



# *Herald of Holiness*

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

December 7, 1955

## High Purpose in Daily Living

General Superintendent Young

THE FINAL test of Christian experience must be made in the laboratory of daily life. Its validity must be measured in terms of radiance and resilience amid the pressures of ordinary living. When the ark of the covenant was rescued from the hands of the Philistines, it was drawn back on a new oxcart—described by one as “the creaking wagon of the common life.” It is certainly true in our day that the holy of holies in religion must be made relevant to the plain man in everyday life.

But it takes the supreme motive of Calvary to make any life thoroughly Christian. The Apostle Paul once wrote to the Corinthian church asking for a collection to assist the poor saints in Jerusalem. It was not a supreme effort nor an offering of unusual sacrifice; it was an appeal to develop the ordinary Christian grace of giving—something lacking in these Corinthians. Paul dared to make the appeal to the highest motive possible. He writes: “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (II Cor. 8:9).

Ordinary lives must be supported

by extraordinary grace if they would be altogether Christian and radiant. Our practices and averages are too low without it. All too soon our charities become intermittent and inadequate. The *esprit de corps* of our common humanity will not do. Even the impact of the Christian community will dissipate unless constantly related to the high purpose of Calvary. Our challenge to victorious living must always be to this primary motive; nothing else is compelling enough. How soon the church can degenerate into a private club for the spiritually elite! Snobbishness, exclusiveness, and isolation ensue. But the adequacy of divine grace makes us brothers to all men in sin. Their isolation from God makes them bereft indeed. Ours is the message of reconciliation, and we dare to speak in God's name.

*I know a name that dispels the pow'rs  
of evil,*

*I know a name that can break the  
tempter's snare;*

*I know a name that unlocks the gate  
of heaven*

*When thro' its merits I go to God  
in prayer.\**

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“Seek ye first the kingdom of God, and his righteousness; . . .” (Matt. 6:33).

## NEWS IN BRIEF

Dr. and Mrs. Samuel Young arrived in New York City on Wednesday, November 23, via the "African Endeavor." Both are well.

Special dedication services of the new College Church of the Nazarene, Bourbonnais, Illinois, were held on Sunday afternoon, November 20, with Dr. G. B. Williamson as the special speaker.

Pastor J. Paul Downey sends word from Yakima, Washington: "First Church is forwarding to Treasurer John Stockton the largest single missionary offering in its history, in the sum of \$2,633.36. This is also the largest offering ever given for missions in my ministry. God honored the sacrifice of the people by giving us a number of seekers in the closing service of the revival with Evangelist Bernie Smith."

Rev. H. E. Hegstrom writes: "Having served the pastorate at Chariton, Iowa, for four and one-half years, I resigned and was appointed by the Iowa District to supervise the construction of the 90 x 160-foot district tabernacle. The project now being completed, I have accepted the pastorate of our First Church in Burlington, Iowa."

After four and one-half years as pastor of the church at Warwick, Ohio, Rev. William L. Parks has resigned to accept the position as assistant pastor at First Church in Warren, Ohio.

After organizing and pastoring the Bethel Church of the Nazarene at Cleveland, Ohio, Rev. Frank and Dolores DiCicco are re-entering the field of evangelism.

After a pastorate of four and one-half years in the Hallwood Church, Rev. Robert E. Phillips has resigned to accept the church at San Pablo, California. He writes: "During this time the church made plans and built a beautiful sanctuary and educational unit and furnished it with full-form pews. The heat is in the floor, providing even temperature throughout the entire church. God kept the church united throughout the entire building program."

Pastor C. G. Schlosser sends word from Elkhart, Indiana: "First Church received \$3,000.00 in the Thanksgiving Offering; had great service with Dr. Remiss Rehfeldt on November 6. We believe in the missionary program of the church."

## THINK ON THIS:

### The World's Greatest Light

By J. M. Yarbrough\*

**L**AST YEAR in preparation for celebrating the seventy-fifth year of light produced by the electric bulb there was developed and exhibited an incandescent lamp of 75,000-watt rating. It was said to have been equal to the amount of light which would be required for lighting 190 ordinary average-size residences. This was the greatest concentration of light from one lamp that ever had occurred.

But I read of One who is the Light of the World. He is able to produce and give off more light than there is of darkness in the whole world. The physical 75,000-watt lamp can't begin to destroy all the darkness in the world. There will always be areas where darkness and shadows prevail, where sin and the criminal and the gangster will hold sway. There will always be, until Jesus' second coming, the kind of disease and fear which originates and multiplies most rapidly in darkness and cloud.

But when the Sun of Righteousness arises with healing in His wings, the diseases of earth, the sins of man's mortal existence, and all other products of darkness will disappear. Man can come out of his debauchery and wicked attitudes only by letting the benign and healing influence of divine power and energy remake his disturbed and unbalanced soul. The light of the gospel meets adequately the terrifyingly important need of man's immortal spirit.

No light on earth can with Him compare! **THINK ON THIS!**

\*Pastor, Oak Lawn, Ill.

## GLEANINGS

### From the Office Editor's Desk

"The **HERALD** is just the best paper ever. I look forward to it every week and never fail to find help and encouragement in its pages. It is truly food for the soul."—*Ohio*.

"I would like to thank you and God for such a good Christian magazine as the **HERALD OF HOLINESS**. It has truly been a blessing."—*Texas*.

"How I do praise God for all those who have to do with our great **HERALD OF HOLINESS** paper! . . . How great was God's blessing to my heart this morning as I sat reading the **HERALD** and read thro' the article 'Distinction'! I feel God is very pleased with all those who were inspired to choose men and women in this generation to choose certain passages from His blessed Word . . . surely A. K. Bracken must have been blessed as he prepared this particular report for the readers of the **HERALD**."—*Illinois*.

"I have been receiving the **HERALD OF HOLINESS**, subscribed for by an unknown friend for me. I am very thankful for this. I have received much help from the paper, at times when help has been most needed. . . . I love the Lord and thank Him again for a good friend that sent me your paper. I intend to subscribe for the paper when my subscription is out. I wouldn't want to be without th paper."—*North Carolina*.

"I'd like to say that I really enjoy the **HERALD OF HOLINESS**. The Question Box always draws my attention first."—*Idaho*.

"The **HERALD OF HOLINESS** still is bringing blessing in our home with its splendid spiritual food."—*Pennsylvania*.

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## HERALD OF HOLINESS

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## WE ARE BUILDERS

By W. Everett Henry

*We are builders of a temple  
Vaster than the fanes of time;  
We are working for a Master  
Whose designs are all sublime.*

*Every stone must meet His standards  
As to texture, shape, and size;  
Must be fitted in position  
'Neath the Master Workman's eyes.*

*In His hands we rest and labor,  
Seeking only His acclaim;  
Kept in peace as we remember  
He is evermore the same!*

It is not how wildly we leap,

but how well we live—

## On Pentecost Island

BY EDWARD LEE DOWD\*

LOCATED in the South Pacific Ocean, one thousand miles northeast of Australia, is a tiny island in the New Hebrides group, called Pentecost Island. The major pastime of the natives of this island is quite strange—they leap from constructed towers high in the air earthward to the ground, headfirst! The man who leaps the farthest outward and downward is the champion of the island.

While the rest of the world, looking on, may dub this dangerous sport of the Pentecost Islanders “acrobatics for fanatics,” the islanders themselves center their entire lives around the annual tower-leaping festival. The whole thing had its beginning years ago when a native pursued his unfaithful wife into a tree. The ingenious woman, seeking escape, tied springy liana vines to her feet and leaped from the treetop headfirst without injury. From such unseemly beginnings there developed a native sport of annual significance.

The few outsiders who have viewed a tower-leaping festival tell of the intense emotional stirring which precedes the high-tower jumps. Yelling, dancing, beating of hands, chanting as a group—all these are employed to rouse the courage of men who are to jump headfirst from towers in the air. They leap from perches sixty and seventy feet up. The liana vines which are tied to their ankles are measured exactly right so as to break the jumper's fall precisely as his head strikes the pulverized earth beneath. Strange as it seems, though the record leap measures over eighty feet, no high jumper of the island has been killed by the sport.

But Pentecost itself is not an island in human experience which men may use for foolish and unprofitable sport. *Pentecost is rather a continent of spiritual experience belonging to the Holy Spirit of God* and possessed by Him to purify all humanity from evil tendency unto the power of holiness in word, thought, and deed. Of the first Pentecost, Dr. Luke wrote his friend Theophilus: “And when the day of Pentecost was fully come, they [the disciples of Jesus] were all with one accord in one place” (Acts 2:1).

The early disciples of Jesus assembled, not out of novelty, pride, nor caprice, but out of obedience to the direct command of their risen and exalted Lord. When the Holy Spirit fell in power upon the 120 obedient ones in the Upper Room, they were gathered in one spirit unto faith, unity, and loving obedience. These followers of Christ were not interested in religious acrobatics nor startling stunts. Their one passion was heart purity for divine service. Their tarrying was

not for self-indulgent religious feeling. Far from it! In jeopardy of their very lives, these men hazarded themselves so as to become the channels of the Lord unto the evangelization of the entire world. They had profound conviction that they must not, dare not, fail Him who died and rose again. Their very tarrying was proof of their refusal to become sidetracked by the acrobatics of human machinery or human design. Their world and generation were transformed from the pollution of sin to the purity of salvation because they *did* wait for God's operation through the Holy Spirit.

*Pentecost does not isolate me from men.* The leaven of the Pharisees—superiority, alienation, secret agreements, criticism, public piety, pride of knowledge in spiritual matters—all this is done away when the Day of Pentecost is “fully come.” John Wesley professed that he knew of no holiness which is not social holiness. He insisted that “we shall love *every man* so as to be ready to lay down our life for his sake; so as, by this love, to be free from anger, and pride, and from *every unkind affection*” (from Wesley's sermon, “Satan's Devices,” italics mine). Of the first Pentecostal Christians, it was observed by unbelievers, Behold, how they love *one another!* Simon Peter insisted on continuous love between Christ's followers, the sanctified. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (I Pet. 1:22).

*Pentecost destroys my carnal-mindedness.* Cleansing at the soul's sources, the Holy Spirit destroys those tendencies to twisted motives. He frees from covetousness, fear of men, hate, envy, division, and all forms of self-centeredness. Pentecost has become a tiny, self-centered island only where men prefer “spiritual stunts” to moral strength. The shout of victory is legitimate when it climaxes a moral triumph by the miracle-working grace of God. But a shout where there has been no battle, no danger, no sacrifice, and no victory is a reproach to the Lord of Hosts! Yelling to stir up carnal courage for a stunting party should be left for the natives of the tiny island in the South Pacific.

*Pentecost relates me to world-changing, eternal issues.* The baptism with the Holy Spirit and fire effects pure love to Jesus Christ and daring, humble service to despairing men for Jesus' sake. There is no pretense in holiness. Islanders of the Pacific may leap great distances to thrill a crowd, land on their heads, beat their chests, scream and yell, but when their works are done,

\*Pastor, Newport, Ore.

no good thing is accomplished. No one is better for the day, nor is the society improved morally, intellectually, or economically.

Not so with the sanctifying baptism of God's Spirit. There are no strings attached to the consecration of the sanctified, no limits to their death to self, no return to the old nature nor to the past selfishnesses. None but Jesus attracts them, nothing but His will for the world concerns them. Petty differences cannot alienate those made holy through His blood, for Pentecost is to them a continent. God is Creator here, Jesus is King, and the Holy Spirit is Prime Minister. There is neither place nor time for acrobatics, division, nor fear because the enemy in false array is set for opposition and destruction of the King's continent. The wholly sanctified, secure in the grace and power of the Spirit, do not shudder with fear when the enemy stalks them as "a roaring lion." Rather does each soldier of the Cross raise the sword of the Word, call to his Prime Minister for strength, and unite with his brother in the battle against the dread foe of the soul, the devil.

The issues of this warfare are so great, the outcome so primary, and the victory so certain that the Pentecostal believer cares little about incidentals such as his place in the lines, the giving of orders (he'd prefer receiving them), and the handing out of medals when the foe is defeated at last. He regards himself *expedient* if only the King receives glory and victory, and men are given life on the continent of Pentecostal holiness.

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*Where sin abounded, grace did much more abound (Rom. 5:20).*

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## THE WAY

By Jean Leathers Phillips

*There is a way, and He is Author of it;  
There is a way above all sad defeat.  
There is a way; the saints rejoice and love it,  
A strong advance that knows no grim retreat.*

*There is a way, tho' dark the skies above you;  
There is a way, tho' bold and strong the foe.  
There is a Captain who to death doth love you,  
Who walked that way and knows just how to go.*

*The ways of earth are fraught with pain and  
sorrow;  
The ways of sin lead but to darkest doom.  
But God once purchased man a bright tomorrow  
By His own Son, arisen from the tomb!*

*The way He gave is clean and pure and holy,  
In His dear Son, who said, "I am the way."  
Come, walk with Him, once humble Man and  
lowly,  
And be at peace this day and every day!*

## Meditation by a Mountain

By Sylvan F. Starks\*

*I will lift up mine eyes unto the hills, from  
whence cometh my help (Ps. 121:1).*

I HAVE NEVER fully appreciated the spiritual significance of the above declaration of the Psalmist until this past summer while vacationing in Colorado. To one who has to spend fifty weeks out of the year confined, most of the time, to the office, shops, or the walls of a home in a large city of the flatlands, the mountains should afford not only physical and mental relaxation, but a spiritual blessing as well.

There's something about the massive ruggedness of a mountain peak towering into a cloud-flecked, blue sky that inspires and challenges my soul. It exemplifies endurance, strength, patience, and peace as nothing else can. It calls me to come up, apart from the bustle, tensions, and monotonous routines of life, to nestle a little closer to heaven and commune with Him who made the heavens and the earth. It poses a challenge because I realize that such a place is not easily accessible. It will require some determined and persevering effort on my part. I must leave some things behind, stripped to the bare necessities, if I expect to reach that goal. I will have to discipline myself, and direct all my attention to the one task at hand. But I don't mind it one bit when I anticipate the reward at the end of the climb.

Whether it's a mountaintop of dirt and stone, or a spiritual mountaintop experience we are seeking, it still requires self-denial, discipline, and determined effort on our part, but the reward is surely worth it all! Down through Bible history, mountains have played a significant part in God's revelation to man. Mounts Ararat, Sinai, Nebo, Carmel, Moriah, the Mount of Transfiguration, and the Mount of Olives are but a few. Time and again, Jesus went apart into a high mountain to pray. The greatest sermon ever preached to man came from the lips of our Lord as He sat on the slopes of a mountainside.

To lift up our eyes unto the hills spiritually requires a change of heart and attitudes toward the world and material things. To illustrate: my wife and I, accompanied by our eleven-year-old daughter, were strolling one day down a street in Buena Vista, our vacation headquarters, nestled between two high mountain ranges in central Colorado. While my wife and I were admiring the beautiful mountain view, our little girl spied a nickel lying on the sidewalk. From there on, all she could see was visionary nickels lying around over the ground, and possibly some of the things she could exchange them for at the drugstore down the street. That was the help she was interested in now—not in the hills!

How true to life this is in the spiritual realm! We become so concerned about the material and

\*Nazarene Layman, Tulsa, Okla.

physical that we have no inclination to lift up our eyes "unto the hills," from whence cometh our help. We are no longer challenged to come apart to the secret place of prayer for a new vision, and empowerment for service. Instead, we become more and more stooped under our burdens until we are hopelessly deformed.

I may not have many opportunities to answer the call to the mountains of Colorado, or elsewhere; but I still have the call to the spiritual Mount of Transfiguration—those mountaintop experiences of holy communion with God which I must have if I endure the tiresome and oftentimes discouraging duties in the valley.

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## WINTER ROSE

By Clara S. Hoff

*I saw a yellow rose in perfect bloom  
Upon a chilly, leafless bush alone.  
What miracle of urgent afterthought  
Had brought a lovely bloom this time of year?  
Deep down the roots must still be warm with life  
Beneath the cold and frosty winter ground.  
This bit of loveliness brought to my heart  
A prayer that, when I grow too old to take  
My place among the young and busy throng,  
Then like the yellow rose, I too may shed  
A golden light of joy, of hope, and peace.*

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## "NO BIRD

### Ever Flew over Chomolungma"

By C. A. Higgins\*

THIS WAS what the natives of Nepal taught their children for generations—no bird had ever flown over Mount Everest. But the Lord was preparing a Yak herdsman to one day stand at the summit of Everest.

As I read the history-making account of the two men who climbed Mount Everest (*Reader's Digest*, June, 1955), I made at least three mental observations which parallel the Christian's position in his effort to reach life's goal.

#### I

There was an inward urge, a drive within the soul of Tenzing, the Indian, to conquer Everest. "I had rather die on Everest," he told his wife, "than to live at home." This suggests a singleness of purpose in our service to God and others. The desire to reach Everest had become an obsession with Tenzing. All other interests were secondary. This parallels what the Apostle Paul said. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark [summit] for the prize of the high calling of God." King David also expressed the same when he

\*Evangelist. New Mexico District

said, "One thing have I desired of the Lord, that will I seek after; . . . all the days of my life . . ." (Ps. 27:4). "I love Everest," Tenzing said. This was the secret of his victory. Paul said, "The love of Christ constraineth us." Jesus said, "I must . . ."

#### II

They were burden bearers. This was the primary task of a Sherpa. They were to bear, not only their own burdens, but burdens for others. "Bear ye one another's burdens . . ." (Gal. 6:2). "Every man shall bear his own burden" (Gal. 6:5). Jesus was our Example in burden bearing. He assumed the burdens of the world; so great was the load, it bowed Him to the ground. All the anguish of the world was crowded into a single heart. That heart broke. Jesus wasn't caught in the wheels of circumstance and crushed to His death but, "I lay down my life, that I might take it again." Jesus bore the cross for us, but the cross is not without human parallels. Simon was compelled to bear the cross a part of the way to Calvary. Up to Calvary it was Christ's cross. Beyond Calvary it is the Christian's cross. "Bear ye one another's burdens, and so fulfil the law of Christ."

#### III

They met with temporary defeat without giving up. At times it took hours on end to climb a few feet. Up—down, up—down, was the way they described their climb. What Christian hasn't had like experiences as he made his way toward the summit of life's goal? No doubt we all have felt that the hills are so steep to climb that often we long for rest. It is said that Jerry McAuley, who for years ran the McAuley Mission, went back into sin seven times before he became established in the Christian way. Also, Thomas Edison had made more than one hundred attempts to harness electricity before reaching his desired goal. One of his friends said to him, "You've failed 113 times; you might as well give up."

"No," said Mr. Edison, "I've only discovered 113 ways how *not* to harness electricity," and on he went.

Six times before, Tenzing had tried to climb Everest and had been turned back by the storms. The seventh and last attempt he prayed to his father's and mother's God. "O God," he said, "be good to us today. Help us reach the top." Then after eighteen years of trial and failure, on May 29, 1953, at 9:30 a.m., he stood at the summit with Mr. Hillery, a New Zealand climber. A lifelong struggle was over, a dream had come true, a victory had been won. The payoff was fame, honor, wealth, and popularity. But the greatest reward was the joy of a task well done, for Tenzing exclaimed, "I'm free! Everest has freed me!"

If you have tried and failed in your trying, remember, Jesus understands. If you are tempted to give up the fight, remember, a quitter never wins and a winner never quits. Take courage; you too can fly.

# It Works Both Ways

By J. Kenneth Grider\*

**I**F we pray—really pray—we must work. If we meet with Him eye to eye, ear to ear, in *secret*, we will be thrust out into the open, to tell what we have seen and heard. If we seek His face in the *quiet place*, we will be put on duty out where men's swords clash loud; where their tinny hearts, bouncing about from one affection to another, cause a constant din; where noisiness is the keynote of human relations because each selfish heart wants its own way.

If we commune with Him in the *solitary place*, we will be ordered out into teeming cities, with their four-story flats, housing men by the millions—men who need a Damascus road confrontation and a personal Pentecost. If we plead with Him about the *lost*, we will be catapulted out to where the lost are, there to plead with them about Him. If we intercede for unsaved individuals *insistently*, He will soon have us requiring of ourselves that we win souls—even the souls who are still indifferent after we have sought their salvation the tenth, the twentieth, the hundredth time.

*But it is also true that if we work—really work—we must pray.* It is possible to go from house to house, or from one assigned address to another, for the Sunday school, with our minds full of this and that in the here and now; but if we pray, the world above the world takes increasing precedence over the world. It is possible to teach the Sunday-school lesson, week after week, concerned more with what the members of the class think about us than with what they think about Christ; but if we pray, we are able to put Christ into the front seat while we ride in the trunk, lid down—unseen, unsung, unswerving. It is possible to deliver our talks and sermons perfunctorily: without unction, without urgency, without heart; but if we pray, perfunctoriness gives way to power, human manipulation to heavenly manifestation, the take-it-or-leave-it attitude to the take-it-or-else, decision-producing spirit; jellyfish passivity to genuine passion.

It is possible for us to work for Christ with improper motives, with un-Christlike spirit, and with words that have no weight. If we pray, our *motive* in Christian work tends to be right; we will be working for the good of souls, as ends in themselves, rather than for the egotism which increased statistics make possible. If we pray, our *spirits* are more and more Christlike; we are more gentle when rebuffed, more patient when ignored, more humble when successful. If we pray, our words more and more become sacramental gifts from heaven; for although by reading and sitting out lectures we might prepare our minds for the work we are to do, only an

intellect in tune with infinite wisdom can discern just what words to say and what words to leave unsaid.

So if we pray, we must work; but if we work, we must pray. *It works both ways.*

“For God will have a holy people to serve Him in holiness, a true people to serve Him in truth, and in His Spirit, and in His new and living way, above all the dead ways that are come by sin and unrighteousness.”—  
GEORGE FOX.

## INSURED—but “Too Late!”

By Verdean Owens\*

**W**E HAD been intending to take out insurance, but waited too long. Due to our waiting just a little too long, we came out of the hospital deeply in debt and were put into an extremely difficult financial situation as a result of neglect.

Oh, yes, people had warned that we would be sorry, but we just didn't feel like taking out the insurance right then. In a few weeks our financial picture would be better; then we would send word to the insurance agent to come and complete the policy. Yes, we had good intentions, but we were not prepared when we needed that insurance.

It took only one lesson to show me the folly of putting off the things that I had been told were for my protection in the days to come. “In such an hour as ye think not”—I immediately took care of this matter.

This is much like some of the folk who will attend revival and regular services week after week, year after year. They will reply, when asked to take out eternity insurance, “Oh, yes, I know that I should, but not right now.” Then when they hear the words, “Today is the day; tomorrow may be too late,” still they put it off.

Recently, I was called to minister to a family in which tragedy had struck. The father had had many opportunities to get right with God, but had refused. Then one day tragedy came to his home and he had nothing to help him through that tragic hour. He made the sad mistake that many are making even today. He said, “Now I will do something about my salvation”; but, when the shock of the tragedy wore off, he soon forgot about fixing up his insurance papers. He failed to get his name “written in the Lamb's book of life.”

Yes, it is one thing to see the need of salvation and quite another thing to say, “Today is the day,” and do something about our souls' salvation. Let us not neglect until it is too late. Heed the warning and let the Christ of Calvary write your name in His book, with the Blood that was shed for you.

\*Associate Professor of Theology, Nazarene Theological Seminary

\*Pastor, Farmland, Ind.

# Come to Worship!

By Louis McCurdy\*

*Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him (Matt. 2:2).*

**F**AR OUT across those Eastern deserts the wise men saw that star hanging in the western sky. They seemed to know that it was a sign from heaven. Some of the Jews, scattered over the lands of the East, had probably read to them from the Hebrew Scriptures of the coming Messiah, who was to be the Bright and Morning Star. God possibly gave them an inner revelation that the star was His star to guide them to His birthplace. They would naturally expect that the birth of the Son of God into this world would be accompanied by some demonstration of nature.

As their camels jogged across those limitless desert wastes, from one oasis to the other, they must have known that their goal was the land of Palestine, the homeland of the Jews. Each night the star which hung in the western sky may have seemed a little closer, to assure them that their destination was drawing nearer day by day. It would furnish them with needed inspiration to face the desert winds and the drifting sands of tomorrow.

In Jerusalem, these men with a spiritual hunger testified that they had come to worship Him that was born King of the Jews. The Spirit of God must have placed in their hearts that desire to worship. That desire was great enough to impel them on to Bethlehem until they found the Christ.

The worship of these wise men had the quality of sacrifice. Certainly with them, there would be no hasty scramble after some loose change after the ushers began to pass the plates. These offerings were planned and prepared before they had left the East. They were gifts that represented sacrifice. They were gifts that had an Old Testament meaning, further evidence that these men had been taught by the Jews in the lands of the East. To show their recognition of Him as King, High Priest, and atoning Saviour respectively, they presented unto Him gifts—gold, and frankincense, and myrrh. They were no modernists. Their gifts became their testimonies to the divinity of Christ, and indicated their complete trust in His atonement.

These wise men were reverent in the house of the Christ child. Their greetings to Mary and Joseph must have been brief and are not recorded. *They came to worship.* All else was suspended until the worship period was over.

Let us follow the example of those Eastern worshippers. They put us moderns to shame. Let us limit our visitation in the foyer to a few brief greetings, mostly to visitors. Let us talk a minute to that occasional visitor and make him feel

welcome, instead of blocking the aisles and exits with little cliques of special friends. We read, "To every thing there is a season, and a time to every purpose under the heaven" (Eccles. 3:1). It seems better to find time to be sociable with our friends in their homes, or ours. It seems more becoming to preserve the spirit of reverence in the place of His sanctuary.

Would to God that the whole wide world would follow that God-given desire to worship their Messiah. We thank God for these examples, who overcame the obstacles of time and distance to find, and worship, the Christ. We thank God today for prepared gifts that represent sacrifices. We pray God to preserve more of a spirit of reverence in His house.

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## KNOWING GOD

By Ila R. Monday

*The sky was bright and the moon was still,  
And the clouds were clustered on top the hill;  
The peace of nature and my heart's brim  
Were overflowing, and I thanked Him—  
Knowing God . . .*

*Then came a day where there was no peace,  
When heavy care weighed to swift increase;  
The sky was black and there was no sun;  
My heart wept tears—but the day was won—  
Knowing God . . .*

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An invalid for ten years insists—

## I Would Rather Go to Church!

By Harold Peters\*

**S**OMEHOW the arguments against going to church do not appeal to me as much as they once did. Some people say one can hear better sermons on the radio than in church. They say one can worship God in nature as well as in church and that it is more important to catch up on lost sleep than to go to church with a bunch of hypocrites. But none of these arguments are as plausible to me now as they once were.

I will still agree that there are better sermons on the radio than in our church—but not very many. I have listened to tape recordings of our church services and I think I can honestly say that we have had some mighty fine sermons in our church. However, I miss the sense of participation that comes from singing hymns and reading responsive readings right in church.

Of course, I have not completely lost fellowship with our church members. A group from our church has had Sunday discussions in my home. I think one of the finest things about Sunday school is that it gives each individual an opportunity to put his ideas into words and to have

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these ideas challenged by other members of the class. And always some of the best ideas come after the discussion period has ended—but that is the way human nature operates.

By sharing our ideas in Sunday-school discussions, we are doing a small part in helping carry out Christ's great commission. By sharing our faith we increase our faith. We cannot afford to coast in our Christian life. We either increase our faith or we allow it to fade away.

One of the most important things I have learned during the time I have been bedfast is the value of Christian fellowship. I wish now that I had taken a more active part in Sunday-school discussions while I could still go to church.

One of my friends who seems to despise fellowship says he no longer goes to our church because the people there gossip so much after church services. Perhaps a small minority do gossip. Personally, I think the great majority of church people are genuinely concerned about one another's welfare, materially and spiritually. These concerned individuals are alert for opportunities to tactfully direct the conversation of gossips into higher channels.

Our pastor has brought groups of young people to sing for me and it is a joy to hear them. They may not be so highly trained as the radio singers but they certainly are sincere and enthusiastic.

I have started praying for these young people. I pray that our pastor will guide them rightly as they walk in newness of life through their Saviour and Lord, Jesus Christ. I pray that they will find the Christian solution to all their problems. They have given me so much enjoyment that I surely believe that I should give them whatever support I can by praying for them. It is encouraging to note the optimism with which these young people are assuming responsibilities in the life of the church and the community.

I am glad that I live on a farm, where I can listen to the singing of birds and watch the growing of trees. Watching God's laws in operation gives one a feeling of awe and a sense of God's power. The creative imagination is stimulated when one is alone with God in nature. But no one who wants to live the fullest spiritual life would want to be a hermit.

There may be times when physical exhaustion is a legitimate excuse for staying home from church and sleeping (not sleeping in church). Emergencies arise in which doctors, firemen, and other people work to the point of exhaustion. Such people probably should restore their physical energies as soon as possible, even if it requires sleeping instead of going to church. The Bible says that "they that wait upon the Lord shall renew their strength." This seems to indicate that there are times when we need to rest and let God through nature restore our normal exuberance. Certainly God wants us to cooperate with the rules of health.

After being forced to stay at home for ten years, I do not think I would let any ordinary excuse keep me away from church. I think I

would arrange my schedule so I could appear in church in a refreshed condition and thus be prepared to receive the greatest possible benefits. I urge people to appreciate the value and great privilege of church attendance. It should not be necessary to have to give up a privilege before it is appreciated.



## "Tell It Not . . . Publish It Not"

By Wayne M. Butchart\*

**T**HE MIGHTY had fallen — King Saul was dead. The one who had stood head and shoulders above the others; a man good to look upon, a man whom God had anointed prophet and King—had fallen. He had fallen first into disobedience, then into backsliding, then to apostasy, and finally into a suicide's grave.

Recorded in the first chapter of Second Samuel, we have David's lament of this terrible tragedy. He cries, "How are the mighty fallen!" (v. 19.) He then gives utterance to the wisdom of God when he proclaims, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice."

When in his lifetime Saul had bitterly sought to take David's life, and there had come opportunities to do evil in return—even to the taking of Saul's life—David had cried, "The Lord forbid that I should . . . stretch forth mine hand against . . . the anointed of the Lord." His attitude towards God's man—though his enemy and rival—was the same after death as it was before. He expressed it thus: "Touch not mine anointed, and do my prophets no harm." God's Word is clear: keep your hands and tongue off those whom God hath chosen.

Some men of spiritual might and stature still fall. The great and the small of the Kingdom get their armor down and are a prey to the enemy, but God's Word still stands: "Tell it not . . . publish it not . . . lest the daughters of the Philistines rejoice." Why give the enemy an even greater victory? Does not the spreading of such news sometimes come under the scriptural term of "idle words"? Surely God's people do not spread and publish such news maliciously and with relish—not God's people. It must be in our "idle words"—to make talk—that we fall into this evil. But we shall give an account of each idle word at the Judgment.

May we be sensitive to the checks of the Spirit. May we hear Him say, "Tell it not . . . publish it not . . ." ; and further, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Here is a good test of our spirituality—Do we endeavor to restore or report? If we would practice true spirituality in this way, no doubt many who stumble could be saved from the final, fatal fall.

\*Pastor, McMinnville, Ore.

# The Mathematics of the Cross

By E. Wayne Stahl\*

**D**ID IT ever occur to you that the central letter of the word sin is the "perpendicular pronoun"? Might this not suggest that "self" is the root of "the sin question"?

The secret of Christian triumph is the believer's surrender of self to Christ, in faith, for cleansing and power. Then that believer experiences the glory of those two words more than once used by St. Paul, "In Christ," which has been called the Apostle's "monogram." Personality is not destroyed, but the "i" of "sin" is transmuted into the "i" of Christ.

Then the sanctified one, in his testimony to victory, can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). That happy one is "in Christ," and Christ is in that one. Then he hears the Lord Jesus saying to him, "All things are yours." This is the mathematics of the Cross.

In the science of numbers, the minus sign is a small horizontal line - ; it is what we meet as we study subtraction. In coming to Jesus for holiness we make an everlasting, complete surrender of ourselves and everything we have called our own, to Him. We must be crucified unto the world. So it was with the evangelist. He had such joy, glory, and triumph as a Christian that a lady said to him, "I would give the world to have an experience like yours."

He replied, "That is just what I had to give."

He had placed the minus sign on the perpendicular "i" of his being. What resulted? A cross + . He found that this was also the plus sign! Making Christ first in his life, he realized the trueness of Jesus' promise, "All these things shall be added unto you" (Matt. 6:33). Thank God for this heavenly arithmetic!

One of the things "added" is spiritual victory. The triumphing of the Roman general, Constantine, seems an allegory of the soul's conquests. He was a pagan, marching with his army to contend with an opposing force. As the story goes, he saw in the sky a great cross with these words above it, "*In hoc signo vinces*," "By this sign thou shalt conquer." That very day he decided to become a Christian, and took the cross as his standard. In the battle of Milvian Bridge that followed he was completely a victor.

In the warfare of the soul, so shall it always be. As we "make the cross our watchword," it is indeed the "sign of triumph." In ten thousand times ten thousands of cases this has been found true. The splendor of this fact glows in that lovely hymn where at first the Saviour's pity pleads in vain as the proud heart declares, "All of self, and none of Thee." But the Holy Spirit works on that rebellious heart and it yields to the extent where it says, "Some of self, and some

of Thee." The sweet, tender wooings of the heavenly Lover continue, and love finally wins the victory and that heart joyously declares it desires, "None of self," but only all of Christ!

Oh, the joy and wonder of demonstrating the mathematics of the Cross!

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## TELL WHAT YOU KNOW

By Clara M. Morrison

*Do you know the joy of worship?  
Then tell it to a friend.  
Have you sensed the Saviour's presence,  
At day's dawn or at day's end?  
Is your heart a little lighter  
For this comfort hour by hour?  
Then tell this message often—  
Tell of Christ's redeeming power.*

*Have you found some bit of beauty  
In the gospel's holy Word?  
Is there comfort, joy, or courage  
In some thought there read or heard?  
Then tell it to another—  
Do not let it idle lie;  
For every praise so spoken  
Leads to Jesus: lift Him high!*

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## Sweet Hour of Prayer

By Mrs. John Nix, Jr.\*

*O magnify the Lord with me, and let us exalt his name together (Ps. 34:3).*

**L**A TE ONE afternoon in March the storm clouds were moving our way; the wind had been high and blustery all day. I walked out on our front porch and stood for a moment looking at the dark, angry clouds.

A beautiful sound came floating my way—the chimes of a church across the way were sending out the song "Sweet Hour of Prayer." As I stood and listened, this thought came to me. I looked up and whispered, "Thank God, thank God, this is just the way it is in the storms of life." Heartaches, sorrows, disappointments, anxiety over sick loved ones, and all the things that come along, we don't understand; but we can steal away to God in prayer. He sees and understands and gives us strength to come through the storms of life. He never has failed to come to me in time of need.

Then as I turned to walk back into the house, there on the side lawn were beautiful white and purple Easter lilies blooming, standing through the stormy winds and rain. Certainly if God cares for the sparrow and the lilies, what have I to worry about? I am His child; He is my Heavenly Father; He is my All in All; He cares for me. When I go to Him in the sweet hour of prayer, what have I to fear?

\*Nazarene Elder, Lowell, Mass.

\*Tuscaloosa, Ala.

## WHAT OTHERS SEE

By Margaret Bogart

*Before the rock, the congregation gathered  
While Moses lifted in his hand the rod;  
He smote it twice and water came out freely,  
But—it was what he said that displeased God!*

*“So, must WE fetch you water out of this rock?”  
A weary, tired, downhearted Moses cried.  
Then there came the Lord’s voice, “You believed  
Me not;  
In Israel’s sight, I was not sanctified!”*

*O dear Lord, we humbly bow low at Your feet,  
Lest in our zeal we speak impatiently  
And someone watching us—tho’ weary we may  
be—  
Say, “Is this the Master’s spirit that I see?”*

*Help us to sanctify You, Lord; in all we do  
To give You honor, glory, and acclaim—  
That others too may see and know Your power  
And praise forever Your dear, matchless name!*

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## HE Killed His Children!

By Earl C. Wolf\*

*I saw a man destroy his children.*

No, he didn't go berserk and shoot them, he didn't poison their food, he didn't strangle them as they lay sleeping in their beds. He tragically destroyed their confidence in that which was high and holy and left them to wander on without the inner life of faith, dead in trespasses and sins.

This man did not indulge in wrong and questionable practices. He did not drink, smoke, swear, gamble, play cards, or go to the movies. He was regular in his church attendance. He repeatedly witnessed to his faith and was generous in his giving. He worked hard, made money, and provided well for the material needs of his family.

This father, however, nullified the effectiveness of his deliberate testimony by the unconscious influences of his daily life. He testified to love but expressed hate, to peace but engendered strife, to the exaltation of Christ but vaunted himself, to submission but showed willfulness, to forbearance but practiced intolerance, to deep spirituality but evidenced shallowness, to loyalty but spread distrust. *He set forth two standards—one of the lips and the other of the life.*

The family is the first school of Christian living—first in point of time and first in importance.

\*Director of Adult Work and Christian Family Life, Department of Church Schools

When there is a contradiction between the profession and practice of parents, children are confused. When they are caught between conflicting precepts and practices, children will imitate their parents' acts rather than their teachings. Precept is abstract but practice is concrete. Usually it is what we do that we really mean. The child is taught more by the living example than by any other method. The inconsistencies of parents have unconsciously but surely turned many a child into a life of faithlessness and sin. Concepts are caught as well as taught. Teaching goes on in the home whether parents are conscious of this fact or not.

The atmosphere of the home is a predominant influence in molding the pattern of a child's life—the attitudes of parents toward each other, of members of the family to neighbors, to relatives, to in-laws, to agents, to the schoolteacher, to the minister. The family that spends its Sunday dinner hour criticizing the pastor will live to regret its folly. Careless criticism of those who represent the church will place high hurdles in the pathway of the child's acceptance of Christ. Parents' acts at home are more significant than their words at church. Parents can hide God from their children instead of introducing God to them.

The nurture of a child's soul is as much a stewardship as the care of his body and mind. Good parents willingly spend the money necessary to feed, clothe, and educate their children. Likewise, there is a price to be paid to see our children converted and nurtured in the Christian faith. In that price the highest figure is that of vital, consistent living. The most effective audiovisual in the world is a holy life.

This truth is not to discount every other method parents might use to leave the Christian imprint upon their children. Christianity must be caught *and* taught. There should be grace at mealtime, family worship, attendance at Sunday school and church, family recreation, Christian literature and art, and other means of direct and positive teaching.

The first three principles, however, in teaching Christianity are:

*Live it*—“In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you” (Tit. 2:7-8).

*Live it*—“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).

*Live it*—“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22-23).

# Social Security for Ministers

JUST RECENTLY we mailed out our first shipment of insurance policies, covering over 1,700 ministers in the church. These \$1,000.00 group insurance policies were sent to those who have indicated their participation in Social Security as ministers. The premiums are being paid by the church. We are delighted that so many ministers have already responded.

It is greatly advantageous to begin participation in Social Security in 1955. If one waits until the second year of grace, namely, 1956, to begin participation, he will lose four free drop-out years given by the government to ministers beginning in 1955. It will, therefore, take until 1961 to obtain the same advantageous protection as could be had by the middle of 1956. So we urge all of our ministers who plan participation in

Social Security (and it seems to us that should include all active ministers) to send in their "waivers" immediately and report to our office. A free insurance certificate will be forwarded to you upon the completion of your file.

We regret the loss of one of our good ministers who died just recently, but we are delighted that he had had the wisdom and foresight to complete his Social Security file in our office, and we are mailing his wife the first insurance check given under this new plan.

"Waivers," cards, and letters of instruction have been mailed to all of our elders and licensed ministers. If you have not received yours, a duplicate set will be mailed upon request.

Please may we hear from you before the Christmas rush?

T. W. WILLINGHAM, *Executive Secretary*  
BOARD OF PENSIONS



## "UPBRAIDETH NOT" (Jas. 1:5)

### Monday:

So many calls, so many conflicting voices; so many theories, so many questions; so many demands, and all seem equally pressing—there is a confusion of mind where even the next step is not plain, where you would give the world to see priorities clearly.

The enemy whispers, "You're cracking up"; or, "No sanctified person would be in this fix." God's word comes, "Lack wisdom? Ask. Plenty! No blame. He 'upbraideth not.'" Of course you should have remembered sooner; the devil said a half-truth. But the best of it is, God doesn't scold us for being stupid.

### Tuesday:

One practical institution of our family is the "fool fund." Hypothetical, of course; no money is actually lying in reserve to take care of expenses one of us incurs by some senseless mistake. But it soothes our spirits to recall at the critical moment this

imaginary sinking fund. God maintains a vast "fool fund" of mercy and understanding love on which He lets us draw. When we go to Him having done our best and made a mess of things, He meets us with healing and the promise to overrule—though perhaps with the words, "Why not pray (for wisdom) first?"

### Wednesday:

Our God has gracious ways. I would be like Him. The enemy's way is to hit a man when he's down; we can recognize him by his bad manners. God is always the Lifter-up of humble heads. If we will straighten our shoulders, He will see to it that our faces can look into His, unashamed.

### Thursday:

"Upbraideth not." When we have sinned and come for directions to get on the right path again—"He hath not dealt with us after our sins"; there stands the Father with open arms. When the enemy calls us slow in achieving and stupid in planning for the Kingdom—He "hath long patience."

### Friday:

"Gracious and full of compassion"—some of His ways He recommends to us. "If a man be overtaken in a fault, . . . restore." Help him back, upbraiding not, giving him courage to hold up his head, knowing how you would feel—and remembering how God does it for you.

### Saturday:

"Judge not, that ye be not judged." And remember that even the Judge of all the earth, who has all the facts, does His rebuking kindly and gives every man the benefit of the doubt.

### Sunday:

"Love covereth." Old Thomas Browne wrote that there is a nakedness of mind and spirit which needs covering more than the nakedness of his body. It is this protecting of a brother's spirit from the cruel reproaches of Satan and self which would rob him of heart and courage to go on—that Jesus recommends to us. "Perfect, . . . as your Father which is in heaven," in this "covering" skill?

## Music Memoettes:

Did you know that, on a recent poll carried on by the Los Angeles Bible Institute Hour, "The Old Rugged Cross" still remains the listeners' favorite? The hymns are listed in order of preference:

1. The Old Rugged Cross
2. The Love of God
3. What a Friend We Have in Jesus
4. I Come to the Garden Alone
5. Amazing Grace
6. It Is No Secret
7. I'd Rather Have Jesus
8. Beyond the Sunset
9. Great Is Thy Faithfulness
10. Rock of Ages

—OVELLA S. SHAFER, *Plainville, Kansas*

# Ten Aspects of Entire Sanctification

## VIII. The Abiding Comforter Sanctifies

**R**EMEMBER, the subject is stated thus, "The *Abiding* Comforter Sanctifies." The Comforter, as the personal Representative of the resurrected, ascended Christ, comes to live in our hearts, to abide with us. He doesn't come as a visitor, with a suitcase or two, and with a plan to stay a week or so. Neither does He move in as a renter. You don't agree to let Him have the house of your heart for only a while, on certain conditions. That isn't what is meant here. The Holy Spirit is to be the *abiding* Comforter. He moves into your personality, your life, as Possessor; His every intention is to live there from then on. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14: 14-15).

I remember that a certain young woman came to live with me, after a ceremony was performed, and we were pronounced man and wife; and for more than forty years we have lived together. She took up her permanent residence with me. Jesus said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

It will no longer be an in-and-out or up-and-down experience; it will be a settled, established experience. There is nothing else that can quite compare with turning yourself completely over to the Holy Spirit forever, and thus giving to Him the privilege of becoming the permanent Owner and Indweller of your personality.

But someone may say: "You'd better be careful, you are liable to teach 'eternal security.' All that you have said might be misunderstood by some. They might think you mean by all that you have said, by your interpretation of this scripture, that once you are sanctified, you can never backslide; once the Comforter has come into your heart to live, there can be no more separation from God."

No, that is not what the Scriptures teach, and that is not what this verse means; that is not what I have intended to teach. It might be so interpreted if that which the Holy Spirit had moved into was a material something; but that is not the case. He has moved into a person, a creature who is a free moral agent, who is on probation as long as he is in this life. From His standpoint, He has moved in to stay forever; He has no intention of leaving. He is happy with the sale, the contract, and expects to carry it out to the last; but He can fulfill His part of the bargain only if you fulfill yours. He will never slip off, or go away of His own will; but He will depart if you insult Him, if you choose that which is not in accordance with His will. So, from God's standpoint, no provision is made for any leave-taking; but from your standpoint, there is the possibility of dis-

# Editorials

rupting this arrangement. We can drive the abiding Comforter, the Comforter who has come to abide with us forever, from our hearts by sin. That can easily be done. He will not live within the heart that gives itself to sin.

So, while we have talked much about the abiding Comforter, and the fact that this is no temporary arrangement, that He has come in to stay, that He has bought the house, we do not mean at all you cannot, as a free moral agent, drive Him out of your heart. Remember, God gives no person an absolute guarantee of entrance into heaven, or of any salvation state, or even standing, as long as he is in this life. From the beginning to the end, it is a partnership affair, and what God does always hinges on how we act. He never breaks the contract himself, but we can break it; and the moment we do, it's all off, and He, the blessed Comforter, is gone. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14: 14-15).

Finally, the *Abiding* Comforter sanctifies; His indwelling presence drives out the sin-nature.

## Keys to the Acts of the Apostles

### II. The Key Prophecy

**P**ENTECOST, as described in the second chapter of Acts, was the Church's greatest experience. In fact, we look more to it as the inauguration of the Church than to anything else that happened in New Testament times. This great event of Pentecost did not come upon God's people unawares. There were prophecies which gave foregleams of it. We turn now to these prophecies, emphasizing especially the "key prophecy."

The first prophecy mentioned is given in these words: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses" (Isa. 44: 3-4). Isaiah gives in these words at least a hint of the coming Pentecost.

Ezekiel is more definite in what he presents: "I will give them one heart, and I will put a new spirit within you; and I will take away the stony

heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (Ezek. 11:19-20). This is a glorious description of the experience that comes to the Christian who is baptized with the Holy Ghost. Ezekiel gives another passage, which is especially marked by beauty and significance, as a prophecy of Pentecost: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36:25-28). Nothing short of Pentecost could fulfill what is described here.

The New Testament also has its prophecies of Pentecost. Listen to these words: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John 7:37-39). Very definitely this points to Pentecost, which was to be realized only after the death, resurrection, and ascension of Jesus. Then the glorified Christ was to bestow the Holy Spirit upon His followers—Pentecost was to become a realization.

In the Gospel of John we have this verse: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (20:22). Most interpreters do not think of this as a present realization, but rather as a prophecy of what was to come—that is, of Pentecost. It is in the same class as Acts 1:8, where Jesus says: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Like John 20:22, this verse may be thought of as a prophecy as well as a promise.

But the "key prophecy" of Pentecost has not yet been given. This is found in Joel 2:28-29

and reads as follows: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

At Pentecost, as all of us know, Peter became the man of the hour. He took the platform and answered those who, in amazement, asked, "What meaneth this?" and also those who mocked, saying, "These men are full of new wine." Here is what he said: "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." Then he gives the quotation which I have already presented from Joel. Had this not been the "key prophecy," Peter certainly would not have used it on the Day of Pentecost. By quoting it then he doesn't rule out the other prophecies concerning Pentecost, but he does exclude them as the "key prophecy." "This is that which was spoken by the prophet Joel." At last the fulfillment had come, and Peter, who knew the Old Testament, was sure that this prophecy in Joel had been fulfilled for him and for the others who made up the 120.

## SUCCESS

RECENTLY I came across a quotation from Henry Ford. He said: "Coming together is a beginning; keeping together is progress; working together is success." "Coming together is a beginning," but is it always even a beginning? Sometimes people come together by accident; they just happen to come together. This is true of a crowd on a streetcar or a bus, or on a crowded street in a big city. They have come together, but they have no common interests, they are not going to the same place. They are together geographically; but psychologically, and in every other way, they are often many miles apart. There isn't much that could be thought of as success in such groups. Sometimes even congregations in churches are little more than gatherings; they are not there with much common interest or purpose. Coming together, I think we'd better say, may be a beginning; on the other hand, it may not be.

"Keeping together is progress." I think we have more right to say that "keeping together is progress," than to say that "coming together is

a beginning." It really means something for people to keep together. In order for them to do this, there must usually be something they have in common. I remember hearing a missionary say that missionaries would get more reward in heaven for getting along with one another than for what they did on the mission field. I do not think this holds good universally for missionaries by any means, but still it suggests something for us to think about. Keeping together is often much less easy than we think.

We catch this truth in connection with music perhaps more than we do anywhere else. There we see how difficult it is sometimes for two instruments to keep together, or for the fifty or seventy-five instruments of an orchestra to harmonize; it takes an immense amount of training in order for them to do it. Certainly, in such cases, keeping together is progress. Sometimes churches fall apart, there is trouble, or worse still, perhaps an explosion, and the result is sepa-

ration, hard feelings, and hurts that perhaps may never be overcome. "Keeping together is progress."

But the real success, as Mr. Ford indicates, is when we are "working together." The true basis of love for one another is a common task. It matters not how strong our love may be for one another, if we are idle, it is likely to vanish. We need to give expression to our love by working together. There's where the success comes. Many of us heard Dr. R. T. Williams tell the story about the hunting dogs. They started out to hunt foxes. At the first the dogs fought among themselves, but finally one of them got on the trail of a fox and began to bark. The rest of the dogs knew what that bark meant, and they all got on the trail. They were working together, they were headed for something, they had a common task, and their fighting stopped. "Working together is success," and success in the Kingdom is working together with God.

## HOME MISSIONS and EVANGELISM

### Those Revolving Dollars

ROY F. SMEE, Secretary

**E**IGHTEEN months of careful study and another six months of preparation preceded the special June 5 offering for Church Extension, that now amounts to \$62,000.00. That offering and a special reserve trust fund of \$25,000.00 provide the base for the General Church Loan Fund and a great step by the Church of the Nazarene. As set up in the policy established by the General Board, the Loan Fund is now being built up through deposits by individuals and churches. Each one receives for his investment a note signed by the officers of the General Board. If the money is left with the fund for five years or more, interest is paid at the rate of 3½ per cent per annum, payable semiannually. The interest rate is 3 per cent for a shorter loan.

Several new deposits with the fund are received weekly, and many inquiries. We are anxious to receive many more, so that the fund may be rapidly built up in these early days. In fact, we are dependent upon these loans to provide the money for loans for church buildings. We have received loans from laymen, non-church members, pastors, a district superintendent, and a missionary. In loans and owned funds the General Church Loan Fund has now increased to a total of \$120,000.00 in this short time. A number of excellent loans, with adequate security but unable to secure a bank loan, are waiting now for their money. You can earn a good interest rate on your money,

and at the same time it will build churches all over the country.

What kind of churches are receiving the new amortized loans from the General Church Loan Fund? Many loan inquiries have been received. A few have fully qualified and are now using their loans. These are examples:

A church in the East has used a house for its church services, with the second floor as parsonage. To provide better facilities, a church building was started and the walls are up and the roof on. The congregation has gone as far as their money and credit will take them. A loan of \$10,000.00 from the General Church Loan Fund is enabling them to pay off some construction debts, install a furnace, and complete the basement in the new building. The property is valued at three times the amount of the loan.

In the Southwest, a growing young church in a booming residential area had a small, short-term loan that was due. Although there is excellent security, no bank would refinance the property. A loan of \$9,000.00 has paid off the short-term loan and given the congregation enough to erect a small Sunday-school annex. The property value is \$40,000.00.

In the Midwest, a recently completed \$50,000.00 church building had \$15,000.00 in building debt, including a mortgage of \$11,500.00 held by a Nazarene whose health necessitated the immediate return of his loan. No

bank would lend to the church. A \$15,000.00 loan has paid off the present mortgage and the other pressing obligations.

In the South, a congregation has been worshipping in a basement for seven years. Feeling they must do something more, they began work on the superstructure. They strained their own finances to the limit and put \$7,000.00 into the building, including \$3,000.00 borrowed. No loan company would help them with the additional \$7,000.00 they needed. A \$10,000.00 loan has paid off the small mortgage and they are completing the superstructure. Now the congregation has an opportunity to grow and the monthly payments are within their giving ability.

A young church in eastern Canada owns an old parsonage and a new church building with a total appraised value of \$50,000.00. Mortgages on the properties amounted to \$10,000.00 with the church mortgage earning 7 per cent interest. The loan companies would not increase their mortgages to take care of the remaining \$4,000.00 in construction costs, and the material dealers were pressing for their money. A loan of \$14,000.00 at 5 per cent interest, has paid off both mortgages and the other building debts. Rental income from apartments in the parsonage pay for all but \$50.00 a month of the payments on the ten-year loan.

In the West, a parsonage and almost completed church building are

valued at \$44,000.00. Mortgage and building debts total \$13,500.00, some of this in short-term loans. Every effort to finance the indebtedness and secure funds to complete the building failed and the future of the church was in jeopardy. A loan of \$14,000.00 on both properties has solved the problem and the construction is now being completed. A member of the church gave \$1,000.00 to the General Church Loan Fund on the completion of the loan.

These are all safe loans. The

churches are not large in membership, but have good finances and excellent security in property. The closed doors for needed building financing in their home towns had discouraged their people and put the churches in a desperate condition. After a thorough study, a loan from the General Church Loan Fund was granted, and has brought relief and release to these churches. Wonderful letters of gratitude have been received. Each of these churches is now making monthly payments on

its loan.

We have similar loans now approved for which we have no funds available. Let your "rainy day" investment save a church while it is earning you a splendid interest return. We can use \$50,000.00 in the next three months. Your money is safeguarded as carefully as in any banking institution. Write to the Division of Church Extension, 6401 The Paseo, Kansas City 10, Missouri, for additional information in making your deposit.

## FOREIGN MISSIONS

REMISS REHFELDT, Secretary

### New Addresses

Rev. & Mrs. Frank VanDevelder, who have been in Mexico City in language study, will be leaving for Bolivia about December 17. Their address will be:

Rev. & Mrs. Frank VanDevelder  
Casilla 1056  
La Paz, Bolivia, S.A.

Latest address for Sidney Knox is:  
Rev. Sidney Knox  
General Delivery  
Port Moresby, Papua, New Guinea

### Temporary Address

Mrs. Ruth Ainsworth, retired missionary whose home is at 6355 North Oak Ave., Temple City, California, writes:

"I am with my sister in Florida for November and December. I will be going back to California the day after Christmas. My address here until then is:

201 North Lake Street  
Avon Park, Florida"

### NOTICE

Please do not send Christmas cards to the Foreign Missions Office to be forwarded. A new, up-to-date list of missionary addresses is free for the asking. We will be happy to send you one.

Forwarding Christmas mail involves a great deal of expense, as well as time, and we do not have any budget set up to handle this expense. For late changes, watch the **HERALD OF HOLINESS**.

### Prayer Request

A girl who has been with us two years is leaving for home, at her parents' command, to get married. The parents and the young man are Buddhist. Our hands seem to be tied, but the girl promises to stay true to

Christ. She has already sent her husband-to-be a Bible. It is a sad parting, but we are praying that souls will be won for Christ as a result. Will you pray for this young Christian? She will have to stand alone except for God.—MERRIL BENNETT, *Japan*.

### THANK YOU—

*From Mexico—*

I have received a great number of boxes of clothing, amounting to several tons, which means that they have come from many different missionary societies and individuals, making it impossible for me to answer them personally.

The clothing has been a blessing. I believe that we can clothe two thousand people with what we have on hand. We can still use plenty of clothing, for there are thousands that the tornadoes and floods left without any belongings.

So that you will rejoice with those that do rejoice, I must tell you that we now have more than one hundred adults converted, from the time of the tornado to this date; and at the Tampico church, where we had 80 in Sunday school, now we have 240, and from week to week the number grows. Glory to God!

Over 200 people slept and ate at our church during the first days of the disaster. Now we only have 80, as the rest have found a way to secure some boards to build a cover for them and their families. Please pray for them.—CARLOS STOPANI, *North Mexican District*.

*From British Honduras—*

Clothing is arriving for the hurricane relief. We are grateful and know our people will be greatly helped. The rainy season has increased the inconvenience and need of the many

homeless people of Corozal. Thank you for the wonderful help and quick response to our need.—RONALD BISHOP, *British Honduras*.

### Answered Prayer

We sincerely thank you for your prayers during this time when Mary has been sick. The Lord has definitely touched her and she is now able to be up most of the time. We feel that it is just a matter of time until she will be strong again. We are praying and believing that God will continue His work of healing.—ELMER SCHMELZENBACH, *Africa*.

Continue to pray for Mary Schmelzenbach until her strength and health are fully restored.—Ed.

We would also like to report a wonderful meeting with our workers here on this district. I have been working with them about holding on to the new converts that come to the altar. As a result, last quarter my men reported that they had held 96 of their new converts. This quarter they were thrilled, as they were able to report another 104. In this all-out effort to hold our new converts we have been blessed beyond all our expectation. We are thrilled with the possibilities for the rest of the year. The workers have better victory and more interest in their work for the Kingdom. Needless to say, I too feel a greater sense of His power than ever before.—ELMER SCHMELZENBACH, *Swaziland, Africa*.

### More from New Guinea

I have just returned from several days spent in the Highlands area. It was a very enlightening trip and I feel we may be drawing nearer to gathering sufficient information that will enable us to make a decision as to a mission location.

I have found on the whole that the administrative officers have been very

co-operative in their attitude and suggestions.

The terrific heat is quite a drain on one's strength but on the whole we have felt wonderful, for which we are very thankful. I'm sure the prayers that have followed us here are holding us up over many difficult places.

Studying pidgin English is a rather

difficult task. The language of Moresby is Motu and all conversation between natives is in this dialect. Language between European and native is mostly in English. Pidgin is used almost exclusively between Europeans and natives in the other territory, and it is rather difficult to learn much until you are where you can put it into practice. Perhaps we can learn

enough to make ourselves adequately understood and then get in good practice when we reach our mission location.

We are happy indeed to be in the service of the Master here, and we covet your prayers for our undertakings. The need for the gospel here is staggering beyond imagination.—SIDNEY KNOX, *New Guinea*.



# The Young People's Society

## The Spirit of the Christian

L. J. DU BOIS, Secretary

IT IS AMAZING (and alarming) how much Jesus had to say about the spirit of the man or woman of God. Paul also put it on the list of the six most important characteristics of the exemplary Christian. The Psalmist cried out, "Create in me a clean heart, O God; and renew a right spirit within me." It is vital to us today, also, that we look within our hearts to see if in us there is a right spirit.

Of course, it is much easier to use material yardsticks by which to determine the measure of our spirituality. It is much more convenient to place our emphasis in religion upon the outer things: ceremony, duties, patterns of service, and even upon certain ethical principles. Why? Because these things can be seen. We can put our finger upon them and say of one, "He lives up to the standard," or of another, "He falls short

of the standard." Some of us have become lost in the maze of regulations and externals until we have lost sight of the true nature of the religion of Jesus Christ, a heart made clean and a spirit made right.

Indeed, external things are involved in religion. A heart that has been touched by Christ will change the life one lives. But we must not be content to allow the externals alone to be the judge of the force of one's experience, for these can be duplicated in many instances by those who have little semblance of religion. It is, after all, in the realm of the spirit that the real work of God is done. It is out of the heart that come the other issues of life. And once the heart is touched by the grace of God, the entire inner man will receive a transformation.

The spirit of the Christian is the spirit of Christ. It is God's desire to

implant on the human heart the image of His incarnate Son. The spirit of the Christian is the spirit of selflessness, of humility, of love, of long-suffering. It is not seeking position nor pulling others down. It is understanding and kind. It seeks to lift men and share with them the glorious redemption that God has brought to them. It is not critical, never finding flaws in the attitudes and actions of others. It seeks always to look at others through the same eyes that watch one's own life.

A spiritual religion that speaks in terms of the Holy Spirit living and dwelling in the human heart must speak much also of the work of God which will be wrought on the human spirit.

Let us all seek to live exemplary lives and prove it by the spirit which prevails in our lives day by day.

## THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

### Topic for December 18: The Prayer Life of Jesus

Scripture: Luke 3:21-22; 4:42; 5:16; 6:12; 9:18, 28-29; 10:21-22; 11:1-13  
(Printed: Luke 3:21-22; 4:42; 5:16; 6:12; 9:18, 28-29; 10:21-22; 11:1-4)

**GOLDEN TEXT:** *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Luke 11:9).*

If ever a person lived on this earth who, it would seem, did not need to pray, that person was Jesus. He possessed all power and lived in perfect harmony with the Father. It is just as true that the prayer habits of Jesus were most regular and con-

sistent. He prayed briefly on occasions and spent all night in prayer at other times. What He taught others about prayer, He exemplified in His own life. Surely if He found it valuable, necessary, and in fact indispensable to pray, how much more do we!

In the hour of His public consecration at His baptism, our Lord prayed. Here is where His public ministry began. How we need to pray that in view of our world's needs our lives will become a ministry for our Lord! The most damaging sin of our day

seems not to be the sin of passion, as serious as that can be, but rather the woeful ineffectiveness of our individual lives in the presence of so much unmet need.

As Jesus confronted the temptation presented by human popularity, when the populace clamored to make Him king, He prayed. There is no danger to the servant of God as threatening as that provided by public acclaim. President Dwight D. Eisenhower is a living example of the spirit of humility as revealed on the eve of the Geneva Conference

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when he prayed for divine guidance, thus giving to his nation new hope and an added sense of security. The true spirit of humility never evades responsibility by hiding behind false piety, but rather realizes that if we are to accomplish effective ends for God we will need to receive wisdom and power through prayer. The accomplishment is not by us; no, in the final analysis not by God alone, but rather God's Spirit ministering through us.

On the eve of selecting and appointing His twelve disciples, the Master went up into the mountain and continued all night in earnest prayer. How perplexing is life for us! How packed with baffling situations and momentous decisions! If our Lord experienced the necessity to intercede for guidance, how much more do we

stand in need! Through prayer we need to seek guidance in our homes with our children, at work in our business, and in all the circumstances of daily living.

It was while in the fellowship of prayer with His disciples that the most important question was raised: "Whom say the people that I am?" We too have our questions, and many times we find them related to our Christian experience and the ways of God. Honest doubt is the threshold over which we may cross into a living faith. It is the humble mind probing for greater understanding that reaches the firmer foundation. A wholesome and active curiosity often exists relative to the things of God's kingdom. In fact, it is only as we do inquire that we have the promise of

receiving an answer. Christian humility does not consist in asking no questions, but rather in asking them on our knees in the shadow of the Cross. The more intelligent answers, the stronger our faith.

In the crucial hour of Calvary, Christ prayed. When life crowds in, our backs are to the wall, and all that is dear and close to our hearts begins to crumble, then when life itself ebbs low, we too need to follow our Lord's pattern and pray, "Father, into thy hands I commend my spirit." As we pray, God's will becomes all-important, and as we move out into its stream we discover that life's burdens become light. In the center of His will we find rest for our souls, joy, and permanent happiness. "In all thy ways acknowledge him, and he shall direct thy paths."

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# THE QUESTION BOX

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*Q. Is it possible for a sanctified person to ever be lost?*

A. Yes. So long as a person is on this earth he is on probation, and by probation I mean that he is subject to temptation and still within reach of falling, or backsliding, and finally being lost. No human being in this world can get a state of grace which makes it impossible for him to finally be lost and go to hell. At first John Wesley taught that a sanctified person could not backslide, but he changed his view on this. He saw some backslide, and, being a realist, he did not try any longer to fool himself into believing that they could not backslide. I would add, however, that the Christian who has been sanctified is not so likely to backslide, for he has been given a stability which he did not have as a converted person.

*Q. Why is Jesus, our Lord, called by so many different names?*

A. One answer to this question is that in the Bible names meant something. They were indications of the person's nature and character. Jacob's name was changed to Israel after his experience at Peniel (Gen. 32:24-30) because his nature was radically changed by that experience. Christ was called by many names because He was such a many-sided Person. He had so many characteristics as a person. As Jesus, He was Saviour; as Christ, He was the anointed One, the Messiah; as Emmanuel, He was "God with us." There were also other titles which were given to Him, each of which had a significant meaning. Among these the following may be

**Conducted by  
STEPHEN S. WHITE**

mentioned: Son of man, Son of God, the mighty God, the everlasting Counselor, the Prince of Peace, and the Lion of the tribe of Judah.

*Q. In Acts 15:20, 29, among other things, the Christians are commanded to abstain from the eating of blood. Wouldn't this mean that Christians today should not eat liver or liver concentrates, since their content is largely made up of the blood of the animal?*

A. The twentieth verse reads thus: "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Of these prohibitions Matthew Henry writes as follows: "From things strangled, and from blood, which though not evil in themselves, as the other two [pollutions of idols and fornication], nor designed to be always abstained from as those were, had been forbidden by the precepts of Noah (Gen. 9:4), before the giving of the law of Moses; and the Jews had great dislike to them, and to all those who took a liberty to use them; and therefore, to avoid giving offense, let the Gentile converts abridge themselves of their liberty herein, I Cor. 8:9, 13. Thus we must become all things to all men." Forbidding the eating of things strangled was in the same class with the eating or drinking of blood, for the animal which died in that way still had the blood within its flesh, to a large extent.

*Q. Did God the Father love human beings more than He loved His Son, Jesus Christ? He gave His Son for the salvation of human beings. Wouldn't this imply that He loved human beings more?*

A. No. God the Father did not love mankind more than He did God the Son. God the Father and God the Son belong to the Trinity and the Trinity is based on a unity of substance which involves a unity of love between Father, Son, and Holy Spirit that is not found anywhere else.

*Q. Does the Holy Spirit come into the heart of an individual as the abiding Comforter when that individual is justified?*

A. No. When the individual is justified, he is also regenerated, or born again, or born of the Spirit. The new birth is the work of the Holy Spirit, but the Holy Spirit does not at that time come into the heart in His fullness, or as the abiding Comforter. John 14:15-17 clearly makes a distinction between being born of the Spirit and being filled with the Spirit. It gives us these words: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

## CHURCH NEWS

Evangelist J. L. Woolman writes: "I will be in Indiana for a revival, February 15 to 26, and have February 1 to 12 open. I'd like to slate it in that section, or between Oklahoma and Indiana. Write me, 223 N. Hammond, Bethany, Oklahoma."

Evangelist George Brannon writes: "Unforeseen circumstances make available the following revival dates for 1956: a good winter date, February 15 to 26; also a fine early spring date, March 28 to April 8; and a still later spring date, May 23 to June 3. Write me at my home address, 125 N. Wheeler, Bethany, Oklahoma. These are good days in revival work."

Evangelist C. V. Holstein writes: "I will be in Florida after Christmas and would be glad to accept a date in January of '56 near Ft. Lauderdale. Also, I have some open time after February 5. Write me at my new address, Route 2, Indian Lake, Vicksburg, Michigan."

Waynesburg, Pennsylvania—For several weeks this summer we had the Musical Mitchells working with us, taking charge of the musical program in the regular services, choir, and youth work. After an absence of several weeks they returned to sing in our recent revival meeting with Evangelist T. H. Stanley. The Mitchells are fine folks; Brother Lloyd is an accomplished soloist, and his wife, Adelaide, is accomplished on the piano and organ; the trio of little Mitchells are a decided help to any meeting. We appreciated their work very much. God used Brother Stanley to give one of the best revivals our church has had. His emphasis on prayer and fasting helped to deepen the spiritual life of the entire congregation. He is a rugged preacher of truth, and God used him to stir the people, and a number of new people were converted and sanctified.—R. B. Acheson, Pastor.

Evangelists Harold J. and Mae Willis report: "The year of 1955 has been a good one with the blessings of the Lord upon our work for Him. By Christmas we shall have conducted 20 campaigns in this our tenth year in the evangelistic field. We have enjoyed worshiping and laboring with each pastor and church. Recently we had a good revival with Pastor and Mrs. John W. May, of Elk River Church in Charleston, West Virginia. On the closing Sunday there were 243 in Sunday school, and a goodly number of young people found Christ at the altar of prayer. In April of '56 we have a meeting slated in Salem, Oregon, and have April 18 to 29 open; we'd like to slate this in the Northwest. Also, we have some open dates for the fall of '56. We carry the full program. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

## Sunday-School Attendance Report

District	Last Year	October	Percentage
<b>CANADIAN ZONE</b>			
Canada Pacific .....	1,055	1,106	105
Maritime .....	1,087	1,023	95
Districts not reporting: Canada Central, Canada West			
<b>SOUTHERN ZONE</b>			
Kansas City .....	8,777	9,473	108
San Antonio .....	3,679	3,964	108
Dallas .....	5,046	5,393	107
Louisiana .....	4,054	4,335	107
South Arkansas .....	3,639	3,873	106
Houston .....	3,582	3,728	104
Nebraska .....	2,728	2,843	104
Southwest Oklahoma .....	6,004	6,208	103
Kansas .....	7,962	8,085	102
Southeast Oklahoma .....	3,973	4,034	102
Northwest Oklahoma .....	5,989	6,071	101
Abilene .....	5,687	5,732	101
Northeast Oklahoma .....	3,998	3,989	100
North Arkansas .....	3,768	3,655	97
<b>SOUTHWEST ZONE</b>			
Northern California .....	14,748	15,990	108
Southern California .....	11,161	11,682	105
Arizona .....	3,683	3,885	105
Los Angeles .....	9,020	9,232	102
New Mexico .....	3,126	3,201	102
Colorado .....	6,334	6,290	99
<b>NORTHWEST ZONE</b>			
South Dakota .....	847	923	109
North Dakota .....	1,737	1,816	105
Nevada-Utah .....	893	895	100
Oregon Pacific .....	7,253	7,192	99
Idaho-Oregon .....	6,179	6,122	99
Rocky Mountain .....	2,463	2,413	98
Districts not reporting: Alaska, Minnesota, Northwest, Washington Pacific			
<b>CENTRAL ZONE</b>			
Eastern Michigan .....	8,431	9,071	108
Chicago Central .....	5,494	5,919	108
Northeastern Indiana .....	9,697	10,333	107
Wisconsin .....	2,328	2,494	107
Central Ohio .....	13,336	13,804	104
Southwest Indiana .....	9,359	9,642	103
Illinois .....	8,788	9,070	103
Northwestern Illinois .....	4,998	5,102	102
Western Ohio .....	14,380	14,281	99
Iowa .....	6,437	6,701	96
Indianapolis .....	8,916	8,292	93
Northwest Indiana .....	5,252	4,715	89
Districts not reporting: Michigan, Missouri			
<b>SOUTHEAST ZONE</b>			
Virginia .....	3,144	3,359	107
Florida .....	7,069	7,339	104
North Carolina .....	3,639	3,794	104
Tennessee .....	8,447	8,659	103
East Tennessee .....	5,636	5,828	103
Alabama .....	7,486	7,594	101
Eastern Kentucky .....	5,463	5,435	99
Mississippi .....	2,875	2,831	98
South Carolina .....	4,679	4,512	96
Districts not reporting: Georgia, Kentucky, West Virginia			
<b>EASTERN ZONE</b>			
Akron .....	11,366	12,107	107
Washington-Philadelphia .....	10,467	11,098	106
Pittsburgh .....	8,535	9,018	106
Albany .....	3,369	3,412	101
New York .....	2,137	2,027	95
District not reporting: New England			

District	Last Year	October	Percentage
MISCELLANEOUS			
North American Indian.....	1,018	1,127	110
Gulf Central .....	171	116	69
Australia .....	594	651	110
Hawaii .....	494	616	125
Estimated Average for October, 1955.....		397,714	
Increase over last year's average.....		9,628	
Percentage of increase.....		2.5%	

ERWIN G. BENSON, *Field Secretary*

Evangelist Charles H. Lipker writes: "I plan to be in California from January 1 through May 15, and have open time for a full revival meeting and a week suited to Youth Week services. Write me, Box 2, Alvada, Ohio."

Evangelist H. J. Felter writes, "I have an open date January 3 to 15, which I'll be glad to slate with any church. Mrs. Felter travels with me as evangelist, youth worker, and pianist. Write me, Box 87, Leesburg, New Jersey."

Evangelist Fred G. Stockton writes: "The Lord gave us a good revival at Carlsbad, New Mexico, with some thirty souls praying through. At this writing we are in a battle for the Lord with our church at Trinidad, Colorado. Rev. Ivan Gookin and family are great workers and burden bearers. I have some meetings slated on the New Mexico District for 1956, but have some open time I'll be glad to slate as the Lord may lead. Write me, 1453 Third Street, Enumclaw, Washington."

Evangelist E. C. Tarvin writes: "We are glad to report victory in the harvest field for the Master. During recent weeks we have held meetings at Catlettsburg, Kentucky; Hammond, Indiana; Carthage, Kentucky; and Carthage Church in Cincinnati, Ohio. God gave some wonderful victories in these meetings; altars filled time and time again. At this writing I am in Brooklyn, Indiana, and God is blessing. Please pray for me."

Evangelists Jack and Ruby Carter write: "We have two open dates in the early part of 1956: January 4 to 15 and February 1 to 12. We'll be glad to hear from any church needing our services as preacher and singers. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

Garrett, Indiana—Recently our church enjoyed a fine revival with Rev. C. T. Corbett as evangelist, and special music furnished by local talent. A wonderful spirit prevailed, and the attendance throughout the meeting was encouraging. As a result of the plain, searching preaching of truth, and the faithful ministry of the Holy Spirit, several definite victories were won for God at the altar. The people have been kind to us since we came here in July, expressing their love in many ways, including a very generous "pounding." At the

suggestion of Brother Corbett, members and friends joined in giving an offering of \$150.00 to enable the pastor and family to attend the General Assembly next June.—Vern A. Leonard, Pastor.

Evangelist Haven Goodall writes: "I am now making up my slate for the fall of '56, and also have some time still open for the winter and spring. I'll be glad to go wherever the Lord may open a door. Wife and I travel together, with house-trailer, and will be glad to come for freewill offerings. Write me, 6850 West 115th Street, Worth, Illinois."

Dayton, Kentucky—Recently we enjoyed the greatest revival in the history of this church. Rev. and Mrs. Roy Turner were the special workers. God came upon every service, we had the largest attendance of any revival we ever have had, and there were nine seekers at the altar on the closing night. Finances came easily, and the pastor received the largest love offering in his fifteen years of ministry.—Roy Adams, Pastor.

Rev. C. Neal Hutchinson writes: "After giving twenty-five years to pastoral labors, we felt constrained by providence and the leadership of the Holy Spirit to enter the field of full-time evangelism. Our pastoral labors have been a 'romance' all the way; God has blessed us and the people with whom we have labored. Our last two pastorates were with First Church, Cumberland, Maryland, and at First Church in New Bedford, Massachusetts. Please pray for us, that we may win souls for God. We are building our slate for 1956, and have some open time in January. Address us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Pastor Munroe Burkhart reports: "We came to Alvin, Texas, on September 1, after serving as pastor of the East Side Church in Waco for more than six years. We had a fine group of people in Waco—seven recalls and we did not lose one vote. We have found some fine folks here in Alvin, and have seen the Sunday school go well over the one-hundred mark since we came. In September we had a good meeting with Evangelist Leila Dell Miller. We shall not soon forget her preaching and wonderful spirit. God blessed and gave fifty-five seekers at the altar. If you have friends in or near Alvin, write us."



## SERVICEMEN'S CORNER

Chaplain L. A. Bevan writes from Mercer Island, Washington:

"The nature of my present ministry is that of a transport chaplain. I am assigned to the Military Sea Transportation Service (MSTS). Our ships leave Seattle and carry both troops and service dependents (women and children) to Yokohama, Japan. We also carry troops to Inchon, Korea; Whittier, Adak, and Kodiak, Alaska. My most recent trips have been aboard the USNS 'General H. B. Freeman' since coming to this command last March, 1955.

"Our troops load generally approximates 1,100 plus 250 to 300 dependents; this provides a very fertile field for an evangelical Christian ministry. It is certainly a privilege to represent the church and Christ in this new type of ministry."

"I am writing you to let you know that I enjoy the periodicals so very much that you send me, including the *HERALD OF HOLINESS*, the *Other Sheep*, and *Conquest*. I am with a unit where there are only about twenty-five Americans. The opportunity is great, as are the responsibilities, of course. There is much wickedness going on here in this vicinity, partly because of separation from home folks and the tendency, therefore, to be very lax and of very low moral standards. I welcome with great anticipation the materials which you folks send me.

"I want to please God most of all. Although it is very hard to know what the will of the Almighty is sometimes, yet still I am greatly encouraged by the interest of these men in caring about their souls' salvation. Even though they seem hard and unconvinced, yet there is a tender spot in their hearts, and I want to find that tender spot. Pray much for me that I will help these men to find the Lord, the ones that do not know Him. May God be pleased to keep me alive and strong, that I might be at my best for Him, and I do want to keep on reading and studying the Bible and the literature that you send me."

—PFC. PAUL W. PIERCE

**NAZARENE SERVICE MEN'S COMMISSION**  
*Albois* DIRECTOR

Rev. G. W. Harrell, Jr., writes: "For the past three and one-half years it has been our privilege to pastor our church in Great Falls, South Carolina. We have enjoyed the blessings of God and the church has made progress. Feeling God's call upon our hearts to do the work of an evangelist, we have now given up our pastorate. My wife is the former Miss Alpha Hodge, who served for six years as song evangelist and children's worker and was greatly used of the Lord; she plays the piano, accordion, and Spanish guitar. We sing solos and duets and carry the full program for revival services. We are willing to go wherever the Lord may lead and we can be of service. Write us, % 4235 Williamson Place, Cincinnati 23, Ohio."

Pastor Paul Vickers writes from North Middletown, Kentucky: "Our church recently closed a very successful revival meeting with Evangelist R. M. Banning as the special worker. A number of souls were saved and sanctified, the church was helped, and a nice love offering was given the pastor. I have now resigned to accept a call to pastor our First Church in Catlettsburg, Kentucky."



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Evangelist A. Ernest Collins writes: "On last July 31 we completed an enjoyable and fruitful ministry of almost three years with our church at New Market, Ontario. During this time the church was blessed with several good revivals, and we witnessed a 20 per cent increase in membership, in addition to splendid increases in the various departments. Early in October we conducted a revival in our church at Lake Placid, New York, where Pastor A. M. Babcock and his people are in a building program. The last two weeks of October we were in a campaign at Wilmington, New York, where Rev. Robert Ferris is the recently installed pastor. Both of these churches were the scenes of unusual blessing and spiritual reviving, with some outstanding victories. God and the church have given us a good slate in the evangelistic field, and we have some time booked for '56, but have open time in February. We emphasize especially, Bible-centered holiness and 'Crusade for Souls Now.' Write me, P.O. Box 682, Carleton Place, Ontario, Canada."

Evangelist R. M. Banning writes: "I am enjoying my work in the field of evangelism, and appreciate the fine pastors and laymen with whom I have worked. Owing to some changes and cancellations, I have the following dates open for '56: January 18 to 29, May 23 to June 3, and June 6 to 17. Write me, Route 1, Morrow, Ohio."

Evangelist A. L. Parrott writes: "A glorious revival in Alliance, Ohio; two great services on Sunday, with four at the altar in the morning and twenty-one at night. Owing to a change of pastors, I have a cancellation for the date, February 1 to 12. My meeting just before this will be at Hamlin, Texas, and the next one after February 12 will be at Hastings, Nebraska. Anyone desiring this date, please write me, P.O. Box 298, Bourbonnais, Illinois."

Evangelist L. J. (Larry) MacAllen writes: "After several years in the evangelistic field, we have been forced to curtail our labors due to my wife's health. Mrs. MacAllen was suddenly taken to the hospital for an operation in late August and her recovery has been so slow that it was necessary to cancel our fall slate, as I cannot be away for extended periods of time. We have appreciated the fine pastors and people with whom we have worked, and appreciate the prayers and understanding of pastors and churches with whom we have had to cancel; trust we may still have the privilege of working with you in the near future. We are now making our home at 316 E. Broad Street, Elyria, Ohio, and will be free to hold revival meetings in that general vicinity, as well as week-end engagements and an occasional Sunday-school advancement program with the help of 'Gospel Pete.' Thank you all for your prayers and cards."

## ANNOUNCEMENTS

**RECOMMENDATION** — Rev. and Mrs. G. W. Harrell entered the evangelistic field at the time of our assembly. God has blessed their revival work in a number of our churches. They carry the entire program of preaching, music, and children's work. Mrs. Harrell is the former Alpha Hodge, who served as a song evangelist and children's worker in the evangelistic field before her marriage. They have some open time in the early part of '56. Address them, 4235 Williamson Place, Cincinnati 23, Ohio.—D. W. Thaxton, Superintendent of South Carolina District.

### WEDDING BELLS

Miss Doris Thomas of Zurich and Kenneth Rue of Plainville, Kansas, were united in marriage on November 6, in the Plainville Church of the Nazarene, with the pastor, Rev. Ralph E. Shafer, officiating.

Thelma Pauline Gillespie and Harris Edward Moles were united in marriage on October 14, at First Church of the Nazarene in Pulaski, Virginia, with the pastor, Rev. A. T. Britt, officiating.

**BORN**—to Harley and Carol (Oulton) Bye of Montreal, Quebec, Canada, a daughter, Dorothy Carol, on November 2.

—to Jesse and Dorothy Firestone of S. San Gabriel, California, a daughter, Ondria Joy, on November 1.

—to Rev. and Mrs. Melvin Rayborn of Santa Monica, California, a daughter, Cathy Renee, on October 26.

—to Rev. and Mrs. Archie Marsh of Manzanola, Colorado, a son, Geron Eugene, on October 24.

—to Lewis D. and Virginia (Carlson) Rexroth of Oskaloosa, Iowa, a son, Daniel Dean, on October 21.

—to Mr. and Mrs. Calvin Williams of Tallahassee, Florida, a daughter, Caroline Delay, on September 1.

**ADOPTED**—by Rev. and Mrs. Ernest Conrad of Oklahoma City, Oklahoma, a son, Mark Ernest, on November 2.

**SPECIAL PRAYER IS REQUESTED** by a heart-broken mother in New York that her children may be reclaimed (they were once Nazarenes) and brought back to God and the church—for a son who is very sick, that God will heal him—also that she may be healed and be able again to go to the house of God;

by a Christian serviceman in Europe that he may be a soul winner and that God will bless with deep conviction on those who are walking in darkness;

by a mother in Arkansas, past eighty years of age, for herself and her six children;

for a young woman in Illinois, undergoing severe trial and persecution by her fellow workers, that God will bring her through victoriously in every way;

by a Christian mother in Illinois for her son, now in jail, that God will undertake for him in every way, and also save his wife.

by a Kansas mother for the salvation of a fifteen-year-old daughter, a son in the U.S. Army, and her husband, also that the husband may be delivered from the tobacco habit;

by a Nazarene mother in Minnesota for spiritual needs and also for physical health—"I do want to be faithful to God and do His will"—also "for my children, that God will somehow get to their hearts and save them," and for two unspoken requests;

by a "Herald" reader in Pennsylvania for a couple who were once Nazarenes but are now drifting from church to church, also for a special silent request;

by a mother in Ohio for the salvation of a son and his wife, who need God so much, and she is greatly burdened for them;

by a mother in Minnesota for the reclaiming of her son and the salvation of his wife—it is urgent;

by a friend in Indiana for an unsaved man who has lost the use of his right side—both he and his wife are unsaved; also for her unsaved children and their families—she is getting old and cannot do much any more but pray;

by a lady in Missouri "for a very troubled mother and her drinking son whose home is near destruction."

by a lady in Iowa that God will give her victory over a nervous tension, for several friends who need the Lord, and some to go deeper with Him, also that she may not fail the Lord in any way.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

**Hardy C. Powers**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**ASSEMBLY SCHEDULE**

San Antonio ..... May 2 and 3  
Abilene ..... May 9 to 11  
Albany ..... May 16 and 17  
Canada Central ..... May 23 and 24  
New England ..... May 31 to June 2

**G. B. Williamson**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**ASSEMBLY SCHEDULE**

Canada Pacific ..... April 12 and 13  
Alaska ..... April 18 and 19  
Canada West ..... April 25 and 26  
British Isles ..... May

**Samuel Young**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**ASSEMBLY SCHEDULE**

Washington-Philadelphia ..... May 10 to 12  
Florida ..... May 16 and 17  
Los Angeles ..... May 23 to 25  
Rocky Mountain ..... May 29 and 30  
Nebraska ..... May 31 and June 1

**D. I. Vanderpool**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**ASSEMBLY SCHEDULE**

Idaho-Oregon ..... May 3 and 4  
Oregon Pacific ..... May 9 to 11  
Northwest ..... May 16 and 17  
Washington Pacific ..... May 23 and 24  
Nevada-Utah ..... May 30 and 31

**Hugh C. Benner**  
Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

**ASSEMBLY SCHEDULE**

Akron ..... May 2 to 4  
Northern California ..... May 9 to 11  
Arizona ..... May 17 and 18  
New Mexico ..... May 23 and 24  
Southern California ..... May 30 to June 1

West Virginia ..... July 5 to 7  
Michigan ..... July 11 to 13  
Central Ohio ..... July 18 to 20  
Western Ohio ..... July 25 to 27  
East Tennessee ..... August 1 and 2  
Iowa ..... August 8 to 10  
Houston ..... August 22 and 23  
Southwest Oklahoma ..... September 12 to 14  
Northeast Oklahoma ..... September 19 and 20

Alabama ..... July 3 and 4  
Colorado ..... July 19 and 20  
Southwest Indiana ..... July 26 and 27  
Kansas ..... August 1 to 3  
Chicago Central ..... August 8 and 9  
Northwestern Illinois ..... August 15 and 16  
Northwest Indiana ..... August 22 and 23  
South Arkansas ..... September 12 and 13  
North Arkansas ..... September 19 and 20

South Dakota ..... June 28 and 29  
New York ..... July 6 and 7  
Maritime ..... July 11 and 12  
Pittsburgh ..... July 18 to 20  
Northwest Oklahoma ..... July 25 and 26  
Kentucky ..... August 1 and 2  
Kansas City ..... September 5 to 7  
North Carolina ..... September 19 and 20  
South Carolina ..... September 26 and 27

North Dakota ..... June 28 and 29  
Minnesota ..... July 18 and 19  
Missouri ..... August 1 to 3  
Virginia ..... August 8 and 9  
Tennessee ..... August 15 and 16  
Indianapolis ..... August 22 and 23  
Mississippi ..... August 29 and 30  
Georgia ..... September 12 and 13

Northeastern Indiana ..... July 4 to 6  
Eastern Michigan ..... July 18 to 20  
Eastern Kentucky ..... July 25 and 26  
Illinois ..... August 1 to 3  
Wisconsin ..... August 8 to 10  
Dallas ..... August 15 and 16  
Louisiana ..... August 29 and 30  
Southeast Oklahoma ..... September 19 and 20

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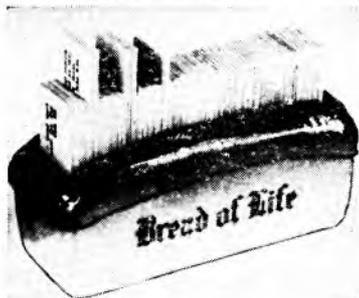


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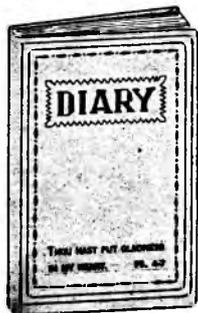
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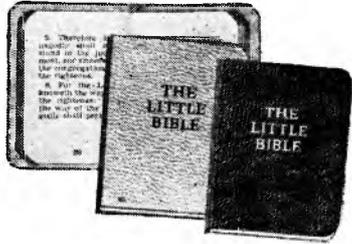
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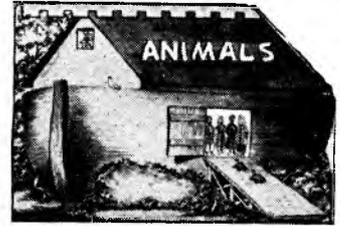


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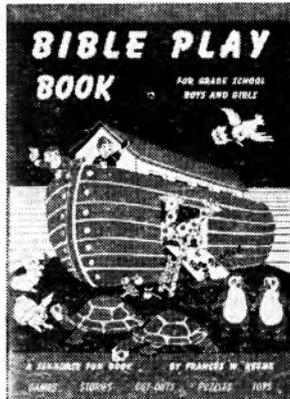


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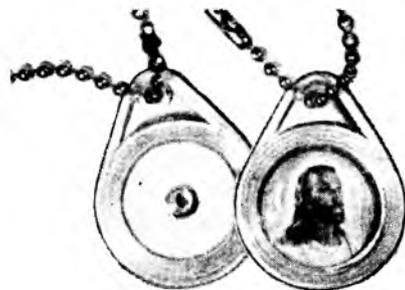


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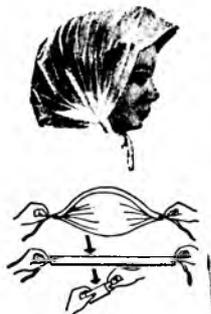


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