

Herald of Holiness



Official
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Church of
the Nazarene

December 17, 1958

At last, closing time had arrived in the large department store on the day before Christmas. The last shopper, and finally the last one of the weary sales force, had departed. The store was securely locked for the night.

Down in the bargain basement the night watchman was making his rounds and discovered the body of a man lying under a counter. He was thin to the point of emaciation, apparently in his middle thirties, and was shabbily dressed. His pockets were empty and there was no mark of identification upon his person. Store officials believe that he was

THE TRUE *Christmas* SPIRIT

trampled in the Christmas rush and crawled under the counter for shelter. There he died. Thus the story read.

Even this sacred Christmas season can become a cloak for larger selfishness and thoughtlessness of others until its final product is painful to contemplate. Often it is so commercialized and exploited that it is dreaded rather than enjoyed and its true spirit is completely lost.

As we exchange our gifts, enjoy the fellowship of friends and loved ones, and partake of the Christmas feast, let us remember it is the birthday of our Saviour and Lord. Before that first Christmas morn the angel of the Lord appeared to Joseph and confirming the prophecy of Isaiah announced that "a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). He came into our sinful, troubled world to reveal to us God's love, mercy, and grace. The true spirit of Christmas should prompt us to recognize Him as the Guest of honor in our homes this Christmas Day, knowing that He is present at every meal and the silent Listener to every conversation. Grace at the table and time for the family altar should go into our planning for this day.

Not only in our homes but also in our individual hearts may there be that spirit of wondering worship of Him who loved us and washed us from our sins in His own precious blood. Only when He rules supremely in our hearts' affections will our lives radiate the true Christmas spirit.

*General
Superintendent
Powers*

**CHRISTMAS
ISSUE**

LATE NEWS

Dr. J. E. Bates, retired Nazarene elder of Pasadena, California, died December 3; funeral on Saturday, December 6.

Rev. and Mrs. James W. Parkins of Leesburg, New Jersey, celebrated their fiftieth wedding anniversary on December 15. Brother Parkins has pastored churches in Terrace, Pennsylvania; Mannington, West Virginia; Sligo, Pennsylvania; Cumberland (Bethel), Maryland; Lehighton, Pennsylvania; Smyrna, Delaware; McConnelstown, Pennsylvania; Brooklyn, Maryland; and is now in Leesburg. The Parkinses have three children, seven grandchildren, and two great-grandchildren.

After pastoring the church at Oneida, Tennessee, for the past four and one-half years, Rev. Robert L. Wells has resigned to accept a unanimous call to pastor the church at Brookville, Ohio.

Word has been received from Pastor A. Alan Gilmour of Waynesburg, Pennsylvania, on the Pittsburgh District: "Thanksgiving offering adds up to \$2,118.25, with 313 present for Sunday school on November 23. A brother who loves God and missions (not a Nazarene) caught the spirit of the Anniversary year and gave 24 fifty-dollar bills. Twelve new members received thus far in the assembly year."

Word received from Parkersburg, West Virginia, as follows: "First Church reports Thanksgiving Offering of over one thousand dollars."—GLENNA THOMAS, Secretary.

The Wonder of the Incarnation (A Christmas Meditation)

Philippians 2:5-15

My Lord and Saviour, Jesus Christ! Thou high and holy, sinless Son of God! Thou didst limit thyself to the confines of a human body and make thyself "of no reputation"—for me! Thou didst subject thyself to the most helpless form of humanity, that of a tender Infant, utterly dependent upon others for Thy sustenance and comfort.

How incomprehensible! Thy humility is astounding to me, and I can only feel wonder and unworthiness as I contemplate Thine incomparable condescension.

Herald of Holiness



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What do I owe Thee? How can I my debt repay? The Apostle Paul gives the answer with his—"Wherefore, . . . as ye have always obeyed, . . . now . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

My own soul must be free of doubtful encumbrances as I stand in Thy clear, white light. Before Thy radiance my soul is naked and no spot or blemish, however small it may be, can remain unnoticed. In order to express full appreciation for the "unspeakable gift" of Thy incarnation—

*Here, Lord, I give myself away;
'Tis all that I can do!*

—JUNE RUDD PITMAN
Masontown, West Virginia

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Psalms 125:1).

It is a wonderful truth that Christ is acclaimed as Lord by millions of people who have found their treasure at the throne of grace rather than in markets of commerce. He finds no embarrassment in accepting their love and loyalty, for it was the multitudes for whom He had compassion. It is in this fact that our hearts may constantly rejoice. Not only may we acclaim Him as our Lord, but He accepts us as His children. Let us always remember that "by humility and the fear of the Lord are riches, and honour, and life" (Proverbs 22:4).—DONALD K. AULT.



330 days

174 churches

New churches:

Faith Church, Taft, East Tennessee District; Carol City, Florida; Halstead and Mulvane, Kansas District; Farmington, Potasi, and Sullivan, Missouri District; Pearl River, Louisiana; Montavilla, Portland, Oregon Pacific District; Morris Hill, Nashville, Tennessee District; Gap Mills, West Virginia.



A Christmas Meditation by SAMUEL M. SHOEMAKER

Editorial Note—The author is rector of Calvary Episcopal Church, Pittsburgh, Pennsylvania.



The Love of God

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

It was inevitable, when men began to set down in words what Jesus did, and what they thought about Him, that someone should say one word which, perhaps more than any other, should compress the whole gospel into one complete statement. We are so familiar with these words from John that we tend to say them almost unthinkingly, and even hurriedly. There is no better day to consider them than Christmas Day, and no better words to consider on Christmas Day. They contain three clear statements which concern the background of the Incarnation, the fact of the Incarnation, and the purpose of the Incarnation.

"God so loved the world," is plainly an assumption. Nobody knows what goes on in the heart

of God except as we judge by His works in the world. Why do we believe in the love of God? Other things must attest it besides the coming of Christ into the world. This may be the supreme, interpretative act of God which makes us conclude that His heart is a heart of love. But there must be others.

Creation itself is the first of them. A God great enough to bring about creation is greater than His creation and independent of it. He did not need to make it. He made it because He chose to do so. And why? We must let our imaginations run out into the infinite spaces of the universe. These stars and planets, whirling forever in immeasurable space, seen by us mostly when our own little planet is darkened from the sun, and the stars "come out," as we say, at night, do "utter forth a glorious voice; forever singing as they shine, 'The hand that made us is divine.'"

Men will divide on this. The sheer materialist will say that there is no God, that these things need no creation, for they always were and always will be. There is nothing behind them but the material energies of a material universe. This is part of the Communist creed—as fixed and dogmatic a creed as ever authoritarian religion laid down. So you must take your choice. Go out on any clear, crisp winter's night, and look up into the midnight skies, and watch the stars. You can draw back in skeptical refusal to accredit them to God or you can move forward till wonder becomes worship. Nothing can force you to believe, unless it be the very wonder of it all, the imaginative poet that lies slumbering in the souls of the least imaginative of us—unless the desperate hunger of the human heart for meaning and message overcomes the skepticism born so often of personal despair and frustration—unless some feeling comes overwhelmingly upon you that behind the stars Someone is seeking to commune with you—unless these things are true, you may feel you have to join the company of the skeptics.

But there are many people, and among them the best scientists, who simply cannot go along with you. They feel that instead of its being too good to be true, that there is a God, it is too good *not*

INCARNATE DEITY

By RUTH WILLIAMS CROOKS

*The sinful world must needs have a Saviour,
So the Boundless consented to be bound;
Fullness, with lavish abandonment,
Emptied; glorious Incarnation—profound!
Reason near leaps its throne in contemplation
Of the Creator inclining toward creation!*

*Incarnate Deity! Thy matchless gift
Means by Thy binding men shall be un-
bound;
Thy emptying brings fullness of salvation
To men of every race the world around.
All-glorious Incliner toward creation,
We bow our heads in breathless adoration!*

to be true! Creation is quite unexplainable without God.

Consider also the very uniformity in creation which makes science possible. Have you ever thought of the amazing connotation of the word universe, clearly implying oneness throughout, even in the words used by the most materialistic of scientists? The fact of truth in human life and experience seems to me another attestation of God. The deep-hidden desire for purpose and meaning in life—where did this come from if it was not divinely implanted in us?

Turn now to the fact of the Incarnation: "He gave his only begotten Son . . ." Here is an event with an interpretation. The event, the birth of Jesus of Nazareth, no man disputes. No man with any inkling of history disputes His existence, nor His profound effect upon the world. He lived in a human body. He suffered as we do. He died upon a cross. These things are simple facts.

But this verse calls Him God's only begotten Son. This involves interpretation. This puts Jesus in a different category from other good men, and from other men altogether. His humanity is not disputed, but this surely implies a unique relation to God. It is the assumption of the creeds, of the historic Church, of Christian believers from the beginning till now, that He is God's Son in a unique sense—not just "God's Son, not just His 'begotten' Son, (which means a Son whose generation is a continuous emanation from the Father, rather than a creation by the Father)"—but His "only begotten Son." There never has been, never will be, another like Christ. You sometimes hear a foolish discussion whether any man might ever become Christ. Whatever his moral greatness or goodness, no man—good or otherwise—will ever attain the uniqueness of Christ.

But the verse was never intended to stir up hair-splitting theology. It simply tells us that, in Christ, God came into the world. He came himself. He gave in Christ no evidence of His being one with Him save the evidence of sheer quality and worth. We know various degrees of goodness in other men, sometimes very high degrees of it. We see the quality of godliness in men and women. But always along with it we see something that negates and degrades it. And not so with Him. With Sidney Lanier we say:

What least defect or shadow of defect,

What rumor, tattled by any enemy

Of inference loose, what lack of grace

Even in torture's grasp, or sleep's, or death's—

Oh, what amiss may I forgive in thee,

Jesus, good Paragon, thou Crystal Christ?

This is not sentiment nor imagination run wild. It becomes increasingly true that the interpretation is inseparable from the fact. We must say just what the verse says, "He gave his only begotten Son . . ."

This is not a truth that can never find verification. It finds support in our own increasing experience of Him. The more we accept these great truths concerning Him, the more we find ourselves facing life's realities with a fresh view and interpretation, with a courage, and a realism, and a faith that take the chaos and the bitterness from life, and put purpose and confidence in their place.

There remains the question of how we can reconcile the ever-present problem of evil with the love of God. No man has ever yet wholly removed the mystery of this. But the more one thinks about it, the more does one see that our wish that God might have made all evil and suffering impossible forever is itself a literal impossibility. It negates human freedom. It would make life meaningless because static. There could be no growth and so no character. God chose to make people and this meant freedom, to do evil as well as good. There can be a will to holy love behind all this. And part of God's purpose is to inspire people everywhere to banish as much evil and suffering as they can.

The purpose of the Incarnation appears in the final phrase, "that whosoever believeth in him should not perish, but have everlasting life." God did not manifest His divine love towards man nor merely reveal himself in Christ that we might know His nature. He wanted something to happen as a result of these things. He wanted us not to be *lost*, not to "perish"—perish as a child can perish when lost in the mountains on a cold winter's night, for want of someone's coming to the rescue. In Christ, God came to the rescue. Without Him we *are* lost, all of us. Many people live very blessed and happy lives in His world, without acknowledging Him; they are as lost as the rest of us, even as they live upon blessings they do not acknowledge, and enjoy undeserved privileges.

There are two redemptions: the redemption from evil and futility in this world and the redemption from death and condemnation in the next. I have seen as much hell in some lives here on earth as I ever could expect to see in a hell established by Satan. Extreme self-centeredness is one such hell, where life grows smaller and smaller minute by minute, like the whirlpool of water gradually circling round and round, getting narrower and narrower as it comes to the mouth of the drain and then disappears altogether. Bitter and relentless hate is another, feeding upon its own harshness till it wears away the very soul in which it dwells, and so often reflecting itself in bodily aches and ailments of a hundred kinds. Futility is perhaps the greatest hell of all—meaninglessness, loss of the sense of personal significance and of being of use to anyone. From this kind of "perishing" Christ comes to save us. He centers us in himself and

in others. He puts forgiveness where there was hate. He fills life with pulsing meaning and gives joy in place of the old futility.

And the eternal aspect of it begins here and now, for the Christian faith and life are a kind of eternity in the midst of time. This goes on, unhindered, unrestricted, unbound by the old ties and tensions of the body, in a condition where the body has become a "spiritual body" and the life and personality are free forevermore. This is the real and great gift of Christ to us. All that He does for us here and now is of great moment to us in the present, but His gift of eternal life will still be with us even when time no longer exists.

It is the will of the God of love that we should be created, that we should be free, that we should be redeemed from our false use of our freedom, and that we come back to "glorify Him and enjoy Him forever." To make this known, our Lord Jesus Christ was born of a human mother, lived a human life, died a human death, and rose victorious over death as all along He had been victorious over sin. Amid all the joy of Christmas Day, let our thanks well up towards Him, let our lives pour out in service to others, let our hearts be opened more widely to Him, let our wonder turn to worship. Christ was God's Christmas Gift to us. This is our Christmas gift to Him—the only one that He really wants from us.

FOLLOW THE STAR!

By MONNA GAY



Far back in antiquity some watcher in the night learned that if he used the stars he could find his way with certainty. That knowledge entered the wisdom of the ages. Caravans traveled across desert wastes, Horsemen rode over vast plains. Seafarers ventured from sight of land. The knowledge of the stars gave them security.

History tells us that in an age when all other races were land-bound, the Polynesians discovered and settled in the remotest islands of the Pacific. Using the stars as their guide, the expanse of the ocean as their home, without compass, without charts, without even a written language to preserve their knowledge, they knew seasons and ocean currents; they knew the prevailing winds and belts of calm, but most of all, they knew the stars.

These keen observers of the stars noticed that at a certain season a rising star was in the same direction as an island. If they but held their course, they would come to that land; and to return they had but to follow the same star in its setting.

Almost as unbelievable as the fact that they made the journeys is the way they traveled. They used double canoes, the hollowed trunks of trees. Between the canoes for the long voyages there was probably a platform and a sail. They could move with great speed, at least great for that day, with sails:

and though no other people in history have ventured so far in such frail craft, they dared and dared again until they had peopled the Pacific.

How could they do this? The knowledge of the stars gave them security.

Centuries ago the story of the star which guided the wise men to Bethlehem became part of the tradition of men around the world. It was more than a story for children. It was and is today the formation of a faith which provided then and provides today a guide for the future. It gave and gives men a purpose, a design for the years to come.

The vision is still with us today; the star of Bethlehem still provides hope for millions who believe that here is the way for men to journey.

I have read somewhere of an ancient chant where there is recorded the vision of a man of faith. He did not know what lay beyond the horizon but he chanted, "I have chosen a star and beneath that star there is land."

Let us take courage from the brave who sang these words. Let us have great faith in the midst of the storms of life and, instead of praying for rescue or for someone else to take our place, may we pray that the skies will clear so that we may find our course again by the Star which is our guide.

The Virgin Birth of Christ

By ARTHUR HEDLEY

Behold, a virgin . . . shall bring forth a son (Matthew 1:23).

The fact that belief in the virgin birth of Christ has persisted in all ages is an undying symbol of the abiding impression He has made on the minds and hearts of men. This astounding miracle and profound mystery finds acceptance among thoughtful believers because they cannot see how He, who was the eternal Word "made flesh," could become incarnate by purely natural means, or how He could be the Saviour of the world if born of human parents. Some assert that belief in the Virgin Birth is of no great importance, and that their disbelief does not affect their belief in His deity or His saviourhood. But it is a matter of *vital* importance, for disbelief in the virgin birth discredits the clear testimony of the evangelists who record it. We shall see that much is at stake, for His deity and His saviourhood must be doubted if the story of the miraculous birth is mythical and untrue.

Matthew's account of the Virgin Birth is told wholly from the side of Joseph. Naturally he was in great distress of mind when he discovered the condition of Mary, for it seemed so obvious that she had been unfaithful. His trust in her had been misplaced and his brightest hopes were blighted. Yet such was His love for her that he resolved to shield her and save her from the extreme penalty of the Jewish law: "Being a just man, and not willing to make her a publick example, was minded to put her away privily" (Matthew 1:19). But in a night vision an angel appeared unto him to reveal the true position. God had bestowed upon Mary the high honor of being the mother of the Messiah, and the Holy Child she was to bring forth was the secret, invisible, miraculous work of the Holy Spirit. All was of *God*; He had planned and purposed it for the salvation of His people. Greatly relieved in mind, and with new feelings for his betrothed, Joseph guarded and supported her, treating her

My Christmas Prayer

By HAZEL LEE

Lord, I love Thy Bethlehem. Beside baby feet I would delight to place my gold, frankincense, and myrrh. But it does not seem now that my gifts should be placed beside an empty manger.

Thou didst move along the path of life until one night Thou didst enter a secluded garden and there poured out thyself in prayer for me.

One strange day Thou didst lay down Thy life on a crude, wooden cross and Thy great heart broke for me.

One fair morning Thou didst stand beside an empty tomb, and as Thou didst speak in yearning love to one weeping woman, so Thou didst call the whole world by name. My name was called that morning!

Today I wait with gifts in hand. Where art Thou, Lord? How can I follow Thee with no star to guide me?

But deep within me I know where Thou art. There, behind the rent veil, within the holy of holies, Thou art ever living to make intercession for us all—for me. It is there I must follow Thee, carrying my gifts. Within the veil my gold becomes a censer, my frankincense a fragrant smoke mingling with the prayers of all saints, my myrrh an ingredient of the holy anointing oil, my body a living sacrifice.

O Lord, I humbly come with a song in my heart. It is not the song of the angels, but the song of the redeemed I would sing to Thee today—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and *priests* unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Revelation 1:5-6).

with the greatest reverence and tenderness, "till she had brought forth her firstborn son" (Matthew 1:25).

The narrative in Luke is plainly a woman's story. Many believe that Mary herself told Luke the details of the supernatural birth of the Holy Babe. Luke was a true historian. He carefully verified every incident before recording it (Luke 1:1-4; Acts 1:1-3). He tells of Mary's amazement when Gabriel revealed she was to be the mother of the Son of the Highest. In her virgin state it was an utter impossibility, but the angel revealed how God was to make the impossible possible. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (1:35). Trustfully and unreservedly she accepted her high vocation, saying: "Behold the handmaid of the Lord; be it unto me according to thy word" (v. 38). The two narratives taken together are utterly independent of each other, and their independent witness serves to emphasize their point of agreement, namely, that our Lord's birth was supernatural. It was a work which was beyond both the power and the comprehension of man. Matthew and Luke tell their story so simply, naturally, frankly, and yet so delicately that each narrative bears the hallmark of truth.

But those who reject the virgin birth of our Lord not only discredit the testimony of those who narrate it; they must also, to be consistent, reject every declaration in the Gospels of our Lord's *pre-existence*. Christ, being eternal, could become incarnate only by some miracle. Our Lord repeatedly declared He had dwelt with the Father, that He was His Son in a sense none other could claim to be. He shared His Father's glory and was one with Him. At the divinely appointed time He came forth from the Father and took upon himself a human body that He might do the will of God by revealing Him to men in His own person, by speaking His Father's words and doing His works. Having fulfilled His special mission as the Saviour of the world, He would rise from the dead and return in a supernatural manner to His Father in heaven. He knew He came *from* God and went *to* God (John 13:3). Consider the implications of our Lord's pre-existence in reference to His incarnation.

In the case of natural generation at birth an entirely *new* person is brought into the world. But in the case of the Son of God it was entirely different. Though different in form He was the *same* Person, the same Son who had dwelt with the Father from the beginning, and still retained His own individuality and personality. It is impossible to see how the Son, the Second Person of the Godhead, could become a babe and yet be the same Person without a miracle taking place. Those theologians



God Grant You . . . This Christmas

By OVELLA SATRE SHAFER

*God grant you PEACE this Christmas time
On ev'ry land—in ev'ry clime.*

*The peace on earth, good will toward men—
With vibrancy may this live again!
The peace of soul that Christ doth bring
To hearts who've crowned Him Lord and King!*

*God grant you JOY this Christmas season;
The birth of Christ, our Lord, is reason,
The joy of bright'ning other lives—
True happiness—where giving thrives;
Relief from burdens—pressing, clinging.
May you be blessed in carol singing!*

*God grant you LOVE this Christmastide,
For Love was born—then crucified,
The love that at this season wends
The homeward way—to fam'ly, friends;
Yes, charity, that is enhanced by Jesus' birth
sublime.*

*God grant you this, plus peace and joy,
In Christ, this Christmas time!*



who deny the Virgin Birth must necessarily deny His pre-existence also, for the eternal Son could not possibly have become incarnate as the same identical Person apart from a divine interposition.

If the birth of Christ was not the result of a direct act of God, Christ could not have been our Saviour. On the first Christmas morn the angel said to the startled, trembling shepherds: "Fear not: for, . . . unto you is born . . . a Saviour, which is Christ the Lord" (Luke 2:10-11). If the Lord Jesus had been born of a human father, of Joseph, as some assert, then He would have had a sinful nature comparable to that of His father. He would have been a son of Adam with a long, sinful ancestry behind Him. He would have been merely the son of a man, not the only begotten Son of God, possessing a divine and sinless nature. We are so bound together in the bundle of life that the defects and qualities of one generation are passed

on to the next. We all come into the world with a sinful nature and all too soon reveal it in practice. Those who reject the supernatural birth of Christ have still to account for the miracle of His *sinless* life. The late Dr. Gore wrote: "I cannot see how the birth of the really sinless Christ could have occurred without some physical miracle, so sure do I feel that sin has affected the physical stock" (*Belief in God*). He once asked Professor Thomas Huxley, if he believed Jesus was strictly sinless—a thing he firmly denied—whether that would involve a physical and moral miracle. He confessed it would.

But the Lord Jesus was the Second Adam, from heaven (I Corinthians 15:47). Begotten of the Father through the mediation of the Holy Spirit, He was sinless, "undefiled, separate from sinners" (Hebrews 7:26). Of Him alone could it be said that He "knew no sin" (II Corinthians 5:21). He alone among men defeated every temptation of the devil (Hebrews 4:15). He became the sinless source of a new generation for those who enter into union with Him, through faith in His atoning blood are born again and become the sons of God. In Christ we become a new creation, partakers of the divine nature, which in itself is a miracle of grace. In this second birth we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of *God*" (John 1:13). Living in union with the sinless Son of God we receive enabling grace to grow in His image. One day the likeness will be perfected. "Beloved," says John, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Those who have experienced the miracle of the new birth can implicitly believe in the miracle of their Saviour's birth. Samuel Rutherford, one of God's choicest saints, said: "When I look at my sinfulness, my salvation to me is my Saviour's greatest miracle. He has done nothing in heaven or on earth like my salvation."

Land of the Nativity

By ENOLA CHAMBERLIN

Although the star does not shine over Bethlehem any more than it shines over the whole world today, although the country is torn with conflict and dissension, it is still a heart-gladdening experience to turn our thoughts at Christmas time toward the place where Christ was born, where He lived and preached and healed, where He was crucified and resurrected. That we note so many changes shows that, though man can tear down and build up, yet the verities remain. For back of all change, the

Christmas:



Once more, in the endless cycle of the years, we are in the midst of the Christmas season. This is a time of year above all others for peace and good will to reign among men. It is a time for each of us to strengthen his faith in God and to observe the precepts of the Ten Commandments and the Sermon on the Mount. The greatest joy and satisfaction that we can know during the Christmas season come from reaching out beyond our immediate families and letting our kindness make happy hearts of those who are in need or whose hungry hearts yearn for generous and thoughtful friends.

Christmas is a day for all humanity. And though in our material age the spirit of Christmas is often deplorably commercialized, yet back of all the sordid extravagances that too often mar the Christmas season there lies a deep-felt understanding that Christmas commemorates the birth of a Child—a Child, though born to poor parents in an obscure nook of a little Oriental country in the long ago, whose birth portrayed the divine in human life—a union which brings heaven and earth together. The deepest meaning of Christmas is simply "God in man." In that meaning lies all the world's hope for a better day, when "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4b).

land of Christ is still the land of Christ—still hallowed by His presence.

Nazareth, where Jesus lived as a boy, has its modern buildings, its modern streets, its modern modes of living. But the building which some say is the synagogue where Christ preached still stands. The brow of the hill where angry townspeople were going to cast Him down is still there, bathed in the same sunlight. The same sky arches above it. The same winds still whisper among its trees.

The slopes of the Sea of Galilee, 696 feet below sea level, bloom abundantly from increased cultivation, modern methods of farming. Seaplanes land where Christ walked upon the waves; but the waves themselves are the same. The sea is still blue in calmness, still white-capped when whipped by storms. The Gadarene hills still rise on one side of the sea as barren as they were when the Master

A FACT

by
**KATHERINE
BEVIS**

Christmas commemorates the birth of a Child who, without sword or pen, divided time into Before and After. After Christmas, A.D., brought to "whosoever will" eternal life and salvation. Yes, the birth of the Christ child brought us "good tidings of great joy." Christmas is a symbol of joy, of happiness, of peace. Its light shines high above the somber shadows of our world—it is a *fact* just as the sun in the heavens is a fact.

Christmas means the discovery of God in the soul. No secret that science can uncover is half so thrilling as this fact; the finding of a new star on the edge of the sky is nothing alongside the discovery of this. But it is not enough to just discover this; we must live it, practice it in our everyday living—our thinking, our acting.

Back of the simple, human joys which Christmas emphasizes and brings to the surface of our lives are these profound truths which ring down through the corridors of time.

May we at this Christmas season not be satisfied with merely the outward expressions of the Christmas spirit, but may we seek also to penetrate to the heart of what Christmas really is—the *birthday of the Saviour of the world*.

A MERRY CHRISTMAS TO ALL!

cast the devils into the swine, which straightway ran violently into the sea and were choked.

The waters of the river Jordan harnessed by huge electric plants now generate electricity for the country for miles around. The Dead Sea has given its banks to potash and bromine plants. Motors hum. The noise of industry rises and falls. But the river is clear and swift—"the streams whereof shall make glad the city of God" (Psalms 46:4). The sea of salt, the Dead Sea, still lies dead in its bowl thirteen hundred feet below sea level; still covers the ground with its salt-saturated water.

Bethlehem, modernized in many ways, is still known far and wide; not for its wonderful hospital, its beautiful buildings, but for the stone grotto where the Saviour was born. Even the electric lights in the Church of Nativity, standing over the grotto, do not detract from the infinite and

ancient, the divine and holy atmosphere of the church and the grotto itself.

From Bethlehem to Jerusalem, to the hill of Calvary, is but five miles. A good road traverses it now. Automobiles spin along it. But Rachel's tomb is still there. The same ground lies underfoot. It is still the path between Jesus' birthplace and the place of His agony, His supreme sacrifice.

The city of Jerusalem has buildings which compare with any in the world. Commerce hums along its ways. But olive trees still grow, and stone fences still stand on the Mount of Olives, where Jesus wept over the city.

Yes, things have changed in Bible lands. The honk of the automobile horn turns the camel from the road, echoes from the stones in Herod's ancient wall. Armored tanks rumble along its byways; men in military garb patrol its boundaries. But the land itself is the same as it was two thousand years ago when it cradled the infant Jesus and gave Christ in His resurrection to the world.

Room for Him!

By **KATHRYN BLACKBURN PECK**

*"Make room for Him!" The herald yet is speaking,
"Room for the Lamb of God—the King of Kings!"
Room is all that Christ is ever seeking,
But hearts are crowded with so many things!*

*Blaring horns and noisy traffic flowing
Where weary shoppers crowd the busy street,
Hurrying—their anxious faces showing
That time grows short, with lists still incomplete!*

*Be still. Above the din is gently sounding
A voice that urges, "Open unto Me
Thy home and heart, that, with My grace abound-
ing,
I may come in and rest and sup with thee!"*

*Christmas time! The Birthday of the Saviour!
Oh, ever with its coming may we seek
To follow those who bow before the manger,
And worship there with all the poor and meek.*

*Not on the tree with costly gifts that glisten
With tinsel ornaments, or lights that shine,
But in loving deeds and quiet hearts that listen
Will Christmas come to homes like yours and
mine.*

*Be Thou our Christmas Guest this year, our Sav-
iour;
Cast out all pride and selfishness and gloom;
Indwell us richly with Thy gracious favor—
Within our narrow hearts we make Thee room!*

"Forgive Us

Our Christmases"

By JOHN H. SULLIVAN

Student at Northwest Nazarene College, Nampa, Idaho

It would seem that Christmas is no longer the birthday of our Saviour but rather an all-out, intensive effort from Thanksgiving to Christmas Day to "rake in the dough."

People who care nothing about Christ personally use Him for their own selfish purposes. There is a very close relationship here to the scene at the Crucifixion where the soldiers were throwing dice on His seamless robe to see who would get it—commercializing on redemption!

The legendary figure of Santa Claus with his red cheeks and snowy beard has almost supplanted

the Prince of Peace as the center of yuletide. The sparkle of tinsel and colored bulbs has cast into shade the memory of the star that guided the wise men to the manger. And the mistletoe memories and holly headaches of holiday drinking have replaced the sacred awe and holy fear which stirred the hearts of the shepherds on that day when they heard the angel chorus.

Even Christmas cards which once heralded the birthday of the King of Kings now contain mere sentimentality or so-called humorous jingles which leave one as cold as the snow depicted on their covers.

While Kris Kringle smokes his favorite brand of cigarettes, other blatant advertisements compete with Christmas carols for the interest of our fire-sides. And it is almost a truth that "Rudolph, the Red-nosed Reindeer" has achieved more popularity with some of our children than "Away in a Manger."

Such observance of Christmas today seems a far cry from the first Christmas. Perhaps the little girl who in repeating the Lord's Prayer at her bedside on Christmas Eve prayed, "Forgive us our Christmases," was not so wrong after all.

Maybe we, too, need to pray that prayer.

Christmas with No Christ

By LYLE PRESCOTT

*Christmas with no Christ
To give the season meaning,
No King to earn the crown,
No shepherds ever leaning,
No angels looking down
Upon a humble manger
With a Babe in swaddling gown—*

*Would be a lonely camel
With no merchandise to bring,
Would be a stricken warbler
With no melody to sing,*

*Would be a dry arroyo
With no sparkling, laughing run,
Would be a barren heaven
With no rainbow, moon, or sun.*

*Thus I feel when looking
At Christless greeting cards,
The Santa-inspired commerce,
And liquor-inspired bards,
That these are selfish sponges
Who absorb a wealth not theirs,
That these would offer money
In place of praise and prayers.*

*O Lord, we beg Thy pardon
That in the season's glee
We laugh with those about us,
And little think of Thee!
Oh, fill this day with meaning
And worth divinely priced;
Give us, Lord, a Christmas
That is truly filled with Christ!*

Christ, the Lord, Is Come!

By S. W. NESMITH

Pastor, Cushing, Oklahoma

The New Testament account of the birth of Christ begins with the opening verse of Matthew's Gospel. Few indeed ever read it and the eighteen verses which follow, for who takes the time these days to read an uninteresting genealogy? But wait! This is no ordinary genealogy; it concerns the ancestry of Jesus Christ. Read on; He will soon arrive!

He always comes suddenly and in the night. He comes suddenly to those who seek Him in bitter, self-emptying repentance; in sin's blackest night, He always comes as the Dayspring from on high, replacing the emotion of fear and hate with the emotion of confidence and love.

The manger, symbolic of His own ministry, was a place of rest, food, and shelter. The animals were the first to be found there, followed by those who kept the animals. Next came the wise and learned men of the day. They too bowed in adoration of the Christ child, as should all true science and human wisdom. Hundreds of years before this, a great queen had made a similar pilgrimage. Harassed by unanswered heart questions which position and earthly possessions could not satisfy, she too brought gifts and returned another way, a new woman. All who come to Christ today return another way.

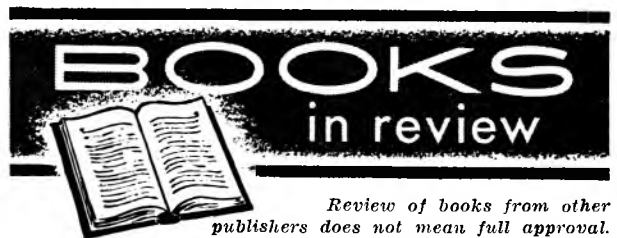
The angels sang at His birth, and there has been singing ever since. Here were moral loveliness and simplicity. Here were spiritual perfection and excellence, expressed in terms of absolute goodness, embodied in God's perfect man and man's perfect God. Here then are the condescension of Divinity and the exaltation of humanity.

Poor? Yes, but not because His earthly parents were poverty-stricken, for any worldly station would have been poverty compared to His former estate. Some have made much of His poverty, but there is no particular merit here, for our hope rests in something nobler than poverty. True, Mary offered turtledoves, instead of a lamb, but why should she do otherwise? She held the *true Lamb* in her arms.

He journeyed into Egypt, following the path of the first deliverer, Moses. He saw the great pyramids, which symbolized the Egyptian's love of life, and which immortalized their frantic search for eternal existence. Christ taught a better way

to eternal preservation than being embalmed in a pyramid.

During the war a little girl asked her father why gold stars hung in the windows of some homes. The father explained that a son had been lost in battle. When the stars came out that night the little girl asked, "Daddy, did God lose a son too?" "Yes," answered the father, "God lost a Son too."



WHY I AM A NAZARENE*

C. William Fisher (Nazarene Publishing House, \$1.50)

Why I am a Nazarene is decidedly a vigorous book. The author clearly states that "this is not an expose." He does approach the subject, however, in a forthright manner—typically "Bill" Fisher. He discusses the Nazarene belief relative to Christ, the Bible, salvation, and immortality; then at these same points he compares the teachings of six nonevangelical groups: the Mormons, the Roman Catholics, Jehovah's Witnesses, Christian Scientists, and Seventh-day Adventists.

The first chapter is splendid—"Why I am a Nazarene." Throughout, his position is fair, relative to the teachings of these different groups. He quotes extensively and documents all of his factual material.

He has made a good choice of the groups he studies, for these are aggressive and religious movements, and there is not a state in the Union nor a province in Canada where at least one of them is not working aggressively and insidiously. You will appreciate the frank and forthright presentation by Evangelist Fisher. His voice has been heard throughout the land in evangelism.

In *Why I Am a Nazarene* he gives us his best writing and his best thought in a carefully done, doctrinal presentation.

—NORMAN R. OKE, Book Editor

*May be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.



EDITORIALS

What Christ Means to Me

At this Christmas season I am thinking of what Christ means to me. First, He is the Son of God, the eternal Son of God, the only uncreated Son of God. That is, He is unique in His relation to God. No one else ever has been what He is, and no one else ever will be what He is. John says in the first verse of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." No one can read this with any understanding of what it means and accept it without, from then on, believing that Jesus Christ was the Son of God in a unique sense.

Second, Jesus Christ is the Son of Man. This phrase is found something like eighty times in the Gospels. It embodies Christ's favorite title for himself. He especially liked to speak of himself as the "Son of man." He is not only related to God in a way in which no other person has been related to God; He is also related to man in a way in which no other person has ever been related to the human race. The Son of Man came to seek that which was lost.

Third, Jesus Christ is the God-Man. He is the Way, the Truth, and the Life. He is the Bridge between transcendent Deity and sinful humanity. He is both God and man; and because of this, He was able to die for man in a way that He could not have died for him if this had not been the case. The old rugged Cross and the blood of Jesus have a significance that no other sacrifice has ever had or ever will have.


Fourth, to put it in still another way, Jesus Christ perfectly revealed the ultimate nature and being of God. I never can fathom or explain this. It is beyond human comprehension. No one who is finite, at least while he lives under the physical

effects of sin, can adequately comprehend the divine-human personality of Jesus, which made possible this unusual revelation. He was God come down to earth. He was God made flesh and dwelling among us.

All that I have said above has emphasized the fact of the uniqueness of Jesus Christ. The same will be true of all I shall yet say in this article. "Unique" means that one stands in a class by himself. That is true of Jesus Christ as it is not true of anyone else who has ever walked on this earth. But I want to say something more as to what Jesus means to me. So far, I have been dealing with what we would ordinarily call Christian doctrine or theology. Let's come closer to Christ, if possible. Jesus Christ is my Saviour and Sanctifier. Yes, as a condemned sinner I met Him one day, hopeless from the standpoint of my own abilities; then I fell at His feet and pleaded for His mercy, and He bestowed it. My sins were all washed away; they were cast into the sea of His forgetfulness. I was forgiven; I was born again. And what a day that was! Never before had I witnessed such a transformation. It came at once. Oh, do not misunderstand me here. There were processes leading up to it; there had been prayers, many of them, for me. But the culmination, the climax, was a crisis. In a moment's time old things passed away; behold, all things became new. I was a new creature in Christ Jesus.

Later I came to the altar a second time. There I consecrated my all for time and eternity. There I said, "Thy will from now on will be my will. Whatever Thou dost want me to do, I'll do it; I am Thine forever, for time and eternity. All that I have, all that I expect to have; all that I do, and

all that I expect to do, will be of Thee and for Thee." Then, yes, that very night, the blood of Jesus Christ, His Son, cleansed me from all sin. Jesus at that time became my Sanctifier through the efficacious agency of the Holy Ghost. You cannot appreciate what I am talking about unless you have gone through these experiences for yourself. There is nothing else that can happen to a person in this world that is like them. While they

By 

occur in this world, they take one out of it in wonder and blessing and glory and victory. Yes, Jesus Christ is my Saviour and my Sanctifier.

But I would not stop here in talking about what Jesus means to me. He is my personal Friend and

constant Helper. I have friends on this earth, very dear ones—I know what friendship means. I grew up at Walnut Springs, Texas, and I had a very dear friend there, Threat Kemp. Not many years after our lives separated, he passed on to the other world; but he was one of the best friends I ever had. Then in college I had my special friends: Willie Franklin, Arthur Tunnel, and others. In seminary, there were Rose, Thompson, and Morgan, all very special friends, as well as others. Also, there was L. A. Reed, who was close to me in college, and closer still in seminary. His mother became my "eastern Mother." It was good to be in their home often, in Brooklyn, New York. I have had friends across the years, many of them—but none of them has equaled Jesus Christ. He is, today, my personal Friend and constant Helper, and has been for about half a century. He fills a place that no other person has ever filled or could fill. Christmas means Christ, and Christ is my personal Friend and constant Helper today.

Some Observations . . .

As to the Early Holiness Movement in Texas and the South

As I have recently studied the history of the holiness movement in Texas and the South early in this century, I have been impressed with certain features. First, there was *unity*. The holiness people of that day differed on many things, they didn't see alike as to methods in certain areas; but they were united. Some of them were for staying with the older denominations; others were for organizing a new denomination; and still others were sure that the best work could be done in some kind of loose association on the part of the local bands. Nevertheless, they differed little as to doctrine or as to ethics.

Doctrinally, they were conservative, decidedly so; and when it came to conduct they were strict, even though many of them didn't seem to have as much time to discuss the latter as some of us do today. They were too busy doing something more important. What was that? Preaching holiness—getting people saved in order that they might get sanctified. They were united on this point and, after all, that was to them the main point. Two of them, or two bands, could get along with each other if their main business was preaching holiness. There was a striking unity among the holiness people of the early years of this century, though that unity was spiritual and internal rather than formal and external.

* * *

Another fact that caught my attention as I studied the holiness movement during these early

days was that it was a *missionary movement*. Every band, individual church, association of churches, or organization of churches had no more than started until it felt the call of foreign missions. The people were sure that they must carry the gospel which they loved so much to the ends of the earth. They didn't have too much money, but they always had enough to divide with foreign missions. The missionary spirit was so intense at Texas Holiness University that Harmon Schmelzenbach hadn't been there long until he had to leave and go to Africa. Some thought he was unwise not to stay in school and get more education, but some of those same people were largely to blame for his going. Why? They had preached and talked foreign missions so much that this young man couldn't sleep or eat as long as he stayed in school. He went forth without much prospect of support, and God blessed him. He became one of the greatest missionaries the Church of the Nazarene has ever had, and the field to which he went has become our largest field. Those who lived when he left Peniel that might have differed with him then would not have differed with him later; they realized that God was in his leave-taking. By this they would not necessarily mean that such a move would be God's plan for every other person who is called to the mission field—most of them should remain in school and obtain more preparation. Truly, the early holiness movement in Texas and the South, as well as elsewhere, was on fire for foreign missions as it took on new life early in the present century.

Someone may say, What about home missions? The people didn't know anything about home missions—that is, in the sense in which we talk about home missions today. All they knew was that they were evangelists, called to reach as many people as they could for God and the Kingdom. The holiness movement was a home missionary movement. Back in those days, they didn't have pastors much; that is, the pastors they did have served the churches where they lived only once or twice a month and then spent the rest of the time holding meetings

and starting other churches. Home missions—yes; plenty of them. The preachers were among the most active home missionaries the Christian Church has ever had—burning with zeal to spread the gospel of holiness to towns and people all about them. It might be added that laymen as well as preachers were home missionaries. They were evangelists, even if they didn't actually preach much; they boosted for those who did preach and put all the money they could into evangelism.

(Continued in next issue)



REMISS REHFELDT, *Secretary*

Philippine Revival Spreading

By FRANCES VINE

Revival has come to our preachers' meeting—today, November 12, during our morning service.

Last night we had an all-night of prayer and God's presence was very real and precious. People began to obey God—both students and pastors. This morning during my second class period instead of having class we prayed and the Lord really came and blessed. God gave me the assurance then that He would meet us in an unusual way and I was expecting it to come during the service that followed. I was so blessed in my soul that I began walking the room and praising the Lord, which is not usual for me.

Mrs. Wiese preached in the morning service and after that we got down to pray and then God moved in and, oh, such weeping and calling on God—it was like music! After an hour of this there began to be movement around—students and pastors were going to missionaries and to each other asking forgiveness and making things right. Around eleven-thirty or so, the glory broke in, in mighty victory. I never saw such a happy group of people in my life before. The glow of the Lord just shone from their faces. There was shouting, and real joy. This is the first time that most of our pastors have experienced anything even near to a real revival. We are expecting the same kind of revivals in the churches as a result of what we have seen and experienced today. Two of the pastors for whom we were burdened really prayed through and are different men.

Of course the enemy is working. But we are not worried. God will take care of that. We are greatly encouraged. Our church in the Philippine Islands is on its way to reaching its best spiritual

condition it has ever known. There is a real unity between missionaries and nationals.

Week of Witnessing—Africa

Even though we were busy in school, we wished to join all Nazarenes in our attempt to witness to 1,000,000 people from October 5 to 12. We in the girls' hostel here at Bremersdorp set our goal to visit 100 kraals and to try to witness to a total of 1,000 people.

From Monday through Saturday from two to three groups of girls went visiting daily. It was a real blessing and inspiration to us all. By the end of the week we had visited 103 kraals and had witnessed to 762 people. Twenty-three heathen children gave themselves to the Lord. One old woman also responded to the invitation.

Not only the girls' hostel, but other groups from Bremersdorp main station, scattered over the hills to witness to the lost of this needy land. In all we visited 223 homes and contacted well over 1,000 people.

I hear that at Stegi main station they also witnessed to over 1,000 people.—DOROTHY BEVILL, *Swaziland*.

Progress at Cape Town

You may like to know the developments concerning the property which we have for the church and Bible school at Sunnyside here in Athlone. Since returning from council we have received permission to build a church and Bible school on the property there. Although we were not aware of it at first, we discovered that the property which we had purchased was a restricted residential area and therefore a church or a Bible school could not be built there. However, we may now do so, and we are now preparing for the building of the church. Although we still do not own

the new lot which we are purchasing which we plan to use for the Bible school, we do have permission from the government to purchase and to occupy. We will now have to have the conditions pertaining to this lot in regard to its being a restricted residential lot changed as above, and then have it and the adjacent lot consolidated, so that we will be able to build a building across both lots.

Although we were not given a site in Factreton because of the many other applications, some of which were from old and established churches in these parts, we are told that there is a possibility of our acquiring a site possibly next year, when Factreton is further developed.—JOSEPH PENN, *Africa*.

The Sunday School Lesson

MILTON POOLE

Topic for December 28:

Jesus, the Son of God

SCRIPTURE: Mark 8:27—9:1 (Printed: Mark 8:27-35)

GOLDEN TEXT: *Thou art the Christ, the Son of the living God* (Matthew 16:16).

Beginning in this chapter (Mark 8), Jesus' teachings are for the most part directed toward His disciples. His Galilean ministry is now ended and at this point we encounter the truth which is central in the Christian faith, that Jesus is the Son of God.

With His miracles, teachings, and parables, it was inevitable that Jesus was the subject of much conversation. The plain folk sensed that He was no



Servicemen's Corner



Services of Your Nazarene Servicemen's Commission:

There is a Nazarene chaplain or a Nazarene post pastor at each of the following locations. By phone, letter, and personal contact these ministers seek to serve your young people in nearby military bases. (This is a continuation of the list begun in the *Herald* of November 26.)

Goodfellow Air Force Base, Texas
Fort Gordon, Georgia
Gray Air Force Base, Texas
Great Lakes, Illinois
Green Cove Springs, Florida
Greenville Air Base, Mississippi
Grenier Air Force Base, New Hampshire
Griffis Air Force Base, New York
Gunter Air Force Base, Alabama
Hamilton Air Force Base, California
Fort Hamilton, New York
Fort Hancock, New Jersey
Hancock Field, New York
Camp Hanford, Washington
Harlingen Air Force Base, Texas
Fort Hayes, Ohio
Hensley Field, Texas
Hill Air Force Base, Utah
Fort Hollabird, Maryland
Holloman Air Force Base, N.M.
Homestead Air Force Base, Florida
Fort Hood, Texas
Fort Sam Houston, Texas
Fort Huachua, Arizona
Port Hueneme, California

Hunter Air Force Base, Georgia
Hunter's Point, California
Hutchinson NAS, Kansas
Camp Irwin, California
Irwin, Pennsylvania
Fort Jackson, South Carolina
Jacksonville Air Force Base, Arkansas
Keesler Air Force Base, Mississippi
Kelley Field, Texas
Killeen Air Force Base, Texas
Camp Kilmer, New Jersey
Kingsville Naval Air Aux. Sta., Texas
Kinross Air Force Base, Michigan
Kirtland Air Force Base, New Mexico
Fort Knox, Kentucky
Lackland Air Force Base, Texas
Lake Charles Air Force Base, Louisiana
Langley Air Force Base, Virginia
Larson Air Force Base, Washington
Fort Lawton, Washington
Fort Leavenworth, Kansas
Fort Lee, Virginia
Camp LeJeune, North Carolina
Fort Leonard Wood, Missouri
Letterman Hospital, California
Fort Lewis, Washington
Limestone Air Force Base, Maine
Lincoln Air Force Base, Nebraska
Little Creek Am. Naval Base, Virginia

NAZARENE SERVICEMEN'S COMMISSION

London W. Gilliland DIRECTOR

ordinary man, for His teaching carried an insistence that would not permit man to rest until he had come to some decision. Others had various ideas as to who He was. But Peter, when asked the sublime question of all ages, "But whom say ye that I am?" replied, "Thou art the Christ."

With this confession issues were lifted above the level of mere rules and beliefs to which one may subscribe. The supreme issue was Jesus, who is the Christ.

Even with his glorious confession, Peter could not quite understand all about the Christ. Jesus spoke of suffering,

rejection, and death. But Peter was quick to take issue. We too may not fully grasp the necessity of His sufferings even though our Lord said, "The Son of man must suffer many things." The writer to the Hebrews, however, tells us that "Christ was once offered to bear the sins of many" (Hebrews 9:28). There's the answer. He suffered to become your Redeemer.

Lest the disciples would further misunderstand, He proceeded to clarify the meaning of true discipleship. First, "Let him deny himself." Once and for all, turn aside from every appeal to self which lessens your desire to follow

Christ. Second, "Take up his cross." On a voluntary basis, take the way of complete acceptance. Let God's will be your will. Let Him sanctify you wholly. Third, "Follow me." This means a continual, day-by-day relationship. He is now your Lord and Master.

This lesson points once more to the fact that Christ, as the Son of God, claims absolute mastery over your life. Can He be both your Saviour and the Lord of your life?

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.

ROY F. SMEE, Secretary

**Palmquists
to New Zealand**



Rev. and Mrs. H. S. Palmquist and their children, Arlene and Charles

On October 24, Rev. and Mrs. H. S. Palmquist and their family sailed from Vancouver, British Columbia, on the S.S. "Orcaades" for Auckland, New Zealand, where Mr. Palmquist will serve

**One Million Dollars
in Church Extension
Loan Funds**

This is the last reminder we are able to include in the *Herald* this year on our Golden Anniversary year goal of one million dollars in total Church Extension loan funds. Savings deposits have been coming in steadily for the General Church Loan Fund, and it is these deposits which will enable us to reach our goal. This column is being written in the last week of November. The total funds have already passed \$950,000. One church has sent word they are sending in a deposit of \$15,000 in a few days. Your co-operation will put us over the top in Church Extension, and applications are coming in almost daily from churches greatly in need of building loans. Nazarene dollars are helping in this great Nazarene task of spreading the gospel by helping our churches get buildings they need. Send in your deposit now!

as pastor of our Auckland First Church. More than fifty pastors and laymen from the Washington Pacific and Canada Pacific districts were on hand to bid them farewell. As the boat was leaving, they joined in singing "All Hail the Power of Jesus' Name" and "Victory in Jesus."

The Palmquists have been active in the Washington Pacific District for several years. Mr. Palmquist resigned the Hillcrest Church, Vancouver, Washington, to accept the appointment by General Superintendent Powers to the Auckland church. He had previously served as pastor of Seattle Central and Kelso churches. He was a member of the district advisory board and Mrs. Palmquist was vice-president of the district N.F. M.S. council. Their many friends on the district presented them with a new right-hand drive Chevrolet to be used in their work in New Zealand.

The Palmquists arrived in New Zealand on November 12. They will provide much-needed reinforcement for our work in New Zealand. By taking the pastorate at Auckland, they will free Rev. and Mrs. R. E. Griffith, our New Zealand pioneers, so that a new church can be started at Christchurch, on the South Island. Already Mr. Griffith has laid the groundwork in Christchurch. Many contacts have been made, property has been purchased, and construction of a building will begin as soon as possible.

Let us not forget to pray for our overseas home missionaries. The Palmquists in Auckland and the Griffiths in Christchurch are pioneering under circumstances which are sometimes difficult. Our New Zealand pastors in our churches at Hamilton, Dargaville, and Auckland East Lynn are also doing an excellent work.

**Canal Zone Church
Enters New Building**

Property was purchased in Margarita, on the Atlantic side of the Panama Canal Zone, about a year ago for our home mission work in this area. (Our older church is located at Ancon, on the Pacific side.) Under the leadership of Rev. Ralph L. Hysong, our building has been remodeled, and it has now been possible to move into this building. When completed, it will adequately house our congregation for regular services and Sunday school. On the second floor there is a nice apartment for the Hysongs.

The remodeling has not been completed, since there will not be sufficient funds until part of the property we have

**A Record Year
in New Churches?**

It will take forty-two new churches organized during the last thirty-seven days of 1958 (from the time this column was written) to set a new record in churches organized during one year. This is still far from a church a day, but we look for our present record to be broken. Many districts are striving hard to reach their goal. Let every local church and every zone help our districts in this final drive of our Golden Anniversary year. Send all reports of new organizations in immediately.

purchased has been sold. (Negotiations for sale are now under way.) Chairs were borrowed from the Ancon church for the opening, and a used pulpit picked up. While the work is not yet completed, the building is very attractive and the people are thrilled to be able to move out of the rented school building and into their own church building for their services.

Pray for the Hysongs and also for Rev. and Mrs. Elmer O. Nelson, at the Ancon church, as they labor in this strategic area.



by **BERTHA MUNRO**

Unwitting

Monday:

"Had they known it, they would not have crucified the Lord of glory." "They," "the princes of this world." "It," "the hidden wisdom," God's only plan of salvation for them! His Son, in human flesh, come to die. It was a fatal mistake they made. Thinking to kill an upstart carpenter, they cheated themselves out of life's one intrinsic value. "Right reason" would have told them, God reveals His truth to those humble ones who seek His will. (I Corinthians 2:7-8; John 17:3e.)

Tuesday:

Samson "wist not that the Lord was departed from him." Self-willed, doing as he pleased, forgetting the claims of God upon him—he did not realize that

he was losing his sole glory. Losing and not knowing; but awaking to the loss of a soul self-isolated from God. (Judges 16:20.)

Wednesday:

Saul persecuted the Church, not knowing that it was his own Messiah he was so zealous in crushing. Doing it ignorantly, misinterpreting the will of God, he was shown his error, and zeal to tear down was transformed to a like zeal to build up. But nothing could erase regrets: "chief of sinners," "blasphemer," "persecutor," "injurious." Always there was the shining face of Stephen to remind him, to testify against him. (Acts 9:1-5; I Timothy 1:13.)

Thursday:

Abraham entertained angels unawares. Only a simple act of hospitality, he thought. Shrewd forethought, worldly wisdom would judge it, and safe; the nobody might turn out to be a prince in disguise. But God lists kindness to the stranger among His commands to Israel. And Jesus says more: "I was a stranger, . . . Inasmuch . . . ye have done it unto me." You will be surprised—and glad—when the glorified Christ thanks you for that little thoughtful deed. You did not know. (Hebrews 13:2; Genesis 18:1-5; Leviticus 19:33-34; Matthew 25:35-40.)

Friday:

"Moses wist not that . . . his face shone." He was not concentrating on the way he appeared or on what others thought of him. Looking at God, he forgot to look in the mirror. The presence of God shining through—this is the unconscious influence that counts for most. (Exodus 34:29.)

Saturday:

Mary thought it was the gardener's shadow falling on her. Like us; we do not recognize Christ standing by in our dark night of the soul. He is there.

"The disciples knew not that it was Jesus"—close beside them in their ordinary activity. There He was, interested, caring, ready to give directions.

"Their eyes were holden that they should not know him," those two on the Emmaus road. Thinking about Him, talking about Him, wondering, concerned—only He can truly teach us. And He will. (John 20:14; 21:4; Luke 24:15-16.)

Sunday:

"Surely the Lord is in this place," Jacob said, "and I knew it not." Terrifying to some, when they find it out; strength and reassurance to others. Better not risk being taken by surprise; reckon on that Presence. (Genesis 28:16-17.)

"Unwitting"—small wonder in this world of confused appearances if many times we "know not." We must learn to act by dead reckoning, by the principles laid down in God's Word, obeying His commands, trusting His promises, counting always on His presence—then witting or unwitting, His, and safe.

the Question box

Conducted by STEPHEN S. WHITE, Editor

How can the germ theory as to disease be harmonized with the teaching of Jesus that demons are the immediate cause of disease in many cases? Would you say that Christians are ill because of germs, but demons have no control over Christians in the matter of health?

First, none of us know much about demonology. Even the best of conservative scholars debate much as to its nature and outreach. Further, medicine is making many advances today, and I am not a physician. It may be that the germ theory of disease has been modified much more than either you or I realize. Forgetting for the moment, however, the possibilities which I have just mentioned, let me say that demon possession was ethical and mental as well as physical. In the light of this fact, it is hard to know how much of physical sickness was due to demon possession, even in Jesus' day. Plenty of room was left, even then, for diseases to be caused by germs, for both good and bad people.

This was true, although we may assume that the presence of germs ruled out demon possession completely. And this no one knows for sure, for it may be that demon possession causes disease through germs. The method by which disease arises in demon possession may be no different from that in which it arises without demon possession. The whole matter is a very complex one, and I certainly would not want to draw the conclusion that a disease caused by demon possession necessarily excludes the germ theory of disease. In addition, I certainly would not hold that all disease in those who are not Christians is caused by demons.

Will you please explain why the term "self-control" is not mentioned in the New Testament, when it is used in the Mormon Bible?

Some translations of the Bible, as I recall, do use the word self-control. Certainly, there are words in the Hebrew and Greek which would permit this translation. Besides, there are plenty of synonyms in the King James Version for self-control. Temperate, which brings out the thought of self-control, appears as follows in the New Testament: I Corinthians 9:25; Titus 1:8 and 2:2. Tem-

perance also is found three times in the New Testament. Further, choose, choosing, and many other words which imply the use of one's will in controlling himself are certainly not excluded from the Bible—either in the Old or New Testaments. I doubt if the Mormon sacred book or the sacred book of any other religion equals the Bible in emphasis upon self-control.

Why is it that the churches of today are continually begging for money, when Jesus Christ would not allow His apostles to take any money with them when He sent them out to preach?

You are looking at this particular situation which you mention from only one end of the line. If you view it from the other, it means that the people to whom these disciples of Jesus were to minister were to take care of their upkeep. Then again, the Word says, "The labourer is worthy of his hire." Once

more, Paul tells the people in one of his letters to lay aside money for the Lord's work the first day of the week. Both the Old and New Testaments have many passages which teach that God's leaders in His work should be cared for by those whom they serve.

Please explain Luke 18:3-5.

In the first eight verses of Luke, Jesus gives a wonderful parable on prayer. Please remember as you study this parable, as well as other parables, that there is one great principle which must always be kept in mind. This is that Jesus in His parables has one truth which He especially aims to teach in each parable. This does not mean that one may not learn other lessons from the parable, but these other teachings must not obscure the chief truth. In the parable before us, Jesus is emphasizing the importance of perseverance in prayer. This wicked, cruel judge finally heard the

widow's plea just because she did not faint, or "cave in." She kept on keeping on and got what she went to the judge for. God isn't like the judge. He is not cruel or wicked, but persevering prayer does make a difference with Him. I do not know much about prayer or just why it is necessary, since God understands beforehand the desires of our hearts, but I am sure that to tell Him about what we want and continue to do it makes a difference with Him. Jacob said, "I will not let thee go, except thou bless me," and God "blessed him there."



Religious News & Comments

By R. L. LUNSFORD

Church Giving Reaches New Peak

A new all-time record for giving by the Protestant churches of America was hit in 1957. A total of \$2,206,593,817 was given for all purposes, which was an increase of \$165,000,000 over the previous high set in 1956. Two other records were established at the same time with gifts for foreign missions climbing from \$59,000,000 to \$64,000,000 and the promotional giving reaching 20 1/10 per cent of the total, the highest percentage of giving for others ever in the history of American Protestantism. Once more the Seventh-day Adventists topped all churches in per capita giving. In the same context the Church World Service Organization has set a project of \$3,925,720 for next year, an increase of more than one-half million over 1958.

Evangelist Reports Religion on Wane in Russia

Contrary to the reports of a religious revival in Russia is the word of Rev. Tommy Hicks, an evangelist who has just returned from a month's preaching tour of the Soviet Union. He challenges the idea that there is a revival of religion there and declares that from his observation religion will be dead in Russia in the next ten years. He adds, however, that he is an "inspirational" preacher and that preaching through an interpreter "cramped his style," so that

there was very little response to his ministry.

Teen-agers to Compete in Evolution Essay Contest

The Youth for Christ International announces a contest for teen-agers from January 1 to May 31, 1959. Prizes totaling five hundred dollars will be awarded for the best paper written by a teen-ager on the evolutionary hypothesis. Papers

will be expected to defend the creationist point of view. Information concerning the contest is available at the Youth for Christ office in Wheaton, Illinois.

Twenty-three Catholic Cardinals Named

On December 17, twenty-three men will be elevated to the rank of cardinal. These include two new cardinals from America; John O'Hara, of Philadelphia; and James Cushing, of Boston. Two other American men—Frances Spellman, of New York; and James McIntyre, of Los Angeles—already fill the office of cardinal. This brings the total number of cardinals to seventy-five, the first time in four hundred years that the number has exceeded seventy. There are some indications that Pope John XXIII may increase the number to one hundred.



Nazarene Ministers Benevolent Fund

DEAN WESSELS, Secretary

A retired elder in the South, with twenty-two years of active service, writes as follows:

How very grateful I am and how deeply I appreciate the lovely birthday greeting I received yesterday . . . also the extra check received for Christmas! Each time I draw the check from the envelope I praise God and breathe a prayer for His blessings on everyone who helps to make it possible.

Did you know that each month the Department of Ministerial Benevolence sends scores of birthday greetings to our retired ministers and their wives and to widows on the N.M.B.F. roll? Your offering helps to make this ministry possible.

NEWS of the Churches



Mt. Pleasant, Michigan—In October, First Church experienced what many of the older members said was the best revival in years. God used the ministry of Evangelist H. W. Jerrett to stir the membership and convict the unsaved. Many times the altar was lined with seekers who became happy finders. Dr. Jerrett's old-fashioned preaching was a blessing to all, and he was given a call to return, the Lord willing, in 1960.—PAUL MAYFIELD, *Pastor*.

Bluffton, Indiana—October 8 marked the close of our fall revival—one of the greatest revivals this church has had in many years. Our pastor, Rev. Walter Graeflin, was the evangelist, with the Gospel Crusaders Quartet and the Stout Sisters as special singers. The Chris-

tians prayed and fasted for over three weeks, and God came in old-fashioned conviction, with many hard cases won for the Lord. One man, past sixty years of age and backslidden for twenty-seven years, prayed through to God. People of all ages found victory in God. The services continued for three days longer than scheduled because of the outpouring of God's Spirit. We praise God for answered prayer and the victories won.—HENRY NOONAN, *Reporter*.

Sherman, Texas—After more than eight years as pastor of our Bonham church, we resigned to become pastor of First Church here. Rev. J. T. Crawford, former pastor, did an outstanding work in erecting a lovely church and it is a privilege to follow him. Recently we

had an unusually good revival with Evangelist H. F. Crews and wife. Their special music and singing, together with the Bible-centered messages, resulted in twenty-seven definite victories and some new people uniting with the church. Many said this was the best revival in attendance and spiritual victories that the church had witnessed for some time. New people are attending our services and God is blessing. We have a fine group of people. If you have friends stationed at Perrin Air Base, write us and we'll be glad to contact them.—LEON MARTIN, *Pastor*.

Regional Church Schools Convention

The "Deep South" Regional Church Schools Convention at the Robert E.

Lee Hotel in Jackson, Mississippi, October 30 and 31, was a grand success.

Dr. Albert F. Harper and Dr. Erwin G. Benson, with their efficient staff, provided the most inspiring convention that I have ever attended. It was down-to-earth, practical. It touched the areas where our workers needed help, and provided specific tools and definite instructions for their use. The church school workers went home feeling, I can do a better job in church school work.

This convention included four districts—South Arkansas, Louisiana, Alabama, and Mississippi. All four of the district superintendents were present, with good delegations from each district.

We are grateful to the Department of Church Schools for providing such an excellent convention. We hope that another such convention can be sponsored in our area in the future.—OTTO STUCKI, *Reporter*.

Somerset, Pennsylvania—Recently our church had a wonderful revival with Evangelist Ralph Mickel and wife as special workers. Attendance and interest throughout the campaign was excellent. Some forty-six seekers bowed at the old-fashioned mourners' bench and received definite spiritual help. God has given us a fine group of people here; they love God and souls. Our entire church is inspired and encouraged to press on to greater victories for Christ and the church. The Mickels were invited to return in 1960.—GEORGE EMMITT, *Pastor*.

Christian Service Training Institute

A very profitable Christian Service Training Institute was held among the ten churches comprising the Coffeyville Zone of the Joplin District, November 3 to 7, with Rev. Harold R. Morgan as dean.

Three courses, covering the adult, youth, and children's fields, were offered, seven to eight each evening; the final hour, 8:00 to 9:00 p.m., was given to the study of the text *The Fullness of the Spirit*. The classes were ably instructed by Rev. Wendell O. Paris, district church schools chairman, Rev. Robert L. Leffel, Mrs. Robert Gaut, and Rev. J. J. Steele.

There were 118 persons enrolled, with 92 credits being awarded.

New objectives and methods of teaching were learned, but everyone went away from the courses after the second hour feeling that without the Holy Spirit all of our learning and efforts are in vain.—*Reporter*.

Greenfield, Ohio—Surely God has visited our church with a great revival—one of the greatest ever held in this church. The services opened on October 12, with the pastor, Rev. Hobert Oney, bringing a God-given message each night. Special singing was enjoyed in each service by the Leath Singers. The meeting was scheduled for one week, but with the Holy Spirit moving upon the scene and people yielding to His plea, we continued another week. There were eighteen seekers at the altar, among them some for whom the church had prayed for years. We will long remember the blessings of God

Manchester, Connecticut



The new church building, pictured here, was dedicated on Sunday, September 7, with Dr. Samuel Young delivering the dedicatory sermon. Rev. J. C. Albright, district superintendent, gave a charge to the trustees and offered the dedicatory prayer. Rev. C. F. Austin and Rev. James R. Bell, former pastors, participated in the service. Greetings and congratulations were extended by officials of the town, and the president of the Manchester Ministers' Conference. Recognition was accorded to five women, all members of the church since its early days—Mrs. John Cargo, Mrs. Stephen Phillips, Mrs. Teresa Stevenson, Mrs. Margaret Turkington, and Mrs. Thomas

Wray. Barclay F. Wood, organist for the occasion, wrote the music for the special dedication number, "All Things Are Thine," which was sung by the forty-voice choir. The church, valued at \$225,000, was built at a cost of \$150,000. The difference was saved through the work of the pastor and the parishioners. The nave with the balcony and choir will seat 450; the chapel, on the same floor, will seat 100. The church and educational unit have a total of 15,000 square feet of floor space. Educational rooms will accommodate 30 Sunday school classes. The total value of the church, parsonage, and youth center is \$300,000.—C. E. WINSLOW, *Pastor*.

during this revival.—KATHLEEN WHEATON, *Secretary*.

British Isles South District N.Y.P.S. Rally

The Victoria Street Church in Sheffield was the place of a fine district N.Y.P.S. rally, held in the midst of Golden Anniversary celebrations, on Saturday, October 11.

The two services, which were led by District President James Rigby (newly

elected) and Vice-president G. J. Green, were attended by capacity crowds. Many societies were represented, some of the young people having traveled long distances to be present.

The inspiring addresses by Rev. Sydney Martin of Glasgow proved to be a real challenge to all present. The musical and vocal contributions of Mr. J. Wood, Mr. Raymond Griffiths, and the Morley Sextette helped greatly in the

First Church, Sherman, Texas



During our five-year pastorate with First Church in Sherman, God helped us to make substantial gains along all lines. Eight months after we moved to Sherman, the church building burned to the ground, and I lost my entire library. God helped us to erect the building pictured here, and move into it June 18, 1954; it is valued at \$40,000. The six-room parsonage is valued at \$10,000, and the total indebtedness on both is now \$14,000. The church is furnished throughout with beautiful oak furniture and matching oak chairs throughout the Sunday school annex; also has a lovely fellowship hall with modern facilities. Many friends say we have one of the

most beautiful baptistry paintings they have ever seen. Recently the last payments were made on the baby grand piano and new carpeting in the sanctuary. The building was dedicated in October of 1955, by Dr. G. B. Williamson. It was my privilege to receive 78 into church membership, most of them by profession of faith; 58 are still active members. The present church membership is 155, and we are serving on our second three-year call. It has been a privilege to work with such a wonderful, co-operative group of people, but feeling it to be God's will we have accepted the pastorate of Trinity Church in Yakima, Washington.—J. T. CRAWFORD.

services. Glowing testimonies by two students from British Nazarene College emphasized the power of the risen Lord.

The young people of the South District are on the move for God and holiness.—Reporter.

Saginaw, Michigan—Sheridan Avenue Church recently closed a good revival with Evangelist and Mrs. Gerald Laing as special workers. Brother Laing's messages were clear and given with the anointing of the Holy Spirit, and Sister Laing's Scene-o-felt pictures were a great blessing to young and old. A number of folks were saved, some reclaimed, and others sanctified. On the last Sunday morning several children accepted Jesus as Saviour during the Sunday school hour. This Golden Anniversary year has been rich in blessings to us. Our look is upward as we work with our church in the entire Nazarene program.—HUGH PUTNAM, *Pastor*.

North Arkansas District N.Y.P.S. Convention

The North Arkansas District young people's convention convened September 22 at Conway, Arkansas, with Rev. Eugene Hulsey, district president, in charge. A good report was given by Brother Hulsey, and he was re-elected by an overwhelming majority. The convention showed their appreciation of his work by giving him a good love offering.

The district showed substantial gains in the young people's work. Good reports were given by the zone presidents, and everyone felt the challenge to do even better work in the new year.

The blessings of the Lord are upon the North Arkansas young people and a good spirit prevails.—J. E. HEASLEY, *Reporter*.

Tucson, Arizona—The Palmdale Church recently closed a good revival with Evangelist Joel Danner. Many of the members said it was the best revival in years. Brother Danner's ministry was anointed of God, and the Lord blessed with unusual conviction and power. More than a score of people found definite victory in God at the altar, and a class of eight was received into church membership. Finances came easily, and the pastor was given a raise in salary. Brother Danner was given a call to return in January of '60.—DICK MOORE, *Pastor*.

Charleston, West Virginia—In September, North Side Church had a wonderful revival with Evangelist Clyde Morris, and music provided by local talent. Forty people sought God at the altar of prayer, and on the closing Sunday we had a great altar service in the junior and junior high department, resulting in twenty-seven teen-agers finding God. This year our Sunday school is showing a commendable increase over last year; for October we averaged three hundred. We are on our sixth year, God is wonderfully blessing our people, and a spirit of love and unity exists.—C. F. BECKETT, *Pastor*.

Augusta, Kentucky—The year of 1958 has been a time of special rejoicing for

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You and your Morals



Radio Station WOMET of Manitowoc, Wisconsin, announced that it would accept advertisements for hard liquors after November 1, 1958. The Radio Act of 1927 provided that stations would be "... licensed only when their operation will serve the public interest, conveniences and ne-

cessity." Right after the repeal of Prohibition, on February 2, 1933, the Federal Radio Commission interpreted the Act as prohibiting the advertising of distilled spirits by means of radio. In later stated policies of the Commission, television was included in this ban. The House Committee on Interstate and Foreign Commerce recently said, on this matter, that it "... strongly disapproves of any subterfuge or any attempt to deviate from or violate the spirit of this policy." Such advertising is also opposed by the Standards of Good Practice for Radio Broadcasters adopted by the National Association of Broadcasters.

Write the Federal Communications Commission, Pennsylvania Avenue at 12th Street, N.W., Washington 25, D.C., asking that the policy of Station WOMET be reviewed before its license is renewed.

J. KENNETH GRIDER for the
Committee on Public Morals

our church, beginning with a wonderful watch-night service, ushering in the year with prayer and Communion. October 12 was a day filled with rejoicing, as the whole church joined in the celebration, beginning with the Sunday school. District Superintendent D. S. Somerville and wife were with us for the day. He preached in the morning. In the afternoon we had a song-fest in charge of the music committee, at the close of which Superintendent Somerville dedicated our new piano and new Hammond organ. Mrs. Somerville was special guest speaker for the N.Y.P.S., and Brother Somerville brought the anniversary evangelistic message at night. At the close we saw the filmstrip "Fifty Golden Years." The week following we began our fall revival with Evangelist E. C. Tarvin. He preaches with fire, anointing, and power—yet has a sweetness that wins the lost. His messages are positive and dynamic. Local talent had charge of the music and singing, including the youth choir. The anointing of God was upon the services from the beginning to the close. We had a great time of weeping, praying, and shouting. Some of those who were swept into the Kingdom had been prayed for, for years. We give God all the praise.—H. B. GARVIN, *Pastor*.

Paden City, West Virginia—Recently we witnessed an outstanding revival here. It was preceded by much prayer and preaching concerning the need of a Holy Ghost revival. God came in the very first service, and about fifty-seven seekers bowed at the altar of prayer. On the first Sunday morning, while we were broadcasting the morning worship service, people began coming to the altar, and Evangelist George Grimm did not have opportunity to preach. Brother Grimm is a wonderful preacher, carries a burden for souls, and has a tender spirit. Mr. Ernest Surface from Charleston was used of God in the special singing. The spirit of the revival continues, and souls are still seeking God. We appreciate the burden of prayer our people carried.—HERMAN E. WARD, *Pastor*.

Five Nazarene churches in the Greater Little Rock (Arkansas) area were successful in slating evangelists for the date October 8 to 19, thus co-operating in making a greater impact on the city. Plans originated in the ministers' association (Little Rock—North Little Rock) in the early spring of '58, and were carried through by the president, Rev. Bill Jetton. The more than twelve churches in the area were interested. All local advertising for each of the five revivals was combined in newspapers and on radio with the title "Nazarene Co-operative Revivals." Co-operating churches were: Little Rock Bresee, with Pastor Wm. Master and Evangelist C. C. Burton; Little Rock First, Pastor Kline F. Dickerson and Evangelist Ross Emrick; Cedar Lane, Mabelvale. Pastor N. B. Cain and C. M. Whitley and wife, evangelist and singer; North Little Rock Grace, with Pastor Bill Jetton, and Rev. and Mrs. Earl Wasson, evangelist and singers; and North Little Rock First, Pastor Earl C. Darden, with Dr. Roy F. Smce, evangelist, and the Gospel Harmony Trio, singers. In co-operation with Nazarene churches in and around Little Rock, a Golden Anniversary rally was held in Little Rock First Church on Sunday afternoon of October 12. Music was furnished by a mass choir from many local churches, with Dr. Smce bringing the anniversary message. During the last week of the revivals, co-operative holiness rallies were held each day at 10:00 a.m. in Little Rock First Church, with evangelists and singers alternating from day to day. These day services were blessed of God. God honored each church with a wonderful revival, a total of about 150 seekers, and many new Nazarenes. We believe this venture in co-operative revivals will pave the way for greater united efforts among Nazarenes. South Arkansas District Nazarenes are moving ahead under the wonderful leadership of Superintendent W. L. French.—EARL C. DARDEN, *Reporter*.

Columbus, Ohio—October 1 to 12 were outstanding days in the history of Fairwood Church. The ministry of Evangelist Don Isenberg was anointed and blessed of God, and our hearts rejoiced in the message of the beautiful chalk pictures he drew each evening. The attendance was the best the church had had, and many souls sought and found help from God at the altar of prayer. The spiritual tide continues to rise in our services.—*Reporter*.

Austin, Texas—Sunday night, November 2, marked the close of a week's revival at First Church with Evangelist L. P. Jack Durham. Despite bad weather and much sickness among our people, it was a good meeting with some definite victories won, and a young married couple uniting with the church by pro-

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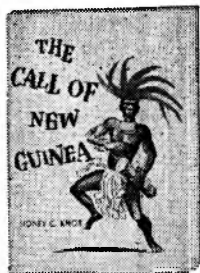
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fession of faith. Our people fell in love with Evangelist Durham, and his kind, forceful preaching won the hearts of all who came. The church was helped immensely, and many said it was among the best series of services the church has had. First Church moves forward for God and holiness.—A. L. DENNIS, *Pastor*.

Shenandoah, Iowa—Recently our church had a very successful revival with the Meadows-Reasoner Gospel Duo. Sister Meadows is an outstanding preacher; her messages are practical, thought-provoking, conviction-bringing, and uplifting. Sister Reasoner's messages in song and by flannelgraph stirred and blessed the hearts of all. God blessed with some real victories and the church was greatly stirred. During the revival 525 contacts were made, 99 new people attended our services, with one

four-year-old girl being responsible for 43 new people.—PAUL D. BEAVER, *Pastor*.

Wheelersburg, Ohio—October 16 to 26 was a time of one of the outstanding revivals in our church. The ministry of Evangelist C. B. Cox was anointed and blessed of God, and twenty-eight souls prayed through to definite victory to be saved or sanctified. Music was provided by local talent under the direction of our music director, Marvin Fraley. We praise God for every victory and for His blessings. Rev. W. W. Weddington, pastor, is now beginning the first year on an unanimous three-year recall, which, when concluded, will complete thirteen years of service with this church.—*Reporter*.

Brazil, Indiana—First Church recently concluded a most gracious revival with

Rev. Donald K. Ballard as evangelist, and Richard and Mary Kathryn Mock as singers and musicians. For four weeks prior to the meeting a four-hour chain of prayer was in session each weekday, and on each Sunday morning for five weeks prior to the meeting special services were held at the church at the six o'clock hour. The preacher and singers were anointed of God; many times shouts of victory and joy were heard during the services. Seekers came to the altar in each service, and we give God praise for all His help and blessings.—GLENN MUNCIE, *Secretary*.

Rev. L. Lee Gaines writes: "After many happy years in the pastorate we are now closing our first six months in the field of evangelism. Pastors and people have been wonderful to us. We had the privilege of supplying for First Church and Trinity, both of Corpus Christi, Texas, in the absence of the pastors. In August we conducted a campaign with Pastor Lewis Redwine at Brady, Texas. God blessed and five members were added to the church, by profession of faith. At Vincennes, Indiana, with Pastor L. W. Conway, the Lord gave another good meeting with some twenty-five professions. Following this we were at Broadmoor Church, Corpus Christi, Texas, with Pastor Wesley Hoeckle, and at Mission, Texas, with Rev. Maud Tiberghien, pastor. Here God came to our help, giving eight new members for the church, six by profession of faith. We are enjoying our work, and have some open time for the winter and next spring. Mrs. Gaines travels with me and, where needed, she can direct the singing. Write us, 3342 Olsen Drive, Corpus Christi, Texas."

Elmira, New York—Recently God gave a mighty, old-fashioned revival at First Church. Rev. Morris Wilson was the evangelist and Professor Curtis Brown, singer. God blessed and used these men, and forty souls sought and found the Lord at an altar of prayer. Night after night we saw the largest crowds of any revival meeting ever held in this church. Our pastor is Rev. Thomas Younce.—*Reporter*.

Magnolia, Arkansas—Recently this church enjoyed the greatest revival of its history. Nine persons joined the church, the pastor was given an increase in salary, and the people were lifted to higher heights as they witnessed the power of God in seeing men and women shout under the sanctifying power of the Holy Ghost. The church gave Evangelist E. L. Stewart a unanimous call to return for a spring meeting. With the twenty-four seekers in this meeting, this makes fifty-three seekers at the altar since we came to this church last May; seventeen have joined the church. We had an all-night of prayer, a midnight prayer meeting, gave out the special issue of the *Herald of Holiness*, the tract *One in a Million*, and many of our people fasted and helped in the chain of prayer. Thank God for His gracious blessings upon the work in Magnolia.—JACK B. LOWE, *Pastor*.

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TO START
THE DAY"

Wizard Wells, Texas—From November 1 through 9, we enjoyed a revival with Evangelist Walter Patterson. This was the seventh time Brother Patterson has been with us in revival services. He is a forceful and convincing preacher of the Word of God, and we appreciated his ministry, especially his messages on holiness. Three souls were saved and two members were added to the church.—MRS. R. V. JONES, Reporter.

Lancaster, Kentucky—God has been blessing our church in an unusual way. When Rev. Charles Haselwood came as pastor about three years ago, there was an indebtedness of about \$12,000 on the church. Under Brother Haselwood's leadership we were able to make a payment on November 5, reducing the debt to around \$3,800. Recently the church auditorium has been painted, also the Sunday school rooms, and a new walk laid in front of the church. The pastor has been given a nice raise in salary. There is a good spirit among the people, with souls seeking and finding God in the regular Sunday evening services. We give God the praise.—DOROTHY TODD, Secretary

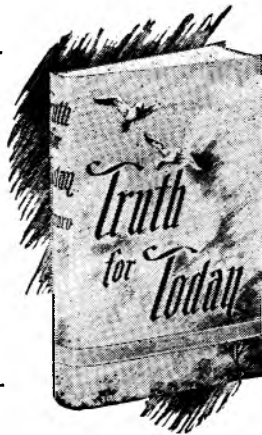
Deaths

REV. BISHOP MARVIN KILGORE was born April 20, 1878, at Greenville, Texas, and died at his home in Hemet, California, June 19, 1958, at age eighty. He was a true soldier of the Cross, and his life as a minister of the gospel extended over a period of more than sixty years. He began to preach when only nineteen, and was ordained in 1902 at Pilot Point, Texas. He was a member of the Holiness Church of Christ, and was present at the union at Pilot Point in 1908. He was one of the pioneer holiness preachers in Texas, Oklahoma, and surrounding territory. God blessed his ministry as evangelist, pastor, and district superintendent. Since 1952 he had made his home in Hemet, where he was active in the local Church of the Nazarene. He is survived by his wife, Rev. Mary Jo Kilgore; and his children, Louis C., John Paul, Bishop Marvin, Jr., Mrs. Bird Brown, Mrs. Josephine Wetherbie, Mrs. Lorena Brewer, and Mrs. Jewell Foster; also three sisters and one brother. Funeral service was conducted in the Hemet church, with his pastor, Rev. Paul Urschel, officiating, assisted by Rev. T. M. Scott, Rev. Martin Leih, and Rev. Hugh Hines. Interment was in the San Jacinto Valley Cemetery, Hemet.

REV. EDGAR PIERCE was born January 12, 1893, in Wise County, Texas, and died October 12, 1958, age sixty-five. The Lord gave him a long and fruitful ministry. He helped his father in a number of revivals, and at the age of seventeen began his own ministry. He organized and pastored the Church of the Nazarene at Olivet, Oklahoma; and in subsequent years pastored churches at El Reno and Duncan First, Oklahoma; Pittsburg, Kansas; Fair Park Church, Tulsa, and Chandler, Oklahoma. He retired from the pastoral ministry in 1949 due to a heart condition. In 1951 he moved to South Gate, California, where he served as assistant pastor six years. He was on vacation, which included preaching in several places in Oklahoma and Kansas; at the conclusion of his message on Sunday night, October 12, he leaned over the pulpit as though to pronounce the benediction, and God called him home. He is survived by his wife, Rev. Dorothy Pierce, to whom he was married in 1944; two sons, Grover Charles and Edcar Norvin; and three daughters, Ruth Tinkle, Leota Shirley, and Dorothy Denney.

REV. WARREN WILLIAM CLAY was born in Frontier, Michigan, and died November 1, 1958, at St. Albans, Vermont. Converted at an early age, he joined the Michigan District, Church of the Nazarene, in 1921, taking the pastorate at Windsor, Ontario—the first church of our denomination in eastern Canada at the time. He pastored in Howell from 1933 to 1946, and at Reading, 1946 to 1951, and after two years of caring for an invalid wife, pastored the Chapman Memorial Church, Michigan, from 1953 until moving to St. Albans, Vermont, in 1957. He was united in marriage to Rev. Vera Weightman in 1954. He was always vitally interested in youth work, and was

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the founder of the Caravan movement in our church. He was prominent as a writer in our church periodicals. He was busy in church work all during the last week of October, also helping to build the new Sunday school rooms. After attending a young people's gathering on Friday night, October 31, he was smitten with a heart attack and died the next morning. Funeral service was held at the St. Albans church, with District Superintendent J. C. Albright bringing the message; others assisting in the service were Dr. V. H. Lewis and Rev. Charles Washburn. Every Nazarene pastor in the state was present, as well as local pastors of various denominations, and others. Burial was in the family lot in Burlington.

—to Mr. and Mrs. Lee A. Halbert of Nacogdoches, Texas, a daughter, Lisa Lajuan, on November 11.

—to Rev. Donald J. and Martha L. Tickner of Waterford, California, a son, Aaron John, on November 7.

—to Rev. and Mrs. Ramon Robertson of Howard, Kansas, a daughter, Loretta Kay, on November 2.

SPECIAL PRAYER IS REQUESTED by a serviceman in Ontario, Canada, who writes that he "is in very bad need of God's help in more ways than one" and earnestly desires the prayers of the Christian people;

by a brother in Washington state for a young Christian missionary of another denomination who has had to furlough home because of a serious back ailment, that God may undertake for him; also an unspoken request for himself;

by a Christian lady in Florida that she and her husband may be sanctified, and that God will teach them how to guide their children in His way.

Announcements

BORN—to Leo and Reba (West) Carden of Poteau, Oklahoma, a son, James Chapman, on November 14.

—to Gene and Florence (Kelley) Bryner of Prospect Park, Pennsylvania, a son, Paul Gene, on November 12.



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District Assembly Schedule for 1959

Washington	April 29 and 30
Philadelphia	May 6 and 7
Florida	May 20 and 21
Alabama	May 27 and 28
Rocky Mountain	June 10 and 11
South Dakota	June 17 and 18
North Dakota	June 24 and 25
Northeastern Indiana	July 8 to 10
Michigan	July 15 and 16
Eastern Kentucky	July 23 and 24
Illinois	July 29 and 30
Kentucky	August 5 and 6
Joplin	September 2 and 3
Southeast Oklahoma	September 16 and 17

G. B. WILLIAMSON

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District Assembly Schedule for 1959

Akron	April 29 to May 1
San Antonio	May 6 and 7
Abilene	May 13 to 15
Arizona	May 20 and 21
Canada Central	June 18 and 19
Maritime	July 2 and 3
Eastern Michigan	July 15 and 16
Western Ohio	July 22 to 24

Southwest Indiana	August 5 and 6
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Indianapolis	August 26 and 27
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24

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District Assembly Schedule for 1959

Alaska	
Canada Pacific	
Los Angeles	May 20 to 22
Southern California	May 27 to 29
New Mexico	June 3 and 4
Albany	July 1 and 2
Central Ohio	July 15 to 17
Pittsburgh	July 22 and 23
Wisconsin	August 6 and 7
Missouri	August 12 and 13
Northwest Indiana	August 19 and 20
Houston	August 26 and 27
Georgia	September 9 and 10
Mississippi	September 16 and 17

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District Assembly Schedule for 1959

British Isles North	May 11 and 12
British Isles South	May 18 and 19

Nevada-Utah	June 3 and 4
Nebraska	June 10 and 11
Northeast Oklahoma	June 24 and 25
Canada West	July 8 to 10
Minnesota	July 15 and 16
East Tennessee	July 30 and 31
Kansas	August 5 to 7
Iowa	August 12 to 14
Tennessee	August 19 and 20
Louisiana	September 2 and 3
Kansas City	September 9 and 10
Southwest Oklahoma	September 23 and 24

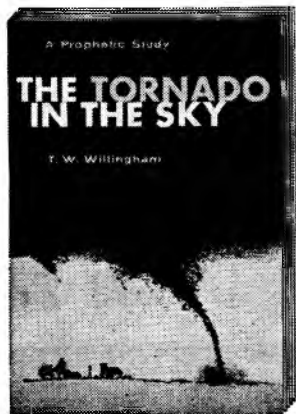
HUGH C. BENNER

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District Assembly Schedule for 1959

Hawaii	March 12 and 13
Idaho-Oregon	April 29 to May 1
Washington Pacific	May 7 and 8
Northern California	May 13 to 15
Oregon Pacific	May 20 to 22
Northwest	May 27 and 28
New England	June 17 to 19
West Virginia	July 2 to 4
Colorado	July 16 and 17
Chicago Central	July 22 and 23
Northwest Oklahoma	July 29 and 30
Virginia	August 12 and 13
South Carolina	September 16 and 17
North Carolina	September 23 and 24
New York	October 2 and 3

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