

Herald of Holiness



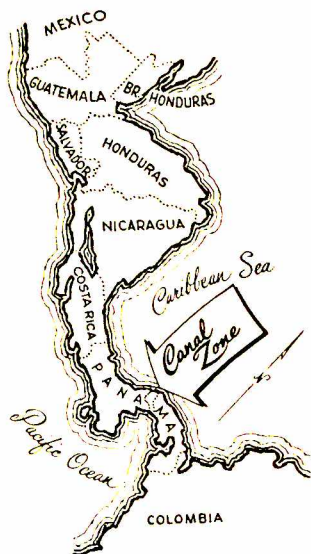
Official
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January 15, 1958

One does not need to spend long in the Panama Canal Zone to be convinced that workers here soon find it necessary to live on motivation that is deeper and stronger than sentiment and emotional appeal. Romance and adventure soon run out. Physical energy is drained rapidly in a climate which is invariably hot and humid. The constant proximity to a community in which liquor, lottery, and prostitution are the principal means of economic existence is a down drag which can be resisted only by the grace of God and strong determination. The transient character of the population, that is

“They Loved Not Their Lives”

General Superintendent Williamson



more dependable by nature, brings ever recurring disappointment. And here the freakish foibles of the human mind do not disappear; they rather become more accentuated as they are set in a background of social, economic, and moral contrasts. Even acquiring and maintaining property has its special complexities.

The question rises easily, Should investment in money, time, and lives be made here? There can be but one strong answer in the affirmative. The first reason is that of necessity men and women must live here and they must rear their families here. If that is true then there can be no convincing argument against providing spiritual light and guidance for them. This great waterway was described accurately by the captain on our plane as we approached Panama for landing. He said, “In twenty minutes we will land at one of the crossroads of the world.” No one would deny that his was an accurate appraisal. Here some people come for a few months, others for a few days, and almost none for long-time residence. But they all need a lighthouse, a refuge, a friend, a preacher of righteousness, and a Saviour. This place certainly cannot be bypassed if we take seriously the Great Commission.

But believe me, it is no place for weaklings. Only those of rugged bodies, stout hearts, and dedicated lives should think of a term of service in this mission. I thank God that I have found in our pastors and their wives these noble characteristics. They are brave, dauntless, patient, unselfish, and uncomplaining. They do not love their own lives. They proved to me by every test that they are here because they love God and the souls of men for whom Christ died. They have little of the limelight. Their names are not often mentioned in print. But God forbid that we should forget Rev. and Mrs. Elmer Nelson and their four children, and their recent reinforcements, Rev. and Mrs. Ralph Hysong, with two tots of tender years.

LATE NEWS

Evangelist Leo Darnell, of Columbus, Indiana, sends word: "My wife went on to heaven December 8 at our home after twenty months of a serious illness. She had been a commissioned song evangelist for ten years. Her home-going was triumphant. Rev. Leo C. Davis, superintendent of the Southwest Indiana District, had charge of the funeral, in our First Church in Seymour, Indiana. We pastored this church five years and Mrs. Darnell had made her contribution to the work there."

Rev. Mrs. M. L. Garrett writes to "express my heartfelt thanks to the many friends for their sympathy, prayers, and offerings given to me during the sickness and death of my husband, Evangelist M. L. Garrett. His was a glorious home-going on last October 8."

Rev. Thomas E. Snider, pastor of the Church of the Nazarene in Lawrenceville, Illinois, was drowned, on the morning of December 6, while on a hunting trip.

Rev. Carl L. Wooten, pastor of First Church in Athens, Ohio, has been elected president of the Athens Ministerial Association.

Rev. R. V. Bridges, pastor of First Church in Oak Ridge, Tennessee, has been elected president of the Oak Ridge City Ministerial Association, representing forty-two churches of the city.

Flower of Faith

By CHRISTINE WHITE

*Faith is in standing fast, in holding tight
Through hours of doubt and darkest
night,*

*In keeping still and trustingly
Bowing in humility.*

*When sorrow casts its sullen shade,
And vain is every earthly aid,*

In fear the unbeliever covers,

*But God's good promises are ours!
Seed in sod and fish in lakes*

Wait patiently till winter breaks;

*And faith holds firm in sun or shower,
Trusting God's great love and power.*

Pilate questioned Jesus, "What is truth?" and down the ages since, his query has echoed from the lips of thoughtful men, and scoffers too. But Jesus answered that question for him, and for all others who would listen, when He said, "I am . . . the truth."

—AUDREY WILLIAMSON.

Herald of Holiness



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Gleanings

from the
Office Editor's Desk

"Yesterday my mailman delivered my *Herald of Holiness* and came to the door and said, 'How could I get this paper? It has some wonderful reading in it.' I told him it was our church paper and I'd be glad to send it to him. He gave me the \$1.50, and said 'Please have it start with this issue' [October 2]. I asked if he was a Nazarene and he said no, but he wanted our paper."—*Illinois.*

"I do love the *Herald of Holiness* and I do trust I can have it as long as I live. . . . I hand the papers to others to read when I have read them through."—*New York.*

"I do want to tell you how much the *Herald of Holiness* means to me. After having had it this past year I never want to be without it again. I receive so much help and understanding from it each week. Each week it seems as though the very words I need to meet each particular problem are there—almost as though the paper was written to and for me as an individual. It's wonderful."—*Rhode Island.*

"After being a member of another denomination for more than thirty years, I have joined the Church of the Nazarene. Also gave up the lodge to which I had belonged for so many years, that I might become a Nazarene. I am a member of a wonderful Church of the Nazarene and surely enjoy the *Herald of Holiness*. The issue on Charles and John Wesley was most wonderful—please send me ten copies of that issue. I want to send them to some special saints. I am so happy to be a member of this wonderful church, and appreciate our splendid pastor."—*Kansas.*

"I am not a member of your church, but have taken the *Herald of Holiness* for many years. It has been a very great source of strength and help to me. I do enjoy every word of it, and like the questions and answers. So many times someone asks a question that has troubled me, so this department is most helpful to me."—*Michigan.*

The holy sacrament of the Lord's Supper not only looks gratefully back to our Lord's atoning death, but also looks expectantly forward to His return. We do "shew forth the Lord's death, till he come." This event, too, let us keep "in remembrance," that we may be ready.—*GEORGIA M. ANDERSON.*

Concluding article in series of four on
"The Promise of the Father"

Why?

By JOHN W. MAY

Pastor, Elk River Church, Charleston, West Virginia

God does nothing without a purpose. When Jesus commanded the disciples to tarry for the promise of the Father, He was speaking of the will of God for them. It is God's purpose to make man holy that he may one day live in a holy place, among holy beings, and worship a holy God. It is His purpose also that His people live on earth a life that is in direct contrast with the unholy and impure. In His prayer in John 17, Jesus defined the purposes of sanctification.

He prayed that they might have unity and cooperation. "That they all may be one" (v. 21). Togetherness has always been significant of the sanctified. They are able to unite in spirit. Personalities, opinions, and desires may vary among them but they are able to work together shoulder to shoulder for the upbuilding of the kingdom of God. Methods and machinery may be different but the motivating force is the same, a united spirit. A breach comes only when there is an assertion of self, or an edifying of oneself above another. It is evident that the work of the Lord is crippled when such a condition exists. It is here that revivals go in reverse, spirituality slumps, and the devil delights.

Jesus prayed that their joy might be fulfilled. "That they might have my joy fulfilled in themselves" (v. 13). This inward joy is the light that pierces the darkness of discouragement. Joylessness

can never be said to be an indication of the sanctified; such a designation would be a misnomer. Certainly he does not always feel like laughing or shouting, but there is a sense of joyfulness and well-being that recurs invariably in the soul of the sanctified man that is a result of the removal of the pollution of sin. It is the silver lining in the dark cloud, the smile that makes a rainbow out of a tear.

Jesus further prayed for penetrating sanctification. "That they also might be sanctified" (margin: "truly sanctified") (v. 19). Here is the experience in verity. Not a mere term but a triumph, not an explanation but an experience, not a profession but a possession, not a futile vying but a certain victory. So penetrating is the promise of the Father that He will reveal the undesirable characters of the soul; so penetrating His fiery character that He will drive everything foreign to the nature of God from that soul; so warming as to make that soul a flaming evangel on fire for the Lord.

His prayer made the experience a definite preparation for heaven. "That they also, whom thou hast given me, be with me where I am" (v. 24). Christ was not deserting them, nor was He leaving them alone. His promise was that He would come back for them. The purpose was (and is today) that man be prepared to live with Him in eternity. The enabling power is given to keep pure and holy until that day when He comes for His own. Opposition, adversity, temptation, and trial only serve to brighter polish the jewel He is returning for. The road may be rugged and steep but at the journey's end is rest. The eyes may grow faint, the knees weak, and the heart struggle; but the destination is just ahead. The glow of the celestial city grows brighter the nearer we approach its glistening gates. The sanctifying power that we experienced when the promise of the Father was fulfilled in us will carry us safely home.

Our Lord Understands

By OVELLA SATRE SHAFER

*Elijah—under the juniper tree,
Discouraged, tired, and spent—
Prayed that his life be taken away;
But sleep was the answer sent.
And as he lay sleeping, God answered his
prayer—
Not in the way he thought,
But strength and courage embraced his soul
By refreshments the angel brought.*

*Christian friend, are you under the juniper
tree—
Weary . . . discouraged . . . distraught?
There's a precious love that understands
When all else has come to naught.
Our Lord will send an angel down
To your poor and baffled heart,
And the Christ who is touched with your
feelings
Will fortify, comfort and courage impart!*

Aggressive Christianity

By EVANGELIST RUPERT CRAVENS

Christianity is founded upon the living Christ, who triumphed over the grave and showed himself "alive after his passion by many infallible proofs, being seen of them [the apostles] forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). It was begun with the mighty works of those who had heeded Jesus' commandment "that they should not depart from Jerusalem, but wait for the promise of the Father, . . . but ye shall be baptized with the Holy Ghost not many days hence" (vv. 4-5).

Jesus assured the apostles before His ascension that some things were not for them to know, but He made very clear the nature of their apostolic commission, saying, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (v. 8). Because of this positive truth spoken by our Lord, the foundation of the Church and its commission cannot be questioned or doubted by succeeding generations through the centuries.

Aggressive Christianity must continue in the same vein and with the same approach in principle as in its beginning. Sustaining and upholding it is "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). Activating it is the Holy Spirit as Guide and Teacher, just as He came to the individual lives of those in the Upper Room on the Day of Pentecost. The promise of the Father was fully realized by the disciples in the baptism with the Holy Spirit, and it was by the power of the Spirit that about three thousand souls were added to them on this momentous day. It was as they continued in this power that the lame man at the Temple gate was healed, and Peter faced the Sanhedrin concerning the miracle, declaring that "this is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 11-12).

Aggressive Christianity must also have *great faith*, conditioned, not upon that which looks reasonable and possible to the natural man, but upon the promises of God and the power of His Spirit to accomplish His will. How often Jesus said to those whom He had healed, "Thy faith hath saved thee," "Thy faith hath made thee whole," or some similar

expression of the reward of simple, trusting faith! Paul said of his personal experience of salvation: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). He admonished the Christians at Corinth: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13). The highest degree of spiritual attainment in the Church is found in "the unity of the faith" (Ephesians 4:13). In the Christian hope of immortality "faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

Again, aggressive Christianity must have *vision*. The Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19), envisions the accomplishment of the task. Vision, conditioned upon faith, endures "as seeing him who is invisible" (Hebrews 11:27).

In keeping with the Scriptures, the children of God are able to see in the distance the coming of the Lord, for it is declared that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also . . . shall be burned up" (II Peter 3:10). Because of this vision there is with it a parallel "looking for and hasting unto the coming of the day of God," and also a looking for "new heavens and a new earth, wherein dwelleth righteousness" (vv. 12-13). What reward awaits each individual heart in aggressive Christianity, both now and forever!

The Wonders of the Word

"The Bible finds men exactly where they are." Samuel Coleridge was thinking of this when he said, "In the Bible there is more that finds me than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

It is the genius of the Bible to find men always at their greatest depth.

NAZARENE PUBLISHING HOUSE

Pioneer Days:

“So Great a Cloud of Witnesses”

The Church of the Nazarene is a product of many men and women whose faith in God and vision of service charted a way of growth and progress across a half century in which tens of thousands have been touched and transformed into newness of life by the Holy Spirit. As a lad of six and seven I remember some of those early days when my father, Rev. Albert H. Smith, challenged an Oregon community with the message of full salvation. Meetings were conducted in a hall in the center of town, where a revival broke out. Among the several converts the organist of the local theater was gloriously converted. She did not appear for the next show at the theater but became the musician of the flaming band of Nazarenes, to the great disappointment and disgust of the management. This turn of events publicized the revival at the Church of the Nazarene and the crowds began to attend.

Such interest enraged one of the local ministers, who put an ad in the town paper—“WANTED—Sheep strayed or stolen. Last seen in the basement of the Nazarene Church.” After this edition hit the countryside, the minister visited my father, angrily challenging him to surrender the new converts which he claimed. My father replied calmly, “If you’ll get converted and become a true Christian, I’ll take you into membership too.”

So the interest pro and con grew, and before that revival period concluded fifty people had joined the little, once despised Church of the Nazarene and it remains one of the leading churches on the West Coast, now the most active and prominent in this prosperous community.

—HERMAN L. G. SMITH, *Pastor First Church, Calgary, Alberta, Canada*

The story of a motto on a college campus . . .

“I Am Third”

By WOUTER VAN GARRETT

He was one of the most popular men on the campus. It was not so much his personality, nor his athletic prowess, nor yet his tact, that made him well liked. There was something deeper. He seemed to have some inner quality that drew people to him and that made others trust and respect him. If his friends would have had to explain what made him popular, they would have advanced many different explanations. Some would have insisted upon one thing; others would have disagreed. That’s the kind of fellow Bill was.

It had been an exciting Saturday, and a group of friends had gathered in his room after the game. One of them noticed the motto on his desk. It read, “I Am Third.”

“What does the motto mean, Bill?” he asked.

Other heads idly turned to look. There was no reply from Bill. He seemed to dismiss the question as if he hoped the questioner would forget about it. But his silence seemed to add fuel to the fire and earnestness to the original query.

“What *does* it mean, Bill?” a second fellow asked. Again Bill tried to ignore the inquiry but his attempt at secrecy only served to intensify the growing interest. Others joined in the search for an explanation to the modest motto that occupied so prominent a place on the student’s desk. Finally Bill knew that he had to come up with an answer.

He looked at them with great seriousness. They read his wish and all settled down to a deep silence. And Bill began:

“I have one of the finest mothers in all the

world. She is a devout Christian; they don't come any better. So is Dad. It has meant downright sacrifice for them to keep me here; not all parents would be willing to deny themselves as they do in order to send their son to college."

He hesitated as if he dreaded to continue. But he still had not reached the meaning of the strange motto.

"But what's the meaning of this *motto*?" one of the men almost whispered.

"Well, I'm coming to that," Bill went on. "When I left home to come here as a freshman, Mother brought this little frame to me, and asked me to keep it where I could see it every day. That's why it stands on my desk, where it is always in sight when I am studying."

Again he stopped, as if he hardly knew how to proceed. It isn't always easy to speak of very sacred things. Perhaps his friends would not see and understand the sacredness of these words as he did. But his hesitancy only added to their curiosity.

"Come on, Bill, don't keep us waiting. What does the motto mean?" It was his closest friend.

"She explained it to me that last night at home." Bill's voice was low and husky. "'Bill, always remember that *God is first; others are second; you are third.*'"

A reverent silence fell upon that room when Bill had finished. One by one those young men slipped away to their rooms—wiser and better men.

The man or woman who casts his lot with Christ must learn to be *third*, if his faith and his service are to mean all that they should mean.

Life's Pathway

By F. W. Davis

*Life's road so often is rocky,
The hills so rugged and steep,
The pathway so tiresome and thorny,
Sometimes we are tempted to weep.
But with Jesus, the sweet Rose of Sharon,
There's nothing in life to compare,
For His glory dispels every shadow
When He comes to lessen our care.
There is joy to lighten each heartache
Plus peace to comfort in pain;
There's hope midst every delusion,
And God's presence again and again.
Should we stay on the pathway to glory,
There's a crown at the end of the road,
Where nothing can come to molest us,
With God in His holy abode.*

The Voice Behind You

by
REUBEN
R.
WELCH

Pastor
Lakewood Church
Long Beach, California

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it (Isaiah 30:21).

We commonly think of temptation as a pull or a drawing toward that which is evil. This is often the real story. There are voices on every side which would call us away from God and the right. But I have been impressed by the blessed fact that not all the voices we hear are calling us away from God. Some urge us to do the right; there are pressures which incite us to our very best. These voices tell us the way to God. There is a voice behind every man saying, "This is the way, walk ye in it."

There is the voice of Christian influence, exerting a directing pressure we can never fully measure. Who can tell the power of the godly lives which have cast their shadows on us? I shall never forget the summers of childhood when we slept outside and counted ourselves to sleep looking up at the stars. One night after my brothers and sisters had been long asleep I heard my mother praying. A sense of strange wonder fell over me. She was praying for the family one by one. Harper, Dorothy, Rubena, George, Bill—and then it was my turn. I think God had never been so real to me. His presence was a burning inside me as my mother talked to her Lord about her son. I know that I shall never escape the guiding influence of her prayers. They have been a voice behind me saying, "This is the way, walk ye in it."

Then there is the voice of the Christian Church. Some people say that they can live without the influence of the Church. But only on some far, lone, lost island could one really live apart from the Church, for her lifting, blessing, enlightening force is all around us. At every turn of our road her message confronts us: "This is the way, walk ye in it."

And there is the voice of the better self. The

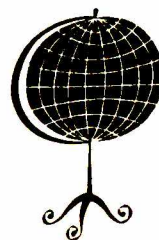
fall of man has landed him in a darkened world, but thank God, there is something in every man which responds to the divine. There is a better self which can still say yes to the will of God. We may have closed our ears, but the voice of the better self cries out to take God's way.

That cry of the better self is in response to the voice of the Saviour, whose voice can be heard behind every man saying, "This is the way. I am the Way." It is the voice of our Lord—the One

who is so much like us—the One who is the Son of God—the One who loves us with an everlasting love, who has shared our longings and our desires, our defeats and our victories—even though we have never confided in Him. It is the voice of the One who has followed us and has never let us down—and we have heard Him.

What is your answer to the voice behind you; the voice as of the sound of many waters, saying, "This is the way, walk ye in it"?

WORLD CONQUEST



R. G. FITZ

*Ask of me, and I shall give thee the heathen for thine inheritance,
and the uttermost parts of the earth for thy possession (Psalms 2:8).*

These words are spoken by the Almighty to the Messiah, but indirectly also to us who are commissioned by Him to go into all the world and preach the gospel to every creature. We may be appalled at the extent and difficulties of our task, but we cannot doubt that adequate divine resources are available to us to carry out His commands. He assures us that He has all power in heaven and in earth. We can succeed if we will.

"Ask of me," He says. The first essential to world conquest is prayer. God promises great and marvelous things in answer to prayer—not only the heathen for an inheritance and the world for a possession, but exceeding abundantly above all we ask or think! Why then have we made so little impression on the heathenism of this world both at home and abroad? Why is it that with all our effort we are not even holding our own? The population of earth grows apace by multiplication, and we follow far behind by painful addition. Where we win a thousand, tens of millions are born into the world. Our successes are in such painful contrast to world needs that it brings heartache and humiliation to any thinking Christian, especially if he is missionary-minded. A billion souls have never heard the gospel even one time. The answer is that we are lacking in prayer.

In some fields we had a golden opportunity, as in India and in China; but where the need called for thousands of missionaries, we sent tens. The stage was set for action, but no actors with adequate spiritual equipment or numbers appeared. And now we are met with a serious tide of an-

tagonism in the first country and the iron curtain has been rung down on the second. Can you believe that these things would have happened to us if Christians had been praying as they ought? I can't. Too few of God's children take seriously the call to prayer. The missionaries entreat their people to pray for them; pastors urge their members to pray for Sunday school, for backsliders, for the sick, for unction and inspiration for themselves; evangelists direct the people to pray for revivals, for conviction, for the outpouring of God's Spirit that souls may be saved. For the most part the plea falls on deaf ears.

A few are faithful, and in time of special effort a few more get under the burden for a short time, but when the meeting is over they relax into a prayer program that is barely able to maintain the spark of spiritual life. Oh, no they are not dead! The heart still beats and the chest still heaves with the breath of life; but they are barely conscious and perfectly helpless. Physically they are quite well, but spiritually weak as water. As far as the work of the Kingdom is concerned they are no better than corpses. The sick men in the hospital are unable to render service on the job.

How are we to accomplish world conquest with such inadequate forces? As soldiers of the Cross their basic training is defective; their morale is low, and their discipline sadly lax. How can we induce them to brace up, quit pampering themselves, meet the Master on the drill ground of prayer, morning by morning, and have their souls fired by holy ambition to possess the uttermost

parts of the earth? Is there no challenge we can offer or appeal we can make that will stir them to put on their armor and come to battle? Our songs are full of the trumpet and the war drums, but our prayers are a token of defeat.

Do you doubt that we could so pray that our churches would be constantly full and that we could have continuous revivals? I don't. Could we so pray that our missionaries might be gloriously blessed and fruitful? I am sure we could! Can we so pray that God will give us whole nations turned from darkness to light? Of course. Do you doubt that we could cut down our losses, speed up our gains, increase our giving, heal more of our sick, fire our young men and women with holy purpose to carry the standards of the Cross to the ends of the earth, if we would truly pray? I cannot doubt it.

We have the promises: "Whatsoever thou wilt ask of God, God will give it thee," and, "Ask of

me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We can do it if we will! Shall we pray and win the kingdoms of this world for our Lord, or shall we do the work of the Lord negligently and risk the loss even of our own souls?

*The sunlight is glancing
O'er armies advancing
To conquer the kingdoms of sin;
Our Lord shall possess them,
His presence shall bless them,
His beauty shall enter them in.*

*The Kingdom is coming;
Oh, tell ye the story.
God's banner exalted shall be!
The earth shall be full
Of His knowledge and glory
As waters that cover the sea!*

Homespun Meditations:

Coffee to Sell



By PAULINE E. SPRAY

A peculiar thing happened to us yesterday. It wasn't of any importance, really. It has probably happened to others before, but we thought it quite unusual.

Since we make frequent trips to a small, nearby town to have dental work done, we also have to make frequent trips over there to make payments on our bill. Usually while in Rockford we stop in the friendly, little cafe near our doctor's office, for coffee.

Yesterday we did just that. The waitress took our order and proceeded to draw coffee out of the big, silver-colored urn. She filled one cup and began to fill the other.

"Just a minute," she said, excusing herself, and walked out into the kitchen to speak to the manager.

When she returned she explained in an embarrassed tone, "We're out of coffee. There isn't enough for two cups." There was nothing to do but assure her that we would return another time.

"You would think people who run restaurants would watch their coffee urns. When one begins

to run low, why don't they make more coffee in the other one?" we wondered. "Why wait until both urns are empty?"

"Let's stop at that little place on the highway on our way home, shall we?" We both agreed to do so.

After making a payment on the dental bill, we climbed into our battered Ford and away we went, anticipating, of course, a good cup of hot coffee.

A couple of miles up the highway we came to the place where we had decided to stop. We parked and walked into the once-painted-red building, but which now wears a too thin coat of white paint. We sat down on the stools at the counter and once again ordered two cups of coffee.

To our amazement the waitress filled one cup and had begun to fill the second when she stopped, looked at us, and explained: "I haven't enough for two cups." Disappointedly, we returned to our car. "We might as well go back home and get a cup over there," we concluded.

But this coincidence set us to thinking. Surely if people are in business they ought to have some-

thing to sell. Their customers enter their business establishments expecting to receive what they ask for. It certainly is disappointing to be turned away. Surely merchants and restaurant owners should have a reserve of salable products on hand.

We can apply this spiritually too. What about us, Christians? Do we keep a good supply, a spiritual reserve on hand? Are we ready to witness every time we have the opportunity? Or when the time comes to testify, must we run home first and enter our secret closets?

How well do we know our Bibles? When we are questioned about the Word, do we know enough scripture to give the answers that we should? How is our reserve? Is it low? Or are we well supplied?

Jesus warned: "Watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:42).

Are we alert? Are we watchful? Are we prepared to work for Him and are we ready for His coming? How is our spiritual reserve? Do we have plenty of "coffee to sell"?

NEWS in PICTURE



FIRST PUBLICATION OF THE 1958 SEASON: *The Signature of God*. Mrs. Ruth Williams Crooks, author, autographing a few of her books at the Publishing House.

DECENT but not DYNAMIC

By AVIS MOORE

These words were spoken by one of our outstanding evangelists in the church during a revival service. "Decent but not dynamic!" What a challenge they present to the Christian who is just drifting along, doing little for the cause of Christ and the salvation of lost souls!

These words have been ringing in my mind ever since I heard them. I pray God that He will never let me get away from them or the challenge they present. Ever since the Lord saved me I have tried to be decent but not always dynamic. We can be decent without much effort, but it takes God to make us dynamic Christians.

Perhaps you have some idea of the meaning of these words, but let me give you Webster's definition of each word. The

word *decent* means respectable, good enough, or fairly good. Do these words describe a true follower of Christ? Indeed they do not. Can any sincere Christian be content to merely be decent? I hope not. Christ was never found idle while souls were in need. He was always alert to the needs of those about Him. We can do no less.

To be *dynamic* is to be energetic, active, and forceful. To be dynamic we must be the opposite of slothful, indifferent, and unconcerned. We must be doing something to build the kingdom of Christ. How much more could be done if every Christian could comprehend the true meaning of the word dynamic as applied to Christian living!

To be dynamic Christians, first we must pray. Prayer is the source of a Christian's energy, and energy is essential to be an active Christian. If we pray we will not be inactive. Pray for the leading of the Holy Spirit, then be obedient. If we do this, our lives will be forceful and the results will be tremendous.

Let us not be content to be just decent, but let us be dynamic, aggressive followers of Christ, always abounding in the work of the Lord!

A Life That Might Have Been

By **Jack M. Scharn**
Pastor, Osawatomie, Kansas

One of the major tragedies in the Christian era is to see a life that seemed to have promising possibilities go down in spiritual defeat. Such was the life of Judas Iscariot. He was a man of potential, but lacked within himself the spiritual essential. Thirty pieces of silver became more important to him than the Saviour. He was looking through carnal eyes and failed to see spiritual value.

In contrast, a man by the name of Paul also looked through unsanctified eyes one day. But Paul was an honest man; he confessed his need of cleansing from carnality—"sin that dwelleth in me" (Romans 7:17). He asked, "... who shall deliver me from the body of this death?" (Romans 7:24) God provided the remedy of entire sanctification for Paul and he was the happy finder of the Holy Spirit. That old nature was eradicated. His words of testimony were triumphant words of victory to the grace of God—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:3-4).

Paul's life marks the way of spiritual stability. To him, the Holy Spirit was the vital essential for power to live. He could see then with the normal spiritual perspective that led him from victory unto victory.

Judas marks a life of defeat—a life that might have been. He lacked the vital essential and never found it. His spiritual view was blurred by the carnal mind. Carnality took its toll and claimed his soul. No wonder Paul warns us, "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6).

Carnality still continues to bring tragedy to the Christian era. It is the tragedy of lives that fail to walk in the light of holiness—lives that started

out well, but have gone down in spiritual defeat for lack of perspective and stability. These, like Judas, have gone the way of death. They are lives that might have been.

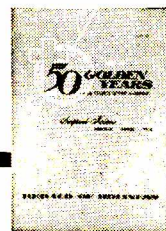
A LIFE THAT MIGHT HAVE BEEN

*He might have been filled with the Spirit,
Empowered for service and life;
But now on the inside division
Works on as a matter of strife.*

*He might have been sanctified wholly,
And living for Jesus, the Lord,
If only he would have submitted
And heeded the call of His Word.*

*For now in despair and disaster
He's grown cold and defeated within—
He's a man that's gone down in history
As another who might have been.—J. M. S.*

*A district superintendent
looks at . . .*



The ANNIVERSARY ISSUE of the "Herald of Holiness"

MY HEART WAS GREATLY WARMED as I read the pages of the Golden Anniversary issue of the *Herald of Holiness*. The artistic design on a golden cover, the surprising number of pictures depicting the work of the Church of the Nazarene around the world give this anniversary issue tremendous eye-appeal.

The layout of illustrations, the headings, the articles all through the forty-eight inside pages are most thrilling. The pictures of the 1908 General Assembly, and the Board of Foreign Missions of 1908; the Honor Roll of members of the church for fifty years, and the article "When Dr. Bresee Preached" make this special issue a prized possession. The past, so beautifully woven into the present, constitutes a vital challenge for the future.

I am ordering extra copies so I can personally present one to my friends among the doctors, lawyers, bankers, and other professional men, as well as my neighbors and other friends. The Nazarene Publishing House has rendered outstanding service in the preparation and presentation of FIFTY GOLDEN YEARS. Undoubtedly pastors will see that every copy is properly distributed—and wish for more! I know others will be as thrilled as I am when they see it!

DR. JOHN L. KNIGHT
Florida District Superintendent

Peekaboo Holiness

By **BERNARD M. ARCHER**
Pastor, Gothenburg, Nebraska

Just a short time ago I was browsing around a small religious bookstore. The manager of this store is a very fine friend of mine, although when it comes to the matter of doctrine we are almost strangers. He happens to be a member of a denomination that no longer knows where it stands theologically. While we talked together, I thanked God for the clear statements of doctrine that are found in our Nazarene *Manual*.

This man and I were discussing a certain well-known "radio divine" from this state who was currently preaching on the subject of sanctification and being filled with the Spirit. I wondered how many Nazarenes were falling for this radio preaching. It actually had nothing to do with holiness even though he used a lot of words that are familiar to us.

As the bookstore manager expressed his

own views of sanctification, he gave the usual illustration of how God imputed righteousness to believers. With all the books around us he used them in his object lesson. He took a large red book and covered a smaller black book with it. The larger red book represented the blood of Christ, while the small black book signified the sinner beneath that blood, where God no longer could see his sinfulness. Since God could not see his sinfulness He accounted it as righteousness. To me it seemed like a new twist to the "out of sight—out of mind" idea.

When he had finished his explanation and object lesson, I felt inclined to testify of my own experience rather than use logic and scripture. I told him how God had led me to the "fountain opened to the house of David" (Zechariah 13:1). There I found that the blood of Jesus can *cleanse* from all sin. It was a place where I could wash and be clean. God had not led me to that precious Blood so that I might play a game of peekaboo with Him.

As I testified, and as I left the store, in my heart there was a full symphony orchestra playing, "Hallelujah! 'tis His blood that cleanseth me." Thank God for the cleansing stream! That is so much better than a *peekaboo holiness*.

I Have Met Him!

By **JEAN M. LOW**

*I have met Him on the mountaintop
In heights of fervent prayer;
I have met Him in the valley dark
'Mid deepest of despair.
I have walked with Him in summer rain,
Beheld Him in the clouds,
Communed with Him in solitude,
Alone—or 'mid the crowds.
I've seen His priceless paintings brushed
Upon the golden dawn
And charcoal miniatures of dusk
By ageless Hand free-drawn.*

*I've seen His forests' beauty
As a whole—as single tree—
And this, His greatest miracle:
The change He's wrought in me!
Oh, I have met Him face to face!
All else has lost its charms,
For He who holds me safely, holds
Creation in His arms!*

God frowned upon the plan for bigger barns to house the rich fool's bounty, but He always smiles upon the construction of the house of prayer. Someday He will reveal to us His perfect handiwork, and we will move into a house not made with hands, eternal in the heavens.—JAMES MCGRAW.

Christian Perfection, Justification by Faith,
Radical Sinfulness, and Faith Working by Love:

WESLEY'S BELIEFS

Many summaries of Wesley's beliefs have been given. No two of them agree exactly. This is due to the many-sided character of Wesley's thought and the viewpoint of each reviewer. A recent survey presents four doctrines: Christian perfection, justification by faith, radical sinfulness, and faith working by love. These do not cover completely Wesley's thinking about the Christian religion. They are, however, significant and worth considering briefly.

It seemed strange to have the writer begin with Christian perfection, but as one studies Wesley's thinking he can see why this was done. From the very first, Wesley's interest in religion centered on Christian perfection, or purity of intention. He somehow felt from the beginning of his religious career that he would have to be holy, given to God completely, or else his religion would not be what it should be. This was due, no doubt, largely to the fact that early in his study he came in touch with Jeremy Taylor's *Holy Living and Dying*, William Law's *Christian Perfection*, and Thomas a Kempis' *Imitation of Christ*. These books carried his thought into the deeper things of God and caused him to set for himself a high standard of Christian experience and living.

From the standpoint of his religious thinking, then, Wesley began with the idea of Christian perfection. This does not mean that he started with Christian perfection as far as his experience of religion was concerned. Certainly he didn't teach that it was the starting point for those who were going with Christ. In the light, then, of these facts, let's begin our discussion of these outstanding beliefs of John Wesley with radical sinfulness, and then proceed to justification by faith, Christian perfection by faith, and faith working by love.

Wesley began preaching before he caught a vision of his sinfulness. At the time he started out to follow Christ, as he thought, he felt quite able to make it without much help from God. He had not been deeply convicted of sin; he had not seen the sinfulness of sin. He soon found, especially when he came to America, how helpless and sinful he was. He saw his sinfulness as Isaiah did when he caught a vision of God "high and lifted up" (Isaiah 6), and said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: . . ." Then Wesley came to feel that all real Christian experience had to start with conviction for sin, with a feeling of the radical sinfulness of man. We must face this issue clearly and fully and know that we

are sinners in the presence of God before we can seek for justification by faith as we should.

Thus we are led to a brief consideration of the second point in this outline of Wesley's Christian thinking—justification by faith. A consciousness of the radical sinfulness of man brought Wesley to the place where he believed in justification by faith alone; only in that way could he be freed from the guilt of his actual transgressions. Here God was his only hope. At this point Wesley was not far from Luther, and even from Calvin. Wesley came to feel that he was utterly dependent upon God for freedom from the guilt of his actual transgressions or sins. Justification by faith came to have a very important place in John Wesley's thinking; he did not pass it by lightly.

Editorials

First, then, there was a realization of the radical sinfulness of man, and second, there came to him, as a definite experience, justification by faith alone. This was his Aldersgate experience, when his heart was "strangely warmed." For the first time he really felt the power of God within; he became a "new creature" in Christ Jesus when his sins had all been washed away.

The third factor in Wesley's religious thinking was Christian perfection. He believed that man should be convicted of his need of this blessing as well as his need of forgiveness. He taught that no one could really acquire this experience of Christian perfection without first having the cover taken off his heart so that he could see the depth of its sinfulness, the terribleness of the sin nature which was there. This was present after he had been justified by faith. Besides, it must be cleansed away by the Holy Ghost in answer to faith, just as his actual transgressions were forgiven by the Holy Ghost in answer to faith. Thus justification by faith and Christian perfection by faith must both be preceded by conviction; the first is conviction because of one's sinning, his actual transgressions and the guilt that goes therewith; the second is conviction as to the depths of his sinfulness, the inborn nature which is his because he is a part of a fallen race. And just as he is delivered from the guilt of his transgressions through faith and by the activity of the Holy Ghost, so he is delivered from the sin nature by faith and through the agency of the Holy Ghost. Christian perfection, of course, comes after justification by faith.

Wesley was even more persistent throughout his

of the Nazarene soon to reach the goal of giving 10 per cent to missions.

Of course we must have strong home churches with adequate facilities for taking care of their work if we would continue to grow and increase our missionary giving. We can't neglect the home base and keep up our missionary work around the world. Personally, I do not believe that our churches, as a rule, go in for large and expensive buildings

just for the sake of having such structures; they build for efficiency. Nevertheless, along with our progress in building churches and parsonages, we must be careful that we do not let down in our giving for missions. No church should be satisfied until it is a 10 per cent church in relation to missions. May God continue to raise up laymen in our churches who will see to it that we do not fail to give at least 10 per cent to missions!

NEED

By ENOLA CHAMBERLIN

*Your need of God is very great,
But it is also true
That midnight, morning, early, late
God has need of you.*

*God has no feet but only yours,
No strength but yours to do
The task that through all time endures—
So God has need of you.*

*God has no hands across the world
Besides man's wondrous two—
So stand not with your fingers curled,
For God has need of you.*

A DAD AND HIS LAD

By LOUISE JOHNSON

"Like father, like son," the expression goes. Many times the little boy will try. To follow in the footprints of his dad. Sometimes it is impossible because the steps are too long for him, but he will at least try. As he grows older it will be easier to follow them.

You have seen an upstanding lad go down the street keeping step with his dad. You can see by the expression on their faces, as they mix with and in the crowd, that each is pleased with the other and a bit proud perhaps. It's an inspiring sight to see—a dad and his lad together.

A lad has troubles that are very real and large to him. Maybe he even tries to hide some of them. Isn't it wonderful when a lad has a fellow who shares, who cares, who listens, who explains, and in whom he can confide? This fellow is his dad—a dad and his lad together.

The wealth of the land is not measured with gold nor silver, nor judged by the number of mines yet unopened. It can be measured by the inspiring sight that's both heart-grIPPING and fine when you

see—a dad and his lad going down the street hand in hand.

Now, Dad, remember you are paving the road that will lead to either success or destruction for your lad. Maybe the lad has heard you swear instead of hearing you pray, lie instead of telling the truth. Perhaps he was promised something that he never received or maybe he was shown hatred instead of love. What kind of seeds are you sowing that your son will help reap in later years? Sow seeds of confidence, love, understanding, and honor in the heart of the child and continue with high, strong ideals in a simple way that he can grasp all along life's pathway.

A child seeing his dad kneel and pray daily will cherish those memories more and more as he grows older, and they will never be erased from his mind.

A prayer like this for any lad by any dad may be the fortress of his life:

"Dear Lord, please give me a son who will be strong and brave enough to face himself when he is fearful, one who will be proud in honest defeat, one who will stand for right with all his might, one who will learn to laugh, yet never be too big to weep. Give him humility, love of God in his heart for his fellow men, and build his whole foundation on the solid rock of Christ. Help me to set such an example for him. These things I ask in Thy dear name. Amen."

Servicemen's Corner



Nazarene Chaplains in Active Duty

LCDR Reginald A. Berry, CHC, USN
USS NEREUS (AS-17)
FPO San Francisco, California

Lt. Leroy A. Bevan, CHC, USN
U.S. Naval Hospital
Key West, Florida

Chaplain (1st Lt.) Calvin G. Causey
Hq. Co. 1st Bn., 21st Inf. Regt.
APO 24 San Francisco, California

Chaplain (Major) Claude L. Chilton
37th Air Division (Defense)
Truax Field, Wisconsin

Chaplain (Capt.) Verl L. Churchill
Hq. 3750th Technical Training Wing
Sheppard Air Force Base, Texas

Chaplain L. W. Dodson, Jr.
COM DES RON 23
FPO San Francisco, California

Chaplain (Major) John T. Donnelly
3201st Air Base Wing
Eglin Air Force Base, Florida

Chaplain (Capt.) Albert L. Gamble
Office of the Wing Chaplain
HQ. Sq. 3450th T.T.W.
Francis E. Warren AFB, Wyoming

Chaplain (Capt.) J. L. George
Office of the Chaplain
3610th Nav. Tng. Wng.
Harlingen AFB, Texas

Chaplain (1st Lt.) Samuel R. Graves, Jr.
Hq. 7810 A.U.
APO 21 New York, New York

Chaplain (Lt.) Wm. Wyland Huffman
CHC, USN
U.S. Naval Training Center
Naval Administrative Command
San Diego 33, California

Chaplain (Capt.) Earl A. Keener
Hq. 1st Battle Group, 8th U.S. Infantry
Fort Lewis, Washington

Chaplain (1st Lt.) Clifford E. Keys, Jr.
1st Airborne Battle Group, 501st Infantry
101st Airborne Division
Fort Campbell, Kentucky

Albert S. M. Kirkland, Lt., CHC, USNR
Assistant Force Chaplain, Destroyer Force
U.S. Atlantic Fleet, Newport, Rhode Island

Chaplain (Major) George C. Laurie
Hq. 2d Training Regiment
Fort Jackson, South Carolina

Elvin D. Leavell, Lt., CHC, USNR
(Military) The Chapel
U.S. Naval Hospital
San Diego, California

Chaplain (Capt.) William A. Martin
Office of the Chaplain
Fort Story, Virginia

Chaplain (1st Lt.) Kenneth B. Matheny
The Chaplains' School
Fort Slocum, New York

Chaplain Archel Meredith
V.A. Center, Box 225
Wadsworth, Kansas

Chaplain (Major) James E. Morris
Headquarters Third United States Army
Fort McPherson, Georgia

Chaplain (Capt.) Conley D. Pate
775th F.A. Bn.
APO 751 New York, New York

Chaplain (Major) Everett D. Penrod, USAF
27th Air Division (Def)
Norton Air Force Base, California

Chaplain (Capt.) Lyle W. Robinson
Hqs. 4th Engineer Bn.
Fort Lewis, Washington

Chaplain (1st Lt.) Robert N. Schappell
45 AAA Bn.
APO 34 New York, New York

Chaplain (1st Lt.) Melvin Shoemaker
4th Training Regiment, Infantry
U.S. Army Training Center, Armor
Fort Knox, Kentucky

Chaplain (Lt. Jg) Henry W. Stroman, CHC
Destroyer Escort Squadron 16
FPO New York, New York

Chaplain (Major) Herbert J. Van Vorce
36th AAA Missile Bn.
Fort George G. Meade, Maryland

Chaplain (Lt. Col.) Paul E. Winslow, USA
Brooks Army Medical Center
Fort Sam Houston, Texas

Chaplain (1st Lt.) James W. Farris*
207 Bizzell
Bryan, Texas

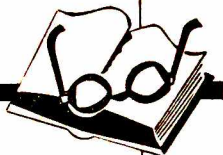
*Awaiting assignment

NAZARENE SERVICEMEN'S COMMISSION

London W. Gilliland DIRECTOR

The Sunday School Lesson

MILTON
POOLE



Topic for
January 26:

The Church Organized to Serve

SCRIPTURE: Acts 6:1-7; Romans 12:3-8;
I Timothy 3; 5:17-22 (Printed: Romans
12:3-8; I Timothy 3:1-10)

GOLDEN TEXT: *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood (Acts 20:28).*

We would agree that the church has the glorious capacity to provide blessing, strength, and comfort to those in need. In a day, however, which directs its advertising to the personal needs of man, we must be constantly on the guard lest we think the church is present primarily to serve *me*. "What can the church do for me?" "Will it satisfy me?" "Can I enjoy this service?" "Will it meet the needs of my home, my family?" To be a part of the church which serves, I must say, "What can the church do *through* me?"

In the New Testament Church there was not only an emphasis on the need for personal salvation; there was also the urgent sense that Christians must seek to do good unto all men. When confronted with the neglected widows, they immediately responded; and with joy they accepted this ministration of helpfulness.

A church which serves must further recognize the mystery of *oneness*. Though there are many gifts present within the church, yet we are one, together. This is the genius of the serving church. Not gifts to *satisfy*, but gifts to *serve*.

Today, do we think the church is here primarily to serve us? No, as Christians we must provide guidance and strength to those in need.

In the words of Charles Wesley:

*To serve the present age,
My calling to fulfill;
Oh, may it all my pow'rs engage
To do my Master's will!*

My commitment:

I will choose the way of service and accept the ministry of helpfulness as the Christian way.

I will seek to recognize the mysterious bond of spiritual unity and accept my personal responsibility to maintain this unity.

I will realize that the effectiveness of my service rises no higher than the strength of my character. Therefore, I will earnestly seek to be

"approved unto God, a workman that needeth not to be ashamed" (II Timothy 2:15).

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



From Nyasaland

By JAMES GRAHAM

We have had the Fort Johnston area on our hearts for a long time, and when we found it possible to rent a cottage here we felt the Lord was opening up the way for us. The people in the main are totally ignorant of the rudiments of the gospel but we have found that there is a remarkable hunger amongst them and they want to hear. Already doors are opening to us and we are assured that God has heard and is answering the prayers of His people on the home front. Do let the folk know how much we appreciate their prayer backing.

We need about six fire-baptized Africans to help us in this great task of winning these multitudes to Christ. We believe God is going to give us these helpers. At one of the preaching points already established there is one young man who is showing remarkable interest and is doing his best to get his neighbors to come and hear about God's wonderful salvation.

We are seeking to establish a preaching point in the Fort Johnston police camp. Our first meeting was really appreciated—the first gospel meeting ever held there, as far as we know. Here we have a group of educated Africans who, if harnessed to the will of God, could prove a mighty force for God and righteousness. We would value earnest prayer for the salvation of this fine group.

A chief who is a Mohammedan has invited us to preach to his people, who, he says, need to hear the gospel.

We are encouraged with all these tokens of God's favor and leadings, and we press on in faith for a mighty outpouring of the Spirit of God. He is able!

Greetings from British Honduras

Another council year has passed and we are counting up the victories won through Jesus Christ. God has blessed our field this year with one new church organized, a beautiful church and two

REMISS REHFELDT, *Secretary*

large chapels built, a new mission home purchased in Belize, a new girls' dormitory, kitchen, and dining room under construction at the Bible school, another chapel under construction now and one soon to be started, four seniors to graduate this year, and six preachers ready for ordination.

We now have eleven churches and thirteen preaching points, two new ones established this year; six day schools, and two clinics. There are forty national workers engaged in our preaching, teaching, and healing ministry.

God has given us nearly 500 church members, 495 students in our day schools, 22 students in our Bible college, and opportunities for 17,120 treatments and consultations by our nurses. If you have prayed for British Honduras, then your prayers are a part of every triumph.

As workers together with Christ, we request your prayers for the future.—INA ASHLEY, *British Honduras (council secretary)*.

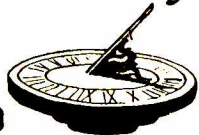
Argentina-Uruguay Council

The Missionary Council met in mid-November, with Dr. G. B. Williamson present. It was a great privilege. Truly his devotional messages each morning were an inspiration and a challenge to all the missionaries. As Dr. Cochran gave his report, we realized how the Lord has blessed and enlarged the work on this district during the past year. He presented the needs for the future, since there are many provinces not yet entered by the Church of the Nazarene. Each one left the Council Meeting feeling the urgency of the "open doors" to be entered, and having the assurance that God will help and guide throughout this coming year.—CAROL WILKINSON, *Reporter*.

The Bible is the religious Source Book in which man can find a principle for the solution of every problem known to the human family. King, ruler, and citizen are shown the way of righteousness and the requirements to meet God's demands.—LEWIS T. CORLETT.

Thought for the Day

by BERTHA MUNRO



Myopia

Monday:

That huge basket of unanswered mail, the pressing round of duties that make up the day's routine, numberless calls on time and attention—yes, and thank God for every one. Who would be "a moth of peace"? But fatally near-sighted if, when through the foreground clamor there comes the insistent, clear reminder of a missionary under pressure, I cannot lift my eyes and see the far distances, stop the machinery for a quiet prayer, perhaps a line penned. That is the range for my vision today.

When I stand before Him for His final judgment, must I say only, "Lord, I got the work done"? Not rather, "Lord, I stretched my sight where Your Spirit pointed"? (John 4:34-35; Acts 8:26-30; I Kings 20:40.)

Tuesday:

Nearsighted too if I were to rest satisfied in the assurance of present grace and grow overconfident, never looking back to the depths from which grace saved me, neglecting to build up the sure defenses of a strong Christian character. Lacking these, one is half-blind, unable to "see afar off," forgetting that "he was purged from his old sins." "There, but for the grace of God, go I." "Let him that thinketh he standeth take heed." (II Peter 1:9; I Corinthians 10:12.)

Wednesday:

The air filled with atom bombs, space rockets, man-made satellites, the death race of armaments, and the threats of nations—what can we see but a world heading for suicide? We "see not yet all things put under him"—the Prince of Peace; but we see—can we?—we must "see Jesus, . . . crowned with glory and honour." The far view will hold us steady. (Hebrews 2:8-9.)

Thursday:

The race for possessions—new houses, new appliances, new models, the latest book, the latest style, the latest fad—insensibly our sight goes no farther than what we see our neighbors have—things. Myopia will rob us of our sense of values. We must fight desperately,

(Continued on page 18)

the Question box

Conducted by STEPHEN S. WHITE, Editor

In the Church of the Nazarene, is it mandatory for its Sunday school teachers to be members of the church? If so, why doesn't the "Manual" specify this?

The *Manual* states that the superintendent of the Sunday school shall be a member of the church where he serves in this office, and also that he shall be in the experience of entire sanctification (p. 86, par. 141). Of the other officers and teachers, it says they "shall be professing Christians, exemplary in life, and in full harmony with the doctrines and polity of the Church of the Nazarene" (p. 87, par. 143). Thus officers and teachers in the Sunday school, other than the superintendent, do not have to be members of the Church of the

Nazarene or in the experience of entire sanctification, but they do have to "be professing Christians, exemplary in life, and in full harmony with the doctrines and polity of the Church of the Nazarene." Naturally it would be better if all officers and teachers were in the experience of entire sanctification and members of the Church of the Nazarene. This is the ideal which most of our churches strive to live up to, but it would not be best to make it a hard and fast rule.

Does the church board have final authority over all other boards?

It does not seem to me that this would always be the case. Take the church school board, for instance. It is elected by the church at its annual

meeting and would, therefore, be directly responsible to the church and the pastor as the leader of the church.

How can sanctify be defined as freedom from sin when its meaning in the Bible is to set apart, or separate? The seventh day was sanctified (Genesis 2:3); the first-born—both human and beast—were sanctified (Exodus 13:2); Mount Sinai was sanctified (Exodus 19:23); the altar was sanctified (Exodus 29:36-37); the Tabernacle was sanctified (Exodus 29:43); Aaron and his sons were set apart, or sanctified, to minister to the Lord (Exodus 29:44); the vessels used in the Tabernacle were set apart, or sanctified (Exodus 30:28-29); Israel was sanctified (Exodus 31:13); houses and fields were sanctified (Leviticus 27:14-26); and the priests were sanctified, or set apart (Exodus 19:22). None of these references to sanctify mean cleansing from sin; they refer only to separation, or setting apart for a special purpose. Besides, for the most part, they have to do with things, which are not in themselves sinful. How then can it be said that sanctify signifies making holy, or pure?

First, please notice that all of the scriptures which you give are from the Old Testament. You ignore the New Testament altogether in order to prove your point. The primary meaning of the term sanctify in the Old Testament is to set apart, or separate, but in the New Testament its primary meaning is

to cleanse from sin, or make morally clean. I have consulted many English and Greek dictionaries, but have never found one which limits the meaning of sanctify to set apart, or separate. It is impossible to prove by the New Testament that sanctify never means anything except consecrate, or set apart.

If all sin is of the sinful nature, and if this sinful nature is eradicated by entire sanctification, then how can a person commit sin? Certainly the divine nature is born of the Spirit of God, and cannot sin, just as God cannot sin. So, if only this nature remains, it is difficult to see how such a person sins and falls away.

You are surely mixed up in your thinking. First, I ask you, How did Adam sin and fall? He didn't have any sin nature. He was created holy and in the image of God, and yet he yielded to temptation and fell. All it takes to sin and fall is free will and natural desire plus a suggestion to satisfy that

natural desire illegitimately, which might arise in the mind of any free, finite person. Further, in your discussion you make man before the Fall, or man who is sanctified wholly, equal to God. Adam was not a God when he came from the hand of his Creator, and neither is the sanctified man.

Does the Holy Spirit regulate or destroy self-interest when one is baptized by the Spirit, or sanctified wholly?

He regulates, but does not destroy, self-interest. Or, to put it in a more exact way, the Holy Spirit, when He

bestows entire sanctification on the Christian, destroys, or cleanses away, that which is abnormal in self-interest.

resolutely, to tune up our focus, until we look, not at the dying things which are seen, but at those ever-living things which are not seen. Nearsightedness is deadly for souls made for eternity. (II Corinthians 4:18).

Friday:

The nearsighted man sees the obstacles in the path; the one with normal twenty-twenty vision sees the goal beyond, keeps his eye on it, and runs a straight course. "Looking unto Jesus," "I press toward the mark."

The nearsighted man sees the enemies besieging, and gives up without a struggle. The seasoned fighter has adjusted his vision to the heights all around, filled with God's horses and chariots. He knows that "they that be with us are more than they that be with them" (Hebrews 12:2; Philippians 3:14; II Kings 6:16-17.)

Saturday:

The nearsighted man sees the cattle in the fields this side the promised land and begs, "Bring us not over Jordan" (Dr. H. E. Jessop). He settles down to take it easy spiritually; the joys of

Canaan are beyond his vision. But

*... faith has caught the joyful sound,
The song of saints on higher ground.*

And the eye of faith has the far vision of mountains for conquest beyond Jordan. Spiritual myopia makes for small-statured men.

Sunday:

Eyes heavy with sleep cannot see the suffering Christ, to share His burden; careless ease ends in eyes put out by the Philistines; dead as the idols worshiped,

the nearsighted have eyes, but see not.

Rightly adjusted eyes see the glory of the Lord—a God still on the throne; they behold the land that is very far off, and see the King in His beauty. As they see Him, "all the earth takes on new beauty" in the light of the far vision. And in that perspective they see the whole vineyard, not only their little patch; the whole building of God, not their few bricks.

Lord, anoint our eyes with eyesalve—
heal our myopia. (Jude 21; Isaiah 33:17; Revelation 3:8.)

*Nazarene Young People's Society and
Nazarene Junior Society*

PONDER W. GILLILAND
Executive Secretary

International Institute

The forthcoming International Nazarene Teen-ager Institute at Estes Park, Colorado, July 15 to 21, holds great potential dividends for the Nazarene Young People's Society, the church as a whole, and the work of the Kingdom in general.

One outstanding value will be to bring together in close union and fellowship an over-all cross section of Nazarene young people.

As they worship together, discuss common problems, and hold recreational hours, they will gain something that could be acquired in no other way—an appreciation of the world-wide work of the Church of the Nazarene.

The attendance will be held rather closely to some 550 teen-agers and approximately 210 adult counselors.

The most talented and personable young people in the church will be the delegates. They will be elected by districts of the church, and Rev. Ponder W. Gilliland, N.Y.P.S. executive secretary, said this week that "every district has indicated it will co-operate."

It will be a considerable honor to be a district representative and, in a very real sense, the young people who go to the Estes Park conference will be "the cream of the crop," as Mr. Gilliland put it.

Each district will be entitled to select eight teen-agers, four boys and four girls. All of them must be between the ages of fifteen and eighteen, and in the tenth, eleventh, or twelfth grades of high school.

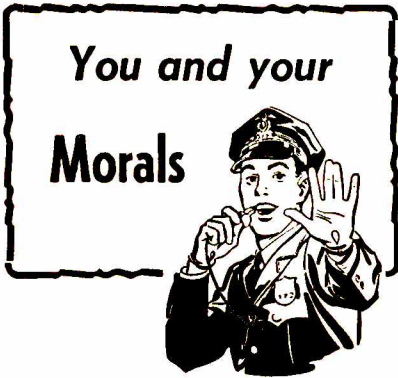
Speakers and other program details are being arranged.

There are now sixty-four districts in the United States, plus nine in British Commonwealth lands, and three in U.S. possessions, including the Canal Zone.

The Washington-Philadelphia and Kansas City districts, which voted division during 1957, will function as four districts in sending delegates to the Teen-age Institute.—O. JOE OLSON.

Fairbanks, Totem Park

Our society has had interesting programs of late, from some of our members that have just returned from the States and from Dave Kcener, who has just come from Saudi Arabia. The Lord has enabled our society to pay a sizable portion of our district educational budget, which is our project for the year. Also we are co-operating with the Sunday school in preparing for our Fall Visitation Evangelism program. Every Sunday evening we have a youth prayer meeting at six. We have found that it makes a difference in our services.



Two universities acted recently to divorce sports and drinking. In Baton Rouge, officials of Louisiana State University warned fans that the university's ban on drinking at football games would be strictly enforced. Law enforcement officers said persons observed drinking would be warned first and then removed from the stadium if they caused a disturbance.

The University of Pennsylvania has announced that no one will be allowed to drink liquor at home football games. And no one under the influence of liquor will be allowed in the stadium. The ban is actually enforcement of a long-standing regulation. And 1,000 fans toting liquor or beer to a recent Baltimore Colts game were turned back by police. Ten more inside the stadium were arrested on charges of disorderly conduct or drunkenness.

You would do our young people a favor by writing a letter to your nearest college or university suggesting similar action.

KENNETH S. RICE, Secretary
Committee on Public Morals

Soul's-Eye View

By **ILA R. MONDAY**

*Today I've read my Bible, prayed,
Cleaned house, fed the canary . . .*

*I've telephoned to someone ill—
Was my day ordinary?*

*No—thus I've trod deep, gold-heaped
decks,*

*(The coins bore heaven's seal).
Today I've sailed great seas of joy—
With Jesus at the wheel!*

NEWS of the Churches



Bourbonnais, Illinois—College Church is still rejoicing over the work of the Holy Spirit in our great revival. Over three hundred, most of them young people, received victorious help. Salvation and complete consecration were the theme of those glorious days. The campus of Olivet Nazarene College and

the community felt the permeating presence of the blessed Lord. We witnessed the anointing of the Saviour on the messages and the man in the ministry of Dr. Hugh C. Benner. We give God the glory and hold in high esteem His messenger for our fall revival. Miss

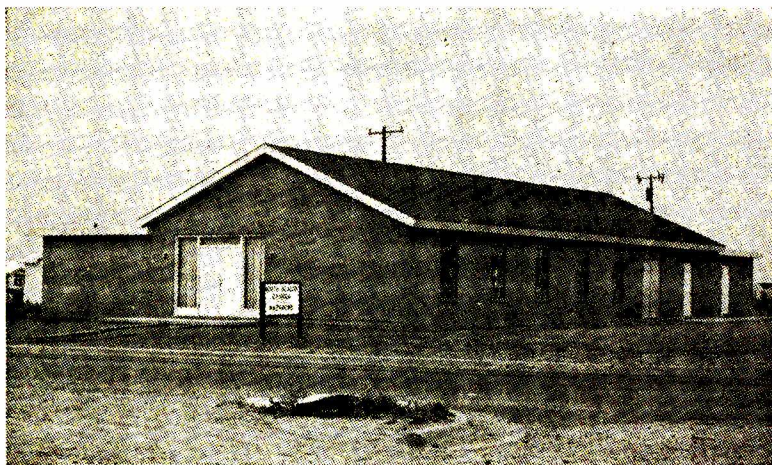
Helen Greenlee, supported by various choral groups, rendered beautiful and inspiring music. It was glorious to see God at work and to know that our young people are challenged and devoted to the task of this hour.—D. J. STRICKLER, *Reporter*.

North Beacon Church, Amarillo, Texas

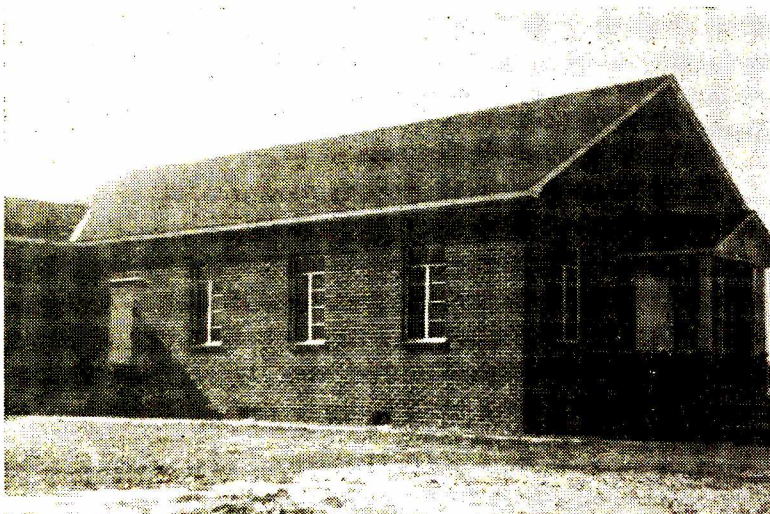
On March 10, 1955, District Superintendent Orville Jenkins organized the North Beacon Church of the Nazarene in Amarillo, with 17 members. The writer was appointed as pastor, and

upon arriving in June we found a wonderful group of people worshipping in a rented garage. We were able to obtain four lots in a new housing area, and in October of 1956 we moved into

part of our building. On February 10, 1957, our district superintendent dedicated this new building. It is of masonry construction, with an auditorium seating 250, and eleven classrooms. The auditorium is equipped with forced-air heat, air conditioning, and a soundproof nursery with P.A. system. The building was erected out of all new materials at a total cost of about \$14,000 and has an estimated value of \$35,000. At present the debt is around \$11,000. Many of our fine people used the major part of their vacation to work on the building. Recently we closed a revival meeting with Evangelist Joe Norton. He is a wonderful man of God and was a great blessing to our church. From this meeting we received 11 members on profession of faith, bringing our membership to 49. Since our assembly last May we have received 17 members, and 15 of these were on profession of faith. The Sunday school has had a steady gain—first year's average was 41, and the average is 80 for this assembly year. We give God praise for His help and blessings.—HAROLD H. COATS, *Pastor*.



Ellis Church, Crowley, Louisiana

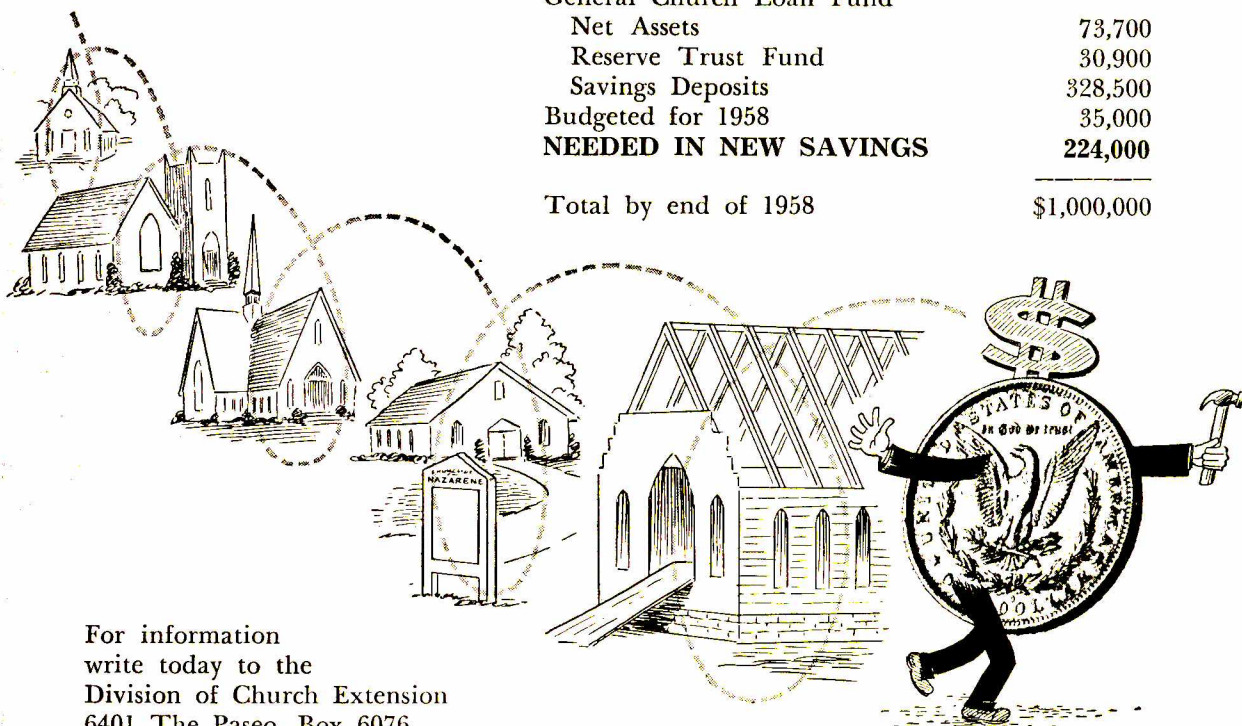


In the fall of 1912, J. T. Martin, J. P. Henderson, and several others, feeling the need of an organization that would teach and preach second-blessing holiness, began to pray and wait on the Lord about the matter. On August 24, 1913, Rev. T. C. Leckie, then superintendent of the Louisiana District, organized the Church of the Nazarene at Ellis tabernacle, with nine charter members. In 1950 the present brick building was completed at a minimum cost with much donated labor. A nice, three-bedroom parsonage is located near the church, and there is no debt on the sanctuary or the parsonage. The mortgage was burned last September 8, in a dedication service with Dr. Samuel Young and District Superintendent V. Dan Perryman in charge of the service. The church is functioning in all departments and co-operating with the district and general programs. We are a "10 per cent" church; also recently we gave the greatest Thanksgiving offering in the church's history. We have a fine group of people in the Ellis Church.—DONALD V. PEAL, *Pastor*.

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REVOLVING DOLLARS BUILD CHURCHES

Prineville, Oregon—In December we closed a meeting with Evangelist Norvie Clift. Much prayer went up from special prayer groups preceding the meeting, and during the noon prayer and fasting services. God came in a marvelous way, with eleven adults and three

teen-agers being sanctified, and thirty-five others seeking God at the altar, many of whom testified to salvation. After a few of our own people moved up for God and holiness, at least twenty from outside the church sought help

from God. Much of the good results can be attributed to Brother Clift's emphasis upon personal evangelism and the way he worked in the homes. We give God praise for His blessings.—
JOHN R. LENNER, *Pastor.*

Berne, Indiana—In November, God blessed the Mt. Hope Church in a marvelous way, with seventy-six present for Sunday school on November 24, and \$1,101.18 in the Thanksgiving Offering. We give God the praise.—LESLIE JORDAN, Pastor.

Northwestern Illinois District

In preparation for an all-out effort to reach new people in the Golden Anniversary year of 1958, two Evangelism Conventions were held late in November, one at Sterling First Church and the second at Peoria First Church.

The special workers were Dr. Samuel Young, general superintendent, and Rev. Kenneth Pearsall, pastor of First Church, Akron, Ohio. Their messages were practical and soul-stirring. Really good work was done, questions were answered, and definite plans made for every church in Northwestern Illinois to have a definite, planned visitation program. Goals for 1958 are: 200 new church members, 2,000 new Sunday school scholars, and 7 new churches.

Rev. Don Gibson, superintendent of Wisconsin District, and Rev. Mark Moore, superintendent of Chicago Central District, were welcome visitors.—LYLE E. ECKLEY, District Superintendent.

Houston District N.Y.P.S. Rally

The Houston District N.Y.P.S. Thanksgiving rally was notable for three big "firsts" this year. It was the first time our new president, Rev. A. T. Payne, presided over a district-wide event; the first time we had met in the lovely new Houston Channelview Church; and the first time over three hundred of our young people attended this annual event (actual count was 347)!

From the beginning it was evident that the rally was to be characterized by a deepening of the Christian lives of all who attended.

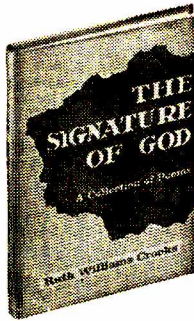
The special speakers were Rev. Tal Johnson, senior of Bethany Nazarene College, and Rev. Amos Hann, one of our own district pastors. Their ministry was Spirit-filled and resulted in victories for Christ.

Music for the day was arranged by Rev. Calvin Oyler, the recreation by Rev. Van Turman, and all the young people co-operated so enthusiastically and wholeheartedly that all agreed this year's rally was one of the most outstanding in the history of the district.

Of special blessing was the evening service, in which Brother Johnson brought the message. Extra benches had to be placed at each end of the altar to make room for the seekers who responded to the invitation, and the shining faces of the many young people who found victory was "pay" enough for all the work such a rally entails.

Well-deserved thanks go to our new president, Rev. A. T. Payne, for his excellent planning and organization; to the host pastor, Rev. Van Turman, and his people, who worked tirelessly to make us all welcome; and to our district superintendent, Rev. W. Raymond McClung, for his inspiration and leadership.—DAVID K. KLINE, Reporter.

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Arcata, California—Recently the North Samoa Church enjoyed a fruitful revival with Evangelist H. T. Lummus. The attendance was good each night, and several seekers found definite help from God at the altar of prayer. Brother Lummus is a man of prayer with a real burden for lost souls, and God especially blessed his ministry with us. All the church members were blessed and encouraged, and many new contacts were made.—RALPH L. SLAYTON, Pastor.

Rev. Morgan Carroll writes: "After pastoring the church at Kennett, Missouri, for five years I have resigned to enter full-time evangelistic work. I have some open time in 1958, and shall be glad to slate meetings as the Lord may lead. Write me, 205 Emerson Street, Kennett, Missouri."

Pastor J. G. Wells reports from Miamisburg, Ohio: "One year ago we came to pastor First Church here, and God has blessed graciously. The Sunday school has more than doubled in attendance. Recently we had one of the best church revivals I have been in, with Evangelist Nettie Miller, and the Callihan Duet (and part of the time the Cooper Trio) as singers and musicians. After the first night, people sought the Lord in every service, with seventy-one different persons seeking God. A splendid class of members was received, which, added to those during the year, makes fifty-seven added to the church roll. We have a grand crowd of folks. The old parsonage has been converted into a Sunday school annex. Evangelist Nettie Miller and the Callihans have been given a call to return. We enter the Golden Anniversary year with sights set to double our attendance records of last year."

Bentonville, Arkansas—Recently we had a very successful, three-Sunday revival with Evangelist Cletus Franklin. His messages were excellent, tender, and to the point. The attendance was good, God blessed and gave forty-eight seekers, and five new members were added to the church. Pastor and church express our deepest thanks to Rev. Mertie H. Melton, pastor, and our Central Church, Terre Haute, Indiana, for releasing Brother Franklin for one week of scheduled revival services, in order that our meeting might continue through the third week.—JOHN T. BOGART, Pastor.



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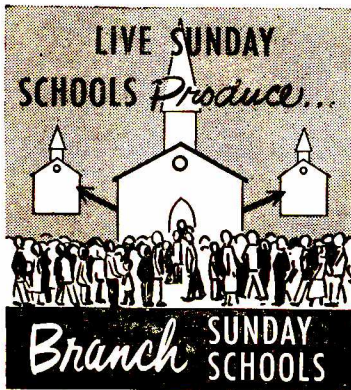
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Personnel

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Broadwater, Nebraska—On Sunday night, December 8, our church closed one of the best revivals in several years. Evangelist H. T. Lummus, special worker, is a fine brother, an effective preacher, and a winner of souls. Counting as they came, there were about thirty seekers at the altar. We thank God for His blessings.—H. W. ANDERSON, *Pastor*.



Northwest Nazarene College

God graciously visited Northwest Nazarene College and the College Church (Nampa, Idaho) in the fall revival series, October 6 to 13. Dr. D. I. Vanderpool was the evangelist for the meetings. He preached twice each day with typical tenderness and compassion which won the hearts of students, faculty, and community people alike.

Professor Warnie Tippitt conducted the music of the campaign. His ministry of music was especially owned and blessed of God as he directed a great choir each night and sang the gospel under the blessing of the Holy Spirit.

An epidemic of influenza struck the campus during the meeting and resulted in several hundred students being confined to rooms in the dormitories and hospital. In spite of a tremendous amount of sickness, fine attendance was enjoyed at the meeting and more than two hundred earnest souls sought help from God at the altar of prayer.

Northwest Nazarene College is enjoying one of its best years under the splendid leadership of President John E. Riley, and this revival campaign again illustrated the fact that Northwest Nazarenes are dedicated to the task of holiness evangelism.—EUGENE SLOWE, *Pastor of College Church*.

Deaths

BENJAMIN H. SOULE was born December 12, 1888, in Spring Lake, Michigan, and died February 6, 1957. He was a charter member of the Church of the Nazarene in Grand Haven, Michigan. He is survived by his wife, Ruth; three children: Mrs. Virginia Nichols, of Delevan, New York; Captain Robert F., with the air force in England; and B. Linn in Anchorage, Alaska; also one brother and two sisters. Funeral service was conducted by Rev. Willis Weaver and Rev. John Smith.

MRS. MARIE COATES, wife of William Coates, of Malletts Bay, Winooski, Vermont, died September 28, 1957, after a long illness. She had been a faithful member of the Church of the Nazarene

in Burlington, Vermont, since its organization in 1928.

MRS. LOUISA SNUGGS was born February 9, 1882, and died August 14, 1957. She was a devoted Christian and faithful to the Church of the Nazarene. Her husband and a daughter preceded her in death. She is survived by four sons: Loyd, of Fresno, California; Robert, of Colorado Springs, Colorado; Howard, of Indianola; and Paul, of Des Moines, Iowa; also two daughters: Mrs. Wanda Miller, of Colorado Springs, Colorado; and Mrs. Mary Anna Springer, of Chicago, Illinois. Funeral service was conducted at Chariton, Iowa, by Rev. Aleck Ulmet, with burial in the Liberty Center Cemetery.

SAMUEL LEE, baby son of Rev. and Mrs. Samuel R. Brown, of Louisville, Kentucky, died October 30, 1957. He was born November 18, 1954, a beautiful, healthy baby boy; was sick only a short time before he died. Brother Brown is pastor of the Trinity Church of the Nazarene in Louisville. He asks special prayer for him and his wife in this great sorrow which has come to them.

GINA MARIE, infant daughter of Rev. and Mrs. Richard Alderson, of Udall, Kansas, died November 17, 1957, at a hospital in Winfield, Kansas; she was born October 29. Besides her parents, she is survived by a sister, Cynthia Kaye. Brother Alderson is pastor of the Church of the Nazarene at Udall. Graveside services were held at the Udall cemetery by Rev. Ray Hance, district superintendent.

ROBERT MITCHEL MOORE was born December 17, 1894, at Dandridge, Tennessee, and died October 9, 1957, in a hospital in Wellington, Kansas, after an extended illness. He was converted in 1931 and joined the Church of the Nazarene in Anthony, Kansas, in 1932. Since that time he had been an example of the believers and a faithful worker for God's kingdom. His untiring labors in the church will be long remembered. In 1938 he was united in marriage to Cora Lee Tarence. To this union was born a daughter, Janet Ruth, who died in infancy. Funeral service was in charge of his pastor, Rev. Forrest Woodward, assisted by his former pastor, Rev. Vern H. Lewis, of Garden City.

MRS. FRANCIS LIGHT, age fifty-six, died November 20, 1957; she suffered a stroke and death came within six hours. She was a faithful member of the Church of the Nazarene in Howard, Kansas. Her spirit was Christlike; she believed in old-time

holiness, and was faithful to the services of the church. Funeral service was held in Howard, with Rev. Howard Busby, her former pastor, along with her present pastor, Rev. John Lambert, conducting the service. Burial was in Grace Lawn Cemetery, Howard.

HATTIE MAY BOHNERT was born April 25, 1877, near Winfield, Kansas. She was converted at the age of six years. In 1935 she joined the Church of the Nazarene in Anthony, Kansas, and was a faithful worker until her death, September 9, 1957. In 1898 she was united in marriage to George Thomas Hoopes; to this union were born three sons, Henry, Rollie, and Olen. Mr. Hoopes died in 1914. Later she married John B. Belden, who died in 1922. Funeral service was conducted by her pastor, Rev. Forrest Woodward.

WILLIAM ROBERT, infant son of Mr. and Mrs. Edward A. Robinett, of Ottawa, Illinois, died October 26, 1957; he was born October 24. Besides his parents he is survived by two sisters, Sherrie and Patti. Funeral service was held at Oakwood Memorial Park, with Rev. W. C. Raker officiating.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Carlyle McFarland has been received as an elder on our district and was given an evangelist's commission at our last assembly. I want to recommend him to our people as a Christian gentleman and a successful evangelist. His wonderful Christian spirit and his strong gospel preaching will be a blessing to any of our churches. He is being well received and is carrying a good slate. I hope our people will continue to keep him busy. Address him, Route 1, Michigantown, Indiana.—Arthur C. Morgan, Superintendent of Northwest Indiana District.

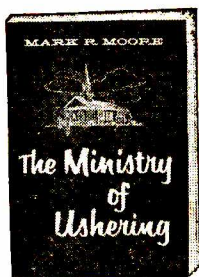
WEDDING BELLS—Miss Catharine Sherrill Wright of Bourbonnais and Pvt. Charles R. O'Tool of Bradley, Illinois, were united in marriage on November 30, at the College Church of the Nazarene in Kankakee, with Rev. J. A. Wright, father of the bride, officiating, assisted by Rev. Gilbert Mowers, cousin of the bride.

BORN—to Mr. and Mrs. Alford Wilson of Danville, Indiana, a son, Kelley Dee, on December 15.

—to Mr. and Mrs. Orvis Black of Ebensburg, Pennsylvania, a daughter, Karan Jane, on December 14.

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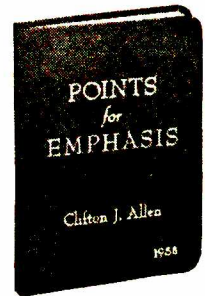
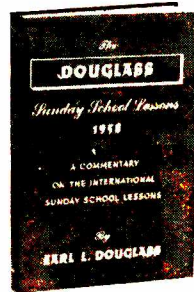
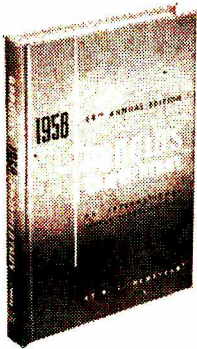
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