



Herald of Holiness

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The Prayer of Praise

Augustine in his *Confessions* pondered which should be first, to call on God or to praise Him. Actually, the highest form of prayer is praise. All prayer should begin with praise, for when prayer reaches its noblest expression, it is in truth a song of thanksgiving. I have sometimes wondered whether or not God himself is not disappointed when He observes that we look upon Him solely as the Great Provider and seek His face in order that we might receive some earthly benefit or gift.

To reach its highest level praise must be something more than a dutiful "thank you" for gifts received; it must become the full response of the soul to God himself for what He is as well as for what He does. How readily we turn to God as the source of all our supplies—and that is in order—but to reduce our devotion to the simple technique of asking to receive is to reduce godliness to mere gain. The religious life then becomes a quest for happiness and for material prosperity.

Gratitude for the smiles of Providence is appropriate, but praise must be more than that. Praise must break through to gratitude for the holiness and wisdom of God even when His ways are beyond our discernment. Have you ever seen a man "lose his religion" when an upset came into his life? Perhaps it was the discovery of a malignant disease, or sudden death within his own family circle, or an unexpected betrayal by one whom he had trusted. In dismay he asks, "Why did God let this happen *to me*? What have I done to merit this treatment?"

Some have even questioned the reality of prayer when their most biting petition was denied or long delayed. They sought for signs which God ignored. Here again, their view of God and His relationship with us was too mean, too low.

In the song of praise the soul has renounced self-planning and self-willing. God's way is best. Praise also is faith's answer to foreboding fears. We know we cannot be removed from His love and care. Uncertainty becomes swallowed up by confidence in His wisdom. He holds our future. He does all things well. He is our all, and therefore we may believe that He is in all. *Praise Him!*

O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106:1).

—SAMUEL YOUNG

**"Let the people praise thee, O God; let all the people praise thee"
(Ps. 67:3).**

LATE NEWS

After pastoring Crest Church in Thomaston, Georgia, for four years, Rev. Ralph H. Mattingly has resigned to accept the pastorate of the church at Kinston, North Carolina.

October 10, 1956, marked the fifty-seventh anniversary of the ministry of Dr. A. O. Hendricks, of Pasadena, California. He was ordained by Dr. P. F. Bresce, entered the ministry as a young man, and has continued for fifty-seven years, preaching the gospel, and serving as pastor, evangelist, college president, and missionary. Dr. and Mrs. Hendricks are members of Trinity Church of the Nazarene in Fresno, and during the Wednesday night service (October 10), many excerpts of his life were read, to the inspiration of everyone present. Following the service a reception was held, with many friends present, and others sent telegrams and greetings.

Dr. L. Guy Nees sends word that he has resigned as pastor of the College Church, Kankakee, Illinois, effective December 16, to enter the field of full-time evangelism. He plans to carry the full program, handling the music as well as the preaching, and is open for calls, beginning December 30.

Dr. A. S. London was one of the speakers at the National Sunday-School Convention in the Moody Church, Chicago, where fifty denominations were represented from forty-five different states. About six thousand people were present.

Mrs. Lora Lee Parrott's book *How to Be a Preacher's Wife and Like It*, published by Zondervan, was listed among the fifty notable books chosen by the committee of the American Library Association, publishers of the *Library Journal*, as one of the outstanding contributions to religious literature by religious writers during 1955 and 1956.

DIVINE INHERITANCE

By Christine White

*My Father's is an open hand,
Here lies the wealth of town and land;
Cattle on a thousand hills,
Where the morning sunlight spills:
Gold in mines and oil in wells,
Forest, field, and flowering dells;
Ships with cargoes on the sea—
All these things He holds for me,
So nothing comes my way by chance,
But by divine inheritance!*

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NOTICE

The thirty-third annual meeting of the General Board of the Church of the Nazarene will convene at the International Headquarters building in Kansas City, Missouri, at 9:00 a.m. Friday, January 11, 1957.

NOTE: The Superintendents' Conference will not meet this year in connection with the General Board, as on former occasions.

S. T. LUDWIG, Secretary
The General Board

My Fullest Praise!

By Norman C. Schlichter

*O God, who earth created,
And keeps creating on,
I praise Thee for the blessing
Of each new-created dawn.*

*For evening sunsets flaming,
With wonder-bursting new,
Deep and glad thanksgivings
Fill me through and through.*

*But, O my loving Father,
Who, on Thy heavenly throne,
By Thy good grace regards me
As precious and Thine own,*

*For this incomparable blessing
Of sonship may my praise
Be uttered out most fully
Through all my earthly days.*

THE GLORY Of a Little Church

By ERNEST ARMSTRONG

Pastor, Clovis, New Mexico

The most of our Nazarene churches are small; in fact, 58 per cent of them have less than fifty members. But the Bible tells us not to despise the day of small things, and Jesus said, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The glory of the little church is that it can grow. All big people were once small. Suppose you would gain only one pound a month—that would put 120 extra pounds on you in ten years, and 360 extra pounds in thirty years! All large churches were once small. Suppose your church had only 20 members and each one of them would win just one soul to God and the church every twelve months; then the ones you won would do the same—that would give you a church with 20,180 members in ten years! Figure it for yourself if you don't believe it.

The glory of a little church is that a little church can be bighearted, big-spirited, with a big vision and doing a big job. If a little church is made up of big people it will not stay little long, for little people can build a little church, but it takes big people to build a big church. There are too many little people in the world now. God help you and me to be big, and to spend our time doing big deeds! We can do it simply by growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.



The First Thanksgiving

By Delbert R. Gish

Registrar, and Professor of Philosophy
Nazarene Theological Seminary, Kansas City, Missouri

To most readers of American colonial history these words will suggest at once the famous celebration of the Pilgrims at Plymouth Colony in 1621. What a character-revealing, significant event it was! There had been enough grief and distress, it would seem, to quell all thoughts of rejoicing for a long time to come. But the tragic winter, during which forty-four persons died in three months' time, did not destroy the desire to show gratitude. Four entire families were wiped out, only five out of eighteen wives survived, and only three married couples remained intact, but these were not the whole story. There were good things for which to be thankful.

In the spring, following the directions of their helpful Indian friend, Squanto, they had planted the corn in little hills and fertilized it with herring. A good crop developed during the growing season, and although the barley, wheat, and peas were a failure, they still had a harvest over which to rejoice. Moreover, they felt especially grateful to Squanto, whom they regarded as an instrument of God sent for their good.

During the summer, the sickness having subsided, much had been accomplished. Eleven houses had been built. Quarreling in their midst had practically ceased. Peace with the Indians was guaranteed by a mutual pact, and now the citizens of Plymouth felt as safe

making a journey through the surrounding woods as they would have felt on the highways of England. Wild game and fowl were plentiful. Happy as they were with their blessings, they invited Chief Massasoit with ninety of his braves to come with them for three days of feasting, entertainment, and fellowship.

This first thanksgiving of the Plymouth Colony was so satisfying to body and soul that it was repeated the following year and became a custom which eventually spread throughout New England and was carried westward with the pioneers. Two hundred forty-two years after the first Plymouth celebration, Abraham Lincoln proclaimed a first national thanksgiving holiday to be celebrated on the last Thursday of November.

The expression "first thanksgiving" is used in a relative sense, of course. We can only guess about most recorded thanksgivings whether they are "firsts" or not. In the Scriptures, Noah is one of the first to make a grateful offering to God. Having set his feet upon the solid ground after long confinement in the ark, his next act was to show gratitude to God (Gen. 8:20). In times of release and new freedom, only the spiritually abnormal person will fail to break forth spontaneously in expressions of joy and thanks. This is a law of human nature which, if it is not suppressed, re-

sults in songs like that of Moses and the children of Israel after the miraculous Red Sea crossing (Exodus 15).

This year's Thanksgiving season will be a "first" for many among us. For a host of tiny tots it will be the first they will remember. May it be one they shall recall with pleasant thoughts for years to come! Some happy persons will mark it as the first Thanksgiving since they knew their sins forgiven, or found the soul rest of entire sanctification.

Those who within the past year have been delivered from a nightmare of painful testing will think of this as the "first" special opportunity to offer heartfelt praise. It may be that this is the first Thanksgiving since God released you from the distress of a disease which had baffled human physicians. Or perchance it comes as the marker in a period of marvelous blessing, in which, as was the case with Job, God's goodness overflowed in double abundance upon yourself, your immediate family, and even persons distantly related to you. Possibly it marks the first time that finds you able, as you gaze in retrospect over the path you have traveled, to understand clearly why God has led you in the specific way He has. If so, as you perceive the pattern and plan, your heart will go out in loving appreciation for His wisdom and grace.

The truly Christian way of life calls for rejoicing over the good that always persists even in the midst of tribulations. The hard and unpleasant circumstances of life come and go. Because they do, and "joy cometh in the morning," there is some way

Improve the Ratio!

God has blessed the Church of the Nazarene abundantly. Our people have been generous and during recent years our annual income has increased greatly.

However, our giving for world evangelism has not increased proportionately. Most of the increase has gone to local interests.

This new quadrennium should be marked by a major increase in giving for our worldwide interests. Let's improve the ratio, and begin with this Thanksgiving.

Let's make it "A Million for Missions" - or close to it - sharing in Christian love this blessed Thanksgiving season!

Hugh C. Benner

in which this Thanksgiving of 1956 can be a "first" for every one of us. Let our grateful praise ascend to the Giver of all good gifts!



Thanksgiving

*in the
Old Testament*

By Robert L. Sawyer

Assistant Professor of Greek and Religion
Bethany Nazarene College, Bethany, Oklahoma

Stone altars were raised for sacrifice and for thanksgiving for benefits from the hand of the Lord even before the time of Moses (Gen. 4:3; 8:2; 31:54; 35:14). But sacrifices of thanksgiving do not become well defined until Moses set up the ceremonial sacrifices under the Levitical priesthood.

The sacrificial system can be summarized in three parts: first, the offerings for sin or atonement; second, the offerings for self-dedication; third, the offerings of fellowship and communion with God. The latter involved the peace offering, which is often identified by many authors as synonymous with the thank offering.

In reality the peace offering was divided into

three parts: the thank offering, the votive offering, and the freewill offering. It's not surprising that the thank offering often involved all of these ideas.

The thank offering was prompted by gratitude for universal mercies, undeserving benefits, for joy or even hard trials, protection, for the wide, wonderful world, and faithful friends. And it always carried the concept of obedience, indicated right relationship with God, expressed good fellowship, and was accompanied by a deep sense of obligation for divine favor.

In connection with this offering was the communal meal that was eaten with friends or family before the Lord, who himself was a fellow Guest.

“Two mites” given by the widow into the treasury in Jesus’ day. It was all she had—but what LOVE must have prompted that gift! How much do you love Him?

Unlike any of the other sacrifices, this thank offering was to be spontaneous, recurring whenever an occasion demanded or the worshiper himself desired. There was no fixed or regular course.

It was the thank offerings that provided the food for the feast before God on the Mount (Exod. 24:5), and at Solomon’s dedication of the Temple (I Kings 9:25), and the great feast under Hezekiah (II Chron. 29:31-35; Isa. 1:10-17).

But beyond the regular thank or peace offerings, all three of the great annual feasts prescribed by law which demanded the appearance of all males at the sanctuary (Exod. 23:14-17) were intended to be seasons of joyous *thanksgiving* and commemorated the kindness and favor of God. The three: Passover, Pentecost, and the Feast of Tabernacles, corresponded to the seasons of the year and kept alive the memory of the great national events, promoted the solidarity of the nation, and with certain meaning prefigured the blessings of the gospel.

As we examine the Book of the Psalms, we find a less formal means of expressing thanksgiving. There are at least 110 out of the 150 psalms which

sing of praise and thanksgiving. Here we find the deepest and loftiest expressions to God for benefits received and for God himself. The Jews, besides, had as a part of their ritual a hundred daily benedictions to God for the ordinary things of life.

Thanksgiving is comely to the people of God. An obedient heart will long to return thanks unto his God.

The Psalter has always been a part of the heart worship of the people of every race and generation. The Psalmist helps us catch up on our praise and gratitude at this, our Thanksgiving season:

“Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits” (Ps. 103:1-2).

“Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness” (Ps. 30:4).

Then again the Psalmist declares: “I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord” (Ps. 116:17).

We, too, can sing with the Pilgrims as they ascended Mount Moriah on the festal days:

“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations” (Ps. 100:4-5).

So with the Old Testament saints, we too must offer sacrifices of thanksgiving and raise our voices in praise, for “the Lord hath done great things for us: whereof we are glad” (Ps. 126:3).



Thanksgiving

*in the
New Testament*

By Eugene Stowe

Pastor, College Church, Nampa, Idaho
And General N.Y.P.S. President

The Psalmist was certainly logical when he cried, “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” (107:8.) Every good and perfect gift does come down from our Father in heaven, and only an ingrate would accept such heavenly bounty without being thankful. Shakespeare described it thus: “Ingratitude, thou marble-hearted fiend!”

The first thirty-nine books of the Bible are full of thanksgiving for God’s good gifts—food and friends, protection and victory. But when one crosses over into the New Testament he becomes aware of a startling fact. *These writers thank God for everything—good and bad alike!* Listen to Paul,

“Giving thanks *always* for *all things* unto God . . .” (Eph. 5:20): and again, “In *every thing* give thanks” (I Thess. 5:18). This is gratitude for all that life may bring—shadow as well as sunshine, pain as well as pleasure, adversity as well as prosperity! This New Testament thanksgiving is something new and different.

Jesus Christ makes this difference. St. Paul expresses it when he writes, “Now thanks be unto God, which always causeth us to triumph in Christ” (II Cor. 2:14). Actually it is not that we enjoy suffering or evil, but we can thank God because He “always causeth us to triumph in Christ.” Whoever is on Christ’s side is on the winning side every

time! The cutting edge of tragedy is not so sharp when one has the assurance that he will inevitably come out the conqueror.

Dr. Paul Scherer puts it this way: "Paul had fallen on calamity and whipped it into a blessing. He had turned a prison into a pulpit and a printing press for the kingdom of God. He had taken a peck of trouble in his hands and made a bushel of stars out of it, for brave spirits to hang up on dark nights." In other words, the Apostle was putting theory into practice and finding that the Christian can thank God for everything, for Christ "always causeth us to triumph."

There is still another truth here. Not only is there victory in Jesus for which to be thankful, but God also deserves our gratitude for actually turning shadow into sunshine, pain into pleasure, and adversity into prosperity for the Christian. Who among us has not proved the promise, "We know that all things work together for good to them that love God" (Rom. 8:28)? Not just *some* things, but *all* things, working together for good. Listen to these testimonies:

One of the best men in the country said: "I had to go blind in order to see Christ. I was foolish, selfish, self-sufficient until my sight was taken, and in the darkness I looked for Christ and I saw Him and found Him!" When he came to love God, he found that the greatest tragedy of his life was actually the greatest blessing.

Missionary Harold Hess, of Guatemala, tells the

story of Juan Mendoza, the first convert won by the Ingrams in the valley of San Gabriel. The son of a leader in the community, Juan was beautifully saved and sanctified. Happily married, he set out to live the life of a real Christian believer. Suddenly, three months later he was struck down by disease and died. The only visible result of twenty years of labor in San Gabriel was gone. Why? Had God's plans miscarried? Was there any cause for thanksgiving here? Time went by. Eight months after Juan's death instead of one Christian in San Gabriel there were twenty! Seed had been sown and Juan's death had proved to be the sickle by which the ripened grain was harvested. By his dying testimony he proved the reality of his faith, for as Mr. Wesley said, "God's people die well." So even death, the last enemy, was transformed into great good.

May we as New Testament Christians practice this "thanks for everything." When adversity's winds blow hard and there seems to be little cause for thanksgiving, let us affirm with the poet:

*I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I shall believe the Hand which never fails
From seeking evil worketh good for me;
And though I weep because those sails are
battered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."* —ELLA WHEELER WILCOX

"Giving Thanks Always for All Things"

Always—for all things—thanks. The spirit
thrills

To hymns of gratitude for sunshine's
gold;

For autumn's beauty crowning fruitful hills;
For fragrant blossoms in our hands to
hold.

When prayers are answered with our Father's
smiles,

When from His bounty all our needs are
met,

How gladly do we sing along the miles—
Forgetting that our eyes were ever wet!

But what of dark misgivings and despair
That oft beset us as we journey on?

Should we give thanks for these with ear-
nest prayer,

When we can see no glimmering of dawn?

by
**Kathryn
Blackburn
Peck**



Thankful for suffering? For wearing pain?
Thankful for sorrowing and midnight
tears?

Can we give thanks when hoping seems in
vain,

And dead dreams walk with us down
lonely years?

Yea—in all things! The flame shall not
devour,

Nor shall grief's river overflow its banks!
If God should choose thee to show forth

His power,

Rest in His will, and in *all things* give
thanks!

Thanksgiving

a perpetual obligation

By **E. E. Wordsworth**

Pastor, Goldendale, Washington

In every thing give thanks (I Thess. 5:18).

Our spirit of gratitude must not be crammed into one day. Thanksgiving should be perennial, constant, heartfelt, joyous, and filled with genuine praise unto God. The real basis of gratitude is the gracious love of God shed abroad in the heart by the Holy Spirit. "Ingratitude abounds because it is a symptom of inbred sin. The Israelites were ungrateful because they had a heart of unbelief," says Dr. George Frame. Real thanksgiving expresses itself in deep and complete consecration to God, making us His love slaves, delighting in Christian service.

Ten lepers were cleansed and healed by the Master as He journeyed toward Jerusalem, but only one, and he an alien—a Samaritan—returned and gave thanks. Isn't it rather strange how ungrateful we can be? We should emulate the example of this Samaritan in spontaneous praise, adoration, and devotion. Gratitude is a soul quality which totally eclipses mere lip praise. Formality vanishes in its presence, and cold religiosity passes away. Thoughtlessness, spiritual pride, absorption in material things, the drudgery of cares, a complaining, discontented spirit, self-centered living, pushing God to the fringe of life and giving Him secondary consideration if at all, and any fundamental lack of love to Christ, the Word, the Church, and the souls of men, indicate base ingratitude and spiritual loss.

An editor of a daily newspaper says of our national Thanksgiving: "A holiday steeped in American tradition is Thanksgiving Day. It has been more piously observed than any other secular holiday ever since the days of the early settlers. The Pilgrims offered thanks for all they got, liberty and the bounty of God. We have far more than the Pilgrims had, but far less capacity to appreciate it. We take material bounty for granted, just as we do individual liberty. With the general decline of religion, many people no longer look upon God as the Giver of good things. With that loss people have lost most of their faculty for thanksgiving."

These are sobering words. They deserve pondering.

When the Pilgrim fathers sighted land off the coast of New England, though weary and worn from the tempestuous voyage, as they landed at Plymouth Rock, with sighs of relief, joyous singing and shouts of "Land in sight!" echoed and re-echoed from the faithful old "Mayflower." During that dread first winter they had to remain on the "Mayflower" and about half of them died, but still they read the Bible, prayed, and gave praise unto God—and in 1621 a great thanksgiving service and feast was held with the Indians. Surely we have much more than they for which to thank Almighty God. Ingratitude is a marblehearted fiend, but gratitude is as sweet as summer clover and as lovely as the singing birds.

We should thank God for the great and munificent blessings of life—our national heritage, freedoms, the Bible, the Church, family life, and such-like.

We should also cultivate the spirit and practice of thanksgiving for the common, everyday blessings that are ours—the little things—and the too-often-forgotten benefits that we daily receive.

*I thank You, Lord, for "little" things,
The things of ev'ry day—
A bird song clear, a blossom sweet,
The green grass growing at my feet,
A little child at play.*

*I thank You, Lord, for "little" things—
The sunset's golden hue,
The starlit sky, the buzz of bee,
The spreading branches of a tree—
These gifts have come from You!*

*I thank You, Lord, for "little" things—
The handclasp of a friend,
A happy smile, a cheering word,
A bit of song or verse I've heard—
All these and more You send!*

*These gifts You give are precious gifts;
I thank You for each one.
But far above all else You gave
Stands Cal'vary's cross, an empty grave—
The gift of Christ, Your Son!*

What I gave for world missions last year may not be the measure of my responsibility NOW. Therefore, I will ask God for guidance as I bring my thank offering November 18.

Why

Thanksgiving Today!

By A. B. Mackey

President, Trevecca Nazarene College, Nashville, Tennessee

As we recall the day of Thanksgiving of more than three hundred years ago, we are impressed with the fact that the colonists had reason to believe that it was in the providence of God that they had crossed the ocean safely and that the food was sufficient to keep them alive. It is rather convincing that they had something to give thanks for, and we now say, "Why shouldn't they have a special day called 'Thanksgiving'?" They did, but also we have as many reasons, or more, for a national annual Thanksgiving today.

The hazards of modern traffic and new types of dangers are all about us. More people are killed in automobile accidents than are killed in war. Although many diseases have been practically eliminated, there are new enemies to physical health coming on the scene almost every day. Some nation with the ability to manufacture atomic bombs, if they should so desire, can destroy civilization almost overnight. The sailing vessels that the early immigrants used to cross the ocean were not as likely to take the lives of the people as some modern

dangers connected with ocean transportation. In fact, the hydrogen bomb is made from heavy water; therefore, since three-fourths of the earth's surface is covered with water and two-thirds of the water is hydrogen, we live now in a more dangerous position than on a powder keg.

So, thoughtful people can be grateful for the fact that we have gone through a year without a world catastrophe. I have more to thank God for in 1956 than those poor Pilgrims had who started the celebration of an annual national Thanksgiving Day. Today we have so many good things to be grateful for, such as methods of transportation and communication. Also, medical science has done something for the average number of years that people live. The good people have more years to live and serve Christ, more years to earn money to support the gospel, more years to go to the mission field to take the gospel which transforms the people and society, causing more people to have reason to feel grateful and celebrate Thanksgiving.

Each succeeding year adds more things for me

Diary of a Small Town

NOVEMBER

and still in the black night, as if frozen to the sky. November has opened the door to winter and we feel the draft from it blowing across our lawns today.

Our houses are banked with boughs and sawdust. The storm windows are fastened on tightly. Our houses are ready. We are waiting. Any morning soon we may awake to find snow swirling across the town; we may awake to find winter rattling our doors. We will be glad our houses are ready.

Jesus said: "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all. Watch" (Mark 13:35-37).

When Jesus breaks through the sky unexpectedly, I will want my spiritual house banked and ready. I am preparing now!

by

DOROTHY BOONE

KIDNEY

Yarmouth, Maine

It doesn't make much difference whether we give alms, or pray, or fast, or perform any other act of worship, there will always be the subtle temptation to do it with an eye to others rather than with a single eye toward our Father. Too often we forget that our Father *is* in secret; that is, He does not put His name card on every one of His gifts. Not once will He violate our freedom of choice; always must He be sought. Only as our worship is single in its *motive* do we find the hidden path to His secret presence.—NEAL C. DIRKSE.

to be grateful for than the preceding year. As I learn to realize more fully the truth of Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," I can thank God for disappointments, physical ills, financial reverses, and many unpleasant things. I can, by faith, thank God, trusting Him to work all these things together for my good and His glory if I love Him and am among "the called according to his purpose." Therefore, the answer to "Why Thanksgiving Today!" includes more things to be grateful for every year.

If the Pilgrims had a good reason for thanksgiving in their day, we should have a hundred reasons for thanksgiving today. Possibly some have a thousand or even a million reasons to be grateful, especially if they can start thanking the Lord for not only the good things in the past and present, but also thanking Him for what He is going to do. For example, thank the Lord for divine prevention as well as healing; thank the Lord for protecting us from temptations which might cause us to contract a disease of the soul that might be worse than a disease of the body. The eye of faith may be seeing a million things to be thanking God for now that are yet to come.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

What About Your Heart?

By OVELLA S. SHAFER

*Is your heart aflame for Jesus?
Is it empty—chilly—numb?
There is a remedy, dear friend;
Jesus bids burdened folk, "Come."*



Earl E. Mosteller
Missionary to Cape Verde Islands

Last April I walked into a small Cape Verdian store and said to the owner, "Tell me, my friend, what was Antao Lima like before he became a Protestant and a Nazarene? I have heard a lot of stories about him."

"Listen, sir, it is likely that all you have heard is true," he replied. "That man had fists of steel. He used to go heavy on *aguardiente* [rum]. He was rough, tough, and feared. I tell you, when Lima and his buddy would come to town half lit, no five men could handle them and every last store on this street would close its doors."

I was there when Antao Lima settled it to be wholly and forever God's. He said, "As for me and my house, we will serve the Lord"—and they are. For Lima that meant marrying his common-law wife, dedicating the babies, making restitution, getting converted and entirely sanctified, becoming a crusader for souls, and serving his government.

God said, "Because he hath set his love upon me . . . I will set him on high . . . and honour him" (Ps. 91:14-15).

Lima's record is unprecedented. In the five hundred years of Cape Verdian history your layman and Sunday-school superintendent from Santo Antao is the first Protestant to be decorated by a Portuguese king or president. He was twice decorated for valuable service rendered to his country last year by Portugal's distinguished statesman and hero, President Craveiro Lopes.

Lima's true-blue pastor says, "Antao is a number one soul winner. All he needs to do to get attention is to say, 'Remember who I was and who I am . . .'"

The difference between who he *was* and who he *is* is the grace of God brought to the mission field through such as your annual Thanksgiving Offering. Can't you give a little more than ever before?

*Is your heart aglow with glory?
Or do teardrops fall like rain?
There is a "Balm in Gilead"—
Jesus drives out grief and pain.*

*For hearts need not to stay weary,
Cold—lukewarm—as on they plod.
Hearts can be warmed in pleading prayer
And climb to the heights of God!*

GOD'S FILLING STATION

By Vivian Preston

Our radiator spit and sputtered as we chugged up the steep hill. Why had we completely ignored the service station's sign some ten miles back which read: LAST CHANCE TO GET WATER—LONG GRADE AHEAD? I pulled off the road at the first wide spot and raised the hood. Gingerly I loosened the radiator cap, protecting my hand with a handkerchief. The steaming water geysered into the air and bubbled menacingly. A half-hour later we started on our way; just around the bend was a filling station.

During the depression Maud Thompson worked in a drafty tailor shop repairing and pressing men's suits for six dollars a week. On that small amount she and her daughter barely managed to eke out an existence. Then, through a misunderstanding, she was fired. In the first, panic-filled hours God seemed a long way off.

At last, mentally and physically exhausted, she approached God's filling station, where "living

waters flow." When she arose from her knees she was spiritually refreshed and God had given her an answer to her dilemma.

On her way to and from work she had passed a huge department store. God inspired her to go there and ask if they had anyone to alter men's and ladies' clothing. They did not have an "alteration lady," and soon her sewing machine was installed in a warm, cozy, little workroom. The happy association continued until Maud felt she could work no longer and retired from the business world.

God's filling stations appear along life's highway at unexpected places. When the hot and tired Samaritan woman went with her jug to Jacob's Well, she had no idea how her life would be changed. There she met Christ, who told her of the water of the Spirit. So overjoyed was she at the message that she forgot to fill her empty water jug, and ran back to the village to tell her friends and neighbors of the Jew at the well. Though she would always have to go to the well for water for physical needs, and at times it might be rationed, after that day she had an unlimited supply of the "living water" whenever she called on Christ's name.

The disciples were not immune to the parching of their spirits. When the Master was crucified, they did not believe they would see Him again, although He had promised He would meet them in Galilee (Matt. 26:32). How low their spirits had fallen! They were sad and downhearted; their Leader was gone. He who would have redeemed Israel had died on the cross. But when dawn came they went to the tomb, and the angel gave them this message: ". . . he goeth before you into Galilee: there shall ye see him, as he said unto you" (Mark 16:7). How fully their spirits revived when they were with their beloved Master once more!

Every child of God needs this daily renewal of the spirit. At the beginning of each day we make sure our clothes are ready, gasoline and oil in the car to take us to our work, the children are properly clothed and have lunch money and bus fare—but what of our more important inner needs?

Have we quaffed a reviving drink of God's "living water"? Have we asked those close to us to join us in morning prayer, so the day may be lived as Christ would have us to live it? Or have we become too preoccupied with the mechanics of daily living? Only you know if you have the spiritual "living water" in abundance.



We Give THANKS!

By Clara Aiken Speer

*O Lord, we thank Thee for the tasks
That we have willed and planned and done:
The house made tight, the wood piled high,
The mowed hay fragrant with the sun;
For bins that strong and busy hands
Have built, for wheels that yielded to
Hard shoulders, and for reaping which
For faithful sowing seems just due.*

*For strength to do these things, O Lord,
We thank Thee with full hearts; and for
The seasons in their time; for rain
And sun and wind, and earth's great store
Of fields that bore our harvest; and
Yet more for love from, for, and by
Thy grace that binds our hearts and hands
With Thee in joy, Thy name to glorify.
Amen!*

To sing in the sun is easy—
To sing in the rain,

VICTORY!

Rejoice evermore (I Thess. 5:16)

No, surely it can't mean always. If it had said "sometimes"—when the sun is bright, sky clear, health good, and friends have proved their goodness, prosperity and security with us—we could easily understand. But "always" includes so much: hard times, financial reverses, sickness, bereavement, and trouble in general. How can we rejoice then?

We cannot unless we believe that all things, whether we see them or not, are working together for our good. A good man was talking with a friend about a bad situation that had suddenly placed itself in his path. Even though it was hard for him to understand how this trouble could be of any benefit, he concluded by saying resignedly, "Well, I guess it is just one of those 'all things.'"

Indeed, we become so submerged beneath the cares of this life that we become like King Saul, who "hid himself among the stuff." Moreover, we are prone to carry into the new day the hurts and vexations of the day that has passed, to cling to un-

pleasant thoughts and things rather than to those which would strengthen and help us.

But our God is a gracious Being, who not only gives us our daily load of care, but our daily cargo of blessings as well. We have always been assured that our burdens shall not be heavier than we can bear. God is not like the unwilling friend who arises to help only because the petitioner will not let him sleep; nor is He like the unjust judge who avenges the widow lest she wear him out. He is like the father who gives his child freely what he ought to have—what is best for him. God is our Father.

Sometimes in bearing the heavy burdens of life we fail to realize the daily blessings showered upon us by the Lord—the sunny smile, the pleasant word, the glowing sunshine. We have become so accustomed to these that we accept them as a matter of course, and quite frequently with unthankful hearts; yet He continues to bestow them. So by taking the viewpoint of singing in the rain as well as in the sunshine, we learn also to "rejoice evermore."

By Clyde W. Rather, Pastor, El Centro, California

Gratitude

By Neta Walker

*For life and peace and hope and love,
And all that points to heaven above,
Our blessed Lord, we thank Thee.*

*For friends and loved ones, most for Thee,
Whose blood was shed on Calvary's tree
And covers the sins of even me,
O gracious Lord, we thank Thee.*

*For many blessings both great and small,
We can't begin to name them all;
But thankful that we heard Thy call,
Who saved and cleansed us from the Fall—
Merciful Father, we thank Thee.*

*We praise Thee, Father, for everything,
As to Thy precious hand we cling,
Thou didst to us salvation bring
And made our hearts with joy to sing
Because You took away sin's sting—
Most loving Father, we thank Thee!*

What About Thanksgiving This Year?

Would We Thank God More if We Had Less?

Thanksgiving is a religious festival; better still, a Christian festival. It is a time when we render thanks to God for the material blessings of the past year, especially for the products of the ground, the crops which He has given us. The question arises, though, "Would we thank God more if there were less?" What about Thanksgiving this year, anyway? The corn crop is the second largest on record, the soybean crop is expected to exceed the all-time high by 24 per cent, and more wheat has been brought in from our farms than during 1955. The cotton crop is down a little, but only a little. As a nation, we are embarrassed by our plenty. We have more than we know what to do with. Both of our political parties are trying to find a way to keep us from having such abundant crops.

I've been looking for someone to suggest that we call off Thanksgiving until God stops blessing us with such bounteous crops. There is so much more than we can use that the farmer is in a plight. Perhaps this is a strange way to write when one is thinking of Thanksgiving and its annual emphasis upon praise to God for His material blessings.

In spite of our excess abundance, our barns and storehouses which are overflowing, let's pause and thank God for the material blessings which He has so freely poured out upon us. Nowhere else in the world could we go and find so much of plenty. Certainly, if any people should be grateful to God, it is the people of the United States of America.

Let's thank Him for the corn, soybeans, wheat, cotton, and all the other crops. Let's thank Him for the meats which are ours as a result of these superabundant crops. Let's bow in reverence before Him and recognize that He is the Giver of every good and perfect gift. With all that man does, God is far more responsible for what we have than man is. This year there should not be a home in these United States where its occupants would have the audacity to sit down to a loaded table on Thanksgiving Day without returning thanks to God. More than that, we should thank Him by our deeds. We should pledge Him that from now on we are going to serve Him, if we haven't been doing so. Finally, if we have been serving Him, we should tell Him from our hearts that we will strive to serve Him better than ever before.

"It Doesn't Matter How You Vote—Just So You Vote!"

Many times recently I have heard the words of my title over the radio, or read them in the newspapers. Sometimes the statement was put this way, "It is not important how you vote, just so you vote."

I disagree with the first part of the title of my article. It does matter how a person votes. I know something of what the speakers had in mind when they made such statements; they wanted to be sure that they didn't seem to take sides in the voting. Then, too, they were anxious to emphasize especially the need for every person who has a right to vote, to do so. In both of these respects, their intention was good; nevertheless, I think their words would have been more effective if they had said, "It matters how you vote, but we are especially emphasizing now that you ought, by all means, to vote. In fact, we urge you to vote because it does matter how you vote."

These words will reach you too late to have any-

Editorials

thing to do with the November election; nevertheless, we should consider them from the standpoint of future elections. We need not only to vote, but we must realize also that our vote counts, that it does matter, that it is important. We should vote to put the best people possible into office, and not just vote. We should vote intelligently, and vote the way we believe Christians ought to vote. And even if we are not Christians, we ought to vote as we believe loyal Americans should vote, as those who are interested in the best for our government in the long run. We should not be dominated by mere party; we should vote for the man who will promote the type of leadership we believe is best for our nation as a whole and in the long run.

Now that I have made this application, I have another one to make. One might say in regard to the Thanksgiving Offering: "Everybody give, that's the main thing"; and by so speaking he might leave the impression that the amount you give, or what you give, isn't important. But it is not only important for you to give; the amount that you give is important. God not only wants you to give in this Thanksgiving Offering, but also He wants you to give the amount you ought to give, the amount that you can give. We should not only be sure that we vote in this Thanksgiving Offering—that is, give something; but we must be sure that we vote as we should vote—that we give as much as we ought to give. Our giving is unto God, and before God. We are giving in the light of the great need of millions who sit in darkness, those who never have heard the gospel of Jesus Christ.

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
November 25:

We Can Know That We Are Sanctified

SCRIPTURE: Heb. 10:14-22; Ps. 13:1-6; Acts 2:1-4; 8:14-17; 10:44-46; 15:8-9; 19:6; Rom. 8:14-17; I Cor. 2:12; I John 1:7; 3:19, 21, 24 (Printed: Heb. 10:14-15; Acts 15:8; I John 1:7; 3:19, 21, 24; Rom. 8:14-17; I Cor. 2:12)

GOLDEN TEXT: *The Spirit itself beareth witness with our spirit, that we are the children of God* (Rom. 8:16).

If we are to gain the assurance that we are sanctified we must go about our seeking scripturally. Dr. A. M. Hills says: "Avoid forming any preconceived opinion or plan as to what your experience shall be when the blessing comes upon you. Some souls have a thrilling, overwhelming experience, when the Sanctifier comes. These are the experiences that are most likely to find their way into print, and they produce discouragement in others. Jonathan Edwards, Finney, Moody, Carradine, and others had an excess of glory pour through their being that overwhelmed them. Yet Dr. Carradine writes: 'It is not a necessary feature of sanctification. The majority do not have such an excess of feeling. It is a purifying and filling of the soul rather than a prostration of the body.' Some laugh; some shout; some weep; some are possessed with a heavenly calm. It matters not which, so the heart is cleansed."

Dr. Daniel Steele, one of the greatest holiness authorities, wrote: "My faith had three things to master: the Spirit, for me, now! Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right, in the name of Jesus. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power . . . melting my heart."

The first witness is the witness of the Word of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." The Bible is God speaking to us by His Spirit, through the instrumentality of human authors. When we meet Bible conditions, there is no presumption in signing our names to Bible promises. They are meant to be ours when we fulfill their conditions. Fre-

quently when people are asked if they have met the conditions they answer, "As far as I know." If you can say that honestly, then you have gone as far as anyone can ever go, and as far as God requires. You are only responsible for what you know.

The second witness is the witness of your own consciousness. Is your will completely yielded? Is everything on the altar? The Holy Spirit faithfully guides us into all truth if our hearts are open to His illumination. You can know that your heart is open and that you invite His searching ministry. Have no fear; He will discover and reveal everything that is carnal and unlovely

if you let Him. You can know when you have reached the end of your surrender. Dr. H. V. Miller said, "When you reach this point you will feel all loose inside." Dr. B. K. Pierce wrote out his surrender to God and signed it on his knees.

The third witness is the direct witness of the Spirit himself. The fundamental aspect of this witness is given in Acts 15:8 and 9, "God, . . . bare them witness. . . purifying their hearts by faith,"—a knowledge of inner cleansing. Rev. Benjamin Abbott wrote, "In three days God gave me a full assurance that he had sanctified me, body and soul . . . by the witness of the Spirit."



ROY F. SMEE, Secretary

FINDING LEADS FOR NEW CHURCHES

By Mark R. Moore

PART I

Home-Mission Pastors as Leads

There are advantages to using part-time available pastors. In one community we had a small Sunday school and a nice building, but we did not have a pastor who could devote full time to the work. We found an elder who was out of the active ministry because of his wife's illness. He was willing to drive sixty miles each Wednesday and Sunday in order to carry on the regular services at the church. He gave a year and a half of genuine service. During that time a new parsonage was bought and paid for, several revivals were held, and out of our Sunday-school nucleus a number of fine members were secured. When he left, the church was financially able to call a full-time pastor. With the arrival of the full-time pastor and up to this date the church has made great strides of progress. Much credit must be given to a godly elder for the wonderful foundation laid. There are dangers, of course, in using some preachers who offer themselves for service. An elderly brother came to me and wanted to start a church. He informed me he was on an old-age pension and would not need financial assistance. He had good religion and great zeal, but he had lost his sense of appropriateness. He wanted to use the patched half of a tent for the meeting place and selected a lot next to the city sewerage plant. I assured him I appreciated his interest and needed his support, but that we would have to use a different location and desired more permanent quarters for the expected

church. We would have been "whipped" before we started if we had followed his plans.

Another available pastor resource is to be found in our colleges and seminary. We have a host of young men willing to start without an established church and build from the "ground" up. It is only reasonable that when one volunteers we should give him our full support.

In many sections church properties of other denominations can be purchased for a very small part of the original cost of the buildings. The reason for selling the property must be known before it can be determined whether it is a good lead or not. If undesirable elements have moved near the property or other similar reasons cause the original church congregation to sell the property, it may not be wise to try to establish a Church of the Nazarene there.

On the other hand if the church has consolidated with a sister church, as when Methodism united, or the church has outgrown the facilities and has moved to more adequate quarters, then the available property may constitute a good lead.

There are a great number of rural churches and community Sunday schools which offer us leads into new fields. There are some situations that are not wholesome, but there are also good opportunities. We have two new churches on the district which started this way.

Our Richland church was originally a community church under another denomination, but unable to support a pastor. A Bethany Nazarene College student preacher was sent there. We had several good Nazarene families living in the community who attended the community Sunday school, and

they assisted him in the work. After two years we paid \$2,000.00 for the property and organized the congregation into a Church of the Nazarene. They now average about sixty in Sunday school, and though they will never be too large in number, their young people will attend our schools and grow up to stay in the community or move to other communities to help us carry on the spread of the gospel of holiness.

Revival Leads

I would not suggest that we can organize churches without revivals. The truth of the matter is that we cannot and must not organize unless we have a revival. Revivals have a record of clearing out sin as well as melting the hearts of the Christians into a spirit of unity.

I am reasonably sure that you understand that by various leads I have referred to the initial opening in a given community. The fact is we have had revivals in each new church before organizing it. But on our district we have only one church that started with the revival as the initial beginning or initial opening.

Shortly after I came to the district one of our Bethany Nazarene College students wrote me that he was in a meeting in a schoolhouse and that the people wanted to organize a church. I went to the meeting, but the desired break did not come by the end of the meeting. I immediately secured other workers, bought a lot, found a school building for sale, bought it, and moved it to our location. We conducted the second revival in our own property and after a good meeting organized a fine church.

(To be continued, December 12)



Foreign Missions

Special Prayer Need Bolivia

Please pray urgently between now and February, 1957, for the opening of a secondary school in Bolivia. If we don't open our school by that date, the government will take over our school there.

Prayer Needed In the Philippines

Our missionaries in the Philippines have been troubled with much illness recently. Rev. Joseph Pitts is just home from the hospital, where he was taken with a bad case of pneumonia. Mrs. Erna Copelin was taken to the hospital recently, very ill. The missionaries

New Churches

Two new churches have been organized by District Superintendent W. S. Purinton on the Illinois District. The church at Galatia, organized August 27, was the result of a branch Sunday school operated by the Harrisburg church. Rev. Charles Scott, pastor at Harrisburg, conducted the home-mission revival that made possible the organization. Rev. Herman W. Gwinn has been appointed pastor.

The church at Carbondale, a growing city with a state university of 6,000 students, is the project of the district, which purchased a large house and lot in the heart of the city. The organization was officially completed September 10, with Rev. Harry E. Olin as pastor.

District Superintendent Paul Updike recently organized a new church at Warsaw, Northeastern Indiana. Rev. L. E. Shoemaker is the new pastor. A parsonage chapel is now under construction.

District Superintendent Arthur C. Morgan organized the Grace Church at Gary on the Northwestern Indiana District on September 16.

At the conclusion of a four weeks' home-mission tent campaign by Evangelist Clarence "Tiz" Jones, District Superintendent E. C. Oney organized a new church at Hinton, West Virginia, with a strong beginning membership. A large house has been purchased and is being remodeled for church services, with an apartment upstairs for the pastor. Rev. Roy C. Belcher.

REMISS REHFELDT, Secretary

were not sure at the time whether it was pneumonia or not. Both Mrs. Pitts and Mr. Copelin have been struggling to keep going. Pray urgently for this afflicted missionary staff. Satan seems determined to hamper the efforts to spread the gospel in the Islands.

Report on Mrs. Wood Cape Verde Islands

Mrs. Gay and the doctor here both diagnosed Margaret's illness as yellow jaundice, and Mrs. Gay believes that she is making a splendid and very rapid recovery. We give the Lord credit for answered prayer. The hospital has taken three different blood analyses and says she is free of disease. There has been no permanent injury to her liver.

We anointed and prayed for Margaret on the twenty-first of September and she has been mending ever since. We truly give the Lord all the honor and glory. It means so much to know that you at home are backing us up with your thoughts and prayers.—J. ELTON WOOD.

Note These Addresses

Miss Bertha Parker is at Box 14, Bremersdorp, Swaziland, South Africa.

Miss Abigail Hewson is transferring to P.O. Box 7, Acornhoek, Eastern Transvaal, South Africa.

Rev. and Mrs. Maurice Hall will be stationed at P.O. Box 3, Stegi, Swaziland, South Africa, while they are studying the Nyanja language.

Rev. and Mrs. Jack Armstrong have moved to: Juan M. Perez (St.) 5920, Montevideo, Uruguay. Note: Juan M. Perez is the name of the street, not the name of a person.

Blessing in Japan

God poured out His Spirit on our camp meeting up at Hakone in the middle of August. About one hundred gathered and lived right there for this three-day meeting. Although sitting on the floor, our souls were lifted high by the Spirit of God. The tent meeting which was conducted in Kagoshima, on the southernmost tip of Kyushu, resulted in thirty-five seekers, and we have sent one of our Bible school students there to continue holding services regularly. How we do need land and a building in this place! God knows.—HUBERT HELLING, Japan.

God Came!

Last Sunday in the afternoon cottage service at Crooked Tree, God wondrously met with His people and it didn't matter if it rained, for no one wanted to leave anyway. Hearts were opened before God, confessions made, three souls were saved, and others received definite spiritual help. It seems that a revival is on the way if all the Christians will let God search out their hearts. Please pray for us here.

No doubt you have heard of the wonderful Institute we had this year in August. God used the national workers to inspire their own people with the message of holiness and we are still seeing results of the decisions made. It thrills me to see how many of the young people have kept their determination to go all out for God after they came home. The Spirit is moving through them and people are being saved.—LOIS SANTO, British Honduras.

From the Hospital

Last week seven in the men's ward gave their hearts to the Lord. I wish you could have been with me as I made rounds last Thursday. When I asked, "How are you this morning?"

instead of the usual answers: "It is pain," "I did not sleep," etc., I listened to such replies as, "I have chosen the Lord," "I have given myself to God, indeed."

One old man with a radiant face said, "I have seen it is good to leave the

beer and drink tea."

Surely we praise God for this most wonderful and definite answer to prayer. I praise the Lord daily for the privilege of having a small place of service in this great work of the Kingdom.—
DOROTHY DAVIS, *Swaziland, Africa.*

you, Fred, for a job well done. We are with you 100 per cent as you continue as editor of this outstanding youth magazine."

Jots to Junior Leaders

The Junior Society will continue to get credit for its offerings for missions, both through regular giving, and through the Thanksgiving and Easter offerings.

However—please have this money sent through your local N.Y.P.S. treasurer, instead of the church treasurer.

Note to N.Y.P.S. Treasurers

Money raised by the Junior Society for General Budget should be sent each month to our general treasurer, John Stockton, 6101 The Pasco, Kansas City 10, Missouri. Also, all special offerings, including Thanksgiving Offering, should be sent immediately, as above. Please do not let these offerings accumulate through the months, but send promptly each month. A record of Junior Society funds should be kept separate in your books.

Did You Know

... That the Northwestern Illinois District held a special District Junior Convention and rally? It was a great success. We will give you more details on it later.

... That several districts now give a



PONDER W. GILLILAND

General Secretary

N.Y.P.S. and Junior Society

Conquest Anniversary

Last month, *Conquest*, a publication of the Nazarene Young People's Society, celebrated its tenth anniversary.

During these ten years, it has been recognized as one of the best religious publications in any field, and is unsurpassed in its special field, for young people.



In 1953, *Conquest* received the top national award from the Evangelical Press Association for the most outstanding circulation campaign. This year, from among fifty publications, *Conquest* was given an Award of Merit.

Primary credit for the notable success of this youth magazine goes to its top-notch editor through most of these ten years, Fred Parker. Not only has he developed a publication of high quality in editorial content, but has made it attractive and appealing in format as well. He also personally handles the promotion of the publication.

Nazarene young people around the world join me in saying, "Hats off to



by BERTHA MUNRO

"Thank You, Lord"

Monday:

Thank You, Lord, for not saying, "But." They tell us that an Oxford man never praises a work or an achievement without adding a "but—there's a fault here or an imperfection there." He has put the standard so high that he cannot approve with happy generosity. Our God is perfection, but no perfectionist; He never makes us feel uncomfortably small.

Tuesday:

Thank You, Lord, for never saying, "Oh, yes, she sacrificed, but what she gave won't go far." I remember You selected the widow's mite for honorable mention. Thank You for never saying, "She meant well, but she made a disgusting mistake there." I remember You trusted Peter, who had a talent for

doing the wrong thing. Thank You, that You did not say, "She was too bad to be forgiven." I remember Zachaeus, and Paul, and the woman who loved much because she was forgiven much.

Wednesday:

Thank You that You look below the surface and put the "but" in the other side of the balance. "Not great ability perhaps, or strong personality, but if yielded to Me and filled with My Spirit—I have a job to be done that she, and no one else, can do just to My wishes. Thank You for Your confidence. Your encouragement. Your ungrudging appreciation. I am really worth something to You.

Thursday:

Thank You, Lord, for showing me that I too can put the "but" in the right place. I can choose to look on the best side of people (and everyone has a best side); I can encourage as You do, and so make that best side better. Thank You for giving me a love that wants to do just that. Your generosity to me is easy to pass on.

Friday:

Thank You for not grudging anywhere. You did not spare Your only Son; with Him You have given me the key to every good thing in time and eternity, the magic touch that changes every ill to golden blessing.

Thank You, Lord, for saving my soul;

Thank You, Lord, for making me whole.

Every other good is that much thrown in.

Saturday:

Thank You that I can "talk thankful." "The whining yelp of complaint" is not a happy sound. I can pre-empt the conversation and the prayer with thanksgiving.

Wouldst thou first pause to thank thy God for every pleasure,
For mourning over griefs thou wouldst not find the leisure.

Sunday:

Thank You that I can "think thankful." A horizon alight with God's goodness makes a far lovelier view than one blacked out by Satan's meanness. Sickness and pain and sorrow and cruelty are the devil's work; recognizing him never made anyone happy.

"As the finger fumbling through a dish of sand filled with minute particles of iron would be unable to detect a single one, but a magnet would attract every grain to itself, so the unthankful heart sees nothing good, but the thankful heart finds God's golden blessings everywhere" (H. W. Beecher).

God's goodness hath been great to thee.

Let never day nor night unhallowed pass,

But still remember what the Lord hath done.

—SHAKESPEARE

regular column to the work of the Junior Society in their monthly district publication?

... That Juniors have a vital part in the offerings for General Budget in our church?

the Question box

Conducted by STEPHEN S. WHITE, Editor

Please explain John 3:3 in connection with I John 3:9 and I Pet. 1:22-23, especially relative to "his seed."

By means of the Word of God, the sinner "receives the incorruptible seed of the Holy Spirit and is born again." Thus the seed is the new life which is bestowed upon the sinner by the Holy Spirit when he is saved. And as long as the sinner has this seed, or spiritual life, in him, he cannot sin. A deliberate

act of sin always forfeits one's salvation. A Christian cannot be both a Christian and a sinner in the deliberate, or intentional sense, at the same time. Also, nothing in these verses implies that it is impossible for this seed, or new life, to be forfeited.

What about the Unity School of Christianity? I have a friend who is quite taken up with this school of thought.

Unity believes in pantheism, and this view holds that everything is God, and God is everything. The Christian view of God is that He is both in the world and above it, or separate from it. With the pantheist, God is only in the world. He is confused with the world, with things. In other words, God is impersonal. Such a view is as bad for true religion as atheism, the belief that there is no God. I might as well have no God as to have one which is a thing or things. True religion demands a God which is personal. One that can be loved and can love. I once had quite a good friend who belonged to the Unity School of Thought. He said that conversion was nothing more nor less

than recognizing that you are a part of God. God is in and a part of all of us. But many, he declared, do not realize this. Conversion is coming to the realization of this fact. Further, Jesus, for this school of thought, was nothing but a man, and Christ is the God who is in all men. One authority says that the devotees of this view are taught to repeat over and over certain formulas such as, "I am that I am. I am Spirit. I am Life. I am the Christ. I know no evil. I deny all sin and sickness. I have all power. I am God manifest in the flesh." This school of thought does not accept Christian Science completely, but it is akin to it in many respects.

Did Moses actually see God face to face in a physical sense, or did Moses simply have an overwhelming sense of God's presence when he turned aside to watch the burning bush? The Bible says: "No man hath seen God at any time" (John 1:18).

When Moses saw the burning bush, he did not see God face to face. He beheld a theophany. A theophany is a revelation of God through some physical means. The burning bush was God, who is a pure spirit, manifesting himself through a physical medium. It was not a face-to-face manifestation of God in His ultimate, or purely spiritual, essence. No man has ever or will ever on this earth be able to thus see God. Jesus gave us the best revelation of God

that we have ever had. He was the revelation of God. He, as Jesus Christ, was God incarnate, a divine-human Person manifesting himself through a human body. Theophanies are not to be confused with the Incarnation. There has been only one Incarnation, and that was Jesus Christ. But even in Christ, the God-Man, we had to see God through a physical medium, or body.

Is redemption a definite act or a progressive act of God? A recent writer speaks of redemption as gradually progressing toward fulfillment. In Webster's dictionary, redemption is defined as "deliverance from the bondage and consequences of sin." I think that the writer to whom I referred above is wrong in his position.

What you object to is the idea that redemption is progressive, and you seem to believe that Webster supports you in this objection. But you must remember that redemption, as Webster's definition implies, takes in the whole process of bringing man back from sin into fitness for heaven. This, then, includes conversion, entire sanctification, and glorification—the spiritual body which we get when we are resurrected. Redemption delivers us from the bondage and consequences of sin; and the final consequence of sin from which we are

delivered is a broken-down body. Redemption includes the crises of regeneration, entire sanctification, and glorification, but it also includes a lot of growth leading up to and following these crises. What the writer had in mind which you would criticize is that redemption takes in crises and development and might in its entirety be thought of as progressive. At least, that evaluation of his position is a possibility, since redemption covers such a broad field.

Servicemen's Corner



CHAPLAIN CLAUDE L. CHILTON reports the following from Truax Field, Madison, Wisconsin:

"After three and one-half years' military duty in the British Isles, I departed by plane on August 11 from R.A.F. Station Burtonwood, Lancashire, England, stopping en route at Prestwick, Scotland, Goose Bay, Labrador, before setting down at McGuire Air Force Base, New Jersey, at 4:00 a.m. Sunday, August 12. My wife and three children accompanied me.

"Took eighteen-day leave in New York, Michigan, and most of the time house-hunting in Madison, Wisconsin. Reported to my new duty station on 31 August. This base is home of the 327th Fighter Group and the 37th Air Division, part of the Air Defense Command, charged with the actual defense of the United States against hostile aircraft."

* * *

CHAPLAIN LYLE W. ROBINSON writes from Alaska:

"On September 1, I came to my permanent station for my tour of duty in this theater—the Port of Whittier. It is not far from Anchorage, but it is quite isolated since the only way in or out, except by sea, is by railroad through several miles of tunnel.

"With the civilians in and about this station in addition to service personnel and their dependents, the Port comprises quite a sizable community; and I am the only Protestant chaplain here, so my chapel takes on the character of a community church in a very realistic way.

"This whole situation provides one of the greatest challenges in my military ministry yet, as far as numbers of people are concerned with whom I have to work who must depend on me for spiritual leadership and ministrations. I pray I may be used of the Holy Spirit fully in building the Kingdom in this place in this time."

NAZARENE SERVICE MEN'S COMMISSION
Roder W. Gilliland DIRECTOR

NEWS of the Churches



Quanah, Texas—Sunday, October 14, marked the close of a good meeting with Evangelist Walter Patterson and wife. Brother Patterson is a good preacher, and we greatly appreciated his ministry. After pastoring this church for a little more than five years we have felt led of the Lord to accept the work of our church in Ardmore, Oklahoma. God has blessed our labors here with increase in church membership and finances, and the Sunday school almost doubled during this time.—C. C. CALHOUN, *Pastor*.

St. Augustine, Florida—Recently Rev. Thomas E. Ream resigned as our pastor to accept the appointment to pastor Grace Church in Miami. During his four-year-and-three-month term, the church in the nation's oldest city advanced in every department. Forty-two members were added to the church, the educational unit was almost completed, and last year the per capita giving exceeded \$230.00. God has richly blessed the church here.—Mrs. C. H. BLACK, *Secretary*.

Evangelist Lawrence Walker writes: "Due to a cancellation because of a change of pastors, I now have an open date, November 28 to December 9. We would be glad to slate this time as the Lord may lead. Write us, 349 E. High Avenue, New Philadelphia, Ohio."

Rev. H. B. Hughes writes: "We resigned as pastor of First Church in St. Paul, Minnesota, in July to accept a call to First Church in Marion, Indiana. Here we have a new church and parsonage and some fine people. God is giving us some victories, and we are happy in His service. We have raised over six thousand dollars in cash and pledges to pay on building indebtedness. Our visitation program is bringing new people each week, and our Sunday-school attendance is averaging fifty people per Sunday above the attendance when we came. Souls are finding God in our regular services, and God is leading on, for which we give Him praise. It is a privilege to work with our fine district superintendent, Dr. Paul Urdike."

Evangelists Frank and Dolores DiCiccio write: "We have an open date, November 28 to December 9, and also some time in the spring of 1957. Write us, 4387 West 28th Street, Cleveland 9, Ohio."

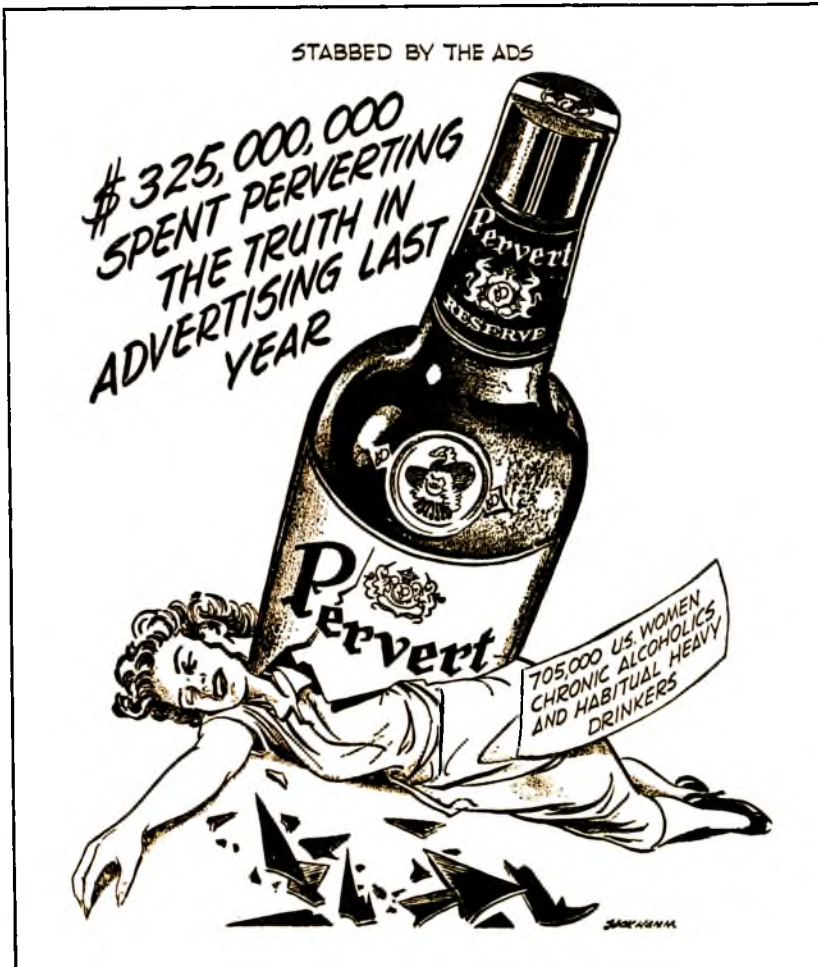
Springville, California—Recently our church closed a one-week revival with Rev. Norvie Clift stirring hearts with conviction. The following week, doctrine was emphasized with Rev. Walter Markham as the evangelist. Around fifty seekers found definite help from God at the altar of prayer. The church was tremendously helped through this, one of the greatest revivals of its history. We praise God for His faithfulness, and we deeply appreciated the ministry of both Brother Clift and Brother Markham.—MELVIN B. RAYBORN, *Pastor*.

Nashville, Tennessee—Sunday, October 14, was a "red letter" day in the Woodbine Church, with the largest crowd in the history of the church. Evangelist C. B. Fugett was at his best. A good revival spirit continues, and we thank God for the progress being made. Plans are being made to enlarge the church to take care of the crowds. We appreciated the ministry of Brother Fugett, who carries a burden for souls; he was given a call to return in '58. We appreciate our good people here at Woodbine.—L. H. ROEBUCK, *Pastor*.

Pueblo, Colorado—First Church recently closed a good revival with Rev. Wilbur Brannon as the evangelist, and Paul Qualls as the singer. The hearts of the people were thrilled with the Bible-centered messages of Brother Brannon and the singing of Brother Qualls. We appreciated the ministry of these brethren, and souls found victory at the altar of prayer. First Church is making gains in all departments, and we are enjoying the blessing of God upon our church and people.—THOMAS M. HERMON, *Pastor*.

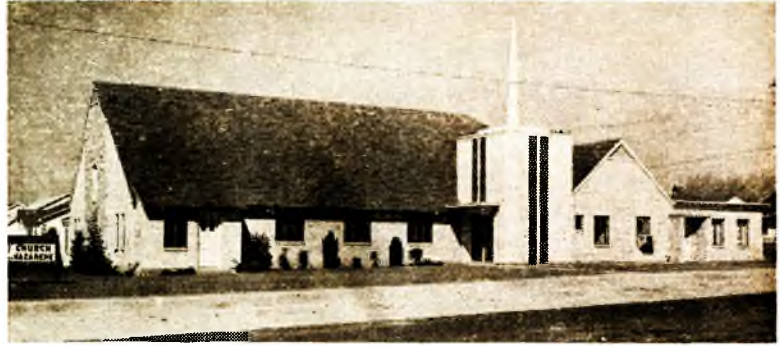
Evangelist C. W. Brockmueller writes: "At this writing I am in a meeting at Menomonie, Wisconsin, after which I have an open date, also have open time December 12 to 23. Will go anywhere and do my best, but prefer the middle East, Indiana, Illinois, Iowa, or Ohio. Write me, 1318 W. Mountain Avenue, Fort Collins, Colorado."

Salisbury, Maryland—Recently our church closed one of the best revivals in years, with Rev. L. E. Latham as the evangelist. Many seekers, filling the altar, found spiritual victory in God, and the church was greatly helped. The holiness churches of the city co-operated, with their pastors and people attending the services. The ministry of Brother Latham is of the highest quality.—W. M. BAKER, *Pastor*.



Five years ago, August 19, 1951, a new Church of the Nazarene was organized in Duncan, in a tent in an open field; at the close of a home-mission revival sponsored by the district under the direction of Superintendent W. T. Johnson. Rev. Bert Daniels was the evangelist, and Elton and Margaret Wood, the singers. The church began with 58 charter members, and a tent for a home. Rev. Bert Daniels served as the pastor for one year, and under his leadership the congregation made plans to build in a new and fast-growing housing area. At the close of the first full year of the church, Rev. Earl C. Darden came to pastor the Oak Avenue Church. Today we have this beautiful brick church, at an actual cost of \$37,000.00. On Sunday, September 14, 1952, Dr. Hardy C. Powers dedicated this new and lovely church. The history of the church has been one of progress numerically, financially, and spiritually. Membership is now 132; with the average Sunday-school attendance 184, and a record attendance of 295. Giving to general interests has increased each year; the "10 per cent" goal has been achieved, and exceeded this year, when 12 per cent, or nearly \$3,000.00, was paid for world evangelism. In five years, this tithing church

Oak Avenue Church, Duncan, Oklahoma



has given back to the denomination for all purposes \$115,240.00. In 1954, a new 20 x 50-foot annex was constructed at a cost of \$4,300.00; and a new, six room, brick parsonage was built at a cost of \$10,800.00. In less than two years the total debt has been reduced from \$30,358.00 to \$17,600.00. The church now has property valued at \$75,000.00 with a debt of only \$17,600.00. Again, more room is needed, and the church is adopting a long-range building plan,

and construction will begin immediately on a 31 x 55-foot annex. God has honored this church with great revivals all through its history; the past year has been one of the best in spiritual victories. Thirty new members have been received, 20 coming by profession of faith. Completing his fourth year, Pastor Darden has resigned (although receiving a unanimous recall) to accept the call to First Church in North Little Rock, Arkansas.—Reporter.

Nazarene Theological Seminary

Nazarene Theological Seminary, Kansas City, Missouri, opened the twelfth year of operation this fall. The enrollment is 209, approximately 10 per cent increase over the enrollment of first semester last year.

The addition of Dr. L. J. Du Bois to full-time status as professor enabled the Seminary to reactivate the field service program for all students. Under this plan each student who graduates from the Seminary is required to have three credits in field work. The credits are based on a point system whereby the students gain credit for practical work done in actual church work. All field work must be done under supervision

of a member of the faculty.

Another addition to the curriculum this year is a Mission Clinic class under the supervision of Professor James McGraw. This class works under the direction of Mr. Bert Hotchkiss, superintendent of Kansas City Mission, and each one enrolled learns how to carry on this type of work in the salvation and rehabilitation of persons from the depths of sin.

Rev. Samuel Krikorian gave the missionary lectures, sponsored by Dr. and Mrs. J. F. Leist, September 25 to 28. This was of keen interest, as Brother Krikorian gave some valuable information regarding the problems of the Middle East.

The Music Department of the Naza-

rene Publishing House sponsored a Music Institute in the Seminary, October 9 to 11. They brought Professor Lester Dunn, Rev. R. T. Williams, Rev. Floyd Hawkins, and Professor Paul Skiles in for the Institute, and also used Professor Ray Moore and Mrs. Eleanor Whitsett of Kansas City. Every phase of church music was discussed and helpful instruction was given in each area. The Institute was a great boost to the Seminary, as it gave the students an opportunity to learn how to plan and operate a music program in the church.

There is an excellent spirit among the students, and it looks as if this year will be one of the best in the Seminary's history.—LEWIS T. CORLETT, *President*.

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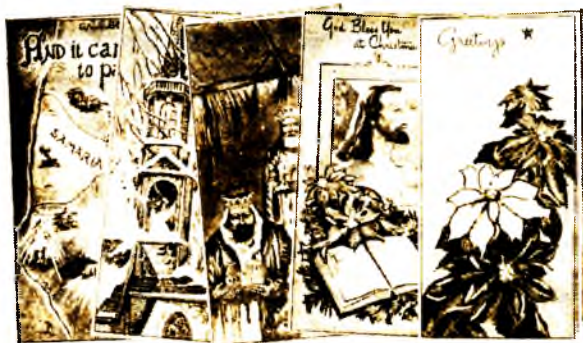


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Albany District Preachers' Meeting

The Albany District preachers' meeting, held at the LeFourneau Christian Camp on Lake Canandaigua, New York, October 1 to 3, will be long remembered as a time when God met with His people in an unusually precious way. District Superintendent Renard D. Smith and Mrs. Smith, as well as most of the pastors of the district and many of the preachers' wives, were present.

The splendid congregational singing and the inspirational special vocal numbers were ably accompanied on the Hammond organ by Mrs. Homer Smith.

Eastern Nazarene College was represented by Rev. Stephen Nease, executive field secretary, who brought an encouraging report of the college.

The guest speaker, Dr. Cecil Ewell, pastor of First Church in Nashville,

Tennessee, talked on the Crusade for Souls Now. Although Dr. Ewell's illustrations were mostly from his own personal experience, both as a pastor and for six years as a U.S. Navy chaplain, God so hid the speaker behind the Cross that we saw Jesus magnified as the only One who can save from the uttermost to the uttermost—and all our hearts were stirred.

In each service the tide rose higher until, after Dr. Ewell's last message, which was on "Heaven," a holy hush fell on the congregation, during which our senior elder, Rev. C. P. Lampher, started to sing "The Eastern Gate." As we all joined in singing, God was especially near and precious. We all left feeling it was not only good to have been there, but also feeling that, with God's help, we must be "all out for souls."—CAROLINE TILLOTSON, *Reporter*.

Masontown, West Virginia—In September our church had an excellent revival with Rev. and Mrs. E. G. Wright as the good evangelists. We experienced a great outpouring of God's Spirit with seventy-three seekers. Our people had been praying, and there was a real moving up with God in the church. God came upon us the very first Sunday morning with seventeen seekers at the altar. We appreciated the rich, old-fashioned preaching of Brother and Sister Wright; they are truly godly folks. During the eleven months we have been here God has enabled us to reduce the church indebtedness \$2,200.00. We praise God for the wonderful way He is blessing our church.—A. L. LIPLEY, *Pastor*.

Evangelist Guthrie Hughes writes: "I am now closing three years in the evangelistic field and appreciate the many pastors and churches I have worked with in meetings, also the fine singers with whom I have been associated. These are good days, and I thank God for the Church of the Nazarene. In the last twelve campaigns, God has given 1,200 souls, and of these, 250 have joined the church at the close of the meeting. In some of these meetings, as many as 150 people prayed through in two Sundays. After twenty-one years, I rejoice today that Jesus is so near. Write me at my new home address, Box 212, Valley Station, Kentucky."

Bluford, Illinois—On October 14 the Markham City church closed one of the best revivals it has been this writer's privilege to have a part in. Evangelist Wm. H. Phillips brought some great messages, the people moved up, and God answered prayer in giving some real spiritual victories—some for which prayer had ascended for seven or eight years. As we came here on September 2 the people took us into their hearts, and we have seen a good increase in Sunday-school attendance and in finances. On a recent Wednesday evening our people brought the pastor and family a wonderful pounding—about fifty dollars' worth of groceries. We greatly appreciated the ministry of Brother Phillips with us. Please pray for us, as we are needing more room for our Sunday school—we believe God is able to help us in this need.—PAUL E. HUBLE, *Pastor*.

Rev. J. W. Henry reports: "The past eight months, during which we pastored our church in Maywood, California, was a very busy time, and also fruitful. We saw souls seeking God at the altar in our regular services, and also the church voted to be a '10 per cent' church. Recently we closed a fine revival with Evangelist Ralph Wynkoop—just what our church needed. Many souls were reclaimed and sanctified and established in the gospel of holiness. Brother Wynkoop is a real Bible preacher, and stands by our church in doctrine and truth; he is an outstanding holiness preacher, tender and kind. As I finish up my work here, I will be re-entering the field of evangelism and doing supply work. Already have a good slate for the fall of '57. I've been with our church now for nearly forty-nine years."

South Arkansas District Assembly

The fourth annual South Arkansas District Assembly convened September 12 and 13, with Dr. G. B. Williamson presiding. Due to the illness of Rev. W. L. French, district superintendent, Rev. Raymond McClung served as acting district superintendent. Dr. Williamson presided with efficiency and grace. The services were characterized by the Spirit of the Lord.

On Monday evening, during the N.F.M.S. convention, Dr. Charles Strickland, missionary, brought a challenging and informative message that set the pace for the entire assembly.

Dr. Williamson's message on Tuesday night, and his messages through the day sessions, were inspirational, practical, and Biblical.

On Wednesday evening we were privileged to have Dr. V. H. Lewis, secretary of the Department of Evangelism, speak to his first assembly in this capacity. His message centered on the power of the Holy Spirit.

Rev. W. L. French was re-elected district superintendent by a nearly unanimous vote, and a love offering of over eleven hundred dollars was given to him and his devoted wife.

The work of the district showed gains in every department. The district secretary, Mrs. Ruby Holland, and district treasurer, Mr. C. E. Pickens, were re-elected by an overwhelming vote.

On the closing night of the assembly, Wayman Davis, Jack Lowe, and R. E. Zell were given elder's orders in a sol-

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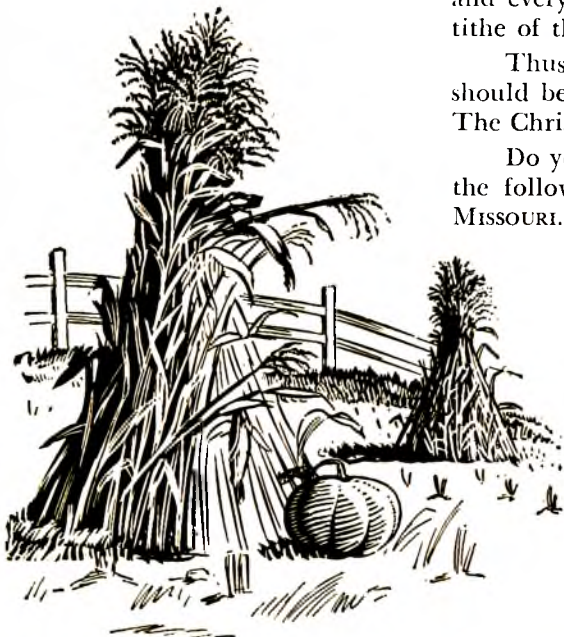
emn service of ordination. The elder's orders of David K. Kline were recognized.

Better than average attendance was observed in the sessions of the assembly, with Dr. Roy Cantrell representing Bethany Nazarene College, and Rev. George Rice representing the Nazarene Publishing House. Among other guests was Rev. J. W. Hendrickson, superin-

tendent of the North Arkansas District.

Four churches gave over "10 per cent" of their total giving to general interests. The committee composed of the pastors and one layman from each church accepted an increase in general giving, a home-mission budget equal to 50 per cent of the district budget, and we press forward in confidence of God's blessings upon us.—KLINE F. DICKERSON, *Reporter*.

Harvesttime



As the farmer prepares for the long winter, so should the wise man prepare his estate.

Whether it be large or small, the yield of the harvest is gathered and everything placed in order. The Christian farmer places his tithe of the harvest into the church.

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Pastor A. E. McFarland reports: "After graduating from our Olivet College in the spring of '51 I accepted a call to the church in Flushing, Michigan. This year we were honored with a three-year recall. During the past year this church has had a 'new dawning'; first, in the field of souls, as a result of local revival meetings, and also the Eastern Michigan District Camp, under the anointed ministry of Rev. Glen Jones. Also in our own church services and prayer meetings, souls have prayed through. Second, our Sunday-school attendance has jumped from an average of 53 last year to 100 for the month of September this year. Five new members were added to the church on October 14. Third, God has helped us in one year to get out of the old building, used for twenty-five years, and on Sunday, October 14, we dedicated a new 32 x 60-foot sanctuary, with Dr. W. M. McGuire, district superintendent, bringing a challenging message. This is the consummation of many prayers and much sacrifice on the part of our present membership, and also pastors and laymen of the past. We thank God for a demonstration of His working in our midst."

Evangelist Joe Norton writes: "I have some open time in January and February of 1957 which I'll be glad to share as the Lord may lead. Write me, P.O. Box 143, Hamlin, Texas."

ANNOUNCEMENTS

RECOMMENDATIONS

Miss Mary Ann Freeman recently joined the Church of the Nazarene, and is a good evangelist. I am sure she will be a blessing to our churches. We should keep her busy. Her address is 404 N. Clinton Street, Bloomington, Illinois.—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

I am glad to recommend Rev. Leonard G. Hubartt, commissioned evangelist of our district, as a minister of the gospel. His heart is aflame with the spirit of evangelism and he is an excellent preacher, a splendid pulpiteer, and a wise winner of souls. God uses him in revivals and he will do any church good. Address him, Route 3, North Manchester, Indiana.—Paul Updike, Superintendent of North-eastern Indiana District.

WEDDING BELLS

Miss Louise Jagger of Brighton and Gene Bowen of Denver, Colorado, were united in marriage on September 14, at Eastside Church of the Nazarene in Denver, with Rev. Marvin Jagger, father of the bride, officiating, assisted by Rev. P. C. Norton, local pastor.

Miss Mable Moore of Nashville, Indiana, and Robert F. Meyer of Mt. Sterling, Ohio, were united in marriage on September 2, in the Nashville Church of the Nazarene, with the groom's father, Rev. Lester L. Meyer, officiating.

BORN—to Rev. and Mrs. John A. Flowers of Laramore, North Dakota, a son, Brent Eugene, on October 18.

—to Mr. and Mrs. William R. Bennett of Post, Texas, a daughter, Patricia Ruth, on October 6.

—to Chaplain (1st Lt.) and Mrs. Calvin Gerald Causey of Fort Jackson, South Carolina, a son, Calvin Gerald, Jr., on September 25.

—to Rev. and Mrs. Jack Sutherland, evangelists of Canton, Illinois, a daughter, Donna Jo, on September 21.

Evangelist Donald Keith reports: "One year ago we returned to the evangelistic field and we have been kept busy on three districts. God has given some splendid victories as we have worked with some of our finest and most sacrificial pastors. I am increasingly interested in the ministry of Bible teaching and conferences, as well as the work of revival. It seems to me the Lord is blessing this type of ministry in a new way today. I have a fine slate for the coming year that will take me into new areas of our church. My heart is thrilled over the Crusade for Souls Now. Write me, c/o P.O. Box 527, Kansas City 41, Missouri."

Evangelist J. E. Smith writes: "In October we had a good revival in Buchanan, Michigan, with Pastor W. E. Weaver and his fine church. God blessed with splendid results; good increase in Sunday-school attendance and fine crowds throughout the meeting. I will be in Batesville, Arkansas, November 21 to December 2. Write me at 621 Del Mar Avenue, Chula Vista, California."

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he also wrote often for the "Herald of Holiness" across the years. He spent many years doing pioneer work in the West and Northwest. His was a keen mind, and he was a strong preacher of scriptural holiness. He had a deep love for God, and was faithful and true. He was ready for the great transition—eighty-six years old and full of faith. He is survived by his widow, Ruth Harris Bennett, and three sons. Funeral service was conducted from First Church of the Nazarene, Nashville, Tennessee, by his pastor, Dr. Cecil D. Ewell, assisted by Dr. A. B. Mackey and Rev. D. K. Wachtel.

HOWARD TATTRIE, of Springhill, Nova Scotia, Canada, went to his reward on September 1, 1956. He was born at Lake Road, N.S., on October 17, 1885. He was a member of the Springhill Church of the Nazarene and gave liberally of his talent and means for its support and continuance. He is survived by his widow, Mrs. Martha Tattrie, and eight children, one of whom is Rev. Layton Tattrie, pastor of the Hamilton, Ontario, Mountain View Church of the Nazarene. Funeral service was under the direction of his pastor, Rev. Ralph Sabine, assisted by Evangelist J. W. Turpel, with interment in the Springhill cemetery.

ROBERT COULTER, age eighty-four, died October 2, 1956, at Calgary, Alberta. Born in Ireland, he and his family came to Calgary, Alberta, Canada, in 1921, where he soon joined First Church of the Nazarene, and gave long and loyal service to the church he loved. He is survived by his wife, Martha; and three sons: Robert W., of Toronto, Ontario; Dr. George Coulter, Nazarene district superintendent of Northern California; and William H., of Calgary. Funeral service was held in Calgary First Church with the pastor, Rev. Herman L. G. Smith, Dr. Edward Lawlor, district superintendent, and Rev. Henry W. Houseman, participating.

MRS. VIRGINIA MAE RICE was born April 16, 1907, in Eustis, Nebraska, and died September 28, 1956, at a hospital in Gothenburg, Nebraska. In 1924 she was united in marriage to Jay L. Rice, and they were engaged in song evangelism for a few years. Since 1933 they have lived on a farm south of Farnam. Mrs. Rice was triumphant and radiant through many months of suffering, an effective witness to all who came to see her. Her husband gave glowing tribute to her beautiful spirit. The rural church at Farnam gave testimony of the outreach of her influence with hundreds in attendance at her funeral. She is survived by her husband; one daughter, Mrs. Pauline Sukraw; a son, Earl; her father, C. C. Williams; and three sisters and five brothers. Her mother and one brother preceded her in death. Funeral service was conducted at the Farnam Church of the Nazarene, by Rev. Whitcomb Harding, district superintendent, assisted by Rev. T. P. Dunn and Rev. George Cravens, with interment in the Farnam cemetery.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio for a son, that he may get a better experience with the Lord, for healing of his body, and also or a special unspoken request;

by a Christian lady in Massachusetts for a special healing touch on her body, that she may continue to work for the Lord—God has helped in a special way in times past;

by a Nazarene reader in Indiana that she may get closer to the Lord, and that she may be filled with the Holy Spirit;

by a lady in Illinois—"I thought I was sanctified, but the Lord showed me carnality in my heart, and I need help as I pray for complete deliverance";

by a friend in Ohio for a son who recently has been saved, that he may be willing to take his

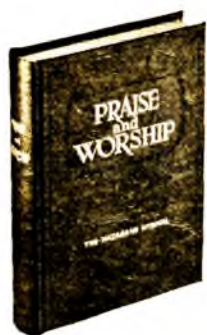
stand before the public, and also for a special unspoken request;

by a Christian lady in Illinois for her six-year-old grandson, who is having bad attacks of asthma, and doctors do not have a remedy, but she believes God is able (his parents are not Christians).

DEATHS

REV. WILLIS G. BENNETT, well-known and loved minister, has gone to be with Jesus. He was a minister in the Methodist church and the Church of the Nazarene for sixty-seven years; the last thirty-four years were spent in the Church of the Nazarene as pastor and evangelist. Brother Bennett was the author of seven books and numerous religious articles;

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Idaho-Oregon	July 2 and 3
Minnesota	July 17 and 18
Chicago Central	July 24 and 25
Northwest Oklahoma	July 31 and Aug. 1
Kansas	August 7 to 9
Virginia	August 14 and 15
Northwestern Illinois	August 21 and 22
Kansas City	September 4 to 6
South Arkansas	September 11 and 12
North Arkansas	September 18 and 19

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Nebraska	June 12 and 13
New England	June 19 to 21
West Virginia	July 4 to 6
Eastern Michigan	July 17 to 19
Pittsburgh	July 25 and 26
Kentucky	July 31 and Aug. 1
East Tennessee	August 7 and 8
Michigan	August 14 and 15
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Colorado	July 17 and 18
Illinois	July 31 to Aug. 2
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Tennessee	August 21 and 22
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Central Ohio	July 17 to 19
Eastern Kentucky	July 24 and 25
Southwest Indiana	July 31 and Aug. 1
Wisconsin	August 8 and 9
Dallas	August 14 and 15
Northwest Indiana	August 28 and 29
Southeast Oklahoma	September 18 and 19

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Canada Central	June 13 and 14
South Dakota	June 26 and 27
New York	July 5 and 6
Maritime	July 11 and 12
Western Ohio	July 24 to 26
Missouri	August 7 and 8
Houston	August 21 and 22
Mississippi	September 4 and 5
Georgia	September 11 and 12