Satanic influences are now at work to damn the world. Sin is being defended, excused, and even coddled in many cases by pulpit, press, classroom, radio, and television. Sin is the damning fact that nailed Christ to the cross-tree. There can never be salvation for the soul until there is a clean break with sin. A sinning Christian is a misnomer. We had as well speak of a truthful liar or an honest thief. True Christians must draw the sword against sin and throw the scabbard away. The fight against sin is to the finish; no quarters can be given it anywhere.

When strengthened with might by His Spirit in the inner man, the man or the church becomes a mighty, invincible force with drive and purpose.

Millions now enslaved behind the “iron curtain” of doubt and fear can be brought to Christ if the Church will meet the challenge of her day. The Holy Spirit, “the Man with the drawn sword,” is now ready to lead the Church in a grand invasion of the world. The call now is for volunteers who will be open channels through which the Holy Spirit may operate, volunteers who feel they are expendable for Christ.

The world must be invaded by a “doorbell brigade” with a personal invitation warmed by a smile. Thousands wait to be won through personal evangelism. Who will volunteer for this task?

Streams of good literature saturated with evangelistic truth must continue to flow from the presses of our alerted publishing house if the invasion has proper balance and guidance.

Laymen, ready with time and money to plant new beachheads in hundreds of new towns, cities, and housing projects, can give tremendous drive to the invasion.

Invading the world with shocking force calls for a dynamic, positive, preaching ministry that will arouse the sleeping, alarm the careless, inspire the despairing, and reveal Christ, the Emancipator from sin.

The gospel of “scriptural freedom from sin” must be on the lips of pastors, evangelists, college professors, Sunday school teachers, and churchmen everywhere, and the thousands of prayer warriors of the Church must be on their knees if we follow “the Man with the drawn sword” in this invasion.

The world about us must be invaded by the Church or the Church will be invaded by the world.

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Isaiah 6:8).
Telegram . . .

Pasadena, California—Dr. H. Orton Wiley day at Pasadena College, Wednesday, November 11, combined with Home-coming Day, proved to be one of the most significant spiritual days in the history of Pasadena College. Hundreds of alumni gathered from over the entire educational zone to honor Dr. Wiley and to share in the festivities of a home-coming day well planned by Alumni President J. Wesley Mieras and his committee. At 10:30 a.m., Dr. Wiley addressed the college assembly on the subject "Honor the Past, Consecrate the Present, and Have Faith in the Future." At the close Dr. Russell V. DeLong, president of the college, announced that the board of trustees voted that the college library be named the H. Orton Wiley Library. The climax of the day's activities came at 7:30 p.m. when the Alumni Association, under the direction of Dr. James H. Jackson, professor of speech, presented a "This Is Your Life" program, honoring President Emeritus Wiley. Participating in the program were, former principal of the college; Dr. A. O. Hendricks; Dr. J. Proctor Knott, long-time professor of history; Mrs. Cora Rusling, who, under Dr. Wiley's administration, formulated the first catalogue of the college and served as the first principal of the academy; Mrs. Eugenia Phillips Coates, member of the first graduating class; Miss Pallen I. Mayberry, who came to the college during Dr. Wiley's first administration, and has served the college continuously for forty-five years; and Dr. A. E. Sanner, retired district superintendent of Southern California District and close associate of Dr. Wiley's for many years. At the close, President DeLong paid high tribute to Dr. Wiley and announced again the action of the board of trustees in naming the college library in his honor. Dr. DeLong requested the prayers of students, faculty members, and constituents that his own administration might be so ordered of the Lord that in the end it might merit the love and respect which Dr. Wiley's life and work had elicited.—Richard M. Gunn, Director of Publicity.

Evangelist H. J. Felter has left the field to accept the pastorate of the church in North East, Maryland.

After pastoring First Church in Koko- nora for a little more than nine years, Rev. M. K. Millikan has resigned to accept a call to pastor the Goodwin Memorial Church in Anderson, Indiana.

Pastor W. T. Dougherty sends word from Jacksonville, Florida: "Central Church, Jacksonville, joyfully pledged $1,525 on Sunday, November 15, for world evangelism."

He who has a pure heart, a clean mind, a humble soul, a gentle, peaceful spirit, and stands in favor with God, has good company to live with.—Selected.

I touched His Garment

By ESTHER READ KREIDER

I touched the Master's garment In faith and prayer one day. He heard me and He answered As at His feet I lay. The world about me vanished, For all I knew was Him. My sight was all on Jesus— All else grew strangely dim.

I felt His power and blessing Go surging through my soul; His Spirit bore true witness That He had made me whole. Oh, praise His name forever, My Master and my Lord, Who gave me His salvation According to His Word!

Gleanings from the Office Editor's Desk

"I am enjoying the Herald of Holiness very much, and would like to compliment General Superintendent Young for that wonderful prayer, "To Our Father's House," in the September 16 issue."—Missouri.

"... I enjoy all the articles in the Herald of Holiness, I guess because I have in my heart what your church stands for. I happen to have my name on a — church roll, but am a subscriber for your paper. Thanks for the information and inspiration."—California.

"Congratulations on the fine job you are doing on the Herald. We want you to know we find its articles, editorials, news items, 'Question Box,' and many other features to be informative as well as helpful and a source of blessing. Again, congratulations on the quality and the content of the Herald each week.—Ontario, Canada.

"The last two issues of the Herald [August 5 and 12] have been outstanding and so much in line with the general improvement in the paper over the past two years that I had to take time to let you know my appreciation as a reader. ... The theme of the August 5 issue concerning the devotional life of the Christian was very appropriate to our need today in the church. ... Thank you again for the Herald of Holiness."—Letter received in August from a pastor in Massachusetts.

"May I add that our church paper, the Herald of Holiness, is most excellent. I should not want to be without it."—Wisconsin.
Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned (I Timothy 1:5).

"The thing I find wrong with the holiness people," said a man to me one day, "is they go to seed on holiness." This he meant for a derogatory remark, but such criticism need not bother the sanctified too much, for the Bible itself "goes to seed" on this all-important matter of a pure heart and holy living. Someone has said that the Bible is so full of holiness that the very word "Holy" has soaked through the covers and we find it on the outside of the Bible, that is, the "Holy Bible"!

Holiness is the very heart of the Bible in both the Old and New Testaments. It's the central theme in Genesis, where we find our great progenitor Noah as a perfect man in his generations, and it is still the central theme in Revelation, where we are told, "Blessed and holy is he that hath part in the first resurrection" (Revelation 20:6). In the very middle of the Book we hear Isaiah exclaiming: "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3).

The old testament, or more properly, the old covenant, God made with Abraham and His descendants, the Israelites; and the doctrine of holiness was the principal teaching of this ancient covenant. All its rites and ceremonial cleansings were spokes that radiated from the central hub of purity, for God had said on more than one occasion, "Ye shall be unto me a kingdom of priests, and an holy nation" (Exodus 19:6a). "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God" (Leviticus 20:7).

Before receiving the law at the foot of the mount, the people must needs be "sanctified" (Exodus 19:10). The rites and ceremonies of their Tabernacle bespoke holiness. The lavers for the priests to wash in stood in the court as mute reminders of the injunction, "Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11). The flesh that was offered in sacrifice was termed "holy" flesh; even the garments of the Levites were "holy garments," and the final article of adornment for the high priest to don was the beautiful, engraved golden plate that was worn on the forehead, consummating his attire and symbolizing the work and purpose of his high office. It read: Holiness unto the Lord.

"But," one says, "this was Old Testament holiness; and Old Testament sanctification, in the main, was merely ceremonial." That is certainly true insofar as rites and ceremonies were concerned, that is. "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him" (Leviticus 8:30). This kind of holiness Paul calls "the purifying of the flesh"; but even this must have a basis of atonement, which he says was "the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean" (Hebrews 9:13).

Yes, the ancient covenant called for symbolic sacrifices, and since these were offered on the merits of the blood of beasts, such sacrifices could purify only ceremonially or symbolically. Yet they typified heart cleansing and pointed to another and better covenant which would be founded on a greater Sacrifice. Jeremiah states it, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jeremiah 31:31). Paul explains how and on what merits this new covenant (or new testament) could be made. He says, "By so much was Jesus made a surety of a better testament" (Hebrews 7:22).

The great era came, and one day the Saviour, as He sat on Jacob's Well, had a lengthy talk with a woman of Samaria. She, like myriads of others, was much concerned with ceremonial holiness. Said she, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4:20). She was full of notions about the manner and place of ceremonial holiness; but Jesus in His own mild and gentle manner instructed her, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

And so the symbolism passed on, for the ritual law was a shadow of things to come. The Sacrifice to which the law pointed was made nearly two
thousand years ago, and this great Sacrifice was made primarily to institute the new covenant and cleanse the heart of man from its inbred sin. In other words, the new covenant of grace, which concerns and deals with the very heart of man, is provided out of God's mercy and goodness to us on the basis and merits of the sufferings and blood of our Lord and Saviour Jesus Christ. This covenant and Sacrifice were and are purposed by God himself to purify the human heart. Paul explains it well in Hebrews 13:11-12: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

We are a privileged people in this day. God promised the blessing of heart purity in the patriarchal age (cf. Genesis 12:2; Acts 3:26). He symbolized and taught it in the Jewish dispensation (Hebrews 10:1), and now the provisions have all been made and the new covenant of grace is freely offered to all. The covenant required a holy and spotless Sacrifice as its grounds; it therefore provides and demands sanctification of its beneficiaries. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16).

On a hot summer day a country lad strode into the watermelon patch. There they lay, those delicious melons, partly covered with their large, green vines and leaves. Now country boys are not wont to select just one watermelon, in countries where watermelons are wont to grow. The usual procedure is to burst open several and gratify the appetite with only the hearts of the melons, for you know the heart is the most delicious. All of God's Word is good and excellent, and many are the blessings of truth contained therein, but the heart of its teachings is the best—and that heart is holiness!

By OAKLEY E. WOODWARD
East Rochester, New Hampshire

Beyond the Ranges

...they shall mount up with wings as eagles (Isaiah 40:31).

For the sparrow there is only one side to the ominous cloud—the dark side. For the eagle there is another—the sunny side. But only from the heights can the bright side be seen. Only the eagle can reach the heights.

Only the eagle! How sad, when so many of us are sparrows, and the clouds come so often and stay so long. Sparrows, trapped on the valley floor, mocked by towering peaks!

Unlike the eagle, the sparrow beats its wings against the mountainside. It gains a little altitude, then is caught in the downdrafts. Sparrows beneath the cloud! Sparrows in the downdrafts! They flutter about while the eagle soars in the sun.

God's people can be like the eagle.

We do not have to stay beneath every cloud. By His grace the unhappy and even tragic circumstances of life can be made to show the brighter side. To fight against the world is a losing struggle—the downdrafts of doubt, confusion, and utter helplessness will always beat us back. The world of evil is too much for any of us alone.

And the heights and mountains are too much for the eagle. Yet he wins... but not alone.

Through the hours of the night he waits patiently for the rising sun. While the downdrafts are buffeting the sparrows, the sun is creating the thermals into which the eagle has spread his wings. The thermals, rising columns of air, pass the clouds. And the eagle soars!

So it is with the Christian. We need not be buffeted by the "downdrafts" of sin, nor exhaust our energy in reaching the heights. God has a lifting power. We need only to "set our wings" in the thermals of His sanctifying grace.

Don't beat against the world. Wait for the rising of the sun.

The sparrow will never know anything different from the shadows of the valley and the strength of the downdrafts—only the dark side of every cloud!

But the eagle—his is a different world. From the great heights he has a true perspective of life. He can see the greener pastures beyond, the hidden springs below, and the refreshing showers on the way.

If you are still a sparrow, don't give up. God wants to make eagles of us all. In the meantime "His eye is on the sparrow."

By His grace we can have a better perspective of life than ever before. We will not only discover the secrets of the valley, but catch a glimpse of the Celestial White City—beyond the ranges.
The shepherd came bounding down the hillside and stood before the travelers with that suddenness known only to the desert dweller and the Middle Easterner. His sandaled feet were as fleet as those of the mixed flock that followed him. His white teeth flashed across his dark face with a friendly smile.

Already the late winter evening was at hand. A wind blowing in off the Mediterranean brought a chill fog that shrouded the heights. The sheep and goats snatched last bites of tender grass, then stopped to survey the travelers.

The shepherd wore the traditional shepherd coat, known in the area from its earliest settlers, no doubt, and in literature since the story of Jacob's love for Joseph was first written. His left arm lay across his belt line in the front and there was a strange bulge above it, upon his heart, visible even under the shapeless garment. He leaned forward upon the path and a small black nose, then two bright black eyes, appeared. A lamb jumped from its shelter beneath the coat to the ground and ran to its waiting mother. The topless rock pen, commonly known as the fold, lay not far off the well-traveled road, and a spring dripped into a stone trough.

The shepherd's coat is a vital part of his equipment safely to handle his flock. Its name does not connote any adornment, any sign of rank or the financial status of the shepherd or his family. It simply means a covering, and the same word is used for atonement, a covering for sin and a protection from the penalty and power thereof, in the Old Testament Hebrew. The coat is of virgin wool, having its natural wool fat, so that it sheds water like the well-oiled feathers of a duck's back. To distinguish it from the beige-brown hills it has a certain amount of earthy color. The sheep and goats vary in color from light creamy tan through all the shades of buff and brown to near black. The lightest colored wool is dyed with native dyes to dull red, saffron orange, and sometimes other shades and the colored stripes sometimes woven in, sometimes woven in strips and sewed together. It is a huge, tentlike garment with nothing to recommend it for beauty; but it is perfect for the cause for which it was and still is made and used. A shepherd may carry two lambs, one on each arm, beneath it. He may squat and shelter a ewe and one or two lambs, or one or two strayed travelers, through a cold, dark night or a storm. It is utilitarian to the nth degree.

When David wrote of the Lord as his Shepherd, and when Christ called himself the Good Shepherd, He implied many things for himself as Shepherd and for His people as His undershepherds left with His flocks in His absence. The whole ministry of Christ and His Holy Spirit through His Church is implied.

Our spiritual preparation is a spiritual Shepherd's coat. Its distinguishing feature is not earthly beauty but the beauty of utility and dedication. Our individual shepherds' coats are after the nature of God and not man. They are too cumbersome for the earthly race after will-o'-the-wisp temporal things. One coat usually lasts the lifetime of a shepherd, and one such coat as Christ provides through His Spirit is adequate for this earthly lifetime for any of us. The fashionable set will see no beauty in such a coat, but the wearer finds abundant protection beneath it from the storms of life. And it is abundantly roomy for the sheltering of others, the lost and straying, the lambs of the Spirit, the uncertain and misled, the frail and faltering. What a blessing to have such a coat under which to gather His lambs!

What a blessing that we may rest and be carried, when need be, beneath His shepherd coat! He gathered us there first from the storms and wolves of life. With a strong arm He supported us upon His heart, and with sure step brought us to a safe and comfortable fold of salvation, where the Bread and Water of Life were abundant and never-failing. With love He encouraged us to grow up from wobbly-legged lambs to wise sheep that knew the Master's voice, to become His undershepherds in the fields of life.

The Shepherd holds with brawny arms.
His shelter cannot fail me.
I rest beneath His shepherd coat,
Nor fear what foes assail me.

The Shepherd's coat is wide and strong.
No tooth, no brier tears it.
I trust its safety all lifelong
The faultless Shepherd wears it.

He gave to me a shepherd's coat,
Wherewith a flock to keep.
I pray that faithful I may be,
Nor fail one straying sheep.

DECEMBER 2, 1959 •  (961) 5
A PORTRAIT OF JOSEPH

By WANDA MILNER

When the Heavenly Father laid His only begotten Son in Mary's arms, a divinely appointed foster father also adored the Holy Child. Facts about this highly favored man are few. Yet Matthew and Luke skillfully imply Joseph's character with a paucity of words as some adept artists portray countenance with only a few swift brush strokes. Someone wisely said crises do not make character but reveal it. Joseph's reaction to the situation in which he found himself discloses the inner man.

Because he was born of the most noble family in Israel—the house of David—the Nazarene carpenter must have been prayerfully particular in his choice of a fitting wife. After his betrothal to Mary he must have been shocked to learn of her condition! Knowing that the child was not his, he could draw but one conclusion, that Mary had been unfaithful. Retribution was the legal right of an offended bridegroom in that land. Therefore Joseph was faced with the possibilities of having Mary stoned to death publicly or of throwing a veil of secrecy around the whole embarrassing situation. Matthew describes Joseph's dilemma,

Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily (1:19).

A devout Jew and son of the Torah, Joseph gladly bore the yoke of the Law but was reluctant to exact the Law's penalty upon another. Knowing that the child was not his, he could draw but one conclusion, that Mary had been unfaithful.

Retribution was the legal right of an offended bridegroom in that land. Therefore Joseph was faced with the possibilities of having Mary stoned to death publicly or of throwing a veil of secrecy around the whole embarrassing situation. Matthew describes Joseph's dilemma, Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily (1:19). A devout Jew and son of the Torah, Joseph gladly bore the yoke of the Law but was reluctant to exact the Law's penalty upon another. It has been suggested that unlike most Jews, who imagined God to be a sullen and capricious tyrant, requiring an eye for an eye and a tooth for a tooth, this humble man knew God as the merciful, compassionate Father of life. Wounded pride demanded death. Truth pleaded for mercy.

Then in a dream an angel visited Joseph even as patriarchs of old were advised by heavenly messengers. Not only were his doubts dispelled but he learned that he would witness the fulfillment of the Messianic hope! The announcement that the Child shall save his people from their sins (1:21) confronted Joseph with the inevitable choice to be made by every hearer of the gospel—that of accepting Jesus and being called a fool by associates or rejecting Christ and retaining the companionship of sinners. By faith Noah pleased God despite ridicule; thus did Joseph, according to all that God commanded him.

In the trying months that followed, Joseph displayed the courage of the plover defying the stormy seas and the purity of the snow protecting sleeping buds. Abusive insinuations which Mary alone could not have borne were endured by two, comforting and strengthening each other, conscious of the fact that they had found favor in the sight of the Lord. By shielding Mary, Joseph probably found himself shunned, his cordial salutations ignored, and his reputation whispered away. He fulfilled the prophecy of Micah and also saved Mary from complete character assassination by taking her to Bethlehem.

Little did they realize how much time would pass before their return home! After the wonder of the Christ child's birth, the adoration of shepherds and Magi, Joseph, being warned in a dream, was commanded to take the young child . . . and flee into Egypt, and be thou there until I bring thee word (2:13). Now Joseph had to decide either to abandon all of his own plans for the sake of Jesus or resist God's plan for the future, as Jonah had done. The enterprising carpenter could have complained, "Who will run my business in Nazareth?" But he didn't. He could have argued, "We're not prepared for such a hazardous trip!" But he didn't. By faith Joseph, like Abraham, when he was called to go, obeyed; and he went out, not knowing where he went.

The journey was inconvenient and perilous both to the young Child and to His mother. They were poorly prepared for it. Nothing is said about the route Joseph took. The traveler of those times probably would have gone via Bethzur or Hebron to the coastal plain and down the regular highway to Pelusium. Arriving in Egypt, the Jewish refugees probably met a cold reception. The responsibility of establishing a new home as a displaced person must have summoned up latent abilities within Joseph as he improvised his family's necessities, material and spiritual. What a joy it was to know that, although they were far from the temple of the Lord, they had with them the Lord of the Temple! Days turned into months and months may have become years. Then the word came. Joseph arose, took the young Child and Mary to Nazareth, and dwelt there.

In the Galilean village Joseph may have been haunted by another problem of great consequence. Earnest and conscientious, Joseph probably enumerated his own shortcomings time and again. "I'm no genius. I have no brilliant gifts or special faculties. How can I possibly be the kind of father the Boy needs?" One who has feelings of inferiority
has two alternatives—either to give up in despera-

tion or to offer his insufficient self to the all-
sufficient God and go on. Moses, at the burning
bush, expressed his sense of inadequacy. *Who am
I, that I should go unto Pharaoh, and that I should
bring forth the children of Israel out of Egypt?*
(Exodus 3:11) When God said, *Certainly I will be with thee* (3:12), Moses went in the strength
of the Lord. So it was that Joseph’s extremity was
God’s opportunity.

Although mediocrity was the law of Joseph’s
existence, he lived a memorable life as an un-
impassioned influence. That spiritual force was felt
in the carpenter shop where Joseph labored with
a wholeness of heart because it made him a partner
to the act of creation. An apocryphal story is told
that once Joseph was showing the young Boy how
to carve wood with the grain. “You can always
know a wood by its grain,” Joseph said. “And
knowing the grain, you can mold it to the form
you wish. It is like the nature of man. Know this,
and you can anticipate his thoughts, and direct
drue these as you wish, if you have a reason that is good.”

Joseph’s godly influence must have permeated
the Holy Family’s worship. Although he had not
been privileged to sit at the feet of great rabbis,
his matches of learning quickened his hunger for
God’s Word. His enthusiasm for treasures from
the prophets and Psalms was shared with Mary and
the children. According to Luke, he counted it
a sacred privilege to walk more than 125 miles
to attend the Passover celebration every year!

What effect did the Nazareth home have upon
the Child Immanuel? The high concept of mar-
riage which elevates Christ’s teaching above that of
all others must have been inspired by Joseph’s and
Mary’s united desire to fulfill God’s will for hus-
band and wife. What He came to think about
Joseph is to be surmised from the conspicuous use
of the word “father” in His ministry. In Joseph’s
daily life as a gentle, tender, village artisan faith-
fully trying to rear and protect his brood, Jesus
had seen His Heavenly Father. Is it any wonder
that the Son described the kingdom of Heaven
as a home full of happy children ruled by the
Father, who loves them with an everlasting love!

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**New Frontiers in Spreading the Scriptures**

*Dr. Howard Hamlin (left) and Ponder W. Gilliland (center) have an informal chat with Dr. Clyde Taylor, secretary of public affairs of the National Association of Evangelicals (right).*

A child’s small, plastic toy in the hands of one
of the world’s greatest linguists created one of the
most stimulating episodes in the American Bible
Society conference of 1958. The toy—a Finger Fono;
the linguist—Dr. Eugene Nida.

The Finger Fono is exemplary of the imagina-
tion with which this service organization has at-
tacked the global challenge of placing the Word of
God within the reach of even the most primitive.
Already the Society has translated portions of the
Bible into more than 1,000 languages and dialects.
However, there are countless numbers who do not
know how to read and many tribes have no written
language. For them, the Finger Fono brings parts
of the Bible on spoken records in their own dialect.

Dr. Nida’s insistence that the Bible translations
reflect the characteristic idioms of the specific group
has personalized the Scripture until it fits each
person as if originally written in his environment.

Every report and demonstration during the con-
ference was indisputable evidence of the power of
the Word of God wherever it is distributed.

In a very real sense of the word, the Bible Society
is a “service” organization. It would be impossible
for any single mission board to try to translate the
Bible into all the dialects used by even their own
missionaries. The expense would be prohibitive
and the duplication of effort wasteful.

Neither are there enough astute linguists to du-
uplicate this accomplishment for all the boards.
Consequently the Bible Society becomes a cen-
tral service agency accomplishing this overwhel-
m ing task better and cheaper than it could otherwise
be done.

—Howard H. Hamlin, M.D.
The Retreat in Tokyo

from CHAPLAINS HERBERT J. VAN VORCE and L. A. BEVAN

“It is good for us to be here.” These were the words expressed from the lips of some forty-four armed forces personnel and their families, plus missionaries and three of our Nazarene chaplains, as they met together for three days and nights at the New Grand Hotel, at the foot of Mount Fuji, Japan, October 12-15. After many months of planning and anticipation this first Far East Nazarene Servicemen’s Retreat became a reality. Those who attended came from many military bases in Japan, Korea, and Okinawa.

Rev. Ponder W. Gilliland, director of the Servicemen’s Commission, and Brother Paul Skiles, well-known youth worker, came from the States, and were greatly used of God.

Each day was beautifully clear, and the site for this religious gathering could not have an equal in all the Far East. The hotel is situated at the base of Mount Fuji. God was present and real; there were sweet fellowship and great victory.

Three of our missionaries and their families were present to add to the program: Dr. and Mrs. W. A. Eckel, Rev. Maurice Rhoden, and the Helling family.

The chaplains, Elvin D. Leavell and L. A. Bevan, of the United States Navy, and Herbert J. Van Vorce, U.S. Army, all participated in the devotions and discussion periods.

Tuesday morning Dr. Eckel brought a most stirring and challenging message, which was one of the high lights of the retreat. On Tuesday evening when Rev. Ponder Gilliland brought a most inspiring and heart-searching message, six young men came forward and knelt at an improvised altar and prayed through to victory.

The Retreat officially closed Wednesday night after another wonderful day with a crowning service. Mr. Gilliland, under the anointing of the Holy Spirit, preached another great message on the merits of the blood of Christ to sanctify wholly.

A most solemn and blessed communion service was conducted with the three chaplains serving the communicants. The men’s quartet sang softly during the service. It was an hour in which everyone felt the very peculiar and precious presence of our wonderful, living Christ and Saviour.

It is impossible to evaluate the great measure of spiritual uplift, help, and blessing this has been to us who have been so long away from our churches. Our heartiest thanks go to those who made it possible for Rev. Ponder W. Gilliland and Paul Skiles to come and conduct this Retreat. We hope that it will be an annual affair.

Our lives may at times seem to be fenced in by circumstances or by the grind of an overloaded schedule. We long to do greater tasks, unencumbered by the petty things that demand so much time. But in our place of service, in faithfully performing even the most humble tasks, we too may have a burning bush experience—a vision of God. In fact, perhaps we see God—and ourselves—more clearly in such circumstances.—Selected.
One of our greatest assets is—

CHRISTIAN UNITY

By B. V. SEALS
Superintendent of Washington Pacific District

Few things in the church are worth fussing over and very few are worth breaking fellowship over. One of our great leaders said, “Unity is perhaps the church’s greatest asset.” In the meeting in which I was sanctified the evangelist preached on unity, “Sanctify them . . . that they all may be one” (John 17:17-21). About all I remember was that the sermon was too long—I was so anxious to go to the altar and seek the blessing.

We have many Bible illustrations of this unity. “Husbands, love your wives, even as Christ also loved the church” (Ephesians 5:25), indicating that the mutual union between man and wife is somewhat like union with Jesus. It is beautiful to see a man and wife live and love across the checkered scenes of life (for life’s sunshine is often checkered with shadows). But we have seen them live so devotedly to each other that all the stress and strain of life seems only to have strengthened the ties that bind them to one another. By and by they look alike and think alike until if you were to ask them a question you would get the same answer from either. Could it be we may come to think as Christ thought? Grant it, Lord!

Again we read, “I am the vine, ye are the branches” (John 15:1). His divine life flows from His great heart to ours. It’s dangerous to divide, for He is the Vine and we are the branches; to be separated is to die.

Then coming still closer and even more intimate, we are all members of one body and Christ is the Head. If one suffers, we all suffer. I wish we could learn that one cannot say of another, “I have no need of thee.”

Oh, that we may preserve the unity of the Spirit in the bond of peace”! The unity and fellowship we have in Christ are a thousand times better than any and all the world has to offer.

DECEMBER 2, 1959 • (965) 9
Persistence is a priceless characteristic in the individual who seeks to accomplish a worthwhile objective. And when a Christian possesses this great asset, his witnessing power and profitable program of activity become a most effective implement in the Lord's vineyard. Far too many make an attempt at winning some soul, and when no progress is evident, simply give up and try someone else. They do not stick to the job. God even tests our faith and our assertions through this means sometimes. God knows that His most successful witnesses are those possessed with the trait of persistence and who cannot be easily discouraged.

God's Word gives us many illustrations of persistence. To Ezekiel, God seemed to give an utterly impossible and even ridiculous job. Preach to dry, bleached, dead bones of humans? Yes, said God! But Ezekiel was true to his faith and calling. He had a trait of persistence. Even though the assignment appeared impossible and a waste of time, he set out to preach to the dry bones in the valley. God had commanded it and he was no man to question God or doubt His wisdom and program. The Spirit was ever present, and Ezekiel trusted and knew God must be obeyed without question.

Ezekiel's program was to obey God's command. He was alive to the opportunity and must have murmured, "All right, God. If You want it that way, it shall be done. I will preach to those dry bones in the valley!" Could they take on flesh and live again? Could they be filled with life-giving marrow and clean flesh? It was not Ezekiel's responsibility to speculate or reason. He well knew that one could reason himself out of faith if he continued to do so, as it would generate doubt. Ezekiel must have believed that God was going to put the dry bones together and breathe life into them. His preaching was to be the key that unlocked the door of life-giving power to the dry bones. He determined to preach to the dry bones until God brought life to them.

Too often we allow discouragement and impossible situations to become weapons of the devil to defeat us before we even begin our job. Our testimony becomes powerless and our witnessing becomes ineffective. We fail to use persistence so necessary to accomplish the job and win the victory for our Lord and Saviour. Discouragement is one of the most effective weapons the devil uses against a born-again Christian. Here is where the baptism of the Holy Ghost becomes so necessary! Discouragement cannot break through the wall of spiritual power thus released within us.

It is a proved fact that one small bit of genuine personal work can result in the salvation of many. One demonstration of the power of the gospel in the transformation of a soul, dead in sin, into a live, throbbing example of the effect of God's forgiveness and love will inevitably bring more lost sheep into the fold of safety. We can cause dry bones to spring to life if we persist in clinging to God's promises and using the power He will give if we but ask Him for it. Let us be like Ezekiel in our obedience, confidence, persistence, and zeal for our Lord and Saviour.

Let us constantly go forth, confident in the faith, possessed by His power, and say, like Ezekiel, to souls dead in sins: "O ye dry bones, hear the word of the Lord." Let us proclaim, as the prophet, "O Lord God, thou knowest." And in becoming heralds of good tidings, we will gain more of God's approval and give our individual souls added blessings as we see salvation taking effect and a mighty shaking that will see the "bones [come] together, bone to his bone," and the reality of a new life for some needy individual. Let us persist, have faith in God, and never waiver in facing some responsibility that, at first, may appear impossible.

**HAVE FAITH IN GOD!**

*By BERTHA MEYER*

*Have faith in God, O soul of mine.*

*Thou clouds appear, the sun will shine*

*If thou wilt look to Christ divine—*

*Have faith in God; have faith in Him!*

*Have faith in God; He's ever near.*

*He speaks thy troubled heart to cheer;*

*His perfect love casts out all fear—*

*Have faith in God; have faith in Him!*

*Have faith in God, O tempted one.*

*He loved thee so He gave His Son;*

*He'll keep thee till life's race is run—*

*Have faith in God; have faith in Him!*

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Almost thou persuadest me to be a Christian
(Acts 26:28b).

This was Agrippa’s reply to Paul’s testimony of God’s changing power and its effect on his life. Paul’s life and testimony were always in harmony. His life revealed what God could do for a person who was willing to be led daily in the paths of righteousness. Paul continually testified of what God had done in his life, and many were drawn to Christ through his testimony.

I wonder, however, how many times this is the silent answer given by those whom you and I would win for Christ—“Almost thou persuadest me to be a Christian.” Does our testimony point others to Christ? Or is it because of the things we do, not the things we say, that they reply almost.

“Almost thou persuadest me”—until I saw how you neglected the services of your church because Aunt Sue or your unsaved children came to see you. I also remember the Sunday morning you were up at four o’clock getting dinner for that family reunion, and it took all of the Sunday school and church time to get ready. Any other Sunday you wouldn’t have been up before eight o’clock, and then you would have gotten to church a little late and only half prepared. Church must be a place to go only if nothing more interesting is happening and then only if you feel like getting ready.

“Almost thou persuadest me”—until that day someone embarrassed you in front of a person you were trying so hard to impress. I hardly knew you. Your patient, sweet spirit turned to one of bitterness. I can never quite forget those unkind, cutting words with which you replied.

“Almost thou persuadest me”—until I saw you fail to tell “all the truth” about something you were selling. It meant a better price if you didn’t and, after all, you said, “He really didn’t ask me right out about it.” Then there is that bill you owe that you have forgotten, even though occasionally you mention how you have “forgotten” it.

“Almost thou persuadest me”—until I found you had not spoken to your neighbors for several weeks because their dog or child had done something you did not like. They would have to ask your forgiveness before you would speak. (I wonder if they even know it happened.)

“Almost thou persuadest me”—until I saw the attitude you took toward not getting that position you wanted at church, or something you did wasn’t publicly noticed and appreciated, or the preacher failed to treat you just right. Since I have never been to your church, I do not know the other side, but I am sure, if they are like you say, I do not want to go.

Really, you see, your life is so full of misery and heartaches and injustices just like mine—I notice you react just like I do, so what difference if you call yourself Christian and I do not?

The story is told of how Mahatma Gandhi studied the life of Christ. He studied His personality and philosophy. Mahatma Gandhi was so impressed he decided to watch the effects of those teachings on the followers of Christ. He was so disappointed in what he saw in the lives of those who called themselves Christian that he sought another way to satisfy the longings of his soul. Millions of lives were swayed by this one little man of India. How heartbreaking that these millions were not led to Christ!

Let us as Christians daily strive to live so close to Christ that our lives will be a magnet that will draw men and women, boys and girls to Him. May our experience be so fresh and up-to-date that we will radiate with the presence of God. May we follow so closely to Christ that if one should follow us he might see the Saviour. Let it be our prayer that as we give our testimonies others might say, “The peace, the joy, the contentment they talk about, and that their lives show forth, persuade me to be a Christian.”

Our loyalty to Christ seeks expression in that paradoxical principle of losing our lives and thereby saving them. In matters pertaining to the spiritual realm, we save only what we give away. As we make others happy, we receive happiness; as we invest our lives in selfless living, we find true life. Let us completely lose ourselves in Christ in utter abandonment of self.—VioLeT BALWiT.

DECEMBER 2, 1959 • (967) 11
Al Ramquist

Al was my friend! I felt perfectly at ease around him; there were no guards up when I met with him on committees or had occasion to seek help from him or to talk with him as I stopped a moment in his office. I do not consider that I was a special friend of his; no doubt some were. Nevertheless I’m inclined to think that I felt just as much at home with him as his best friends did. His gift for friendship made it possible for him to make everybody he came in contact with feel as I felt—at ease in his presence.

I did not hesitate to ask favors of Al. He was well acquainted with the field of religious books, and when I needed help at this point, I never hesitated to dial his number. I knew that, if he was in, he’d make me feel as if he was delighted to help me in every way that he could. He never gave the least hint that he was bored by my requests.

On Tuesday, the day before his translation, I wanted some information about two religious books. I dialed his number, and he answered me so kindly and courteously that it was worth calling him just to get the beginning of his conversation. He told me what I wanted to know, and then added some interesting facts about the writer of one of the books which I had not heard before, though I knew of this man quite well. Al didn’t seem rushed in the least, though I learned afterward he was hurrying to get his desk cleared of work for a trip out of the city—an important mission. He had plenty of time to answer my questions and be at my service.

I liked Al and felt that he was my friend, though I well knew that I did not stand as close to him as some others did. Anybody who knew Al, even a little, was sure Al was his friend—and he was. There was not the least bit of insincerity with him as to this matter. He liked human beings; he was a genuine friend to all with whom he came in touch. Yes, he was everybody’s friend. Everyone who knew him was ready to say, “Al was my friend.”

Al had many gifts; he was a salesman of the highest type; he was a musician; he had a creative mind; he had ideas; he was a Christian layman of the highest order, and he had an unquestioned character although he traveled much and mingled with a great variety of people. Nevertheless there was a sense in which his crowning gift was his friendliness. He loved people and was a friend to man.

Sin Is Still Sin!

Our Moral Decay

The sin which is referred to in my subject is deliberate wrongdoing, the doing of something that one knows he shouldn’t do. This subject was suggested to me by several things which I have read recently. First, there is an editorial in the Atlanta Constitution, by Ralph McGill, which is titled thus: “Van Doren Apologists Bare Moral Decay.” Its opening paragraph reads thus:

“Worshippers of the Golden Calf, set up by Americans wandering in the wilderness of their public values in this last half of the 20th century, will not be greatly disturbed by Charles Van Doren’s forthright confession. His great crime, they are already saying, in their world of a fast buck and of anything goes, was getting caught. If someone hadn’t sung to the law, all would have been well. No one would have been hurt. The people would have been entertained. The Cult of the Golden Calf does not believe that human art and intelligence can entertain. Only a ‘fix’ will assure the sweet smell of success.”

A headline in the Kansas City Star verifies McGill’s statement. Here are the words of this headline: “Quizzes Just Clean Fun, Friedman Says.” The quotation has to do with Producer Friedman’s defense of his quiz program “Twenty-one.” Friedman denies that his program was rigged; instead, according to him, it was just clean fun. This is an illustration of the moral decay which is bared by the Van Doren apologists and those who defend the fixed quiz shows.
Another indication of the disregard for sin is given in the “Public Mind” section of a recent issue of the Kansas City Star. In it one writer says: “My pet petulance is the current trend of lying. Merchants tell us that it is so much harder to do business since lying has become so popular. They say they are left with merchandise on their hands or they have to refuse to put in any orders for any customers. How nice it would be if when anyone tells us something or promises us something we could feel assured that it is the truth. In the old pioneer days if a horse thief were caught, and asked to go home to see his folks and promised to return, he would go back to be hanged.”

In line with all of this is Lieutenant General Arthur Trudeau’s (he is chief of Army Research) charge. After declaring that we need Ch.D.’s, doctors of character, more even than we need Ph.D.’s he says: “I am appalled at the growing body of evidence that clearly shows the moral disintegration, lack of intestinal fortitude, absence of self-discipline, and ignorance of the true values of life.”

All Sins Are Mortal

In the face of all this breakdown as to the sense of sin, please remember that sin is still sin. It is a sin to lie deliberately; it is a sin to steal—one penny or a million dollars—provided the stealing is deliberate. And in the scheme of things, it should be added that there is no such thing as “venial” sins in contrast to “mortal” sins. Sin is sin, however little it might seem. In fact, in God’s sight there are no little sins, there are no little deliberate transgressions of His law—they are all big. Sin is still sin—it is mortal, deadly.

Along with this, always remember that God is holy. He is the Holy One of Israel. There is no more significant moral attribute of God than His holiness, and holiness is the opposite of sin. Because of God’s holiness He cannot tolerate sin; He hates sin; His condemnation is upon sin. We have sometimes talked so much about God loving the sinner that we have forgotten that He hates the sinner’s sin. And with this we have either forgotten or ignored the fact that the sinner’s sin carries with it condemnation and, finally, everlasting punishment, if it is not at some time covered by the blood of Jesus Christ.

I sometimes listen to a certain radio program. It is given in the name of Christianity, but it is a disgrace to Christianity because it leaves the impression that there is nothing seriously wrong with man. It forgets that man was born in sin, and that “all have sinned, and come short of the glory of God” (Romans 3:23). It is also the truth that before a person can even get a chance to have the help of God he must change his ways, he must cease to be that which he has been, he must be “born again”! No amount of nice words about men in their natural state can make angels out of them or destroy the devil that is within them. Men everywhere ought to know that this is the case, for we live in a world where there is much hate and wrongdoing.

Sin Separates Man and God

All that has been said leads to something else that needs to be affirmed. Sin separates man and God. It makes a chasm between them that is unbridgeable, except by the blood of Jesus Christ. A sinner and God are as truly separate from each other as heaven and hell. They are antitheses, opposites. “He that committeth sin is of the devil” (I John 3:8), and the devil has nothing of God in him, and God has nothing of the devil in Him. We must not soft-pedal sin. Let’s not try to throw a sheltering protection over the sinner. There is no hope for him until he begins to realize that he is a sinner. More than that, there is little hope for him until he goes further than to realize that he is a sinner. He must get to the place where he so abhors his sins that he will repent, or turn away from them. It is only as he does this that he can have God’s sanction and smile. All men must “repent or perish,” repent or die everlastingly.

Sin is still sin! God is holy and He stands everlasting against sin, and no one who holds on to sin can ever hope to have His favor. More than that, a people who treat sin lightly will soon treat the blood of Jesus Christ lightly, will soon treat Christianity carelessly, forget God, and bring destruction upon themselves. Deliberate sin of any nature is hellish and damnable!

Some Words for Christians

Perhaps there is nothing needed more among those of us who profess to be Christians than a renewed determination to be careful that we do only that which is right. We need a new vision of the sinfulness of sin. We need a new love for holiness and its blessedness. We need a new realization of the fact that every sin, every wrong that is done knowingly, is big enough in the sight of God to damn our souls forever in hell, unless it is repented of and God forgives it. May I close this message with the thought of the Christian in mind, with this benediction: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 21:25).
How does one put into words any adequate characterization of a man, husband, father, friend, and Christian brother such as Al Ramquist? Very simply we shall share as loved ones and friends our memories of him as a businessman, a churchman, and a devoted Christian.

1. As a Businessman

Brother Ramquist’s means of livelihood always was considered by him as related to Christian service. As director of sales and public relations for the Nazarene Publishing House, he represented the highest ideals. Able, enthusiastic, imaginative, he felt responsible to give the best impression possible toward effective Christian salesmanship.

No ordinary salesman, Al Ramquist might well be called a “sales artist.” Who can forget his gracious, winsome presentation of books to a district assembly? Even the way he held a book which he was selling made it seem like some precious thing. And his effectiveness proceeded at times to the point of amazement.

2. As a Churchman

Al Ramquist loved, and was consistently loyal to the Church of the Nazarene. By reason of numerous assignments he exerted a wide influence on the local, district, and general levels.

In fact, Al was committed so fully to his church that it was impossible to discern any clear line between his professional and church life. This was clearly demonstrated in his plans for the first National Church Musicians’ Institute. Obviously the elements of instruction and sales were involved in such a project. But those of us who were associated closely with Al Ramquist from the inception of the Institute know that far beyond his interest in these possibilities was his deep concern for spiritual and evangelistic results.

Surely, as a churchman Al Ramquist was a source of inspiration to Nazarenes everywhere.

3. As a Sanctified Christian

At the center of Al Ramquist’s life was his Christian faith, which permeated all his personality, colored all his thinking, and determined the direction of his activities. What he did found its source in what he was. Al was a man to whom one could point with assurance and say, “There is a Christian—a sanctified Christian.”

In this regard two passages of scripture come to my mind. Colossians 3:12-17 and Galatians 5:22-23, in which we find portrayed the basic Christian graces. It is rare to find in one personality such a rich and abundant treasure of Christian virtues as has been manifested by Brother Ramquist.

Kindness: Humility: Mercy: These were always in evidence. And so it was with joy, forbearance, faith, and self-control. Truly “the peace of God” ruled in his heart, as he did “all in the name of the Lord Jesus.”

To the grieving loved ones Brother Ramquist’s departure brings a poignant sense of loss that they alone can measure. But we remind them that the Christian gospel recognizes all the facts of loss, sorrow, separation, broken hearts, and death. In the midst of any or all of these is Jesus Christ, revealing the Heavenly Father’s love, mercy, comfort, and grace. Our Lord is still saying to the bereaved and bewildered, “Let not your heart be troubled: ... believe ... in me.”

How different all would seem if we could see the other side—heaven, glory, the Saviour! Now we can see but the reverse side of God’s tapestry of plan and purpose. But one glad day all will be clear, and in this faith we shall be comforted and strengthened during these dark hours.

TRIBUTE

Al Ramquist, as we knew him, is gone. As he lived here victoriously, so he lives now gloriously and triumphantly. His infectious smile will encourage us who remain that, in the case of the Christ, “death is swallowed up in victory.”

Al has not gone to a strange land, but to a better country towards which he has been journeying. Even the seer of Patmos found words inadequate to express the glory of what he was permitted so fleetingly to witness: “no pain ... no tears ... no hunger ... no thirst ... no night ... and no sin. Praise God!”

Al’s optimism, exuberance, friendliness, and Christian witness were not reserved for his fellow Nazarenes only. In his frequent contacts with officials and representatives of other denominations he was known to be positive in his stand for real religion and holiness and enthusiastically loyal to the Church of the Nazarene.

Al was proud of his church. One couldn’t conceive of his apologizing for its doctrine, its program, its personnel. To hundreds, yea, thousands, of men and women in the Protestant church world, Al was “Mr. Nazarene,” and was respected by all. His passing has come as a shock and a loss to his many, many friends throughout the entire land.

One of the most rewarding phases of Al’s work at the publishing house was in the field of music, which was really his first love. His illustrious career in this area reached a fitting climax this year, which is Music Year in our church, and he saw one of his fondest dreams come into fruition when he served as director and promoter of the highly successful first National Church Musicians’ Institute at Indian Lake, Michigan, this summer.

Al played the scales of his life, both
personal and corporate, as if God were listening.

Going through Al’s personal Testament with his wife yesterday morning, we found where he had written these words, which so beautifully depict the Al we all knew and loved:

“No one must excel me in Christian courtesy.”

“I have found healing of soul and body by completely yielding to Jesus Christ.”

“Complete submission in every area of one’s life to Jesus Christ will bring freedom and victory.”

“The rare combination of deep humility and daring courage is the possession of the Christian whose will is yielded to God.”

Al left his family and each of us a legacy far greater than silver or gold. . . Yes, we shall see him again; meanwhile, as a lasting tribute, let us be as he was—steadfast in faith, unswerving in purpose, joyful in service, true to the end.

And shall we not, as we are again reminded of the uncertainty of life, make sure of our own souls’ salvation, renew our vows to be diligent in the work of the Master, and with a strong sense of stewardship, share our love, our means, our personalities with all whom we meet?

—M. A. LUNN, Assistant Manager
Nazarene Publishing House

OBITUARY

Al E. Ramquist was born April 11, 1904, in Topeka, Kansas, the son of Mr. and Mrs. Eric Ramquist, and died October 21, 1959. He grew to manhood in Topeka, Kansas, where he traveled with a boys’ quartet, representing the college, and following graduation he taught at the college, serving as chairman of the Department of Voice for several years.

On December 25, 1929, he was united in marriage to Miss Grace Chapman. To this happy union were born two children, a daughter and a son.

In 1940 he and his family moved to Kansas City, where he became associated with the Nazarene Publishing House. For many years he was a sales representative for the Zondervan Publishing House of Grand Rapids, Michigan. In 1955 he returned to the Nazarene Publishing House to become director of sales and public relations, which position he held at the time of his death.

He was saved at the age of fourteen, under the ministry of Rev. Bud Robinson, during a revival campaign in Topeka. Later he was sanctified wholly. He was always a faithful churchman, serving as a member at First Church of the Nazarene in Topeka; later in Wichita, where for eight years he was director of music at First Church. Now for the past nineteen years he has been a much-loved member of Kansas City First Church. For many years he had been one of the outstanding laymen in our denomination and for seven years was a member of the General Board, serving as a member of the Department of Foreign Missions and of the Department of Church Schools. Just this past July he directed the first national conference of Nazarene musicians at Indian Lake, Michigan, which conference proved to be a time of tremendous blessing and inspiration to all who attended. He was a wonderful, happy, contagious Christian, whose genial spirit and warm, friendly personality were blessings and benediction to everyone he met.

He is survived by his wife, Mrs. Grace Ramquist, and a son, Tom, of the home in Kansas City; one daughter, Mrs. Elbert Willingham, Merriam, Kansas; a brother, Eric, of Hutchinson, Kansas; two grandchildren; plus a host of other loved ones, friends, and acquaintances.

TRIBUTE

Man was made for God, and never reaches his full stature until he comes to know God in redemptive grace. Just as the music of the brook in its eddies echoes the lap of the mighty sea on the beach where someday the brook will measure its waters, so the Christian manifests the Christ who lives within his heart, and daily echoes the larger life for which he is destined and toward which he is going. Al Ramquist revealed through his life and his wonderful personality the reality of his own relationship with Christ, and now he knows the full fruition and completeness of a life fully surrendered to Jesus. It was a wonderful joy to have known him across the years, and to have been his pastor for even so short a time. First Church of the Nazarene in Kansas City has lost a faithful member who served on the official board for years. His glowing spirit of love and service to God, the church, and his fellow man has left an indelible imprint on the lives of all of us who knew him.

—Orville W. Jenkins, His Pastor

MEMORIAL SERVICE

The funeral service was held at First Church of the Nazarene, Kansas City, Missouri, with the pastor, Dr. Orville Jenkins, in charge. Prayer was offered by Dr. T. W. Willingham, and a beautiful tribute given by Mr. M. A. Lunn, assistant manager of the Nazarene Publishing House. Professor Ray Moore sang three numbers—“All That Thrills My Soul,” “Wonderful Peace,” and “Under His Wings”—favorites of the deceased. The memorial message was given by Dr. Hugh C. Benner, who emphasized the unusual radiance of Al Ramquist’s Christian witness and his glowing enthusiasm for the Church of the Nazarene and its world-wide program.

Interment was in the Nazarene section of Greenlawn Cemetery, Kansas City. Dr. Jenkins gave the committal. Prayer at the graveside was offered by General Superintendent Hardy C. Powers.

Nazarene Young People’s Society and
Nazarene Junior Society

Ponder W. Gilliland
Executive Secretary

Selected to Serve

The following have recently been elected or re-elected to serve as District N.J.S. DIRECTORS:

Rachel Sparks—New York

Mrs. Jeannette Wienneke—Northern California

Mrs. Evaleen Lambeth—Southern California

Mrs. Betty Knight—East Carolina

On September 10, 1959, the general office at Kansas City sent a letter to all Nazarene Junior Societies for the open­

ning of a new work in Samoa. Every local church was notified through the district director and, as usual, our people responded in a wonderful way. At this writing the offering stands at $25,004.81. How thrilled we are that God has enabled our people to give so generously for this, another “first” in the Church of the Nazarene!

The response from the district directors concerning the new N.J.S. Newsletter and Idea Exchange has been favorable. If you have any news of interest or have some good, workable ideas, please send them to the general office, so we can share them with one another.

We have received several letters recently from district directors telling us of their plans for a district N.J.S. tour or workshop to be held soon. These tours are proving to be very profitable.
Thought for the Day

by BERTHA MUNRO

No More Say

Monday:
"It shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north."

Bragging on the God of the past? It is time to bring the story up to date. No more say, God delivered fifty years ago—or even twenty. There is the miracle—my miracle, yours—for today. Dare to declare, "The Lord liveth" (Jeremiah 16:14b-15a.)

Tuesday:
"Shall a man make gods unto himself, and they are no gods? . . . I will cause them to know mine hand and my might; and they shall know that my name is The Lord." Have I forgotten who God is? The God who could establish three symbolic ordinances, and centuries later unveil their great realities, punctual to the day?

Say no more—and stop. "In the fullness of time God sent His Son to be crucified on the Passover; on the first-fruits morning He raised Him from the dead; when Pentecost was fully come He sent the Holy Spirit to gather in the harvest." This same Lord liveth; He keeps the calendar of my life, and yours. (Jeremiah 16:20.)

Wednesday:
"The place whereon thou standest is holy." Why? Because "the Lord liveth," our Eternal Contemporary. Because He makes a difference. No more say, "The God of our father Moses." "This God is our God for ever and ever." (Exodus 3:5; Psalms 48:14.)

Thursday:
"Behold, I will do a new thing." How sorely we need it, this new thing! No one has been able to get into words—far less supply the answers—the staggering newness of the problems of our day. But God is not taken by surprise. The same originality He displayed when He made the worlds is His today. Doubtless He still has some "new ideas," still can make a way where there is no way, can yet bring order out of our "advanced" chaos, can say, "Let there be light," in our "progressive" darkness. (Isaiah 48:19.)

Friday:
"Say no more—and stop there, "The Lord liveth, that struck down Paul on his way to persecute the Damascus Christians, and blinded him with light from heaven." Believe, really, that He still lives. Fix your eyes on Him rather than on those "key persons," against you or for you. His light still strikes home—if you and I really trust it. (Acts 26:13-14.)

Saturday:
"Say no more—and stop: "The Lord liveth that enabled Paul to conquer a pagan world for Christ." Count in the

Servicemen’s Corner

FROM THE RETREAT—"I am writing for the kit that we talked about and to request some literature. I hope to keep it on the shelves of our library for everyone to read. I really received a blessing hearing you speak at the Retreat at Lake Yamanaka, Japan. May God bless you and keep you."—JIM WHITE, DC3, United States Navy.

DISCHARGED—"I am back home. I have counted it a privilege to be in the service, and the Lord has certainly been gracious to me. I had the opportunity to be in many of our Nazarene churches, including some in Korea. I want to especially thank the Servicemen’s Commission for the encouraging letters and church periodicals."—DAVID A. DUGGAN.

FROM CANADA—"I want to give you my change of address. Thank you for the peace and joy you have brought into my life with the literature being sent to me. May Jesus Christ be praised!"—DALE B. MARTIN, LAC.

THANK YOU—"I want to thank you for all the wonderful literature you have sent me during my two years' tour of duty with the United States Army. I enjoyed all of it so much, and it surely was a blessing. Keep up the good work."—WILLIAM H. WRIGHT.

FROM A CHAPLAIN’S REPORT—"While in Korea, the senior Korean naval chaplain invited me to preach at his midweek service in the base chapel. Judging by American standards, I expected to see a possible 20 to 45 people present, but to my utter amazement, we had over 200 Korean sailors and a few dependents. To hear them sing the familiar hymns in an unfamiliar language was a great experience indeed. Preaching a complete sermon to a Korean audience was also a new experience, as a young naval academy (Korean) officer did a wonderful job of interpreting. I was also able to visit our Nazarene headquarters in Tokyo, Japan. I enjoyed a wonderful dinner and visit in the home of Rev. and Mrs. N. Isayama, retired Japanese pastor.

"The next big occasion is our return to the States, as our ships have been gone since April 15. Needless to say, all are overanxious to be reunited with their wives and children. This extended separation is one of our crosses."—LEON A. BEVAN, Chaplain, United States Navy.
Danny York Improving

Just a few weeks ago the doctor told me that Danny would likely be a bed patient all of his life and not even be able to sit up, or walk, or feed himself without Christ; then nothing else mattered. (Galatians 2:20; II Corinthians 12:9; Acts 20:24ab; Romans 9:3.)

Used Clothing Needed

We are greatly in need of supplies of used clothing in British Honduras. The chilly season is approaching and we have practically nothing left to give our people. Will greatly appreciate all clothing you can send for men, women, and children. Generally lightweight things are best for this climate, including summer coats, jackets, etc.

Mark Packages:
"Used Clothing, Not for Sale"

Send to: Church of the Nazarene
C/O Rev. Prescott L. Beals
Box 175
Belize, British Honduras

Outstation Work at Acornhoek

By Ruth Matchett

These days Acornhoek is a real headquarters for Sunday school work. Miss Hewson has over three hundred in her Sunday school here on the main station. We have a large number of native Christians here because of those who work in the hospital. They are not always Christians when they begin to work for us but our aim is to see them repent as soon as possible. As a result we have more Christian workers than are needed in the home church on Sun-

Sunday:

It has been a strength, beyond calculation, to us to say, "The Lord liveth, that proved himself to and through our fathers." Our children are going to need to say the same thing of us. God will, as He has done in the past, constantly unfold himself through generation to generation. He has resources unlimited—unless we stop up the channels. (Psalms 48:13c; 145:4.)

REMISS REHFELDT, Secretary

Foreign Missions

The Sunday School Lesson

MENDELL TAYLOR

Topic for December 13:

The Gospel Is for All


Golden Text: Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10:34-35).

The heart can be pure and still the head may retain some prejudices. The motive may be right but the mind will still be faulty. In order to get the Early Church off on the right foot, the Lord had to teach some special object lessons. The study for today shows how the Lord endeavored to convey to the disciples the idea that there was no partiality with God. The following features were associated with this development:

An Unusual Dream: A controversy was setting-momentum as some Jewish Christians were criticizing Peter for ministering to those who had not been circumcised according to the law. Peter proceeded to explain to them the details of the vision that had been revealed to him, to correct his warped views along this line. While he was praying he saw a large vessel which contained all forms of animal and bird life. He was instructed to eat.

The lesson that he gained was that the people he had classified as unclean or unworthy of the gospel were theraw materials out of which the citizens of the Kingdom would be built.

Immediately following this new spiritual insight, Peter was guided to the house of Cornelius, where he observed the key lesson from the vision put into effect.

An Uncommon Definition: In the course of the vision the Lord gave Peter this special definition, "What God hath cleansed, that call not thou common" (v. 9). In other words, whatever the Lord cleanses is uncommon. That means that we have an uncommon gospel, for it provides a way of cleansing from all sin. That means that we can all be uncommon Christians, for we can be

DECEMBER 2, 1959  O  (973) 17
cleansed from all unrighteousness. That means that we can live uncommon lives, for our hearts have been cleansed from all that is alien and foreign to the nature of the Lord. We can be changed from the common way of life to the extraordinary. We should specialize in the unusual rather than the usual, in the amazing rather than the routine, in the astonishing rather than the prosaic.

An Unbelievable Demonstration: Peter continued to relate the details of this sequence of events by calling attention to this incredible demonstration: “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning” (v. 15). An outpouring of the Holy Spirit was witnessed on the same scale as the manifestation at Pentecost. The gentiles were now earthen vessels which were capable of receiving the fulness of the Spirit. They were the temples of the Holy Spirit. They were allowed to share in the highest experience the soul is capable of enjoying, namely, the baptism of the Holy Ghost.

An Uncompromising Democracy: The evidence that Peter presented was so convincing that those who had been critical of him were now ready to compliment him. They expressed their unanimous opinion in these words: “Then hath God also to the Gentiles granted repentance unto life” (v. 18). These Jewish Christians were open to the truth. Once the concept of a spiritual democracy that gave everybody an equal chance to receive the Spirit in His fulness dawned upon them, they accepted this new idea without hesitation. They enlarged their horizon; they stretched their cords of love to reach around the whole world; they were ready to receive everyone into their fellowship as Christians.

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

WINGS
(Isaiah 40:31)

By JESSIE W. FINKS

I long for wings when I'm oppressed
To fly away and be at rest,
Forgetting...

If we but wait upon the Lord,
Believe the promise in His Word,
We shall mount up as eagles do
On wing-ed flight—pierce heaven's blue!

Then I must ever patient be
Till time unfold His plan for me;
Nor run ahead when I should wait;
And when He calls, must not be late
To answer.

Then I shall have wings when I'm oppressed
To fly away and be at rest.
I shall mount up as eagles do
On wing-ed flight—pierce heaven's blue!

GOLDEN ANNIVERSARY CRUSADE 1956-60
Department of Evangelism

V. H. LEWIS, Secretary

EVANGELISTIC HONOR ROLL

The following churches have been presented a certificate for “new Nazarenes” received into membership this assembly year. Each church listed has qualified according to the regulations of church membership for its group as follows:

<table>
<thead>
<tr>
<th>Group Membership Required</th>
<th>Group Membership Received</th>
<th>Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 1-24</td>
<td>IV 150-299</td>
<td>18</td>
</tr>
<tr>
<td>II 25-74</td>
<td>V 300-499</td>
<td>25</td>
</tr>
<tr>
<td>III 75-149</td>
<td>VI 500 &amp; over</td>
<td>35</td>
</tr>
</tbody>
</table>

The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!

<table>
<thead>
<tr>
<th>Church</th>
<th>Pastor</th>
<th>Mississipi District</th>
<th>Present Membership</th>
<th>Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canton</td>
<td>J. Jackson</td>
<td></td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Hattiesburg Grace</td>
<td>W. O. Blackledge</td>
<td></td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>Moss Point</td>
<td>F. Maples</td>
<td></td>
<td>18</td>
<td>9</td>
</tr>
<tr>
<td>Yazo City</td>
<td>J. D. Parker</td>
<td></td>
<td>28</td>
<td>13</td>
</tr>
<tr>
<td>Gloster</td>
<td>R. Davis</td>
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<td>30</td>
<td>13</td>
</tr>
<tr>
<td>Round Lake</td>
<td>W. J. Bargett</td>
<td></td>
<td>33</td>
<td>14</td>
</tr>
<tr>
<td>Calhoun City</td>
<td>L. Rodgers</td>
<td></td>
<td>46</td>
<td>9</td>
</tr>
<tr>
<td>Greenville</td>
<td>N. O. Nabors</td>
<td></td>
<td>48</td>
<td>11</td>
</tr>
<tr>
<td>Clarksdale</td>
<td>C. M. Roby</td>
<td></td>
<td>64</td>
<td>9</td>
</tr>
<tr>
<td>Gulfport</td>
<td>A. L. Chaffin</td>
<td></td>
<td>75</td>
<td>12</td>
</tr>
<tr>
<td>McComb</td>
<td>C. B. Carleton</td>
<td></td>
<td>237</td>
<td>18</td>
</tr>
</tbody>
</table>

Moving Nazarenes
Pastors across the nation have expressed appreciation for the service the Department of Evangelism is carrying on relative to those of our number who move. Many people are being saved to God and the church through this service. Some have told of finding out too late that Nazarenes or friends have moved to their community. Many are lost to God and the church because of failure to notify the department of those who move, giving their new addresses.

It is important that we be notified of those who move away. It is important also that we be notified as soon as possible when people move. The department forwards the information to the proper pastor as soon as we get the information. Souls cost too much to win to allow them to be lost.

Ohio: “They were friendly and indicated they would come.”

Alaska: “He attended a service at our church and said he is to join First Church next Sunday.”

Florida: “We were received very kindly. They promised to come.”

Nebraska: “The results of the call were good. They had been in the city four days when contacted. Showed appreciation and interest. They promised to attend.”

Michigan: “They are looking for a church home and have promised to come and visit our church.”

New Mexico: “She is attending regularly.”

Virginia: “She was very friendly and appreciated our call. We will continue to contact her.”

Kansas: “The results of the call were very favorable. She has been in church and has enrolled the baby in the Cradle Roll.”

Oklahoma: “They were very friendly and promised to come. Will keep calling and working.”

Illinois: “I think they will transfer. They surely appreciated the call.”

Oregon: “The baby was placed on the Cradle Roll and is to be dedicated soon. The parents have promised to attend the regular services.”

California: They received me very cordially. I will do everything possible to get them interested in our church and our Lord.”

Pennsylvania: “The results of the call were good. They started attending the following Sunday.”

Texas: “We had a good visit with them and hope to get them coming. I appreciated getting these names so very much. Keep up the good work.”

England: “We invited him to the manse and he sought the blessing of a clean heart—the Lord wonderfully sanctified him. He promised to attend our church services.”

18 (974) • HERALD OF HOLINESS
EVANGELISTS’ SLATES

A to C

Abia, Glen W. 2511 S. Williams, Denver 10, Colo.
Allen, Jimmie. P.O. Box 527, Kansas City 41, Mo.
Anderson, Glen. P.O. Box 527, Kansas City 41, Mo.
Anderson, G. R. Route 1, Linesville, Pa.
Amos, C. A. Route 4, Boonville, Ind.

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Widely recognized as a source book of the best-known carols. Why spend hours searching through various hymn-books for the Christmas songs you want when you can have them in this practical and complete collection?

In addition to the well-known numbers, the book contains a large group of lovely modern songs for various ages. 56 pages.

50c

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“The Birthday of a King”

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“Hallelujah Chorus”

Ideal for ★ Home Gatherings ★ Caroling Groups ★ Church Choir

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Arranged by Wilda Jackson Auld. A 32-page folio of familiar carols, for the pianist at the Christmas season. The style of Mrs. Auld’s transcriptions beautifully interprets the atmosphere of each number... adoration, joy, peace, moderate easy-grade music. Sheet music size. Includes:

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NOTE: For other seasonal material such as Cantatas, Dramas, Program Builders, see previous issues of this periodical or write requesting special descriptive folder.

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Gardiner, Earl and Pearl, Probation Officers, 1641 Sycamore, Cincinnati, Ohio
Garnin, B. H. P.O. Box 10067, Station "C," Carroll, Iowa
Geing, W. W. and Wilma, Prophets, 376 W. Pine St., Canton, Ill.
Hegstrom, H. E. P.O. Box 31, Mentor, Ohio
Jones, M. J. 6207 Lorimer St., Dayton 27, Ohio
Jones, Claude W., R.F.D. 1, Bel Air, Maryland
Kimball, Everett and Irene, Evangelist and Singers, Box 256, Seelyville, Ind.
Kimmich, C. Neil. 433 Linden St., Bethlehem, Pa.

Avoid Last-Minute Shopping

D to F

Darnell, H. E. P.O. Box 299, Vivian, La.
Dreyer, J. T. and Vesta. Evangelist and Singer, P.O. Box 577, Kansas City, Mo.
Dundie, T. F., and Wife. P.O. Box 1219, Lowell, Oregon
Durham, L. P. Jackson. 1823 E. Abram, Arlington, Texas
Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
Dudgeon, V. A. 3201 Bower Ct., New Castle, Ind.
Duvall, C. G. 604 S. Wayne St., Alexandria, Ind.
Dye, J. T. and Vesta. Evangelist and Singer, P.O. Box 577, Kansas City, Mo.
Dunn, Ralph and Joan. Singers and Musicians, 2091 North University, Tennessee (Home Mission Tour), Dec. 2 to 13
Dunn, L. P. Jackson. 1823 E. Abram, Arlington, Texas
Durham, L. P. Jackson. 1823 E. Abram, Arlington, Texas
Dundie, T. F., and Wife. P.O. Box 1219, Lowell, Oregon
Durham, L. P. Jackson. 1823 E. Abram, Arlington, Texas
Dunn, Ralph and Joan. Singers and Musicians, 2091 North University, Tennessee (Home Mission Tour), Dec. 2 to 13
HURRY HURRY HURRY

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Announcements

BORN—to Rev. and Mrs. Walter M. Hubbard, of Santa Cruz, California, a son, Walter Scott, on November 5.

— to Rev. and Mrs. Lyle Aker of Danville, Illinois, a daughter, Susan Elaine, on October 29.

— to Rev. and Mrs. Lowell Bell of Andrews, Texas, a daughter, Rebecca Sue, on October 20.

— to Rev. and Mrs. Harold Wilson of Paradise, California, a son, Douglas Dean, on October 29.

— to Rev. and Mrs. Bernie Dawson of Nampa, Idaho, a son, Daniel Duane, on October 11.

— to Richard and Bonnie (Schmitz) Medfield of Kankakee, Illinois, a daughter, Donna Kay, on September 28.

— to Chuck and Laveda (Martin) Rogers of Eau Galie, Florida, a daughter, Mary Kay, on September 1.

SPECIAL PRAYER IS REQUESTED for a fine Nazarene lady, very ill in a Pennsylvania hospital, after a major operation, and for her family, that they may all be Christians—also that Husband and I may be true to the Lord in all these trials and heartaches, as we are not in the Lord's service if we once were.

by a Christian brother in Ohio that he may be sanctified wholly, and also healed of a chronic condition.

by a Christian lady in Arkansas, past seventy years of age, suffered a partial stroke last January, and still suffering—at home alone much of the time and gets very despondent, as she does not get to go to church services very much—seems little she can do.

by a mother in Illinois for her seven-year-old son that God may help in his physical condition so he may use his hand, and that they may be able to find a medicine to control his seizures.

FOR THE FAMILY (Illustration A)

Reference-concordance, genuine leather Bible with over twenty different outstanding features . . . presentation page . . . family record . . . 64 pictures . . . extensive helps . . . red-letter . . . large print . . . gilt edges . . . thumb index . . . 5 1/2 x 8 x 1 7/16". Boxed.

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FOR CHILDREN (Illustration C)

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Pasadena  •  KANSAS CITY  •  Toronto

DECEMBER 2, 1959  •  (979) 23
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What does it do for the ministers of the Church of the Nazarene?

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Most retired elders and widows on our regular roll depend almost entirely on our limited support for the essentials of life.

In 1957 an increase in this monthly support was granted to those on the roll who had very little or no income other than the benefits provided by the Department of Ministerial Benevolence.

2. Subsidizes Low Social Security Benefits

Many ministers retiring today will receive Social Security benefits. More than half will retire at a figure below our maximum income allowable from all sources. In such cases, N.M.B.F. subsidizes low Social Security benefits to bring all up to an equal standard.

3. Issues a Free Life Insurance Policy

Since 1955, all ministers who participate in Social Security as ministers are covered under our Group Life Insurance. The premiums for these more than 4,500 policies are paid out of N.M.B.F. funds.

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A minister and his family never know when a medical emergency may arise. Your N.M.B.F. assists in these medical needs. Up to $250 (depending upon the extent of the emergency) can now be allowed to active and retired ministers and their families when such emergencies arise.

Application for this assistance—as with all N.M.B.F. benefits—must originate with the District Advisory Board.

Sometime in December
Be Sure to Remember
ANNUAL CHRISTMAS LOVE OFFERING
1959

Enclosed is $______________ for the Annual Christmas Love Offering for the Nazarene Ministers Benevolent Fund.

NAME ____________________________________________
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CHURCH __________________________________________
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To: Dr. John Stockton, General Treasurer
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