian children of various ages, who attend the school for missionaries' children in Nagoya. These youngsters are starved for good reading material. Do you have any children's storybooks that your children may have outgrown? Send them to: Mrs. Wendell Woods, 18-2 Chome, Itabashi-Cho Naka-Ku, Nagoya, Japan.

New Missionaries

Miss Michelle Lynne Melton joined her brother and sister in the home of Rev. and Mrs. Charles Melton, Japan, on September 20, 1962.

Dr. and Mrs. Samuel Hynd are celebrating the birth of their third daughter on September 21, 1962. We have not learned her name yet.

Beside the Ganges

By GERALDINE CHAPPELL, India
Dr. Speicher and I just returned from our holidays in Kalimpong in West Bengal, India, near the China border. What a picture of the suffering of misplaced people! Many Tibetan refugees there are trying to keep body and

soul together. Others are trying to slip over the border.

On our way to Kalimpong we stopped to see the seat of Hinduism, the city of Benares. Here, early one morning, we went along the Ganges River watching the poor, deluded people as they bathed, hoping to have their sins washed away in the polluted water. They took big gulps of it, and then carried some of it away with them. Having donned their clean clothing, they took offerings of flowers and sometimes coconut to offer to Lord Siva in the Golden Temple. Dr. Speicher and I climbed up a narrow stairway overlooking the temple. In front of the temple were flower vendors selling their offerings. Beggars lined the road leading from the river. Just to think that Christ is the answer and so few even yet know this truth that would make them free!

Another year is before us in this great land of need and challenge. Returning this time has been an adjustment anew to the poverty, the cultural difference, and all the rest. I know that it will never be easy to look upon the Indian scene with a light heart. It wasn't for Jesus when He lived in similar circumstances. To keep one's bearings and not become steeled against the real, vital need is an art I don't think I have mastered. Hungry folk bring back too many memories of my empty stomach.

You will be happy to know that the Bible school opened in July at Basim with Mrs. Cox as director. As she is held in high esteem by the Indian folk, she should be a drawing card for our youth. Out of the many, there are a few the Master has chosen to carry the message into these villages. For these we pray that they will decide to follow Him at any cost.

Nurses' Revival

By KATHY NEWLIN
Transvaal, Africa

We have had a wonderful nurses' revival recently. Several of the new nurses repented and found living, personal proof of sins forgiven. We pray that others will find their way to the Saviour in the weeks ahead.

Young People's Institute in Puerto Rico

By HARRY ZURCHER, Puerto Rico
We have just closed one of the best Young People's Institutes that we have had on this district. We had 122 people registered. Rev. Joe Rodriguez did a wonderful job for us. Also the three local churches, where he conducted revival meetings, were very happy with his service. Tonight he is in Ponce, speaking to the Ponce Zone young people.

HOME MISSIONS

ROY E. SMEE, Secretary

The Small Church Achievement Program



At the district assemblies this year special recognition has been given to the smaller churches that have made a good record during the year. The Department of Home Missions has furnished a method by which districts have assessed the progress made and awarded plaques and certificates to churches with less than fifty members that have achieved unusual success. The evaluation of their reports has been on the basis of evangelistic outreach and results, surmounting of obstacles, effectiveness of the church in reaching all age-groups, co-operation with district and general church program, appearance and improvement of the church's properties, and influence in the community.

We are glad to publish the names of churches chosen by their districts for outstanding achievement. This list is from the first one-third of the district assemblies held this year.

The following churches received a beautiful plaque in recognition of being chosen as the outstanding small churches on their districts:

Hawaii—Hanapepe, Kahului; *Washington Pacific*—Hoquiam; *San Antonio*—Kingsville, Odessa Central, Midland North, Corpus Christi, Arlington Heights; *Washington*—Rising Sun, Maryland; *Idaho-Oregon*—Notus, Idaho; *Mississippi*—Long Beach; *Abilene*—Hurst, Texas; *Northwest*—Othello, Ritzville, and Colfax, Washington; *Canada Pacific*—Vancouver, Grandview, Burlington, New Westminster; *Southern California*—La Mirada, West Torrance; *Arizona*—Scottsdale; *Alabama*—Albertville, Robertsdale; *Alaska*—Seward, Anchorage, Minnesota Avenue; *New Mexico*—El Paso Northgate, Texas; *British Isles North*—Irvine, Scotland; *British Isles South*—St. Helens, and Middleton, Lancashire; *Rocky Mountain*—Cody, Wyoming.

The churches listed below received an Honorable Mention Certificate in the Small Church Achievement program for achievement during the year:

Washington Pacific—Mt. Vernon,

Sumner, Castle Rock, Tacoma Westgate, Battleground Faith; *San Antonio*—Coleman, Aransas Pass, San Antonio Delview; *Washington*—Oakmont (Gaithersburg, Md.); *Idaho-Oregon*—Eagle and Twin Falls East Heyburn, Ida.; *Mississippi*—Pearson Chapel (Houlka), Moss Point, Canton, Grenada; *Abilene*—Stephenville, Muleshoe, Lubbock Eastside; *Northwest*—Princeton, Idaho; Pendleton, Oregon; Benton City, Toppenish, and Selah, Washington; *Southern California*—Rialto, West Anaheim, Escondido Grace, San Jacinto; *Arizona*—Phoenix Deer Valley, Willcox, Bisbee; *Alabama*—Shiloh; *Alaska*—Fairbanks Totem Park, Sitka, Ketchikan; *New Mexico*—Pecos, Texas; Albuquerque Los Altos; *British Isles North*—Carlisle; *British Isles South*—Woodside, Watford; *Focky Mountain*—Sheridan, Wyoming.

GENERAL INTERESTS

A review of

Called unto Holiness

History was made in April of this year when this book by Timothy Smith was issued by the Nazarene Publishing House. Seldom in its illustrious fifty-year history has the "House" put out a work of such magnitude.

It is a study in depth of the first twenty-five years (1908-33) in the exploits of the largest strictly-Wesleyan denomination in our time—the Church of the Nazarene.

The depth takes you back into the charged history of the eastern, western, and southern denominations which merged as a national movement in 1908 at Pilot Point, Texas.

The book's depth takes you into character studies of such men as the congregationally interested William Howard Hoople; and of his opposite, H. D. Brown, who wanted a superintendency with strong, unifying administrative powers.

Phineas Bresee is traced with care from his roughhewn beginnings, through his entire sanctification in Iowa, his "ball of fire" experience in California, and his cordial slipping out of Methodism, to his able leadership of the Nazarenes until his death in 1915. Bresee is often called "the founder" (e.g., p. 276), there being no doubt about who was the leader among the leaders who raised up a people terrible as an army because of the banners they bore.

The contribution of H. Orton Wiley as a theologian is not discussed since it was made largely after 1933. It is Wiley, the fund-raising, dispute-settling, *Manual*-revising, denominationally loyal administrator of colleges and of the general church, who is written up tall in this history of "the formative years."

J. O. McClurkin is treated with care, although he did not consent to the merger of his group with the Nazarenes until near the time of his death.

With all the book's depth, the would-be reader might think he is going to tire. Not on your life! Tire of the adept writing, containing such eupho-

nious phrases as "the combustibles of conflict" (p. 286)? Tire of those penetrating insights, such as the disturbing ones on how luxury and holiness did not quite see eye to eye? (See pp. 39, 53, 65.) Tire when, with all the author's fair objectivity, he writes as a touched spirit glad to be on the inside? Tire when he refuses to skip over a school's getting into bad hands in the East, or a missionary in India having to be disowned publicly in the States by Reynolds? Or when the whole story is told about Seth Rees's thriving local church in Pasadena being read out of existence?

Tire? I would say you will not tire. Not if you are on the inside, and the denomination is closer to you than the air you breathe. Not even if you are outside the group, and have the usual human or religious curiosity about how it came to be what it is: what movements of human thought and emotion went into its making that fluidity, even, there has been in it, so that, for example, now its social interests are intense (as in "the founder"), and now social emphases are scorned and linked with liberalism (p. 319).

Does the reader tire when he follows a historian who can set what he traces in the wide framework of what is happening in the broader religious and social and cultural situation? Smith can do that, and does. He tells you of other denominations: their geographical areas of strength, their doctrinal accents. He informs you of the "urban-rural cleavage" (p. 37), in which the city holiness person tended to the quantitative interests frequent but not necessary when men have means (pp. 37-39). He knows



what is happening at the same time among the Methodists, the Friends (p. 22), the Baptists (p. 55). England and Germany are not really foreign places to him. Thought currents, too, he knows, and what they mean, and can say that, under Bowne, Boston University "substituted personalism for Pentecost" (p. 54).

Smith states that the denomination "has never been a sect" (p. 266), judged from the fact that it has always emphasized education, a trained ministry, respect for other Christians, etc.

What small points this reviewer sees in the book as not praiseworthy are too minor to mention here. What he sees as praiseworthy made up an article-review three times the length of this one.

Already this volume, carefully supervised by a distinguished commission consisting of Drs. Mendell Taylor, S. T. Ludwig, J. Glenn Gould, and W. T. Purkiser, is being read widely. At the

spring and summer Nazarene district assemblies, it was understandably the "number one" seller. Laymen and ministers from all areas are moved by the telling of this story.

It cannot be said that the person in the denomination who does not read it is less a Nazarene. It can be said, surely, that all who read it will be better Nazarenes—better informed on the blood and tears of their heritage, more sure still that the Holy Spirit has brought the movement to the flourishing days it now knows, committed at a deeper level to its mission of holiness evangelism throughout the world.—J. KENNETH GRIDER, Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri.



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—EDWARD LAWLOR, Executive Secretary, Department of Evangelism.

Conference on Preaching and Church Music

To be held on the campus of Trevecca Nazarene College, Nashville, Tennessee, October 29 to November 2, sponsored by Trevecca Nazarene College, Nazarene Theological Seminary, and the districts of the Southeast.

The special workers are Dr. Hugh C. Benner, general superintendent; Professor James McGraw, professor of preaching, Nazarene Seminary; Professor Ray H. Moore, director of music. "Showers of Blessing" radio program; the district superintendents and twenty-two pastors of the Southeast.

The night services will be evangelistic. Dr. Benner will be preaching and Professor Moore will be in charge of the music. During the day at 11:00 a.m., Professor Moore will be lecturing on church music. At 9:00 a.m., and 2:00 p.m., Professor McGraw will be lecturing on preaching. Following the lecture on preaching, the district superintendents and pastors will be discussing the lecture subjects.

It will be possible for preachers and musicians to earn two hours of college

credit in their field of interest.

The present applications for registration will make this the largest conference ever held at Trevecca Nazarene College. You are invited to attend as a student or as a visitor.

The Nazarene Publishing House will have special displays of books on preaching and church music. This will be an excellent opportunity for preachers and ministers of music to renew their stock of supplies.

For further information write: Dr. Leon Chambers, Trevecca Nazarene College, Nashville, Tennessee.

Week of Prayer in Denver

Mayor Dick Batterton of Denver, Colorado, proclaimed the week of September 17 through 23 as a city-wide week of prayer. Rev. Frank Cook, pastor of Southside Church of the Nazarene and a member of the Denver Citizens Prayer Committee, directed a town meeting on the east steps of the City and County Building on Monday, September 17.

This meeting included the mayor and his leading officials, Chief of Police Slavin and his leading officers, and representative clergymen from Catholic, Jewish, and Protestant faiths. The purpose of this meeting was to pray for the city of Denver and its police force, that lawlessness may be curbed and our great city not only be physically healthy but morally clean. A memorial was presented to Rev. Frank Cook from the Police Department pledging their de-

"SHOWERS of BLESSING" Program Schedule

October 28—"Your Tattletale Heart," by Wilson R. Lanpher (featuring Treble Clef Choir of Olivet Nazarene College)

November 4—"Duty Elevated to Beauty," by Wilson R. Lanpher

November 11—"All Soil—No Sky," by Wilson R. Lanpher

termination to draw closer to God and discharge their duties with diligence and honor. Over twenty-five hundred people left this meeting in step to "Onward, Christian Soldiers" played by the Junior Police Band.

Friday morning, September 21, a Mayor's Prayer Breakfast was held in the Cosmopolitan Hotel. Over four hundred were present, including Mayor Batterton, the members of the Denver City Council, many of the greater Denver area mayors, the mayor of Phoenix, Arizona, Chief of Police Slavin and his officers, ministers and laymen from many faiths.

Dr. William Standish Reed, a physician from Henderson, Texas, brought a stirring and challenging message proclaiming this not only as a week of prayer, but a week of hope—not for Denver only, but for all cities in our nation facing like problems. He further stated that America is looking to Denver to lead the way in a moral and spiritual revival. Dr. L. J. Du Bois,

pastor of Denver First Church of the Nazarene, closed the prayer breakfast with a prayer of real challenge.

The Denver Nazarene Ministerial Association wishes to commend Rev. Frank Cook and Dr. L. J. Du Bois for their civic interest and concern.—ROBERT T. ULRICH, President, Denver Nazarene Ministerial Association.

DISTRICT ACTIVITIES

Southwest Indiana District Assembly

The fourteenth annual assembly, held August 9 and 10, in the Indiana University auditorium at Bloomington, was said by many to be the best we have had across the years.

It was the first visit of Dr. V. H. Lewis to our district as the presiding general superintendent, and I quote from the Committee on Resolutions: "His individuality expressed in his humor and his ability to put everyone at ease has made this an exceptionally pleasant assembly. His stirring messages have challenged us to greater efforts of evangelism."

Once again the district expressed their love and appreciation for Dr. and Mrs. Leo C. Davis by giving Dr. Davis an almost unanimous vote to continue for another year as superintendent, then extended it to a three-year recall by almost the same vote. In addition to this, a love offering of over \$1,100 in cash and pledges was given to Brother and Sister Davis by merely passing the offering plates. Dr. Davis has filled this position since the organization of the district.

Superintendent Davis' report gave evidence of a year filled with activity and with advancement on every front: an all-time high of 10,078 in average weekly attendance in the Sunday schools; splendid gains made in both N.F.M.S. and N.Y.P.S. departments; and we now have 6,810 members in 103 organized churches, a net gain of 150 members. A very fine per cent of the churches reported budgets paid in full. A total of \$78,777 was paid on General Budget and authorized specials. We are now a 9-per-cent-plus district for missionary giving. The grand total raised for all purposes was \$873,709, a gain of \$14,935 over last year. God has helped us and we give Him the praise.

Dr. E. G. Benson very ably represented our Publishing House. Olivet Nazarene College was given time on the program, with Rev. J. W. Swearingen in charge of this service. Many pastors received a copy of the *Aurora* for having paid their college apportionment in full.

On Wednesday evening we were lifted in a very unusual way by the singing of a district choir conducted by Mrs. Inza Owens. Thursday evening was a youth rally with a challenging message by Rev. C. R. Thrasher.

There was very little change in the personnel of the district leadership.

The assembly closed with a beautiful ordination service conducted by Dr. Lewis. Those ordained were: Robert E. Watson, George W. Ingerson, Robert

Hungate, and Estell R. McClure.—RALPH A. CARTER, *Reporter*.

Indianapolis District Assembly

The thirty-seventh annual assembly of the Indianapolis District was held at Camby, Indiana, August 22 and 23, with Dr. Samuel Young as the presiding general superintendent. His deep devotion to the Kingdom, along with his warm spirit and wit, was appreciated by all.

Our beloved district superintendent, Rev. Luther Cantwell, gave his ninth annual report, which showed progress on the district. We now have 6,312 members; a Sunday school enrollment of 16,544 with an average attendance of 9,501. The N.Y.P.S. has 3,068 members; the N.F.M.S. has 4,383 members and was a "star" district again this year. Total giving for world evangelism was \$1,076,374, with a total of \$107,149 going to General Budget and approved specials.

At the close of his report Rev. Luther Cantwell was elected again as district superintendent—for the tenth year—and given a love offering of over \$1,600.

After having served for fourteen years, Rev. T. W. Stofer resigned as district treasurer. We do appreciate his service to the district. Rev. Murrel Deckard was elected as the new district treasurer.

The assembly closed with a wonderful ordination service, at which the following received elder's orders—James Bailey, William Clark, Talmage Haggard, Paul Handlon, Willie Hamil, and Lawrence L. Ritchie.—LAWRENCE ADAMS, *Reporter*.

Southeast Oklahoma District

The eleventh annual assembly and conventions of the Southeast Oklahoma District were held in Holdenville, Oklahoma, September 3 to 6.

The district N.Y.P.S. president, Rev. Clarence M. Parker, was host pastor. He was re-elected to his position with a wonderful vote of confidence. Rev. Dwight E. Neunschwander, N.Y.P.S. president of the Kansas District, was the special speaker for the convention. During the N.F.M.S. convention Mrs. Glen Jones, the wife of our capable district superintendent, was re-elected unanimously as district president. Rev. Maurice Hall, missionary to Nyasaland, brought the special messages during this convention. Our hearts were warmed by the stirring messages of our convention speakers.

Dr. Hugh C. Benner was the presiding general superintendent, who directed the entire assembly expeditiously, orderly, and gracefully. After his forceful message on Wednesday night, Dr. Benner ordained W. Beecher Kuykendall and Charles Ray Childress as elders in the church. God owned and blessed this service with shouts of victory and tears of happiness.

The district is moving forward under the leadership of our well-loved district superintendent, Rev. Glen Jones. He was re-elected unanimously for one year, and received all but four votes on a three-year extended call. The assembly assured him of their confidence and co-operation.

The district surpassed all previous giving to the General Budget and approved specials by giving \$31,020 this past year.

We thank God for His blessings and look to Him for the help needed to make the new year the best yet.—WILBUR W. BRANNON, *Reporter*.

Louisiana District Assembly

The Louisiana District recently conducted its fifty-second annual assembly at the district center near Alexandria. From the beginning service to the benediction, the assembly was characterized by a spirit of optimism and blessing.

On Monday afternoon Rev. Joe G. Cordell, district church school chairman, presided over a wonderful church schools convention, which climaxed in a heart-searching message by Mrs. Louise Chapman, general N.F.M.S. president. On



Monday evening, and again on Tuesday, Mrs. Chapman spoke on world evangelism and our missionary program.

On Tuesday the missionary delegates gathered for a great missionary convention under the direction of the district president, Mrs. T. T. McCord. Reports indicated real achievement in the missionary program, with Louisiana becoming a "star" district. Mrs. McCord was unanimously re-elected as the district N.F.M.S. president.

The assembly opened Wednesday morning with a soul-stirring message by our beloved general superintendent, Dr. Samuel Young. It was a wonderful privilege to have Dr. Young with us. He presided with efficiency and wisdom, and the assembly ran smoothly, with the Lord's presence in every session.

The report of our district superintendent, Rev. T. T. McCord, who is serving the second of a three-year extended call, indicated a year of real achievement on the district. Rev. and Mrs. T. T. McCord are greatly loved and appreciated by the people of Louisiana. The district is wholeheartedly co-operating with the challenging program they have presented, and we are moving forward in every department. The assembly voted unanimously to build a new district parsonage during this assembly year.

The Louisiana District is enthusiastically co-operating with the total Nazarene program, and feels there are days of great opportunity for us. We go forward under the direction and leadership of our good district superintendent and wife, Rev. and Mrs. T. T. McCord.—J. W. McCLUNG, *Reporter*.

Southwestern Ohio Preachers' Retreat

Twenty-nine ministers gathered, September 3 to 6, at Cedar Lakes Camp,

near Ripley, West Virginia, for the first Preachers' Retreat of the Southwestern Ohio District. All who attended would enthusiastically agree that the Retreat was one of unusually blessed fellowship, worship, and recreation.

The informal program was interspersed with two lively and pertinent discussions: "Preparing for Your Successor," led by Rev. Preston Theall, and "Music in the Church of the Nazarene," led by Rev. Wesley K. Poole. Recreation was varied in nature, including softball, horseshoe, Ping-pong, croquet, and Scrabble. Delicious food was served family style.

On Tuesday morning, during the time of group devotions, God came upon the scene and melted and blessed each heart with His presence in an unusual way. On Wednesday evening the group went to the top of a hill overlooking the camp to an open-air chapel, where, led by District Superintendent M. E. Clay, each one rejoiced in the Lord as scripture testimonies were given, choruses were sung, and prayers were uttered.

A wonderful spirit of united fellowship prevailed throughout the Retreat, and those who attended will not soon forget the wonderful blessings received there. It was voted unanimously to have another Retreat next year.—MICHAEL HUTCHENS, *Reporter*.

THE LOCAL CHURCHES

Ripley, Ohio—Evangelist Harold Frogge's inspiring messages were wonderfully received by all who came in our recent revival meeting. Truly the Lord came; the saints were uplifted, sinners were convicted, and souls prayed through for salvation, and some were sanctified wholly. We are still receiving benefits from this meeting, and appreciate the ministry of our good pastor, Rev. Floyd Pennington. We thank God for His help and the leadership of our pastor.—RUTH PETITT, *Secretary*.

Evangelist Morris Chalfant writes: "Our family is now located in Danville, Illinois, my old home town, from where I am giving full time to the work of evangelism. I have some open time in June, July, and August of 1963. Write me, 1420 Oak Avenue, Danville, Illinois."

Rev. Clark H. Lewis reports: "After pastoring in Alaska for twelve years, at Nome, Ketchikan, and the last four years at Sitka, we felt led of the Lord to accept a unanimous call to our Lakewood Church here in Tacoma, Washington. During our time in Alaska we worked with the Department of Home Missions and the good district superintendent, Rev. Bert Daniels; no finer folks may be found anywhere. It was our privilege to lead in the construction of two churches, and a new parsonage in Sitka. Everywhere we found good, consecrated Nazarene laymen. The folk here in Tacoma have given us a royal welcome. Our church is close to both Fort Lewis and McChord Field, and if you have friends at either place, write

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us, 9012 Dalwyn Court, S.W., Tacoma, Washington."

A home mission church has been started in Levittown, New Jersey, with services being held in one of the elementary schools at the present time. As pastor, I am trying to get in touch with all Nazarenes in this area. If you have a friend or relative living near, would you please send the name and address to me at 429 Manor Road, Beverly, New Jersey?—STEWART B. FREITZ.

Ft. Walton Beach, Florida—Our church recently experienced the greatest revival in many years. Rev. Garnald Dennis, evangelist, preached in a direct and Spirit-anointed way that stirred the church. There were thirty-four seekers at the altar, and a class of seven united with the church on the closing day. A greater spirit of unity prevails as the church marches forward.—WALLACE BELL, JR., Pastor.

Rev. A. S. Howard writes: "August 31 marked the close of our pastorate with the church in Clinton, Arkansas; this was a new, home mission church. It was a delight to work under the supervision of Superintendent J. W. Hendrickson until his resignation due to illness, and then under the leadership of Superintendent Boyd Hancock. I am now working in the field of full-time evangelism and will be glad to accept calls for revivals or holiness conventions, anywhere. Write me, 4108 Ann Arbor, Oklahoma City, Oklahoma."

Arlington, Virginia—We thank God for the success He gave the Calvary Church during the past assembly year. Gains were made in every department, and the people moved forward in the work of Christ. Through the faithfulness of our good people, finances increased five thousand dollars over the previous year, and all goals, as set by the church on the general and district level, were met. Thirty-five persons were added to the church membership, and we enjoyed a forty-five-per-Sunday increase in the Sunday school. Having reached the saturation point in our present Sunday school housing, we are now making plans for an educational unit. Miss Bettie McMullen has been called by the church as Christian education director. We thank God for the leadership of Pastor Curtis D. Withrow, who has served the church

for the past six years.—BETTIE McMULLEN, Reporter.

Ocala, Florida—Our church recently enjoyed a week-end revival with Pastor Roy Vaughn doing inspirational, Spirit-anointed preaching to great crowds. The Grace Trio (Mrs. Jeanette Plummer, Mr. Lowell Brown, Mr. Junior Mace) were in charge of the special music, which was a genuine blessing to all who heard them. This trio is being used by the Lord in their radio ministry each week-day morning over WHBO, Tampa. About twenty seekers found the Lord during this short meeting.—FRANCES B. ERICKSON, Reporter.

Cullman, Alabama—First Church recently enjoyed a wonderful week-end revival with Evangelist Stuart McWhirter and wife. They were used of the Lord to encourage the church, and many souls were helped. There was a good response to the altar calls. Brother McWhirter is a young man with a burden for souls and a message that is needed by our churches today. God is blessing and giving him souls in the work of evangelism. First Church has had one of the best years of its history; a "10 per cent" church for general giving, and on the "Evangelistic Honor Roll," reaching all our goals, and a good response in the work of each department. It is a joy to work with the good people of First Church who pray and work for God and souls.—G. W. BALL, Pastor.

Linton, Indiana—In August our church had a good meeting with Evangelist Gene Clark and wife. It was a wonderful revival, with the church revived, and about forty people seeking God for their spiritual needs. The children's meetings held each evening were inspiring, with scriptures, choruses, and interesting flannelgraph talks by Mrs. Clark. Brother Clark's messages were doctrinally sound, presenting a clear message of regeneration and entire sanctification. The church fasted and prayed, and God blessed spiritually and financially. At times the Holy Spirit swept over the congregation in much conviction and blessing. We give God thanks, and feel that this revival will stand as a turning point in the progress of this church.—ANNA TROSPER, Secretary.

Rev. E. H. Davis writes: "After serving our church for the past ten years,

in two pastorates—the church which we dug out and organized at Garden City, and the other pastorate at our Clintonville church, Eastern Michigan District—I am now working full time in the field of evangelism. I will be happy to serve our church and work with our pastors anywhere, and am now slating into 1963-64. Write me, 1011 Broadway, South Parkersburg, West Virginia."

Write TODAY!

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for October 28:

The Indwelling Spirit

SCRIPTURE: John 14:16-17, 25-26; 16:4b-15; Acts 2; Romans 8:1-27 (Printed: John 16:4b-11; Acts 2:1-4)

GOLDEN TEXT: *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).*

The Holy Spirit is the Third Person of the triune Godhead. He is a Person, not a name for an influence or activity. Often He is called the Executor of the Godhead, since all that God does in the world and in us He does through the spirit.

The passages before us tell something of the relationship of the Holy Spirit to Christ, to the Church, and to the world.

The Holy Spirit and Christ: The Holy Spirit was in the world, and He visited the lives of men before the Christian era, but the work of Christ preceded the universal outpouring of the Spirit upon all flesh in a permanent, inward, and sanctifying sense. Jesus revealed the Father, and it is the Spirit's work to reveal and glorify the Son in this dispensation. He is the Agent of Christ in the world. He is, indeed, Christ's other self. For this reason Jesus promised, on the eve of His death, that He would send the Spirit upon the Church following His ascension. Christ baptizes His people with the Holy Spirit.

The Holy Spirit and the Church: The Holy Spirit is the Sanctifier of the Church. Through the Spirit, Christ dwells within believers' hearts. He comes, not for a moment, but to abide.

The Spirit's work is an operation in depth; probing, permanent, personal, reaching into every part of the redeemed personality. Believers may be "filled with the Spirit," which is to say, at the very least, that the relationship is total and complete, without barriers or reservations. This baptism with the Spirit is purifying and sin-destroying.

The Spirit produces within the believer divine love and all the other related fruit. He empowers for service. He brings assurance. He helps our infirmities. He is our Counselor, Guide, and Illuminator.

Pentecost was the inaugural day of the dispensation of the Holy Spirit, but Pentecost is, in essence, repeatable today.

The Holy Spirit and the world. The Spirit restrains from sin and convicts of

sin. He lifts up Jesus and inspires hope and faith. He is the Regenerator, the Bringer of new life. He is the sinner's Lifeline, for without the Spirit there can be no awakening, no light, no repentance, no conversion, no new birth. Therefore He is everywhere, and ministers to all men.

How wonderful is God's grace! How precious the work of His Spirit! "Praise Father, Son, and Holy Ghost."

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Deaths

REV. CALEB I. DE BOARD

Caleb I. DeBoard was born in Mt. View Missouri, March 22, 1889, and died August 27, 1962, after being in ill health for several years. He was ordained in 1908, and became a pioneer home mission preacher in the Church of the Nazarene. He was instrumental in organizing churches in Missouri, Illinois, and Oklahoma; among them were Lafayette Park and Golden Gate in St. Louis, also East St. Louis First, Harvey, and Granite City in Illinois. He organized and pastored the East St. Louis First Church for twenty-one years. His membership was in this church at the time of his death. He is survived by his wife, Irene; a daughter, Mrs. Willis (Velma) Baldrige; a brother, Rev. W. I. DeBoard, of Los Angeles; and three sisters. Funeral service was held in the East St. Louis First Church with Dr. W. S. Purinton, former district superintendent, officiating, assisted by several other ministers, including Rev. Harold Daniels, superintendent of Illinois District.

REV. MILLARD F. HOLLIS

Millard F. Hollis, pastor at Winder, on the Georgia District, died September 5, in Atlanta, where he had resided for the last thirty-nine years. He was born June 21, 1902, near Atlanta. Converted twenty-five years ago, he had spent most of these years in the ministry of the Church of the Nazarene, serving as pastor at Atlanta Riverside, and Winder, Georgia. Supporting himself as a barber, he gave unselfishly of his time and means to home mission work and other services. He is survived by his wife, Mae Shumate; three sons, Millard F., Jr., William H., and Charles H. Funeral service was held in Atlanta First Church with Dr. Mack Anderson, district superintendent, Rev. W. E. McCumber, and Rev. Hugh Mincey officiating. Interment was in Resthaven Cemetery.

REV. MAUD M. BURNS

Maud M. Burns, retired Nazarene elder, died August 17, 1962, in Lebanon, Missouri, at the age of ninety-four. She was born November 1, 1868. From an early age she was very active in the Church of the Nazarene and was loved by all who knew her. She is survived by one daughter, of the home, Sylvia M. Carter; and four sons: Claude V. North, of Oklahoma City; Lee W. North, of Pueblo, Colorado; Charles W. North, of Phoenix, Arizona; and Burnell J. North, of El Monte, California. Funeral service was conducted by her pastor, Rev. Dean Rhoades, of the Lebanon Church of the Nazarene. Interment was in the Lebanon city cemetery.

REV. H. R. WARD

H. Russell Ward was born January 21, 1901, in Edenton, North Carolina, and died September 6 of a sudden heart attack in the hospital in Loudon, Tennessee. He attended Trevecca Nazarene College, pastored several churches in Tennessee, and did evangelistic work. He was known as "The Bible Man," and his traveling rig was very familiar to those at conventions, camps, and assemblies. He went about doing good, and giving out the Word of God. In 1931 he was married to Inez Tinney, who survives him; also his stepmother, and several brothers and sisters. Funeral service was conducted at the Loudon Church of the Nazarene, in charge of his district superintendent, Rev. Victor Gray, assisted by some of his preacher brethren.

MRS. VIVIAN CHAFFEE ARNONE, age fifty-two, died in a local hospital in Ventura, California, in September of '62, after a lingering illness. She was well known for child evangelism in Nazarene

FIFTH ANNUAL Nazarene Servicemen's Retreat

November 20-22, 1962

General Walker Hotel, Berchtesgaden, Germany



DIRECTOR:
Paul Skiles
Director of
Nazarene Servicemen's
Commission



SPEAKER:
Dr. Hardy C. Powers
General Superintendent
and sponsor of the
Servicemen's Commission

CHAPLAINS ATTENDING:

Lyle W. Robinson
(co-ordinator)
Curtis R. Bowers
Claude L. Chilton
Shural G. Knippers

Memo to Pastors, Relatives, and Friends:

Please write all servicemen and families from your church soon and urge them to attend the Retreat. It will be a source of great blessing and encouragement to them.

These Retreats have proved to be mountain peaks of spiritual experience.

Husbands, wives, and children are all welcome.

Information has gone to them on the matter of costs and arrangements, but a special word from you may make the difference in their attendance.

For Further Information Write:

NAZARENE SERVICEMEN'S COMMISSION
6401 The Paseo, Kansas City 31, Missouri

circles. A graduate of Pasadena College, she had been a member of the Morgan Chaffee Trio and the Edwards Ladies' Quartet. In 1945 she went to Alaska as a Nazarene missionary, where she worked with the Eskimos; then later went to Bethany Nazarene College, where she taught voice and piano. She came to Ventura six years ago and served as minister of music at the Church of the Nazarene. She is survived by her husband, Gene; her father, Urban Chaffee, of Newburg, Oregon; and four sisters: Mrs. Bernice Grazen, of Monmouth, Oregon; Mrs. Ava Montgomery, of Laguna Beach; Mrs. Beulah Sidebottom, of Albany, Oregon; and Mrs. Bertie Haag of Glata, Montana.

MRS. STELLA MC CONNELL, one of the early holiness pioneers of northwest Texas, died August 11, 1962. She and her husband, E. E. McConnell, were sanctified sixty-six years ago, and it was through their influence that the Northwest Texas Holiness Camp Meeting was started in Sunset, Texas. They supported that camp association vigorously until on Christmas Day, 1909, when Dr. R. T. Williams organized that part of the association into the Church of the Nazarene. "Mother McConnell" was laid to rest by her husband in the Sunset Cemetery. She would have been ninety-two years of age on October 15. She is survived by her children: Rev. Frank McConnell, of Bethany, Oklahoma; Charles and Edgar, of Kansas; William, of Texas; Mrs. Angie Swaim, of Texas; and Mrs. Iva Rumsey, of Kansas.

Announcements

RECOMMENDATION

Rev. John McVey has announced his intention of entering the field of evangelism. He has pastored for four years in Oklahoma, and more than six years in Louisiana. At present he will be traveling alone, but hopes to have Mrs. McVey with him in the future. Brother McVey will give of his best to any church desiring his services, and will come for freewill offerings. Write him, Box 33, Harrah,

Oklahoma.—Glen Jones, Superintendent of Southeast Oklahoma District.

BORN

—to Charles and Beverly Leavell in Gainesville, Florida, a daughter, Esther Diane, on September 16.

—to Tommy and Marilyn (Louthan) Davis of Bethany, Oklahoma, a son, Daniel Eugene, on September 8.

—to Rev. and Mrs. E. Ralph Wright of Terre Haute, Indiana, a daughter, Laura Jean, on September 7.

—to Eugene and Janet (Wagg) Hansen of Minneapolis, Minnesota, a daughter, Melanie Janet, on September 4.

—to Homer and Vivian (Bennett) Loveday of Marmet, West Virginia, a son, Anthony Ray, on August 10.

SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Louisiana for her unsaved children, also that the Lord will touch her body so she may be able to attend church, and that the Lord will work a miracle in bringing about the salvation of her very wicked and godless husband;

—by a Christian wife in Ohio for the salvation of her husband and also that God will touch and heal his body, as doctors seem unable to help him further—he loses much work because of his condition and God is their only hope;

—by a friend in Kansas for an unspoken request, also for the salvation of a son who needs God in saving power and healing of his body;

—by a Christian friend in Illinois for a widow who is being treated very unkindly by members of her family, that God may work out the situation to the good of her children; also that a lady in her sixties may be able to find work in a Christian home where she may live as one of the family and have a home.

the  answer corner

Conducted by W. T. PURKISER, Editor

FBI Spokesman Rejects

"Absurd Accusations" About Clergy
"Protestant clergymen have been among the most outspoken, determined and effective opponents of communism," the assistant director of the Federal Bureau of Investigation recently told a Methodist laymen's conference. Addressing the group at Lake Junaluska, N.C., William C. Sullivan declared: "Much credit should be given to them for successful resistance to communism despite all the time, money and efforts Communists have made to influence the clergy."

Commenting on the "absurd accusations" that American Protestantism has been extensively infiltrated by communism, Mr. Sullivan said that "nothing could be more remote from the truth." He also cautioned the Southeastern Jurisdiction Laymen's Conference against attributing all the world's problems to communism.

"Recognize the legitimate aspirations of what has been called the 'revolution of rising expectations,' support it and direct it away from communism toward the ideals of a free and open democratic society," Mr. Sullivan counseled. (RN)

Sales of Bibles Forbidden in Yugoslavia

BELGRADE, YUGOSLAVIA (MNS)—The only Bible store in Yugoslavia, located at Ulica Maja No. 27 in this capital, has been forbidden to sell Bibles since June 25. Operated by the British and Foreign Bible Society, the store is run by a Greek Orthodox man who has in the past suffered imprisonment for his work as a distributor of the Scriptures.

In this country of eighteen and a half million people, the largest religious group is the Eastern Orthodox church with a constituency of 8,000,000. Protestants number approximately 180,000.

Protestant Soldier Sentenced in Spain

MADRID, SPAIN (MNS)—A Protestant soldier has been sentenced to six months and one day in military prison for the "crime" of refusing to kneel during a Roman Catholic mass celebrated as part of a military exercise. The incident occurred on May 27 in the public plaza of Santa Cruz de Tenerife (Canary Islands).

The soldier, Jose Cabrera Romero, had previously asked to be excused from the religious rite on the basis of his evangelical faith. His request was denied and he was ordered to comply with his "military duty."

In formation with his unit for the Allegiance to the Flag ceremony, Cabrera remained standing when the command was given to kneel to the wafer during mass. Since then he has been in confinement awaiting trial. He was sentenced by a military council on August 30 and the case was appealed immediately to the Supreme Court of Military Justice in Madrid.

What is bingo, and what do you think of the game for a church group?

According to law, bingo is a form of gambling and is illegal in most of the United States, although used in many places by the Roman church as a means of raising money. On legal and moral

grounds, as well as from the standpoint of Christian scruples, I would have absolutely nothing to do with it in any way, shape, or form.

This past year our church had a contest to select a Thanksgiving Queen. They crowned the winner and gave her a prize. Do you think a church should use this method to raise money?

I certainly do not. Speaking for myself, I have little use for any kind of "gimmicks" or "jimcracks" to raise money for the "poor" Lord. Let us continue to finance our work through storehouse tithing and liberal offerings.

Whatever cannot be done by these means doesn't need to be done. Nine times out of ten, resorting to commercialism or entertainment to raise money is a shoddy substitute for Christian principle and a sidetrack to eventual oblivion.

In a paper that I subscribe to, the editor said he was not now fighting communism so much as he was Catholicism. He based his reason on the fact that the Bible says that communism would never take over America, but Catholicism would. Can you give any scripture to that effect?

No. This is a type of prophetic interpretation for which I personally have very little use, with all due respect to those who major in it. I believe that Jesus Christ is coming again to receive His own unto himself, and that before any Antichrist "takes over," those who are ready for His return will be caught up to meet Him in the air, ever to be with the Lord.

nothing to choose between communism and the Roman church. Evangelical Protestants have a harder time in Spain than they do in Poland, according to reports of those who have been close to the church in both countries. But I find no warrant in Scripture to say that either will "take over" America. Or if they do, please God, you and I will be at the marriage supper of the Lamb and it won't make any difference anyhow.

Frankly, I believe religious liberty and true evangelical Christianity have

What is the difference between selling, soliciting, and collecting money for various church periodicals such as the Herald of Holiness, Other Sheep, and Conquest in church after the morning service—and the money-changers who bought and sold in the Temple, whom Christ drove out and overturned their tables?

This sounds like a loaded question. You've probably asked the wrong person.

But it is my sincere belief that taking subscriptions to the *Herald of Holiness*, *Other Sheep*, and *Conquest* whenever it is done is no more a commercial transaction than making and paying a pledge to foreign missions. There is no financial profit involved for any persons, as there was in the activities of the merchants Christ drove from the Temple. In fact, the periodicals are actually "loss items" so far as the Publishing House and the general church are concerned. There is no transfer of property, as would be true in the sale of books. To secure such subscriptions would seem to me clearly to be in the realm of Christian service which befits the Lord's day.

However, I have great respect for differences of individual consciences. If you have sincere scruples, I certainly

will not despise you, and hope that you will not judge me. "For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. . . . Let every man be fully persuaded in his own mind" (Romans 14: 2-5).

There is one simple way out of whatever problem may be involved here. That is to suggest to the pastor and church board that a literature offering be received, and that each member of the church be sent the *Herald* without the bother of a campaign. Enough gift subscriptions outside the membership should be included to equal one-half the membership of the church. In that way, your church will always be a *Herald* "quota" church.

The only thing is, however you do it, be sure to get the subscriptions!



Pen

Points

The Power of Stillness



Be still, and know that I am God (Psalms 46:10). He answered nothing (Mark 15:3).

IN A CENTURY in which scientific discoveries have far surpassed those of the past, in which men have reached a higher educational standard than ever before, in which the world is running at a faster pace than it ever has, we who are Christians need to learn the power of stillness.

Perhaps the reason God has not been able to reach certain hearts, certain churches, and certainly the world, is because they have failed to "be still, and know that I am God." For centuries God has tried to get men and women to learn the power of stillness in order to hear His voice.

Yet while this phase of stillness is important in maintaining a true and vital Christian experience, there is still another side to it. As we read the account of Christ's trial in Mark's Gospel, we see that Christ was bound and brought before Pilate. After much interrogation and finally identification of himself, the chief priests began with the worst series of accusations ever directed at one man. If there is one beautiful note in all of this ugly ordeal, it was after the cruel statements, the crushing accusations, the cursing of the chief priests, when the scripture says, "But he answered nothing."

Once again we have a glimpse into the most glorious and revealing character and attitude that Jesus Christ portrayed throughout His entire ministry while here on this earth and throughout His whole life, *the power of stillness.*

So long as we live in this life we are going to face adversaries, difficulties, discouragement, and opposition. These times are not the easiest for anyone. In fact it is during the storms and trials of life that we are most tempted to say, to do, to act, in ways which are displeasing to the Holy Spirit. These are the very times in which we need to learn and know the power of stillness.

The easiest way out of the storms and trials of life seems to be to run. When men despitely use you, the human says, "Tell that person off and get even with him by doing the same act." But our great Example "answered nothing," and we also must learn to "answer nothing." True, we may lose our lives, but we shall save our souls.

We in the Church no doubt would win more people to God, hurt fewer individuals, do less

damage, if we could only learn to "be still, and know that I am God," and "answer nothing" when the fiery darts of the enemy are falling all about us. Then we could say that we are learning "the power of stillness." To me, a true Christian will always try, as one servant of God said, "to see the face of Christ in those with whom I differ." God give us more dedicated individuals who in their own lives are willing to be changed through "the power of stillness."—**W. Dale Martin**, Pastor, Lauderdale Manor Church, Fort Lauderdale, Florida.

"As Little Children"



STANDING beside the shiny, white crib and looking upon my baby before retiring for the night, the wonder of this miracle, this gift of God, was more than I could comprehend. Lying asleep, his chubby fists above his head, he was completely confident that, should any need arise during the night, one who loved him would be at his bedside at the first sound of his cry.

Although totally dependent on another to feed him and dress him, unable to do anything for himself, wholly reliant on someone else caring for him, he lay there, neither fretting nor worried, but calmly sleeping.

I walked into the next room and gazed upon my four-year-old, hugging his floppy-eared dog to his breast, likewise sleeping, oblivious to the problems of the world in which he was growing up. He is now at an inquisitive age, and I thought of his questions during the previous week: "Mommy, is Jesus in my heart?" "Where is God?" "Will we go to heaven sometime?" Although I was incapable of answering these as well as I had wished to, he accepted my fumbling words as truth, with complete assurance because his mother had said them.

My thoughts went back to the night when, afraid to enter the next room because of the dark, he called to his daddy to go with him. His trembling hand and fearful countenance were exchanged for confidence and assurance when his small hand was enclosed in the big, strong hand of his father.

As I lay awake in my own room the verse, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3), came to me. Never before had I realized so fully what it meant.

Only as we know that we belong to Him can we, living in a changing world where we can rely on almost nothing, be wholly dependent on our God, knowing that at our first cry of distress One who loves us will be at our side.

As we realize this dependency on God, we can be free from fretful worrying and know a calm peace in our souls; and His words to us are truth simply because He has spoken them.

Then when the path which we are to follow seems very blurred and the darkness seems to encompass us, we place our trembling hands in the strong hand of our Father, and we are confident that He will lead us aright.

I fell asleep thanking my Heavenly Father for my small sons and the great lessons I was learning from them.—**JOYCE SCHURMAN MURPHY.**

Plans to Survive!

A FEW WEEKS ago my children had their first civil defense survival practice. My small ones, who go to school nearby, walked home with others two by two to collection points and were met by parents. My high school junior folded her five-foot-eleven inches into a neat little package and put it under her desk.

Then this week my husband came home with an attractive folder about survival food and water kits, with a questionnaire to be returned to the office. All this brings to mind the precarious world in which we live, and I have about decided that we Christians had better plan to survive.

Planning to survive involves many factors, some of which we can control and others which we must leave to the Lord. It is perfectly obvious that if we survive the initial blast and the ensuing fall-out, we would need to eat. Therefore it would be pure stupidity to die of starvation by neglecting to put some extra food in the larder. This is only part of the picture, however, and the easiest part to remedy. Most of us would be able to have a two-week supply of food on hand if we really tried.

The other part of the situation will require a different kind of preparation. There is no limit to the preparation we can make and no excuse for not being ready. If the world is a dark place now, try to imagine the darkness that would be the aftermath of nuclear war.

Our Bible tells us that we are the "light of the world" and the "salt of the earth." Let us suppose that we have survived the blast of sin, and even the fall-out of easy living. It is stupid to be the victims of starvation when we have access to the Bread of Life. He who has redeemed us has promised to be within us "a well of water springing up." There is an adequate supply for all who would drink of this Fountain which satisfies the deepest thirsts of human longing.

God has not abdicated! Let each of us be a vital part of His united peoples, an effective representative for His kingdom. When fear and distress take hold of loved ones and friends, and they seem willing to compromise their Blood-bought freedoms, may we be the ones who can pray them through. Christ has chosen to use mortals to tell the story of redemption. His plan is sufficient for our day.

We must be so saturated with God's love that the pressures of life only confirm His nearness. We must live daily so that, if the worst comes, God will be able to do His best through us. To be completely, unreservedly, unashamedly His is life's ultimate victory. To be anything less is total defeat. Let us plan now to survive!

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