

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

The Field of the Shepherds



December 25, 1963

His Name Shall Be Called

W O N D E R

IN the majestic passage found in Isaiah 9:6, the first of the names applied prophetically to the Messiah as usually translated is “Wonderful.” In a very accurate sense it can be translated, “Wonder,” signifying a miracle.

Professor Delitzsch, the German scholar, in his *Commentary on Isaiah*, concerning this word, says: “As the angel of Jahve (Judges 13:18) answers Manoah’s inquiry as to his name (Wonder) and therewith indicates his divine nature, incomprehensible to mortals, so is the God-given ruler (Wonder) a phenomenon beyond human comprehension, not coming to pass in the order of nature. There is not merely this or that in Him wonderful: He is Himself wholly and entirely wonder.”

It is this “Wonder,” this Miracle, upon which the whole plan of human redemption rests. Jesus Christ was more than



General
Superintendent
Bremer

a superb accident of human generation. In the Annunciation, the angel said to the Virgin Mary: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). “In the beginning,” says

John, “was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us” (John 1:1-14).

The Apostle Paul declares, “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified [or vindicated] in the Spirit, . . .” (I Timothy 3:16). Here again is the reassertion of the miraculous incarnation and revelation of Jesus Christ—Son of God, Son of Man, the God-Man—“Wonder.”

While we would not minimize His suffering and death on Calvary, it is well to remember that in the Incarnation is to be found the first, and probably greatest, humiliation of Christ. Paul reminds us that He “made himself of no reputation, and took upon him the form of a servant [slave], and was made in the likeness of men” (Philippians 2:7).

But the essence of all of this is that it was *for us*. It was to the end that sinful man, hopeless and helpless in himself, might be provided a means of returning to God. Only One who partook of both deity and humanity could do this. Through the Incarnation, the Cross, and the resurrection of Jesus Christ, we can exult with the Psalmist as he sings, “Mercy and truth are met together; righteousness and peace have kissed each other” (Psalms 85:10).

In humble gratitude, this Christmas season, we can lift our redeemed hearts in praise and adoration, witnessing to the fulfillment of Isaiah’s prophetic word, proclaiming to a needy world, “His name is Wonder!”

COMMANDER

... welcome aboard!

By DALLAS BAGGETT, Superintendent of Kentucky District, Louisville, Kentucky

Be ye holy; for I am holy (1 Peter 1:16).

These seven words constitute a clear-cut command. So what? The world is full of commands. Is this one vital? Binding?

I

Consider the Commander: "I AM HOLY."

The claim of any precept depends on several things: (1) the authority of the giver; (2) the knowledge or intelligence of the giver, and (3) the moral character of the giver.

By what authority are we bidden to be holy? The Supreme Court of the United States? The presiding chairman of the United Nations? The hierarchy of a world church? No. The Author of this command is God.

His authority, intelligence, and moral character merit—yea, demand—obedience.

An earthly court decision may be reversed, appealed, or ignored. But not God's.

We may dispute the historian or scientist. His data may be inaccurate or his reasoning illogical. But not God's.

We may differ with the politician or the theologian. He may argue from wrong premises and arrive at false conclusions. But not God.

Earthly friends, to keep our good will, may fail to tell us the truth. But not God.

The Lord, who spared not His own Son, but freely gave Him up for us all, certainly will issue commands that are based on the full knowledge of all facts.

God is holy.

Whatever pertains to God is holy:

His day is the holy Sabbath.

His Word is the holy Bible.

His abode is a holy heaven.

His Spirit is the Holy Spirit.

His commandments are the holy commandments.

The heart of man, where God dwells without a rival, is a holy heart.

God is Light. "In him is no darkness at all" (1 John 1:5). All who are in communion and fellowship with Him walk in light. He not only has no darkness or sin in himself; He cannot suffer it in His children. Hence we are led to

II

Consider the command: "BE YE HOLY."

Man is unholy.

The Scriptures declare and the deeds of man confirm that his nature is contrary to God's. There would be little reason to labor this point with thinking people. It is too evident.

Since a holy God abhors sin and loves holiness, this command makes sense. God is holy. He wants us to be holy. Therefore He must provide grace to free tainted and twisted man from actual and acquired sin. The Word of God attests that such provision has been made. Will you ponder this promise, recorded in 1 John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"?

There are two significant terms here: "sin" and "cleanseth." The word "sin" is the *key* to the meaning of the verse. It is singular and cannot refer to our transgressions. The other significant term is "cleanseth." It is never to be confused with or used interchangeably with "pardon." God forgives our transgressions; He cleanses our natures.

A holy God cannot look upon sin—not even if it is in Christ, dying on the Cross for our sins. Certainly He cannot and will not look upon sin in man. There can be no standard but holiness. God could have no other view and remain holy one minute. He who consents to sin is guilty of sin. To be true to His own nature, God cannot condone a religion that allows for sin; nor will He bless a man who clings to it.

All the doctrines of the Scriptures are grounded in the absolute holiness of God. Consider, please, the doctrine of punishment of sin. Holiness demands an eternal hell of torments; not because God is a cruel tyrant and unloving, but because He is holy. The atonement is based on the holiness of God; otherwise Christ would not have died on the Cross. Regeneration and sanctification depend on the holiness of God.

Since Jesus suffered without the gate that He might sanctify us with His own blood (Hebrews 13:12), let us claim our inheritance today. Let us through the merits of that Blood comply with the

command of our Maker—and be holy as He is holy.

Our heart cry is, "Welcome aboard our ship of life—as Absolute Commander—Thou purifying, purging Pilot!"



THE WISE MAN and the STAR

By Evangelist
HUGH SLATER



Behold, there came wise men from the east to Jerusalem (Matthew 2:1).

THERE ARE MANY TODAY who regard the story of the wise men, or magi, as a charming Yuletide fiction. The evangelist's narrative is true to the Christmas spirit, they say, but we should not take it literally.

For Christians who believe that the gospel account is the inspired Word of God, however, the story of the star and of the sages who followed it to Jesus is factually true. Only Matthew among the four Gospel writers mentions the magi and their journey to Bethlehem; and he does not tell us how many there were, what they were called, or exactly from which countries they came.

In the West, tradition has always indicated that there were three wise men. This number is probably based upon the fact that Matthew mentions three gifts which they brought to the child Jesus.

In the East, on the other hand, legends say there were twelve, rather than three magi.

We prove our love far more in the testings and trials than we do in ordinary days of peace and little stress. One day of strain may reveal more about our steadfastness than one hundred days of routine. So let us strive this day and every day to keep our eyes fixed on Jesus and manifest steadfast devotion to Him.

—L. Wayne Sears.

The legends of different countries have given the wise men various names. But the three most familiar to the West, from the seventh century onward, are Melchior, Gaspar, and Balthasar. An earlier writer even ventures, a description of the three. He says that Melchior, the first wise man, was "an old man, grey-headed, with a long full beard. He came bearing a gift of gold to the princely Infant."

But exactly who was this hoary man of learning and what was the nature of his knowledge that even in a distant country he could discern what apparently remained hidden from all save the shepherds among the people in the immediate vicinity of the event in the Bethlehem stable?

Non-Biblical sources tell us that originally the magi were a sect of Medes which worshipped God in the emblem of fire. Later, however, the name was applied to followers of the Persian, Zoroaster, who restored the Magian system and introduced into it the principle of one supreme God. The sect, members of which collected together in colleges, or centers of learning, were profound students of astrology, and were skilled in the interpretation of dreams.

As stargazers who constantly studied the heavens, and as men versed in the arts of divination, they noted "his star in the east" and set out to find Him.

This strange phenomenon happened only once and will never happen again. But Jesus himself is the Star of Bethlehem. If we follow Him, He will lead us through the confusion and frustration of this old world. Wise men today follow this Star and find that following Him leads to joy, happiness, and peace here—and in the world to come everlasting life!

THE COVER . . .

A present-day view of the fields of the shepherds with Bethlehem in the distance. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:8-11).

Volume 52, Number 44

DECEMBER 25, 1963

Whole Number 2696

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Valma I. Knight, Office Editor; Duvo Lawlor, Art Director; Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2922 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

PHOTO CREDIT Cover, Frances Jenkins Olcott Page 19, No. 3, Dave Lawlor.

GOOD TIDINGS OF GREAT JOY



By **E. E. WORDSWORTH**
Retired Nazarene Elder, Redmond, Washington

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people (Luke 2:10).

THE HOPE OF THE WORLD is in the cradle. Napoleon was reared in a military camp and drenched Europe in human blood. Moses, the child of faith, was reared by an affectionate mother and became a nation's emancipator. Susanna Wesley took her Jackie for one hour each week for religious instruction, prayer, and Christian counsel, and the revival led by John Wesley saved England from a blood-stained, murderous revolution such as visited infidel France. John G. Paton was the child of a very godly Scottish home, and he went to the South Sea Islands as a pioneer missionary.

Let us notice to whom the tidings first came when Christ was born. It was to shepherds—not to priests and rulers, not to scribes and Pharisees, not to potentates, schoolmen, rich men, or ecclesiasts, but to humble shepherds in the fields of Bethlehem with their flocks by night. Moses was tending sheep, Gideon was threshing wheat, Elisha was plowing, Peter was fishing, when God called them to special service. The things of God's kingdom are often hidden from the great and the noble, and revealed to babes and the poor. The weak of this world are chosen to confound the mighty, and the foolish to put to shame the wise.

Mark well the language employed by the angel:

"I bring you good tidings of great joy, which shall be to all people." Spiritual darkness had covered the world for four thousand years. It is now being rolled away. The door to pardon, peace, and salvation is thrown wide open. The head of Satan is being bruised. Liberty is proclaimed to the captives, and recovering of sight to the blind. Salvation is no longer to be seen through types and shadows, figures and ceremonies, but openly, and face to face. Animal sacrifices are giving way to the world's Redeemer. Heathenism must seek a hiding place. The Jewish religion, constricted and national, confining and legal, as a barren fig tree, must make room for a gospel to the whole gentile world.

It was joyous tidings that came to the Temple shepherds on that eventful night: "tidings of great joy." John Knox, the Scotch reformer, returned from Geneva. The news of his coming back to his native land sped like lightning over Scotland. The inhabitants of Edinburgh rushed to the streets. All business was instantly stopped. Mounted messengers sped everywhere shouting the joyful news, "John Knox has come! John Knox has come!" It meant to Scotland salvation from the tyranny of popery.

But Christ means to us, beloved, salvation from the thralldom of self and sin, deliverance from the power of Satan and his dominion over us, "the opening of the prison to them that are bound," and a glorious emancipation that is sure and eternal. "For unto you is born this day . . . a Saviour, which is Christ the Lord."

We should carefully note that the "good tidings" is universal! "To all people." Knox saved Scotland; Wesley saved England; but Jesus, our wonderful Saviour, tasted "death for every man." Jew and gentile, black and white, brown and yellow, king and peasant, rich and poor—all mankind—may receive His grace and the bounties of His love.

"God so loved the world, that he gave his only begotten Son." We may all receive the blessings of forgiveness, justification, sanctification, and eternal life, "without money and without price," without groans and sighs, good works, or religious observances. "'All things are ready,' come to the feast." Whosoever will may come.

Many years ago, before the Communists took over China, Dr. Horace Dewey, a Methodist missionary to China, used to tell the story of General Feng's army. He was awakened early one morning by a remarkable sound, entirely different from anything he had ever heard before. It came nearer and nearer. He arose and went outside. Thirty thousand men were singing their morning gospel hymns. The effect upon him and his men was simply wonderful. He said he could describe it only as "the voice of many waters."

But this multitudinous heavenly chorus that sang

at the birth of Christ over the Judean hills, with clear and distinct enunciation, proclaimed to every listening shepherd and to all mankind the joyful news of the Saviour's birth. The newborn Prince of Peace has come and heaven and earth rejoice.

Let us sing with the angels: "Glory to God in the highest, and on earth peace, good will toward men." "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Then let us take the good news, like the shepherds, that it may be "made known abroad the saving which was told them concerning this child." Amen.



The Spirit of Christmas

BY MARJORIE BRUCE

WHAT, REALLY, is the Christmas spirit? Certainly no one would attempt to answer the question objectively. It is so many things, warm but elusive. Perhaps it is a mood that we seize and hold for a brief moment: a mystifying composite of stillness and motion, of reverence and gaiety, of quiet and exuberance; as impossible to define or evaluate as the brilliant patterns of a whirling kaleidoscope; and, once lost, as difficult to recapture as a runaway red balloon.

Those who have been touched with its wonder are, truly, life's richest; and those who have never soared to the heights through its magic are, indeed, life's poorest. For this wonder and magic have ever been free. They ask only that the heart be receptive.

What, then, is Christmas? Christmas is a Child, a shepherd tending sheep, a lighted candle, a shiny ornament, laughter, and hospitality. It's crayon smudges and spilled water colors, a warm hand-clasp, a pair of wide, incredulous eyes, and a peppermint cane.

Christmas is a bell—all kinds of bells. From the incessant jingling of shrill little dinner bells rung by Salvation Army lassies on icy street corners to mighty cathedral chimes pealing forth their triumphant message of joy and good will throughout the frosty Yuletide. From the big, red crepe-paper bell hanging mute, but grandly, under the center chandelier, to the tiny ones on countless Christmas trees that tinkle only when gently poked by small, sticky fingers.

Christmas is a star, no longer remote and cold,

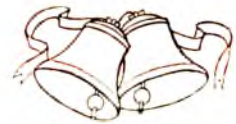
but very close and very warm, blazing in the deep blue firmament and reflected in the shining eyes of all earth's children, young and old.

Christmas is a story; a beloved and oft-told tale related again in all its miraculous beauty and splendor, in all its gentleness and humility. A story so ancient, yet strangely new in each retelling; retaining such poignant, eternal freshness that we eagerly greet the star, the Babe, the shepherds, and the wise men, over and over, with the same unchanging, enduring love and wonder of our very first cognizance!

Christmas is a snowflake melting on a rosy cheek, a pot of scarlet poinsettias, a raucous horn, a red tricycle, and a rocking horse. It is a time of sentiment flourishing unabashed; of giving free rein to that quiescent love of flamboyance and glitter lurking in most of us.

Christmas is a song, triumphant and ecstatic, pouring from a million worshiping throats. A glorious hymn of exultation, of promise, and of joy, for one brief moment drowning out every evil thought and deed of mankind, the wide world over, in a swelling crescendo of faith reborn, of love in all its power and splendor, and of the eternal message of abiding good will.

Christmas is a pause, when a tired, perplexed world ceases its restless quest and lifts its eyes directly heavenward for an infinitesimal fraction of time; and is eternally astonished to discover that which it had been seeking so blindly is ever waiting, patiently, close by. The lesson is relearned, each



Because He Came!

Because He came, the stars of heaven shine more brightly

*Across the troubled night of this old earth;
Tho' chaos reigns, and hearts fail for the future,
The Christmas chimes still herald Jesus' birth!*

*Each tinkling bell assures us "God is with us,"
And naught can thwart His great eternal plan;
When heav'n touched earth the hour of Jesus
coming,*

Eternal hope became the gift of man!

*Because He came, the power of sin is broken;
His strength is ours for all life's weary race.
Because Christ came, the Christmas bells are
ringing,*

And my heart sings of His redeeming grace!

By **FRANCES B. ERICKSON**

Christmas, of gifts not bought but freely given, the sublime gifts that are not of the wise men but of the manger.

Christmas is a restful interlude in life's busy whirl. A tranquil period of warmth and love in which to sit back and quietly evaluate those tangible and intangible blessings with which we are so lavishly endowed; an interim in which we grow acutely aware of all the charity and the good that really abounds.

There are no wars, no deceived or betrayed. A

child doesn't cry. A bird doesn't fall. There is no toil, or hunger, or pain. The skeptic finds hope, the grieving find solace, the wrathful are soothed, and the doubter finds peace. And, because a Babe was once born in a faraway stable, earth pauses to honor and revere, to linger a moment in wondering awe and adoration by His lowly manger, before taking up its cares and burdens again.

Ah, truly, this is a wondrous time, a gracious time, a day not like other days, a season not like other seasons—for THIS is Christmas!

Sorry . . .



By Evangelist
MORRIS CHALFANT

LET'S SUPPOSE

it's eight o'clock at night. You're out on the highway in your car. You have driven nearly five hundred miles today, and you are tired and getting sleepy. The children are restless; all the family is hungry and sleepy. You have stayed at the wheel too long and you know it. Now you are looking for a place to spend the night.

There are motels all along the way, good ones and poor ones, new ones and old ones. But cars are parked solidly in front of them all, and people are on the walks going to and from the restaurant next door. "Thirty Modern Units," the sign reads at one place, and the "Triple A" trade-mark is proudly displayed. But underneath, a bright red neon sign discouragingly proclaims, "No vacancy."

This was the situation Joseph and Mary faced that first Christmas night, the night Jesus, the Saviour of the world, was born. In the twilight, along a country road leading from Nazareth to Bethlehem, a small donkey walked slowly, guided carefully by the rugged hands of Joseph. He assured Mary that just ahead, nestled in the valley, was the little town of Bethlehem. Joseph said that on the outskirts of the town was an inn noted for its hospitality and respectability. A good man owned and operated it. Joseph was sure they could get lodging there.

When the travelers arrived at the inn not long afterward, the innkeeper was moved by their plight. But he could give them only the shelter

of the barn, because the inn was full. That night in the barn the Baby Jesus was born. "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

In modern twentieth-century terminology, the innkeeper said, "Sorry, no vacancy tonight." And why? Because his places had already been taken by others. Had Joseph and Mary come earlier, there might have been room. Perhaps there would have been room had anyone realized how important Mary and Joseph were to become in history, and how important this Son of theirs would be. Perhaps this is our trouble today. Jesus does not sound a trumpet when He comes seeking hospitality. But He did say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). One great lesson that comes from that first Christmas night is that we need a room in our hearts for Christ, always. We never can be sure just when He will come. How many times has Jesus read the sign on somebody's heart, "No vacancy"!

The "No vacancy" sign means the quarters are already occupied by others. Some time ago in a state college a psychology professor was giving a word-association test to his students in which, when he mentioned a word, each was to write down instantly what that word suggested to him. The professor finally said "Christmas." What word would you have written in response? The students wrote such words as tree, holly, mistletoe, presents, turkey, holiday, carols, Santa Claus. But not one student wrote either, "Jesus," or, "the birthday of Christ." Do you see what I mean by "No vacancy"? Christ's room is already occupied by other things when Christmas means a tree and presents and turkey more than it means the birthday of our Lord and Saviour, Jesus Christ.

The story is told of a christening that was to be held many years ago by a very wealthy European family. Many guests were invited to the home for the occasion and came in the very latest fashionable clothes. Their stoles and coats were carried to a bedroom and laid upon the beds. After the usual conversation and commotion, they were ready for the christening ceremony and someone appropriately said, "Why, where is the baby?"

The nurse was sent upstairs to look and returned in alarmed distress. The baby was nowhere to be found. Someone remembered that the child had last been seen lying on one of the beds and, after a frantic search, the little figure of a child was found smothered under the wraps of the guests. The chief reason why they had come had been forgotten, neglected, and destroyed.

I cannot vouch for the authenticity of this story; neither can I help but think that when it comes to the observance of Christmas the majority in the world this Christmas season will forget, neglect, and even destroy the Christ child. He is smothered by the tinsel, wrapping paper, ribbon, and make-believe that surround the festive occasion, reminding us of the words, "There was no room for them in the inn," or in our twentieth-century terms, "Sorry, no vacancy."

Does the sign on the door of your heart read, "No vacancy," or, "Vacancy"? When you gather around the Christmas tree, is there a chair for the Son of God? As you exchange gifts with each other, is there a gift for the Lord also?

World conditions and customs change. Many things have changed since that first Christmas. This Christmas the heavens will not echo the carols of shining angels. Instead, thanks to radio and television, the air will ring with the carols of men. The wings of archangels will not beat over the Judean hills. Instead, the wings of airmail will carry sacks of Christmas mail. Shepherds will not stand in the straw of a stable to worship. Instead, men and women will worship in orderly pews all over the world. Everything has changed. The only thing left of the original Christmas is Christ—and Christ is not a thing; He is a Person. So our thoughts and plans must focus on Him.

If the people of the earth would make this Christmas Christ's day, if they would lower their eyes from greed and hate to the level of the Babe in Bethlehem's manger, the firing would cease and the choir loft of heaven would vibrate with the victorious shout, the glad news, "And on earth peace" (Luke 2:14). Let us pray and work until the Christ of Christmas lives in the lives of all men and all nations.

*Have you any room for Jesus,
He who bore your load of sin?
As He knocks and asks admission,
Sinner, will you let Him in?*

ROOM at the INN



By **W. M. LYNCH**
Pastor, First Church, Waco, Texas

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn (Luke 2:7)

EVERYWHERE we turn there is much to remind us that Christmas is near. In the home, tinsel trees surrounded by pretty packages announce its approach. On the street, lustrous lights and sound of Christmas carols announce its imminence. The odor of seasoned fruit cake and the aroma of baking turkey pinpoint it as immediate! Highways are filled with travelers; family reunions are approaching. When the sunlight dispels the darkness, Christmas will have come again!

Christmas! Do trees, packages, lights, carols, turkey, and reunions "really" make Christmas? Not really! Christ has been left out about as much as He was so long ago, in Bethlehem of Judea. Today, Christmas has been recognized with reunions and through materialism, and has been robbed of righteousness.

It has been said that there *was* room at the inn—not a convenient room in the guest chamber nor a comfortable room even in the servants' quarters. Yet the keeper of the inn allowed "room" in the stable area, where weary beasts abode. This was all the room there was for the Saviour!—some room, but not "the" room! Times are hardly different today.

I

There was room for a sacrifice, but none for a Saviour. Greed could find consolation in a sacrifice but condemned the cost of a Saviour. Avarice reached fruition in a free sacrifice, but would be deposed or dethroned through a Saviour.

Weary pilgrims everywhere waited for and welcomed the sacrifice. When He should come, tiring rips, expensive sacrifices, and the burden of personal participation would end. Yes, selfish men everywhere waited for the Messiah. But only a few awaited the Saviour: Mary and Joseph, the shepherds, the kings from the Orient. Adoration wrought with gifts of gold, frankincense, and myrrh expressed their true worship of a Saviour at Christmas.

II

There was room for a servant, but none for a statesman. Men everywhere were willing to be served, but not to serve. They welcomed someone to serve the loaves, serve the fishes, serve the sick, wash the traveler's feet, raise the dead. To benefit from miracles was wonderful: wedding wine, storms tilled, nets of fish, baskets of food! With all this, who needed a statesman, or a king?

They wanted a servant, not a Master. Herod was jealous and sought His death. Selfishness, greed, and lust shared no throne with the Messiah!

Nor are many inclined today to enthrone Him as King of the heart, Statesman of the soul, Dictator of principles, Leader of lives! Yet what joy is Christmas, where Jesus is King! The light is of the heart; the meat is of the soul; the gift is of the body. Christmas—yes, I shall crown Him King today!

III

There was room for a substitute, but none for self. The stable was uninviting, undesirable, unintriguing. If someone must occupy the stable, let it be Him. Self-preservation rose above conviction, self-indulgence above conscience, leisure and rest above concern. That tiny band must have passed the door or window of every room in the inn. Opportunity to entertain the King of Kings, to welcome the Lord of Lords, passed unnoticed.

Must we return to the manger scene to see such squandered opportunities? Not so! Another Christmas, *this Christmas*, gives us another opportunity through self-abandonment to enthrone Him Saviour, Lord, and King!

HOME AND FAMILY LIFE FEATURE

Don't Ask Me to WAIT!

By MILDRED L. ARNOLD, Pastor, Richland, Washington



"If there is a thing I can do for you, please let me know. You know I'd be glad to do anything I can—except to WAIT for you." That is our most difficult and most resented demand. Nobody wants to wait for anybody. We don't mind wasting our own time by the week but we don't want somebody else wasting even a minute of it.

We are always pushing against the doors of the future and grasping eagerly for whatever tomorrow will bring. Regardless of how many unread and unanswered letters we have, we can hardly wait for the mail. Regardless of how much work needs doing at home, we can hardly restrain ourselves until time to leave for a trip, a drive, or anything that is different.

Parents find it difficult to wait for their children to grow up before they impose upon them experiences beyond their years. The girl in junior high school is fitted into a formal at the earliest possible moment, perched on high heels as soon as she can keep them on her feet, and influenced to have laces before she knows which end of a corsage should hang down. She is teased about the boys and encouraged to "go steady" as soon as possible.

The boys likewise are pushed into experiences

beyond their years. They are urged to date, to go steady, and to act big. They don't wait until their birthdays are ten hours old to get their drivers' licenses. They can't wait for promotion time to go into an older Sunday school class, and are pushed along by their parents as rapidly as their zestful and bewildered youth will permit. Information once saved for bearded men is now poured into the minds of bewildered boys. Much of it they can and do handle well, but the hurrying can be overdone.

In our homes we can discipline ourselves to almost anything but waiting. We can no longer wait until we have the money to buy things but must hurry to get them and pay later. Luxuries, vacations, nonessentials, and all kinds of things are grasped as soon as they are within reach of our credit. Children seldom learn to save money. They simply learn to make payments on the money they have already spent. We simply can't wait until the money is earned.

Self-discipline is one of the most neglected parts of our education. We can teach boys to be scientists and girls to be secretaries, teachers, authors,

or musicians much more easily than we can teach them to discipline themselves. We can teach them to conform to regimentation, to follow the crowd and to float downstream, but we find it difficult to discipline them to self-control and individual command.

The result is that thousands of our finest young people cannot wait until they complete their education before they marry. Many of them cannot wait for marriageable age to pick the fruits of bodily fulfillment, and the result is undisciplined, unbridled immorality. The word *wait* is almost a naughty word.

Many who do complete their educational preparation for a career are still undisciplined in the matter of self-control. They can manage a store, a laboratory, or a computing machine but they cannot say *no* to themselves and get by with it.

Some very genuinely good and godly people enter the ministry without having learned to wait for their rewards and results and the result is discouragement, frustration, and dismay before they get really started. It often takes years or even decades to see the fruit of the minister's labors. That waiting is discouraging for a person whose home life in childhood included no self-discipline in the matter of accepting delays. The man going into the ministry had better forget the idea of seeing results and rewards at the end of every day. He must learn to wait.

The man who never learned in childhood how to wait gracefully is in for some rugged hours. The woman who in girlhood was never induced to acquire the self-discipline of delay will find life quite frustrating. Children need to learn that not everything is an emergency and not every need is an immediate necessity.

Some very fine experiences will be enriched by delay. Some girls of eighteen are already afraid that they will never have a chance to get married. Some boys of fifteen cannot wait for another birth-

day to drive the car, and the result is that they are pushed into emotional experiences which are beyond their years. Teen-age couples cannot wait to get married and as a result jump from playing with dolls to caring for babies, and from childhood into adulthood, without any gradual disciplining experience. What a shock! With all of life before them, they just couldn't wait another year.

There is something fine about eagerness and everybody admires the industrious person, regardless of his age. Yet there is a very great difference between industry and undisciplined hurry. Our success in life depends less on our hurry than on our self-control. What good will it do for us hurriedly to become qualified to rule a business if we cannot rule our own lives? What happiness is there for the person whose life is frustrated by inner failures and defeats while the world thinks he is succeeding outwardly?

Sometimes we need to accept the slow wheelings of the old clock, the hard discipline of delay, and the stern culture of waiting for something we want. Sometimes it takes us longer to learn to manage ourselves than it takes to become skilled in a profession. Most of the truly successful people are the people who learned to so command themselves that they could wait for some of their pleasures until they had finished their work.

There is a certain valuable genius in learning to use our delays and to invest wisely the time we spend waiting. He whose waiting is wasted in frenzy and whose delays are bitter emotional ordeals is missing something.

Our Lord lived with calm deliberation in a world of pressures and took time to love and be loved in a generation that wanted to push Him into their own mold as a quickly made monarch. Nobody likes to wait but it really isn't a bad discipline to accept. Many things are more enjoyable by having been waited for. Home is the best school for learning the disciplines of self-denial and delay

At Christmas Time

*For all my friends at Christmas time
I breathe a loving prayer
That you will always be within
The circle of His care,
And that these blessed days will bring
Some hours of sweet release
From outward stress, while honoring
Anew the Prince of Peace.*

By ALICE HANSCH MORTENSON

*I pray you'll find sweet fellowship
With those you hold most dear,
And as you celebrate His birth
You'll feel Him very near.
If memories of other days
Should quietly steal in,
Let not another see that tear
Their happiness to dim.*

*And may He give you inward strength
To face the coming year
With joyfulness and upward look,
With courage—not with fear;
Remembering the angels' song
O'er this dark earth still rings
With "peace on earth"—it may be soon
We'll crown Him King of Kings!*

EDITORIALS

By W. T. PURKISER

His Name Is Jesus

The names of our Redeemer and Master are full of great meaning. Each presents to us some beauty or truth about His nature, His life, and His work which we should cherish. "What's in a name?" is a question that may have different answers so far as human names and reputations are concerned. But in the name without which there is no salvation, God has packed a wealth of loveliness.

The Son of God is presented to us as the Christ. This is the title of the office He was given, for Christ means "the anointed," or in Hebrew, "The Messiah." This is the name that gathers up all of the Old Testament, the hope of the long and weary centuries, and ties the whole Bible together in a unity of salvation and deliverance for sin-cursed men. Christ is the Prophet, the Priest, and the King whose coming was foretold every time the anointing oil was placed upon a servant of the Lord in Old Testament times.

But Christ is also set before us as "Lord." This is the name which testifies to His divine nature. All who cast doubt upon the deity of the Word, who "was with God," who "was God," and who "was made flesh, and dwelt among us," do so in direct defiance of the fact that the New Testament throughout applies to Christ "the name which is above every name" because it is the name of God himself, the name "Lord."

The one fact which cannot be denied is that in the Bible of the New Testament Church the name which over six thousand times is applied to the one true Covenant God of Israel is *Kyrios* or "Lord"—and this is the name which is used of Christ in salutation, prayer, benediction, and statement of doctrine in the New Testament itself. And the one fact about the future which cannot be denied is that the time is coming when every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10-11). Though skeptics may scoff and cultists deny, this glorious fact is the rock on which Christ builds His Church.

HOWEVER, it is our Saviour's given name that calls for our attention at this season of the year. By direct divine commandment to Joseph, Christ the Lord was to be called Jesus: "for he shall save his people from their sins" (Matthew 1:21). Bishop

J. C. Ryle years ago wrote an eloquent comment on this name:

"The name 'Jesus' means Savior. It is the same name as 'Joshua' in the Old Testament. It is given to our Lord because He saves His people from their sins. This is His special office. He saves them from the guilt of sin by washing them in His own atoning blood. He saves them from the dominion of sin by putting in their hearts the sanctifying Spirit. He saves them from the presence of sin when He takes them out of this world to rest with Him. He will save them from all the consequences of sin when He shall give them a glorious body at the last day. Blessed and holy are Christ's people. From sorrow, cross, and conflict they are not saved, but they are saved from sin forevermore. They are cleansed from guilt by Christ's blood. They are made meet for heaven by Christ's Spirit. This is salvation. He who cleaves to sin is not yet saved."

The name Jesus is God's tribute to this Man who is more than man. It witnesses to His humanity, and when we take in the full-orbed truth of the Bible about redemption we are compelled to admit that a Christ who was not quite man

"The gospel demands drastic change. It is not a challenge to moral living nor an invitation to high thinking nor a call to brotherhood, but news of fulfillment. This is the new reality—that miraculously in the incarnate Christ, man becomes man. The fulfillment is that men who have known themselves as distorted, lame, and less than persons have become whole. Humanity is redeemed from the scrap heap. The whore becomes a woman. The disgusting cheat becomes a man. It is this note of fulfillment that is lacking in our churches. They have become part of the wide pattern of insulation sheltering men from crisis. The only true proclamation of the eternal is heard when the insulation is stripped away and man can see himself as no man."—

Robert C. Strom.

would be as unable to save as a Christ who was not quite God. He could not be the one Mediator between God and man unless He were "the man Christ Jesus" (I Timothy 2:5). He could not help us in the hours of our deepest need unless He had taken upon himself, not the nature of angels, but the nature of man, able to help us in temptation because He himself has been tempted (Hebrews 2:16-18), and "touched with the feeling of our infirmities" (Hebrews 4:15).

Let no one deny the mystery of godliness because his mind staggers at the thought that "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16). After all, would God be God if our little minds could completely understand His nature? Is it not pride of reason which causes anyone to deny what he cannot understand?

In all our thought about Christ this Christmas season, let us never lose sight of the truth that He whose birth we commemorate is above all else the Saviour. And let us ponder the truth in the quotation above, "He who cleaves to sin is not yet saved."

The Best Days

Behind? or ahead?

One of the natural tendencies of the human mind is to look back with nostalgia on "the good old days." The man of middle age dreams of his childhood and youth, and thinks with fond memories of a period in life when someone else bore the burdens and carried the responsibilities. The older person looks back on the active days of his career and remembers them in terms of his greatest satisfactions and rewards.

We have been cautioned against this tendency in Ecclesiastes 7:10—"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." It can quickly lead to a paralysis of effort and a failure of faith in the face of unequalled challenges ahead.

Oswald Chambers was an original and penetrating thinker in the holiness movement of the last generation. Shortly before his death he commented on this almost universal weakness: "'Oh, that we had the ancient days of simplicity and sunshine'—days of adversity and humbug! Things are bad and difficult now, but not a tithe as difficult as they used to be. It is of no use to pray for the old days; stand square where you are and make the present better than any past has been. Base all on your relationship to God and go forward, and presently you will find that what is emerging is infinitely better than the past ever was."

No one can say what 1964 may hold for any or all of us. It is a new year, fresh from the hand of God. If we cannot know what is coming, we must

PEACE

at Christmas

*God bless each one this Christmastide
And banish cares and griefs that chide.*

*Oh, may the star of Bethlehem
Which led the wise men to our "Gem"
Shine on your head—and in your heart
To light the holy path apart!*

*Within your walls may peace bestow
A sacred flame—a guiding glow;
As fam'ly ties are bound anew
May Christ be honored—given due;
May fam'ly altars cherished be
When gifts are gath'ring 'round the tree!*

*God bless you all this Christmastide.
May you your happiness divide
And share with others—Christmas glow
As in the stable long ago.*

*Then life will offer new release—
In home and heart—"The Prince of Peace"!*

By OVELLA SATRE SHAFER

not doubt who is coming. Our times are in His hands who has promised to make the path of the just as a shining light shining more and more unto the perfect day.

Let us hear the voice of God's servant, who being dead yet speaketh: "Stand square where you are and make the present better than any past has been. Base all on your relationship to God and go forward."

Editorial Note . . .

The *Herald* today carries the last of the fifty-two lesson expositions on the International Bible Lessons for 1963 prepared by Dr. Harvey J. S. Blaney of Eastern Nazarene College. The editor wishes to extend his thanks to Dr. Blaney for his fine and faithful work in this area throughout the year.

The lesson expositions for 1964 will be prepared by Rev. Nelson Mink, pastor of the Church of the Nazarene of Santa Rosa, California. Mr. Mink is well known for his contributions to the *Preacher's Magazine* as well as to the other periodicals of the church. We look forward to a profitable series throughout the new year.

THE CHURCH AT WORK

GENERAL STATISTICS for 1963

Church of the Nazarene

CHURCHES

United States	4,546	
British Commonwealth	292	
Other World Areas*	11	
Total (Domestic)		4,849
Net Gain	46	
Churches on Foreign Mission Fields ..	1,016	
Main Stations and Outstations on Foreign Mission Fields	1,261	

CHURCH MEMBERS

United States	330,097	
British Commonwealth	11,651	
Other World Areas*	281	
Total (Domestic)		342,029
Net Gain (2.10 Per Cent)	7,027	
Foreign Mission Fields (Full and Probationary)		62,815

MINISTERS

Ordained Ministers	6,304	
Licensed Ministers	1,790	
Missionaries (Under Department of Foreign Missions)	471	
Native Workers on Foreign Mission Fields	1,993	

CHURCH PROPERTY

Value of Church Property (Local)	\$203,712,372	
Value of Parsonages (Local)	45,606,977	
Total (Local)	\$249,319,349	
Value of Parsonages (District)	1,731,597	
Value of District Centers	6,224,402	
Value Other District Property	1,478,875	
Total (District)	\$ 9,434,874	
Value of Headquarters Property	1,702,857	
Value of Nazarene Publishing House ..	1,033,844	
Total (General)	\$ 2,736,701	
Value of Educational Institutions	17,995,101	
Value of Property on Foreign Mission Fields	11,437,809	
Grand Total (All Property)	\$290,923,831	
Indebtedness on Church and Parsonage Property (Local)	60,164,127	
Indebtedness on All Property (District)	3,188,727	
Indebtedness on Educational Institutions	5,431,642	
Total Indebtedness on All Property ..	\$ 68,784,496	

CHURCH FINANCES

Paid Local Interests	\$ 42,908,916	
Increase	\$2,232,367	
Paid District Interests	4,064,012	
Increase	302,161	
Paid General Interests	5,552,148	
Increase	485,104	
Total Paid All Purposes	\$ 52,525,076	
Increase	\$3,019,632	

PER CAPITA GIVING

Local Interests	\$ 125.45
District Interests	11.88
General Interests	16.23
All Purposes	\$ 153.56
Net Gain	5.78

ANALYSIS OF GRAND TOTAL

Paid by the Church	\$ 44,617,771
Paid by the Church School	3,454,078
Paid by the N.Y.P.S.	593,350
Paid by the N.F.M.S.	3,516,376
Paid Supplemental	343,501

SUNDAY SCHOOL

Number of Sunday Schools	4,759
Increase	29
Number of Branch Sunday Schools ..	92
Decrease	11
Enrollment:	
Active Members	580,733
Officers and Teachers	61,746
Cradle Roll Members	79,622
Home Department Members	13,882
Branch Schools	3,043
Total (Domestic)	719,026
Increase	12,893
Average Weekly Attendance (Including Branch)	424,825
Decrease	2,293
Number on Foreign Mission Fields ..	1,775
Enrollment on Foreign Mission Fields	103,929
Attendance on Foreign Mission Fields	78,967

VACATION BIBLE SCHOOL

Number of V.B.S.'s	2,818
Decrease	13
Membership (Inc. Off. & Teach.) ..	276,554
Decrease	3,009
Number on Foreign Mission Fields ..	518
Membership on Foreign Mission Fields	35,812

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	4,021
Increase	132
Membership:	
Junior Fellowship	48,198
Teen Fellowship	45,015
Young Adult Fellowship	55,374
Total	148,587
Increase	9,782
Number on Foreign Mission Fields ..	581
Membership on Foreign Mission Fields	16,344

NAZARENE FOREIGN MISSIONARY SOCIETY

Number of Societies	4,456
Increase	41
Membership:	
Junior Members	43,344
Active Members	166,864
Associate Members	17,324
Total	227,532
Increase	11,439
Number on Foreign Mission Fields ..	1,087
Members on Foreign Mission Fields	27,801
Members Prayer and Fasting League:	
Domestic	169,068
Foreign Mission Fields	14,417

*Canal Zone, West Germany, Samoa, and Bermuda.

S. T. Ludwig, General Secretary

FOREIGN MISSIONS

GEORGE COLLETT, *Secretary*

Report on David Sayes

David is improving. He is beginning to see a little. If you hold something right in front of him he will reach out and take it. He is also walking now as long as he is holding on to something. We are grateful to God, who has heard the prayers of many of our Nazarenes. I took David to the doctor for his check-up. The doctor says that there is no change in the inside of the eye, but he said if the change is coming gradually it might take six months for it to begin to show. His report was that the eyes look very healthy and have not deteriorated at all. All the missionaries here have continually tested David and we are all sure that he is seeing some.—MRS. HOWARD SAYES, *Trinidad*.

Prayer Request for Mrs. H. C. Best

*Retired Missionary
from South Africa*

We would like your prayer help for Mrs. Best. She has had a lot of pain in her leg. The doctor is treating her, and he says it is arthritis in her back, that touches the sciatic nerve. He is giving her treatment for this, and she is to see him again next week. She can walk, but not bend.—H. C. BEST, *England*.

New Baby

Marshall Allan Miller was born to Dr. Donald and Joyce Miller in India, September 25, 1963.

Used Literature Needed

British Guiana missionaries are anxious to secure more Nazarene outdated literature for their open-air Sunday schools. Full mail service has been restored to British Guiana and anything you send will reach them safely. Address packages to: "CHURCH OF THE NAZARENE MISSION, c/o Rev. David Browning, P.O. Box 170, Georgetown, British Guiana, South America." Packages should not weigh more than six pounds, and should be plainly marked: "PRINTED MATTER, for Free Distribution."

NEW!

Haiti Filmstrip with Tape

No more need to stumble over strange names and places. No more worry about spilling slides and having to sort them while the people wait. No more struggling to read curling script pages by feeble flashlight beam. There is now available for your use a continuous filmstrip of scenes of Haiti, complete with a tape prepared by the Haitian missionaries. If you want a smooth-flowing interesting program on our mission work in Haiti, send for the Haiti FILMSTRIP with TAPE. Write

to the Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131. Rental fee: \$2.50.

Beautiful Bolivia

By TOM SPALDING, *Bolivia*

It surely gets cool here at nights in this wonderful, growing city of more than five million people. We like it here so much. On a clear day you can readily see the towering mountains pushing their peaks ever skyward. They completely surround this city of flowers, *tacos*, sterling silver products, leather made into all shapes and forms, and of course the tall buildings seem to vie with them for a place of recognition.

From the first moments of our arrival, when strutting peacocks cautiously eyed us from the surrounding gardens, until now, after a month of Spanish *Intensico*, we have grown more to like the Latin way of life.

Our churches here are faithful, Blood-washed Nazarenes, who sing, pray, and preach in the Spirit. They are such a blessing to us, and a tremendous wealth of learning may be had for the listening to and absorption of the services.

Neighbors Lend a Helping Hand

By PAUL ORJALA, *Haiti*

Today we received a letter from Rev. Elward Green in British Honduras, our superintendent there, enclosing a check for \$200 from the Nazarenes of British Honduras for hurricane relief in Haiti. They sent it in gratitude for the assistance they received at the time Hurricane Hattie hit them—two years ago.

This has touched our hearts deeply and we wanted to share the story of their generosity with other Nazarene friends.

The hurricane damage in Haiti was more widespread than it first appeared. Relief supplies have gone to the worst disaster areas, but many of our people who lost their homes and everything they owned are without any source of help. This gift from British Honduras will help meet their desperate needs.

Fig Tree Sunday School

By ANNA SUTHERLAND
Swaziland

Come with us to Sunday School and church at Emoneni (Place of Jealousy). We will accompany Henry Mthethwa and Ernest Hlopho, students at our Nazarene Teaching Training School in Manzini. They have been holding services at Emoneni faithfully for many months.

Our church is held beneath a fig tree, but first we must go to Chief Dlamini's kraal to ring the iron plowshare bell. Some of the women at the chief's kraal are harvesting mealie cobs. We stop to speak to a group of seven men, some in traditional Swazi dress, who are sitting together talking. The pungent odor of

beer being brewed nearby is in the air. Christ died for such as these and they listen attentively while Henry reads from Isaiah. He speaks of God's power to forgive us and keep us from sin. One of the older men, who is clad in an animal skin over a loincloth, interrupts Henry at times to ask pointed questions about sin and the gospel. They thank us for coming as we prepare to go to invite children to Sunday school.

On the way we pass some Swazi warriors with their knobkerrie weapons. They have adorned their long, stiff hair (stiffened with soap at the river) with fresh flowers and are singing as they go. At one kraal we have a brief service with four adults and some children. Now it's time to start Sunday school under the fig tree, so let's find a smooth rock or a soft, grassy place to sit. Thirty children are gathered to sing and hear about Christ. The Swazis are naturally good public speakers and Henry speaks with zeal. Forty are present for the church service. On a previous Sunday a cow was being milked in the shade of the same tree while service was being held. Today two men, one of them a prisoner for the past twenty months and just released the day before, are taking snuff but listening carefully to the message. They hear about the peace that can be found only in God. Many hands are raised for prayer.

You have just visited one of the outstation preaching points that needs your prayers. Won't you help pray that these needy ones at Emoneni will choose to live for Jesus Christ?

SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

MEET OUR CHAPLAINS



Lt. Colonel Claude L. Chilton

A native of New York City, he was converted in 1932 and began preaching in 1936. He was ordained in 1939 after attending Olivet Nazarene College and Bethany-Peniel College, receiving the A.B. and Th.B. degrees from the latter.

His civilian pastorates have included

Oklahoma City Southside; Glen Road Church, Dayton, Ohio; Trinity Church, Fresno, California; and First Church, Mobile, Alabama. He holds his membership at Bonifay, Florida, on the Alabama District.

His military service has been from 1943 to 1946, and from 1951 until the present time. He served once in the Far East, and twice in Europe, having just returned to the States from England. While at Mobile, he was district N.Y.P.S. president, a member of Treveca Nazarene College board of trustees, and president of the Mobile Ministerial Association. His present assignment is base chaplain at George Air Force Base, Victorville, California. Chaplain Chilton has three children: Bob, who is a graduate student at the University of Oklahoma; Jeanne, a student at Bethany Nazarene College; and Linda, who is now twelve years of age.

A Bird's Eye View of Religious Life on a Military Installation

With two and one-half million servicemen plus their families scattered around the world on hundreds of military installations in dozens of countries there are perhaps three thousand military chaplains who go with them. As their spiritual leader, what is the chaplain's duty and responsibility? What is the general Protestant religious program on a base?

I should preface this report with the statement that the United States Government is not in the business of establishing a military religion. In fact, military personnel are encouraged and urged to attend *their own denominational* churches off-base, adjacent to the installation. Remember that thousands of airmen, soldiers, and sailors commute back and forth to work each day from as far as a fifty-mile radius. No one is required to choose the military chapel in place of his own church in the community. In spite of this option, however, many choose the military chapel program, primarily because they live nearby on base, prefer a military pastor who speaks their language, or they have no church home as such. To these we seek to present the claims of the gospel.

What happens in the day-by-day religious life on the military installation? On the base that I serve as the base chaplain, assisted by three other Protestant and two Catholic chaplains, there is a variety of things. There is a complete Catholic parish program akin to an average Catholic church. Jewish services are on Friday evening, off-base, since we have no Jewish chaplain. The Protestant program has two Sunday morning worship services and a Sunday school with an attendance of about three

hundred. There are an adult Bible class and an evening chapel service. We have religious films, Sunday night meetings of the Protestant Youth of the Chapel. There is an Airman's Discussion Group; also we have monthly meetings of the Protestant Men of the Chapel, and the Protestant Women of the Chapel. There are weekly choir rehearsals for both adult and junior choirs. At this time, there is a thirteen-week Teacher Training Course on Thursday nights. On Tuesday evening is a Christian Science meeting, and we have a monthly Lutheran Communion as well as a General Communion, which is held monthly also.

We conduct baptisms, weddings, funerals or memorial services, and there are pastoral visits to the 675 families who live on base, and off-base. There are visits to the barracks, duty stations, flight-line, repair shops, hospital, and guardhouse.

Moral leadership lectures are mandatory for most troops, quarterly. We have pastoral counseling of all types, premarital interviews, incoming interviews for new arrivals. Then there are the weekly chaplain section planning meetings, staff meetings with the commander and staff, and attendance on various boards and councils. We write articles for the base newspaper. There are annual preaching missions, where we use outstanding civilian clergymen. We have an annual vacation Bible school also. And so the chaplain's work goes on. He enjoys preaching in civilian churches when opportunity is afforded.

He publishes a parish newsletter and prepares the chapel bulletins. He attends religious retreats and conferences, dinners, coffees, and receptions. There are special holy day and holiday ceremonies and services, and an endless round of administrative work. Reports are required by the government—and even by the Nazarene Servicemen's Commission.

He has a responsibility to keep up with policies, procedures, and programs and to maintain a smoothly functioning chapel program destined to meet the spiritual needs of today's modern air force. Our work in the chaplaincy is an arm of the church, a part of the church in action. We are your representatives, your MILITARY MISSIONARIES.

CHAPLAIN CLAUDE L. CHILTON
United States Air Force

DISTRICT ACTIVITIES

New Church Organizations Reported

Albany District—Penn Yan, October 20, 1963; Rev. C. J. Wheeler, pastor. Malone, October 27, 1963; Rev. B. J. Waudby, pastor.—KENNETH H. PEARSALL, *district superintendent*.

Waterloo, Iowa, Downing Avenue

Church, November 24, 1963.—GENE E. PHILLIPS, *district superintendent*.

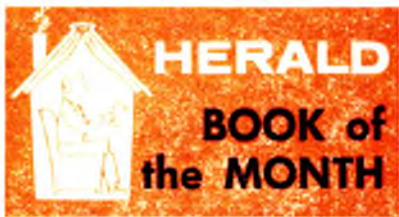
THE LOCAL CHURCHES

Muskogee, Oklahoma—The blessings of the Lord rest upon First Church. During eight years Rev. George M. Lake, as pastor, has led the church through three major building programs—a fine parsonage, one block from the church; a modern educational building, that will house a church school of over three hundred fifty; and a beautiful sanctuary seating over four hundred—total evaluation, over \$145,000. In October we had a moving revival with Rev. Charles and Betty Ice, evangelists, and fifty different people sought the Lord. On November 17 eight members were received into the church, all new Nazarenes and adults but one; and that evening we had a glorious baptismal service with ten candidates. At a recent midweek prayer meeting, under the direction of the N.F.M.S., three new young adults prayed through. Unity prevails.—DOYAL G. PICKEL, *Secretary*.

Pastor Elbert Labenske reports: "For the past twelve years I pastored on the Dallas District, the last seven with our South Oak Cliff Church in Dallas. God gave fruitful days in those seven years, with Sunday school and church membership more than doubled, and finances tripled. An open-beam sanctuary was constructed with central cooling and heating, and seating capacity of 275, in 1959; and in the fall of 1960 the church purchased a lovely, three-bedroom brick parsonage. The people were most kind and co-operative. In September, we moved to our First Church here in Jonesboro, Arkansas, and here too are a wonderful people. If you have friends in this area, write us and we shall be glad to contact them."

Victoria, Virginia—On November 1 we began our sixth year with this fine people, with a revival conducted by Rev. John E. Compton, a former pastor. All our people were helped by his timely messages, and several new folk sought God at the altar. In his three-year pastorate here (1944-47) Brother Compton did a fine job, building a beautiful, new, brick church building, with full basement for Sunday school purposes, conservatively estimated at \$35,000. Last October we dedicated a new modern, brick-and-block Sunday school annex, housing six classrooms, choir room, pastor's study, etc. The new unit is conservatively estimated at \$30,000 and actually cost \$21,000. District Superintendent V. W. Littrell brought the dedicatory message, with two former pastors, Rev. J. V. Roberts and Rev. H. S. Mills, participating. My present call extends into 1966.—A. H. JOHNSON, *Pastor*.

Sulphur, Oklahoma—Our church recently enjoyed a wonderful revival with Evangelist R. S. Rushing as the special worker. The entire church was greatly helped, and the anointing of God was in the services. Our pastor is Brother Harold Carrison, a student at Bethany Nazarene College.—Reporter.



FOUR PROPHETS
(Amos, Hosea, Isaiah, Micah)
Translated by J. B. Phillips
192 pages \$2.45

MANY OF US have read and appreciated J. B. Phillips' translations of the New Testament and have been waiting for his first offerings of the Old. At last it has come.

And strange it seems that he has chosen four rather obscure books to begin with, and not some which carry the more familiar Old Testament stories. However, he senses an urgency about the message of these prophets which has a familiar ring to it as we look around us today.

He says in the preface:

"... The people of Israel had never been so affluent as they were when Amos attempted rudely to awaken them. But with prosperity had come inhumanity to man and the worship of the false gods of riches, success and security. Moral values had slumped and even common honesty and decent neighborliness were being squeezed out by greed and corruption. These four prophets could clearly see this galloping spiritual deterioration, and they not only denounced it but declared in no uncertain terms the consequences of moral and social evil."

He introduces each book with information about the author and background about the people to whom it is written. There are informative notes and verse numbers, along with some maps.

Some passages in the Old Testament are difficult to understand, simply because of the lack of a conversational tone. Often the meaning of even the most beautiful passages is obscure. Phillips has tried to break down some of these barriers, and yet retain the inspiration of these oracles. This is a difficult task; only time and study of his work will reveal how successful he has been.—ELDEN E. RAWLINGS.

**My order for the January
HERALD "Book of the Month"**

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Evangelist E. C. Tavin reports: "God has been blessing and giving us some gracious revivals in Ohio, West Virginia, and Kentucky, and in late November in Hamilton, Ohio. We have seen the altars filled time and time again, and give God the praise."

Evangelist George Braumon writes: "Because of a change in pastors, I have an excellent spring date open for 1964; it is March 25 to April 5. Write me at my home address, 4105 N. Wheeler, Bethany, Oklahoma."

Rev. C. E. Eash writes: "After nearly four and one-half years as pastor of First Church in Fithian, Illinois, with its wonderful people, I have accepted the call to pastor the new home mission church in Gas City, Indiana. On December 2, work was started on the new 40 x 60-foot sanctuary and classroom unit."

Evangelist Bernice L. Roedel reports: "During the year of 1963 it was my privilege to serve as evangelist in fifteen revivals on the Missouri, North Dakota, Northwestern Illinois, Southwest Indiana, Texas-Mexican, Washington, and Wisconsin districts. Also, I served as youth and children's worker in five vacation Bible schools and two camps. God is blessing and I have a good slate for the year ahead, with some open dates in July, October, and November. Write me, 423 E. Maple Street, Boonville, Indiana."

Rev. Jesse O. Hoke, retired Nazarene elder of the Illinois District, died November 10. He is survived by his wife, of the home address, 525 W. Green, Virden, Illinois.

Kokomo, Indiana—First Church witnessed a great day on November 10, which marked the closing of our revival with Dr. I. F. Younger, evangelist, and Boyce and Catherine Pierce as the singers. The Holy Spirit came in a wonderful way: the altar and front pews were filled with seekers; some who had been on prayer lists for a long time prayed through, and others were converted for the first time. We give God praise for this outpouring of His Spirit. We appreciate our fine pastors, Rev. and Mrs. G. W. Williams, who have been with us almost four years.—EILEEN RUST, Secretary.

THE BIBLE LESSON

By HARVEY J. S. BLANLY

**Topic for December 29:
"Live in the Spirit"**

SCRIPTURE: Galatians 5-6 (Printed: Galatians 5:13-26).

GOLDEN TEXT: *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law* (Galatians 5:22-23).

Bondage to sin has many dimensions, touching man in the length and breadth, height and depth of his being. One has only to read the list of the works of the flesh in Galatians 5:20-21 to see this: "sexual immorality, impurity of mind, sensuality, worship of false gods, witch-



**"SHOWERS of BLESSING"
Program Schedule**

December 29—"One Year to Live,"
by J. E. Williams

January 5—"My Castle of Happiness,"
by J. E. Williams

January 12—"What Can We Do About It?"
by J. E. Williams



craft, hatred, quarreling, jealousy, bad temper, rivalry, factions, party spirit, envy, drunkenness, orgies and things like that" (Phillips*). Sin has no focal point, no taproot, which might be closed off in order to stop the flow. It enters at every pore, flows through every vein, and expresses itself in every action. To read the list just recited is a smothering experience—as if one were in danger of being infected from all sides.

Christian freedom is also many-dimensional, but in a different way. It has a focal point—love. The essence of Christian freedom is love. Nothing in life makes a man so utterly unbound and uninhibited as love. True, love leads to bondage; but it is the bondage of a love slave and that in itself is freedom. The freedom of love is the freedom to do and be what one has chosen. The love life expresses itself in many ways—as "love, joy, peace, patience, kindness, generosity, fidelity, tolerance and self-control" (vs. 22-23, Phillips*). "Against such there is no law." One is perfectly free to express all of these virtues without restriction. One cannot become extreme in the true exercise of these qualities of life. One cannot become fanatical about love.

The man who is out of Christ is in bondage to sin, bound by its many tentacles. He who is in Christ is a new creature, free from the bondage of sin and bound to Christ in love which makes him free to pursue the end for which God created him. This is the result of the work of the Holy Spirit. It is the "I in Christ, and Christ in me" experience of Paul. It is the Spirit inhabiting the temple of our bodies (I Corinthians 6:19). It is "Christ in you, the hope of glory" (Colossians 1:27). He whom the Son makes free is free indeed.

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Deaths

REV. THOMAS BAMBLING

Thomas Bambling, age seventy-one, pastor for twenty-six years on the Washington District, died November 6. He served a circuit of three churches—Pleasant Ridge, Mount Tabor, and Needmore, Pennsylvania (all of which he organized)—continuously until his death. He is survived by his widow, Mrs. Grace Bambling; a daughter, Izella; and a son, Bruce; also by a sister and two brothers. "Brother Tom," as he was affectionately known by a great host of friends, was instrumental in the establishment of a camp meeting which has grown to considerable strength, and in which he took an active interest for many years. Funeral service was held in the Pleasant Ridge church with his district super-

intendent, Dr. Ernest E. Grosse, in charge, assisted by Rev. Leonard Wright, his successor in the circuit.

WILLIAM B. HASTY was born April 18, 1893, and died September 18 at his home near Shelbyville, Tennessee, after a long illness. He was a member of Himesville Church of the Nazarene. He was a retired carpenter and farmer. He is survived by his wife, Mrs. Lula T. Hasty; a daughter, Mrs. Reager Hix; and four sons, Claude, Oscar, William Carl, and Hollis, all of Shelbyville. Funeral service was conducted by Rev. Key Phillips, assisted by Rev. Harry Hasty, with interment in Willow Mount Cemetery.

MRS. MARY A. BALL (nee Miles) was born in Indianapolis, Indiana, and came to California as a young woman. On March 12, 1938, she was married to Mr. Vincent Ball, who died in 1945. She was a born-again believer, a member of seventeen years' standing in the Church of the Nazarene, and recently of the Los Gatos church. Her final illness was long, but she witnessed to the last that her faith in God held firm. Funeral service was held in Los Gatos, California, by Rev. A. C. Augsburg, assisted by Rev. Harold Beeson, pastor of the local church.

VIRGIL S. GRIFFIN of Sulphur, Oklahoma, died November 6, 1963. He was born November 23, 1877. He was a member of the Sulphur Church of the Nazarene. He is survived by his wife (Mrs. Nora Griffin), three daughters, two sons, a stepdaughter, two sisters, and a brother. Funeral service was conducted by Rev. Harold Carrison, pastor of the Sulphur Church of the Nazarene.

PETER C. JACOBSON, age eighty-six, died November 15, 1963, at a rest home in Everett, Washington. He was born in Denmark, May 4, 1877, and had lived in Everett for fifty-two years. He had been a charter member when the Church of the Nazarene was organized in Spokane First Church, in Monroe, and in Everett. He was especially interested in the foreign missions program of the church. He is survived by a brother, in Denmark. Funeral service was conducted by his pastor, Rev. Wm. E. Anderson, assisted by a former pastor, Rev. W. R. Wise, with burial in Cypress Lawn Memorial Park, Everett.

MARK ALLEN WHITTEBERRY, three-day-old son of Rev. and Mrs. David Whiteberry, Nazarene pastors of Dunkirk, Indiana, died November 6. Grave-side services were held on November 9 with Dr. Paul C. Updike, district superintendent, officiating. Besides his parents he is survived by a brother, Stephen Ray; and the grandparents, Mr. and Mrs. James Niccum and Lawrence Whiteberry, of Lafayette, Indiana.

Announcements

WEDDING BELLS

Miss Mary Kathryn Schilling of Peoria, and Gerald A. Stenger of Grover Hill, Ohio, were united in marriage on November 24 in the Calvary Baptist Church, Broadway, Ohio, with Rev. E. H. Stenger, father of the groom, and Nazarene pastor, officiating, assisted by Rev. Gerald Barlow.

Patricia Ann Dickey of Broseley, Missouri, and Harold G. Maxey of Piper City, Illinois, were united in marriage on October 6 in the Church of the Nazarene in Poplar Bluff, Missouri, with Rev. C. S. Free officiating.

BORN

—to Mr. and Mrs. Harold Lee Wade of Chaignville, Virginia, a son, Eric Scott, on November 5.

—to Rev. and Mrs. Jim Tracy of Topeka, Kansas, a daughter, Lisa Annette, on October 11.

—to Richard and Bonnie Woods of Anchorage, Alaska, a daughter, Becky Maxine, on September 26.

SPECIAL PRAYER IS REQUESTED

by a radio listener in Jamaica, "backslidden for nearly a year . . . pray for me to turn to a new life";

by a Christian mother in Indiana for a son, who needs the Lord badly—she is a widow and needs his help—that he may seek God with all his heart, and also find a job.

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Conducted by W. T. PURKISER, Editor

In your answers, you don't come out with black or white. I think you are a compromiser.

I sincerely hope you are wrong. The last thing in the world I want to be is a compromiser in the sense you use the word.

A big part of my problem is that people don't often write to me about black or white. These aren't the matters that give folks trouble. And the real compromise would be to say that something is white or black when it isn't.

Actually, about 90 per cent of the questions I receive—and some of them would literally stomp a Solomon—fall in the area of the kind of issues Paul dealt with in Romans 14. One person believes he may eat all things. Another is a vegetarian (v. 2). One person conscientiously observes all the sacred feast and fast days in the calendar. Another looks on every day just alike (v. 5).

And what happens is, the vegetarian judges the meat eater; and the meat eater looks at the vegetarian as if he

were an antiquated fool (v. 3). The observer of days calls the non-observer a backslidden liberal; and the non-observer ridicules the scruples of the observer. Meanwhile, the poor editor who tries to keep peace in the family by pointing out that the weak should not judge the strong and the strong should not despise the weak gets caught in the middle and ends up by satisfying nobody except his own conscience and, he hopes, the Lord.

Paul has words for both classes. He urges the weak not to pass judgment on the strong (v. 4), and he calls upon the strong to be careful not to put stumbling blocks in the path of the weak (vv. 13-22). In this attitude is the spirit of Christ, and in this way we may be able to stand uncondemned "before the judgment seat of Christ" (v. 10).

Ask me a question about black or white, and see.

Not long ago a preacher said that the pope's crown in Vatican City had certain letters which if broken down were "666." Will the Antichrist be one of the popes? Do you think it is possible for Christians to know him before the rapture?

This comes from the view that the words *Servus Christi Iulii Dei* were on the pope's crown or miter. By picking out the letters from this motto which had numerical value in Latin (e.g., *V* as 5; *C* as 100, *L* as 50, *I* as 1, *D* as 500—assigning the value 5 to *U*), it is possible to come up with 666. A great deal of ingenuity has been applied to this problem, and I am content to leave the results with those who delight in that sort of thing.

The reformers were unanimous in their belief that Antichrist will be one of the popes. Opinion recently has favored a political identification. I personally do not believe the Antichrist will be known before the rapture, but I have all respect for those who differ at this point. I do not believe there is any event which *must* occur before Jesus

could come again to receive His own unto himself.

This is based on what I believe to be the consensus of New Testament teaching on the imminence or nearness of Christ's return. I do not see how one can honestly accept the words of Jesus, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13), and at the same time say, "Yes, but we know it won't be until after the great tribulation, or after the appearance of Antichrist, or after the solidification of the European Common Market, or after the identification of the ten toes on Nebuchadnezzar's statue, etc., etc." I'm sorry, you'll just have to forgive me if you have another theory. My chief concern is that all of us shall be ready when He comes.

I know of a layman in our church who telephones the parsonage for a long, unnecessary conversation several times daily, at mealtimes and at night. The pastor and his wife are asked to account for how they spend each hour of the day. This has been going on for a long period of years. What would be your advice concerning this situation?

I'm sure this represents an isolated and rare type of thing. Most laymen are very considerate of their pastors, and respect the right of other persons to a reasonable amount of privacy. My advice would be to sit down with the

person, explain the problems involved in tying up the telephone and the time of the pastor and his wife, and ask that calls be made only in case of special need.



President Replies to Ludwig Letter

President Lyndon B. Johnson responded recently to a letter written by Dr. S. T. Ludwig, representing the executives of the Church of the Nazarene.

In a telegram, President Johnson said: "Your thoughtful expression of interest was received with deep appreciation. I shall cherish your prayers and support in the days ahead. Sincerely, Lyndon B. Johnson."

Dr. Ludwig's letter assured the President of the church's interest and spiritual concern.

Thanksgiving Offering Running Ahead

Comparisons with last year's receipts of the Thanksgiving Offering show this year ahead by almost a quarter of a million dollars. Receipts to the eighth day after the offering this year total \$537,247, based on remittances from 3,571 churches. A random sampling of these churches indicates bigger offerings this year. Treasurers of local churches are urged to mail their checks to Dr. John Stockton immediately in order to have the amounts credited on this year's general receipts.

Behind the Statistics

The figures for the current year published in this issue of the *Herald* show a net increase in membership for the Church of the Nazarene of 7,027, bringing the world-wide membership to over 100,000, more than doubled in the last twenty years. The percentage increase was 2.1 in net membership.

According to a study of the reports behind the statistics made by the Nazarene Information Service, the ten districts recording the largest percentage net gains are Virginia, 5.11; Oregon Pacific, 5.22; South Carolina, 4.87; West Virginia, 4.45; Michigan, 4.33; Colorado, 4.21; Philadelphia, 4.02; Illinois, 3.73; Georgia, 3.73; and Los Angeles, 3.32.

In addition, the following districts scored increases above the average for the denomination: Washington Pacific, Florida, Southern California, Abilene, Missouri, Alabama, and Northeastern Indiana.

The largest net gains were made by West Virginia, 380; Oregon Pacific, 351; Southern California, 339; Los Angeles, 307; Michigan, 282; Illinois, 259; Florida, 249; Colorado, 228; Central Ohio, 200; and Northeastern Indiana, 184.

Per capita giving reached a new high during the year, rising to \$153.46, a gain of \$5.78 over the previous year. The

total came to \$52,525,076, a 6.1 per cent increase.

New Seminary Trustees

Unexpired terms on the Board of Trustees of Nazarene Theological Seminary have been filled with the selection of Dr. Leonard Spangenberg, businessman of Waban, Massachusetts; and Dr. W. D. McGraw, superintendent of the Oregon Pacific District, Portland, Oregon.

Dr. Spangenberg fills the vacancy created by the resignation of Dr. Howard Hamlin, now a missionary-surgeon in Africa. Dr. McGraw assumes the post held by the late Dr. B. V. Seals of Seattle.

Herald to Have New Cover

Next week the *Herald of Holiness* will appear with a new cover format designed by Art Director Dave Lawlor. The new cover scheme will continue with a cover picture, but will also feature a smaller second picture related to the content. Duotone process will be used extensively to heighten the effectiveness of the main picture, and the pictures will not be obstructed by the *Herald* insignia, for those who may wish to clip them for scrapbook use.

Nazarenes at the Bible Society

Mr. Paul Skiles, executive secretary of the N.Y.P.S., together with General Secretary S. T. Ludwig and Rev. Don Peterman of Walla Walla, Washington, First Church, and member of the General N.Y.P.S. Council, attended the meeting of the Advisory Council of the American Bible Society in New York City.

Composed of representatives of the fifty-five American Protestant denominations which contribute to the work of the Bible Society, the Advisory Council meets annually to consider reports and plan projects submitted by members of the Society staff.

"The A.B.S. is undertaking to triple the annual world-wide distribution of the Scriptures by 1966. The slogan for the campaign is God's Word for a New Age."

General Assembly Housing Information Next Week

The January 1 *Herald of Holiness* will carry a two-page spread giving full information about housing for the General Assembly and conventions in Portland, Oregon, June 18 to 26, 1964. Regularly elected delegates have already received this information by mail, but the office of Dr. S. T. Ludwig, general secretary, makes the data available to those planning to visit Portland during the assembly. Visitors and delegates are urged to send their reservations direct to the Convention Bureau in Portland to avoid loss of time.



"Guests to Remember"

INDIANAPOLIS, IND. (EP)—During the recent national convention of Christian Business Men's Committee here, the *Indianapolis News* published the following editorial under the heading of "Guests to Remember":

"Indianapolis this week has been dignified by the presence of more than 2,000 delegates to the 26th annual convention of the Christian Business Men's Committee International.

"It is encouraging to think that this is a growing movement, in which busy executives seek to carry the ethics of Christianity into their association with those who work with and for them, and into all their contacts from neighborhood to director's room.

"In addition to the outdoor rally on Monument Circle Friday, and to 'swap shop' panel sessions, these business leaders have been appearing before Indianapolis luncheon clubs and other organizations, carrying out a message they have undertaken to spread as dedicated lay men.

"Those of our people who have listened have been impressed, and will carry on to others the thought. More lay people should move up into the front which seeks to further more-than-Sunday religion."

Document from Russia Tells Persecution

LONDON (EP)—A British tourist has brought back from the Soviet Union a document signed by a group of "parishioners and pilgrims of the Orthodox churches throughout Russia," and telling of the "dreadful persecution" of Russian Orthodox believers in Byelorussia and the Western Ukraine. The paper tells of the closing and destruction of churches and monasteries, the training of Communists to serve as priests, and various campaigns of persecution.

Bible Best Seller

The Bible is still the best seller of all time and the King James Version is still outselling all other translations by a margin of four to one. This was the result of a survey of the 150 publisher attending the fourteenth annual convention of the Christian Booksellers Association. Publishers report good sale of *The New English Bible*, published two years ago jointly by Oxford and Cambridge presses, which has sold more than 2,000,000 copies in the United States. Sales of the Revised Standard Version, now eleven years old, also an continuing brisk. (WRN)



The Falmouth, Michigan, Church of the Nazarene, second oldest on the Michigan District, honored Mrs. Maggie Van Hailsma (right) with a corsage and a picture of Christ in token of her fifty-three years of faithful service to the church as one of its charter members. Pastor G. Ray Reglin made the presentation. The occasion was the golden anniversary of the Michigan District as a district organization.



Dr. and Mrs. Mark R. Moore (left), district superintendent and missionary president of the Chicago Central District, inspect the new station wagon presented to Dr. and Mrs. Howard Hamlin (left) on the occasion of their departure for missionary service in Africa. The wagon will be outfitted with needed medical equipment for the work of the Hamlins. The car and its equipment was a missionary special for the district.



A father and son from Kerala State in the southwest corner of India are both enrolled in Olivet Nazarene College this year. The son, Mathew Stephen (left), age eighteen, is a sophomore in pre-medicine. The father, Stephen Mathew (right), age forty-three, is a senior majoring in theology and planning to return to India to enter the field of evangelism. Dr. Ralph E. Perry, professor of practical theology at the college, is standing between.



Charles P. Smith (right) shows his pastor, Rev. Orian G. Burlison, a model of the latest Sidewinder missile. Dr. Smith, an alumnus of Pasadena College and presently head of the Air to Air Weapons Division at the China Lake Naval Ordnance Test Station in California, was given an honorary doctor of science degree by the college at the dedication of

News in Picture



its new science building. Dr. Smith is chairman of the church board in Ridgecrest, California, the church of which Mr. Burlison is pastor.

The recently dedicated sanctuary of the Church of the Nazarene in Bloomington, California. Dr. Hardy C. Powers, general superintendent, and District Superintendent N. A. Hull participated in the ceremony with Pastor James A. Millard. The plant was completed at a cost of approximately \$100,000.

NOTE: In advertising some of these commentaries we do not unqualifiedly recommend or endorse everything that may be found in them. We have selected these volumes because we believe that they represent the best material available outside of our own lesson helps. For emphasis on the doctrine of holiness and for authority on any disputed point of the Bible or doctrinal exegesis, we refer you to the "Bible School Journal" or other study helps of our own publications. The commentaries listed here are merely recommended for use as collateral or additional material.

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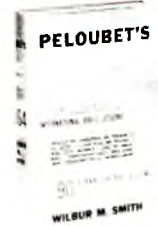
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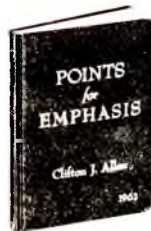
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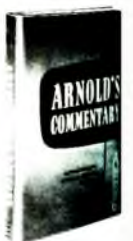
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