

Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 9, 1955

Save That Home!

General Superintendent Young

O GOD, OUR Father, we seek Thy face in this hour of our dire need. Thou dost know the anguish of our hearts tonight for this home whose foundations are crumbling. The specter of divorce looms large. It seems to these young people an easy way out, but Thou dost know how unsound is their solution. We know Thou dost care and hast an interest in these children about to be bereft.

We pray for this father so distraught with care. He has shut Thee out of his life but is now seeking Thee. His self-reliance has melted away. In this hour of extreme weakness may he learn something of God-dependence. Let not bitterness rule his spirit. Out of his pain and disillusionment may he cry out to Thee. In his hour of deep need may faith be born anew in his heart.

We pray for the little mother of this home. She seems to hold the key to the situation but is so headstrong and vain. Show her the folly and disaster of her own way. Reveal to her the exceeding sinfulness of this invasion of another's home and how far-reaching are its penalties. By the power of Thy Holy Spirit let the fountain of her soul be broken up until she finds a place of repentance.

Show these young people the tragedy of this trial-and-error method in home building. Reveal to them their personal responsibility for these tender children, and let them feel the sternness of Thy judgments. We know how rebellious these young parents have been, but may Thy light illuminate their darkness.

Remember the prayers of the saintly mother of this son of dismay. Do not forget the tears of the church that has loved and served this little family. Grant that the concern of their godly pastor shall not be in vain. Oh, save this home today!

May there be a rebirth of love like unto Thine own. Let selflessness replace their petty selfishness. May the voice of the Holy Spirit be heard above the noise and confusion. Restoration seems so far away, but all things are possible with Thee.

Grant Thy servant the courage of faith to believe for this victory. Do not let me abandon this difficult task. Give me the tenderness of Thy love and the authority of Thy truth. Make me a true shepherd of souls, and help me to save these lambs who are Thine. In the worthy name of Jesus, our risen Lord, I pray. Amen.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

TELEGRAM

Marion, Indiana—Organized Indian Meadows Church, sixth in Anderson. Started off with twenty in Sunday school first service; wonderful location; beautiful parsonage-chapel; fine people; great new development. Carl Haddix appointed pastor. Splendid home-mission spirit among pastors.—PAUL UPDIKE, Superintendent of Northeastern Indiana District.

NEWS IN BRIEF

Pastor Edward Hurn sends word from Richland, Washington: "Dr. Hugh C. Benner in an eight-day revival here, beginning with dedication of \$80,000.00 church school and youth building on November 6. Northwest Nazarene College quartet as the musicians. Please remember us in prayer. Friends or relatives of Nazarenes, and servicemen at nearby Camp Hanford, will be contacted by the church. Address us, Humphreys at Wright, Richland."

Pastor R. T. Kendall sends word from Palmer, Tennessee: "Recently our church enjoyed a revival meeting with Evangelist C. B. Fugett. Very good crowds, wonderful altar services, and the meeting as a whole said to be the best in the church's history."

After completing four years as pastor of the church in Oregon City, Oregon, Rev. Ralph A. Cook resigned to accept the pastorate of Bethel Church in Yakima, Washington; this church will be four years old on November 11.

After serving as minister of youth in First Church, Los Angeles, California, since February of 1953, Rev. Norvie O. Clift has resigned, as of January 1, 1956, to enter the field of evangelism. He visited the Holy Land in August of '54, and has colored slides of the Holy Land and our missionary work there. He has a special talent in ministering to boys and girls and teen-age young people.

TRUE SALVATION IS—

Not just religion—but *righteousness*;
Not just relief—but *release*;
Not just reformation—but *transformation*;
Not just idealism—but *realism*;
Not just socialism—but *compassion*;
Not just suppression—but *eradication*;
Not just emotion—but *devotion*;
Not just profession—but *possession*;
Not just resolution—but *redemption*!
—MARY SANDERS

HOME Is the Test!

By A. S. London*

SIXTY LEADING educators were given the responsibility of making a thorough investigation of the entire field of Christian education in America. These educators made an exhaustive, three-year study, and gave the following report:

"The home is primary in God's economy. It is the most potent influence in the development of personality. It may be the most effective means of Christian education. Nowhere else may religion be taught so easily and with such abiding results as in the home."

Dr. T. de Witt Talmage, the great divine of Brooklyn, once said: "Home is the test of a person. What a person is at home, he is everywhere, whether he demonstrates it or not."

I am what I am under the grind and testings of my home life. I am not judged by my feelings and emotions while in a public service. How kind, patient, and tender am I with those with whom I come in contact daily, in my home? This is the test as to how big a man I am, regardless of my attitudes out in public. Home is the test.

A little boy prayed for all the family except the father in the home. The mother reminded him that he had failed to pray for his father. He said: "Lord, please take Daddy apart and make him over. He 'ain't no account in the home like he is."

My prayer is—May God help us to stand the test when judged by what we are in the home.

*Sunday-School Evangelist, Oklahoma City, Okla.

The fruit of the Spirit is love, joy, peace, longsuffering, . . . against such there is no law (Gal. 5:22-23).

HERALD OF HOLINESS

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DON'T CROWD GOD OUT!

By Katherine Bevis*

DR. WILLIAM OSLER, years ago, told the students of Yale, "Begin the day with Christ and His prayer; you will need no other."

We read in Isa. 30:15, ". . . in quietness and in confidence shall be your strength."

It is said that a tenpenny nail will hold stationary a powerful locomotive if it blocks the wheels before the locomotive gets started. But let the monster get under way, and a whole hardware store of tenpenny nails will not stop it. Christ must be first in our life, and each new day we must meet Him afresh, when our day is at its best—before the cares and burdens of the day crowd in upon us.

There is a little tale of a man who lived in Persia. He was frantically pursuing sensation. Entering one day the courtyard of his house, he heard a sigh behind him. He looked around, and there he beheld his own spirit apparently in the act of breathing its last. The little thing, dry and white, was opening and shutting its mouth, for all the world like an oyster trying to breathe.

"What is it? You don't seem well," he said. And his spirit answered, "It's all right. Don't disturb yourself. I've been crowded out, that's all." And with a wheeze the little thing went flat.

When a man faints in the noonday sun, it is because a line of communication has somehow been cut, and he has lost touch with his base of supplies. The heart retains its hope and courage as long as new forces and new supplies arrive.

We need habits in the prayer life as in the physical life. It is quite natural and inevitable that if we spend sixteen hours of our waking life in thinking about the affairs of the world, and about five minutes thinking about God and our souls, this world will seem much more real to us than God and our souls.

We are told in the story of Jenny Lind's life that she was never flustered and this was her secret: before she would appear before her public, she always stood alone in a closed room off stage. Her secretary was pushed to the door, her maid was dismissed, the costumers were excluded, and the door locked. She would stand there alone, lift her voice, and strike a note. This was done quietly. Then she would close her lips and let that note fill the little room. Then, with closed eyes, she would say, "Master, Master, let me ring true tonight."

Let us learn the secret of ringing true: "Men ought always to pray, and not to faint" (Luke 18:1).

*Houston, Texas

On Sunday morning, September 25, it was my privilege to be in San Juan Chamelco, Guatemala. This is the principal center of our growing Nazarene work among the Kekchi Indians. Here it is, in this isolated town, where Rev. and Mrs. William Sedat live and labor to bring Christ to these needy people.

I stepped into the large new church building to find 350 in Sunday school, using printed leaflets provided by Brother Sedat in the Kekchi dialect. At the morning service I preached to 375 people. Two-thirds of my congregation were barefoot, but although there was much that seemed primitive and limited, the presence of God was there. As I heard them sing and pray in their strange tongue, my heart was warmed by the results of the grace of God in the hearts and lives of the Kekchis.

In the afternoon we dedicated a new building at the Kekchi Bible School, where several splendid young men are preparing for the ministry among their people.

Here, as in a thousand other places, our missionary project is paying large dividends. I left San Juan and those precious Kekchi Nazarenes with a prayer that our people may continue to see the world-wide vision, and that the coming Thanksgiving offering might be the most generous in our history.



In the Footsteps of Wesley

By Robert Emsley*

HAVING been born only eight and one-half miles from Gildersome, and having been pastor there for nearly nine years, it can be easily understood that I was very interested in local history—especially that connected with the early Wesleyan movement. Upon consulting John Wesley's *Journal*, I noticed that on four occasions the great man had visited the community: May 2, 1747 (Vol. 3, page 293); August, 1748 (Vol. 8, page 180, "sermon register"); July 26, 1759 (Vol. 4, page 333); and April 29, 1786 (Vol. 7, page 158).

On the last occasion (April 29, 1786) Wesley records, "The wind drove us in the evening into the Cloth Hall at Gildersome." Today this is generally regarded as a reference to Turton Hall, which stands very near the center of the community. Besides its invisible roof-top "cock-fighting pit" (long since unused) and its barn with open, yet draftproof, stone window frames, the place from which John Wesley preached can also be seen. The present owner showed me the

large, upright cupboard (originally for storing hunting shotguns) in which the illustrious man stood to preach the gospel message. The crowd of listeners is reputed to have been so great that they packed the entrance hallway and overflowed onto the terrace beyond.

Nearby, the Greenside Methodist Church preserves a large stone from the first building erected in Gildersome by the Methodists. It is inscribed "M. M. R." (Methodist Meeting Room). This place was erected during Wesley's lifetime but was demolished years ago. The site of it, however, is still vacant. Our present Church of the Nazarene in Gildersome was built by the Methodists in 1864 and purchased by us in 1941.

Even older Wesleyan history is found two miles away at Birstall, the birthplace of John Nelson, one of Wesley's "helpers." A journeyman stonemason, Nelson was converted under Wesley while he was working in London. Upon his return north, Nelson became a successful preacher and around him the first Methodist society in Yorkshire was organized despite bitter Anglican opposition and arrest. Birstall became a center from which Wesley's message spread. One look at Wesley's *Journal* (Vol. 8, page 362) shows that Wesley made many, many visits to Birstall and it was a very important place to the early Methodists. Today in the burial ground of St. John's Methodist Church can be seen not only Nelson's grave and sundial, but also a small and unpretentious building (dated about 1750) upon whose inside walls are inscribed the words, "John Nelson's Study." This building is where Nelson conducted his class meetings and communed with God. It contains, among other things, a combination prayer and preaching stool, and Nelson's humble desk. All very different to the present magnificence of St. John's Church!

On the other side of Gildersome, about two miles away is the Fulneck Boarding School for boys and girls which is run by the Moravians. It was founded on the same pattern as the Moravian Settlement in Germany and was known at one time as Fulneck Moravian Settlement. John Wesley (*Journal*, Vol. 3, page 292) visited it during the course of its erection (April 28, 1747) and called it the "New House of the Germans." The settlement was operated on communal lines and each person followed his trade there and sold his wares in the local townships of Pudsey, Farnley, and Gildersome, returning the income to the settlement. Wesley was little impressed, for in his *Journal* (Vol. 6, pages 273-74) he remarks about the people at Fulneck, saying, "All of whom are employed from morning to night—for no wages at all."

The church at Fulneck (dated 1748) is German in style with a high pulpit and a pipe organ fixed at the rear of the gallery so that the preacher faces the back of the organist. At each side of the church are parsonage, widows' home, and school buildings (all in one continuous line), extending along a beautiful terrace which I estimate

*Nazarene Elder, British Isles District, South (now evangelizing in U.S.A.)

to be over one-quarter of a mile long. Several hundred boys and girls are educated at Fulneck daily—some of the students are residential. The minister of the church is also principal of the school. Old buildings abound but the settlement is no longer private, for it is now part of the borough of Pudsey. It is reputed that Wesley and Zinzendorf had many theological discussions at Fulneck, but I do not report this as fact. Certainly the atmosphere of the times would lend itself to this!

In the center of the city of Bradford (seven miles from Gildersome) at the top of Ivegat—a steep, hilly street—is a wall marker. It records the place where John Nelson was imprisoned after he had been arrested. Nelson was to be forcibly inducted into the army at York and was kept overnight in Bradford jail. Above the jail was a slaughterhouse (blood dripped through the floor) and through the jail passed a sewer (smell of smells)! The local followers of Wesley are reported to have “sung hymns,” probably composed by Charles Wesley, and passed lighted candles through the prison bars to Nelson, standing there all night and keeping company with the unfortunate yet faithful man. It is a happy conclusion to report that Wesley intervened in the situation and through influential friends secured Nelson’s release from the army at York. John Nelson returned to Birstall and continued as before, and through his preaching many souls found Christ. God vindicated His truth.

ROSE EVERLASTING

By Ila R. Monday

*The buds of spring have come and gone
And summer bloom has faded;
Red leaves have curled to dry, brown husks;
Snow clings where they paraded.*

*But cold can't blight the sweetest flower
That each heart may afford,
And find its beauty daily grows—
It's Jesus Christ, the Lord!*

A Day in Yugoslavia

By Haldor Lillenas*

ON A DUSTY south Yugoslav country road we had stopped to prepare a belated dinner. There was no shade; the sun was hot and dust from passing donkeys and oxcarts drifted across our folding table, chairs, and dishes.

A short, heavy-set, shirtless man wearing trousers and a black fez, and pushing a wheelbarrow, came along the road. His little wife followed him, but when they came to our stopping place they sat on their wheelbarrow and watched us

with much interest for an hour. There were many eloquent motions and smiles, but no understandable words. A small minaret lifted its slender column above the unpainted mosque in a nearby village. Our simple meal having been prepared, we made place for our two friends and we had dinner together. Apparently they greatly enjoyed the experience and so did we. We had finally arrived in the Moslem section of Yugoslavia.

The northern part of this country is very beautiful, there seems to be some prosperity, and the highways are usually very good. South from Belgrade the roads are nearly impassable in some sections and it is nearly impossible to secure motor fuel. In the city of Kosoyska we spent nearly two hours trying to locate the one small gasoline station available. There was much driving over narrow and rough cobblestone streets. Finally we reached the place, passing through and over roads nearly impassable, and by this time we were a mile out in the country. The fuel was of a very inferior grade. One can readily understand why there are virtually no tourists in this country. A modern motorcar is somewhat of a curiosity, and in some inland towns large numbers of people gather whenever one stops.

Yugoslavia supports a huge standing army; soldiers can be seen nearly everywhere. Judging from the poverty-stricken appearance of many of the civilians, this army is a great strain on the economy of the country. As one travels southward the church spires begin to give way to minarets, and modern European dress is supplanted by the characteristic garb of the Arab, and passing women are often heavily veiled. Here may be seen also herds of goats and sheep with their picturesquely attired shepherd with his rod and staff.

Our hearts were made to ache at the sight of the poverty and rags in evidence in many places. Here too the black tents of the desert Bedouins began occasionally to appear. One wonders what, if anything, is being done to reach the souls of these people so long enslaved by the false Islamic religion. They seem to be very faithful to their creed, many of them stopping their work anywhere when the call to prayer is sounded. On a rough country road a few days ago, we passed a truck which had been halted on the shoulder of the highway. The driver had spread his rug beside it and was on his knees with his face bowed to the ground towards Mecca. Are we, as Christians, as faithful to our Lord and Master? Are we as fearless to serve Him publicly or otherwise? One more burden has been laid on our hearts. To our prayer list has been added the lands which have embraced the Mohammedan religion. God can break down even the barriers erected by this fanatical cult.

Our missionaries serving in these fields are laboring under many difficulties. Our earnest prayers shall be lifted in their behalf and our means, to the best of our ability, shall support them.

*Nazarene Elder, Pasadena, Calif.

We CAN Pray Through

BY FLETCHER GALLOWAY*

MUCH OF OUR praying is indefinite and inconclusive. We are too much like Peter's friends who could hardly be convinced of his identity when the maid told them he was at the door. We have all smiled at the story of the little girl who carried her umbrella to the prayer meeting where the people had met to pray for rain. We smile because of her simplicity, and because the attitude of the others is so true to life.

In Psalms 34, David has some very significant things to say about praying through. For instance, he says we can pray through our worries. "I sought the Lord, and he heard me, and delivered me from all my fears." It is only natural that we should feel a certain unhappy strain when the same mail that brings a big pile of bills also includes a notice that our bank account is overdrawn. Anyone who does not feel the pressure when a loved one is showing very suspicious signs of cancer is not human. It may be that you are a pastor and in spite of your best efforts, and because of conditions over which you have no control, the church is going down instead of gaining. Certainly you feel worried. If you did not, then you have no business being a pastor. There are two possible courses that are open to you. You can *worry* until you lose all the joy and satisfaction out of your life, or you can *pray* until you are able to fully commit the problem to God and trust Him until it is worked out. "Fear hath torment." "This is the victory that overcometh the world, even our faith."

David says you can pray through until the will of God, for you, is clear. "They looked unto him, and were lightened [enlightened]: and their faces were not ashamed [red]." Indecision is a very unhappy state of mind. At times it is very difficult to know what to do, and which course to take. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." God does not guide human beings mechanically, as an operator would control a machine by punching buttons. God guides us by the impression of His mind upon our minds—two minds that meet and then flow together in the same channel. The marginal translation of "lightened" is, "They flowed unto him." Even in the case of our Lord, there seemed to be a meeting and merging of His will with that of the Father, as He prayed in the garden, "If it be possible, let this cup pass from me: nevertheless

not as I will, but as thou wilt."

David says you can pray yourself out of a "tight spot." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." I was in a "tight spot" once, in a church of which I was pastor. I had tried everything until I had run out of ideas. I had prayed and prayed but did not seem to get anywhere. I asked the district superintendent what to do and he did not know. Our board meetings were like funerals, and I followed them with a "wake." I asked the general superintendents, one by one, what to do. They were kind and sympathetic. Dr. J. B. Chapman was the only one who gave me a little hope. He asked me how far a dog could go "into" the woods. His answer to his own question was, "Only halfway—after that he is on his way out."

Finally, in desperation we called a week of fasting and prayer. One night after everyone else had gone home and I was kneeling alone in the church praying, God spoke to me. He gave me the answer. It was as real as a human voice, and the vision He showed me was as real as the architect's drawing. It took twelve years to work it out, but it was as easy and natural for me to trust God for the final solution of that problem as it is to breathe. Incidentally, I kept the sacred secret which God had given me until it became a reality. I have known people who have tried to get other people to accept certain ideas because they said, "God told me." Actually they are confessing their own uncertainty. If God really reveals something, He takes all the strain out.

David gives some wonderful encouragement in this matter of prayer. He says God sends a special secret service detail to care for the needs and emergencies of each individual believer, just as the government assigns a secret service detail to the president. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Then he says you need not fear that God will get so busy with others that His attention will be hard to get. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." He says further that special need brings special attention. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." People who are in deep trouble find that God is especially close by, and those who are deeply ashamed of their failures find that being "contrite" is the only necessary condition for divine assistance.



*Pastor, First Church, Grand Rapids, Mich.

There is a strange promise in verse 20. "He keepeth all his bones: not one of them is broken." This cannot mean total exemption from this danger by all believers—a sort of blanket coverage. Too many good people have broken their bones. The Scriptures apply this promise to Jesus. When the soldiers came to break the legs of the three men hanging on the crosses, they found that Jesus was already dead and so one of the soldiers used his spear to make sure, instead of mutilating His body with the club. This probably was connected with the requirement under the old covenant that the lamb for sacrifice be "unblemished." The point is that, even though Jesus had to endure the ordeal of crucifixion, *there were certain limits beyond which the devil and his representatives could not go.* The devil found that out when he tackled Job.

The last promise is the best of all, "The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate [deserted]." Jesus said, "Lo, I am with you always, even unto the end of the world." When the old king put the three Hebrews in the burning, fiery furnace, he could scarcely believe his own eyes. "Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men . . . and the form of the fourth is like the Son of God."

If we do not pray through, with all that encouragement for our faith, it is just because we give up too soon!

"Heartsick" for Heaven

By Chaplain John T. Donnelly*

IN EVERY language there are expressions, rich and deep in meaning, that do not translate well from the mother tongue. *Heimweh* is such a German word. Actually there is no real translation of this word from the German into the English language; it can only be described. This word *heimweh* conveys the idea of longing for home with intense pain and desire. It carries a much deeper feeling of pain and longing than does our English word *homesick*. So perhaps we may find in this word, *heimweh*—this longing for home with intense pain and insatiable desire—some added meaning to the quest for heaven of Abraham, father of those "of the faith." Great as were the blessings of earth given Abraham in the providence of God, none could satisfy his soul. He longed for greater things than earth had to give, and "he looked for a city [home] which hath foundations, whose builder and maker is God" (Heb. 11:10).

There are few who do not feel the upward pull of some far-off home of the soul. The human heart hungers for home. It is what our weary spirits need, and never can be at rest without. There is a *heimweh* for heaven where

the longing is so intense as to be painful. It is more than homesickness; it is actually a "wearying for heaven."

Could there be anything more precious than to be able to turn with confidence toward a waiting home at the end of the day—and the way? It is written in the story of the prodigal son, "When he came to himself, he said, . . . I will arise and go to my father." Emerson expressed the same philosophy of life when he wrote, "Good-bye, proud world, I'm going home." And Tennyson found contentment in describing life's climax as a precious home-going:

*Sunset and evening star
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea. . . .
Twilight and evening bell,
And after that the dark. . . .
I hope to meet my Pilot face to face
When I have crossed the bar.*

The certainty of heaven can be sensed by faith alone. Yet faith has ample foundation upon which to rest. Jesus Christ, God's Son, our Lord, the King of that celestial home, the One who laid its foundations, who garnishes its streets, who lights its halls with His radiance, speaks tenderly, but with the supreme authority of infinite wisdom: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). When these glorious words reach the inner sanctuary of our spirits we too feel we are pilgrims and stangers on the earth, who long for that city [home] "which hath foundations, whose builder and maker is God."

ALWAYS ON TIME!

By Frances B. Erickson

*The prayer you have prayed these many long
years
To an empty horizon of longing and tears
Shall come to fruition, I know, friend of mine;
For our Father is faithful, and always on time!*

*How often when troubles unlimited come,
And it seems that the battle will never be won,
The hand of my Saviour has reached down for
mine,
And lifted me up in an instant of time!*

*What ineffable rest, when the mileage seems long,
The mountains loom high, and the giants look
strong,
To know that my Father sees each need of mine,
And praise His dear name—He is always on
time!*

*Eglin A.F.B., Florida

NEW ZEALAND



Sunday-school group and church, New Zealand

In New Zealand there will be no turkey or cranberry sauce, but there will be great thanksgiving. Even now while I write, the carpenters, floor sanders, electricians, plumbers, plasterers, painters, and gardeners are working at full speed to finish the new building and make it ready for the grand opening.

Your Thanksgiving offering and sustained support of General Home Missions through the General Budget have made this possible.

This beautiful building will seat two hundred and fifty with provision for more as needed, and a full open basement is yet to be completed for a departmental Sunday-school unit.

Pioneering a new work in a large city and a strange land is a major operation. Among the constituency here there is not one that had scarcely heard of the Church of the Nazarene prior to its coming to this dominion. The church, too, was unwanted and bitterly opposed. However, to God be the glory—the Nazarenes have come to stay and your New Zealanders are ambitious to maintain the real Nazarene tradition in all things, viz., to recapture the spirit and practice of the New Testament Church.

Every blessing cannot be named but we must praise God for opening a great radio ministry to Mrs. Griffith that has made many fruitful contacts and continues to break through the wall of prejudices.

Again I say, we in New Zealand are all grateful to God and the church—to all at headquarters, our general superintendents, Department of Home Missions, and all of you that have prayed and paid to make this field a part of the Church of the Nazarene.

Gratefully yours,
ROLAND E. GRIFFITH

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him (Jas. 1:12).

One World at a Time

By K. B. Matheny*

Set your affection on things above, not on things on the earth (Col. 3:2).

THE MADDENING cry of the earth's population today is, "One world at a time!" We are warned against trying to live with our feet on the ground and our heads in the skies. We are urged by the so-called wisdom of this age to live in one world at a time, to live life to its fullest (meaning to experience the most pleasure, sensual and otherwise, in a given period of time), and, in the words of a current popular ditty, to "enjoy yourself—it's later than you think!"

Needless to say, the Christian must not adopt this as his life's rule. To do so would make it impossible to become a Christian in the first place. The Christian is to live in *two* worlds at a time. Christ referred to this double existence when He said of His disciples that they were *in* the world but not *of* the world. We must live in the physical world in order to sustain our physical lives; but even more important, we must live in the spiritual world, the world where God lives, in order to preserve the life in us that really counts.

After man has rid himself of his body of dust, his spirit will continue to live into the tomorrows of eternity. No outside force can destroy his spiritual life; time cannot erase it, but only serves to enhance it. Opposition cannot ruin it, but only serves to refine it. The spiritual life is the pearl; the physical life is merely the oyster shell. Life with God is the only life that is eternally significant. Life in the physical realm must be conceived as a "scale to heaven." We must so live here that earthly years will become spiritual mileage.

A few decades ago a group of American politicians were given the name *muckrakers* because they were so skillful in digging dirt in the political campaigns. This name seems to fit another group—that group which believes in living in this life alone. This world of material things is truly a world of dirt; and in comparison with things that really count, its values are dirt cheap. Those who deal merely in material things are muckrakers, diggers of dirt—political dirt, economic dirt, moral dirt. Their heads are bent too low to see the beautiful things in the life above them.

I have read of a person who walked some seven hundred miles to see Niagara Falls. When he was within seven miles of the falls, he thought he heard the roar of the cataract, and he called to a man working in the fields, and said, "Is that the roar of Niagara?"

The man said, "I don't know, but I guess it may be. What if it is?"

Astonished, the man asked, "Do you live here?"

"Born and bred here," answered the man.

*Pastor, Grace Church, Elkhart, Ind.

"And yet you don't know whether that thundering noise is from the waterfall?"

"No, stranger, I have never seen those falls. I look after my farm."

Without doubt there are thousands within hailing distance of heaven's choicest joys who do not care to know them. They just dig their potatoes. Their sight extends no further than the handle on their spade and hoe, while Niagara is within the distance of sound. Many are diligently engaged in the business of this life, in the business of digging dirt, and do not arouse themselves to gain present spiritual joy.

Those who would preserve their spiritual lives, must live in *two* worlds at a time. The diet of this world leads to malnutrition. Everything one touches is dirty, contaminated. Its atmosphere is morally polluted by the smoke of a money-mad industry. For spiritual survival, we must push our heads up above the clouds and breathe in fresh air from God's country. To serve, we must live where men live; but to succeed in sustaining our own lives, we must live where God lives. The Christian, then, must live with his feet and hands on earth, but with his head in the heavens.

THE WOUNDED HAND

By Clarence E. Flynn

*Struggling and stumbling on the trying way,
He fell upon the road, and helpless lay.*

*Most of the throng passed by without a glance,
Trying to keep the pace with circumstance.
One stopped and lectured him upon his plight,
Concluding that it only served him right.*

*One tried to aid him, finding with surprise
That even with such aid he could not rise.
Then came One slight of frame, stopped where he
lay,*

*Lifted him up, and sent him on his way.
Palm-scars he saw made him to understand
He had been lifted by a wounded hand!*

He That Teacheth

By Clarence C. Brown*

WITH THE OPENING of our public schools for another term, our attention is turning again to the importance of the work of teachers. The Bible has much to say about teachers and teachings. The warnings in it to beware of false teachers emphasize the vital influence of those who teach.

In Bible times there was little formal education of the young. Instruction was furnished by parents or tutors in the home or else, in certain cases, under the auspices of the church leaders. This benefited society in strengthening the home

ties and by inculcating religious principles and concepts in the minds of the young. However, there were certain weaknesses in this type of education. Every child did not have an equal education with every other child nor was the field of education broad enough.

Most formal education has been taken from the home and the church and the responsibility placed upon the public schools. This development in no way lessens the importance of the home and the church in training boys and girls in the way they should go. Parents and church leaders should help the public schools face the challenge placed upon them, so that both teacher and teachings would honor Him.

It is a tremendous responsibility and challenge to be a public school teacher. The development of the whole child into a well-integrated personality has become the goal of their work. With conflicting forces opposing the teacher, there is need for patience, skill, and a sympathetic understanding. As a profession, teaching exacts a heavy toll in nervous tensions, physical exertion, mental effort, and spiritual exhaustion. However, few professions are as rewarding, not in a temporal sense, but in the knowledge that lives are being made more wholesome and worthwhile.

Most of us can look back upon our public school days as the time that some spark of interest was kindled or some flame of understanding was fanned that pointed the way to later exploits in some walk of life. We can look back to some teachers who inspired us to attempt something worthy of the best in us. To them, we shall ever be indebted.

Jesus was the master Teacher. He taught with simplicity, yet "as one having authority." From a boat put out a little way from shore, by the wayside, or in the Temple, He taught the people the truth. The little children, the humble fishermen, and the doctors had their questions answered and their real needs met. Teachers need Him with them in their classrooms, so that they will be better prepared to meet the real needs of boys and girls today.

The leaders of the Church of the Nazarene are meeting the challenge of the public schools by including in the program of our colleges provisions for teacher training. Here, as in no other teacher training institution, the student not only learns the principles and techniques of teaching, but comes to know Him, the master Teacher. With this as a background, the teacher will be a blessing in the classroom.

True, the primary responsibility of our colleges is, and should always continue to be, the training of young men and women to take their places as pastors, evangelists, and missionaries. However, we also have a responsibility as a church to those whose calling to lay professions requires a college education. To fail them may mean that they would be lost to God and the Church in worldly institutions.

*Supervising Principal, Fairview Township, Karns City Joint Schools, Karns City, Pa.

As our church, with foresight, continues to assume its responsibility for the training of Christian teachers, may we as individual Christians fulfill our obligation to those who teach.

The Psalmist declares that "he that teacheth man knowledge, shall not he know?" The God who teaches us all our understandings surely must also know our weaknesses and needs. He not only knows but cares and has provided a remedy through Jesus Christ, our Saviour. Recognizing that all knowledge comes from Him and our need of His guidance, may "he that teacheth" seek to know Him.

Remember, there's a lot of good eating in—

"Little 'Taters"

By Pauline Spray*

SEVERAL YEARS ago small potatoes could be purchased very inexpensively and many families derived much nourishment from them. We often ate "little 'taters." Perhaps some of you have eaten them too.

Mother used to scrub them thoroughly and cook them with their "jackets" on. They tasted delicious with rich, milk gravy. We really enjoyed them, even though they were tiny; the matter of size did not lessen their flavor.

It is not necessarily the big things in life that give us the most enjoyment. Neither is it always the big gifts that we give that bring the greatest blessings.

Jesus explained it this way when the widow cast in her two mites: "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:43-44).

Do you feel that your gifts are too small to give? Are you waiting for the time when you will be able to make some large contribution to the Lord's cause? Or are you giving what you have—today?

You can give a smile to all those you meet. A compliment given now and then in sincerity may help your friend tremendously. A word of encouragement spoken at an opportune moment may mean the difference between life and death. Perhaps a letter would cheer a faraway acquaintance, a missionary, or a serviceman. A coloring book and a box of crayolas would delight a bed-ridden child. A call upon an aged couple would brighten their day.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

Give what you have—today. Remember, there is a lot of "good eatin'" in "little 'taters."

*Pastor's Wife, Sparta, Mich.



DECEMBER 31

ends the calendar year. Pastors, it will be a great service to the cause of world evangelism if you will instruct your local church treasurers to send in the **THANKSGIVING OFFERING** before year-end to our general treasurer

Dr. John Stockton
6401 The Paseo
Kansas City 10, Mo.

T H A N K Y O U !

—General Stewardship Committee

What Is Wrong with the Movies?

By Edward Nagel*

OUR CHURCH *Manual* states: "All who desire to unite with the Church of the Nazarene . . . shall show evidence of salvation from their sins by a godly walk and . . . shall be . . . cleansed from all indwelling sin; and that they shall evidence this—First. By avoiding evil of every kind, including: . . . songs, literature, and entertainments not to the glory of God; . . ." Movies, then, are included in "entertainment not to the glory of God." Many people feel that this restriction is as out-of-date as the ankle-length skirt. But today, as much as ever, this restriction is necessary.

Most commonly mentioned of all the complaints against movies is that they *advertise sin*. It is not necessary to attend movies to learn this. Most newspapers and magazines regularly publish illustrations from recent movies showing

*Layman, First Church, Los Angeles, Calif.

sexuality, drinking, smoking, murder, and other crime.

Another sinful attribute is in the *lives of the persons* who portray the characters on the screen. Divorces, fist fights, gun duels, drunkenness, dope addiction, and suicide are a large part of the news created by the Hollywood motion picture group. It will never be known how many weak-willed devotees have been led into sin by the sinfulness of an idol. It is certain that many persons, especially young people, do pattern their lives after motion picture heroes.

Movies create false standards. By repetition of examples of infatuating, passionate love, movie-goers have learned to expect only this type of response from husbands or wives. When this unattainable level of passion is not reached, the inevitable frustration and discontent lead to divorce and an eager search for someone else who can satisfy the artificial desire. Wealth is another of the unattainable goals repeatedly placed before movie patrons. Heroes and heroines, regardless of their position in the plot, are usually wealthy or well supplied with clothes, cars, and miscellaneous items not available to the average person. Such displays of wealth tend to instill desire for similar wealth, frequently at the expense of other, more worth-while desires.

Most patrons attend movies to "relax" or, in other words, *escape from reality* or monotonous routine. It may be necessary for an unsaved person to attend movies to relax and forget his worries, but a Christian should be able to take his problems to God.

Many *vital pursuits* would be *neglected* by frequent movie-going. Church services occupy most of the day Sunday and evenings on Wednesdays. Probably two or three other nights a month have some planned church activity. Most churches also have some visitation program which takes one evening a week. Personal, secret prayer and study of the Bible and church periodicals demand more time. Healthful exercise should not be left only to the teen-agers and requires time for maintenance and control of the body. Worth-while secular reading and study to improve employment skills are also necessary.

One of the most dangerous characteristics of movies is the most insidious. Patrons and critics both often overlook the danger which psychologists have explained many times. Every movie arouses at least several emotions without presenting an opportunity for expression. William James in his text *Psychology* writes that one should never have an emotion without expressing it in some actual way. Most people today are cognizant of the effect strong emotions have on the body. Just as dangerous as strong emotions are subtle emotional disturbances if continued over a long period of time. Even more important, the soul may eventually become hardened, so that when a genuine crisis appears the mind cannot respond as it should. This *dead-*

ing of emotional response can prevent communion with God.

Movies are to be shunned because they advertise sin; because they create false standards; because they foster escapism; because they waste time from church, prayer, Christian fellowship, healthful exercise, and worth-while study; and because they are psychologically wrong.

MY TESTIMONY

ONE WEEK ago today I entered the University Hospital at Columbus, Ohio, a victim of cancer. The cancer specialist had reported to us that my test of the previous week was "positive." Cancer cells were present. The doctor wanted me in the hospital as soon as possible. So I went to the hospital, leaving the following prayer on my desk, which is found in Ps. 109:26-27:

Help me, O Lord my God: O save me according to thy mercy: that they may know that this is thy hand; that thou, Lord, hast done it.

On Monday morning I had minor surgery and biopsies taken and I fully expected to be given the cobalt or radium treatment for cancer. As I was "coming to," the news was given to me by my husband, "They couldn't find any malignancy." This was confirmed on Wednesday by the final report from the pathologist. I was released from the hospital, free from malignancy.

My heart is immeasurably happy as I am conscious of God's undertaking for me in a miraculous way through the prayers and faith of many people.

My roommate, a cancer patient, recognized God's healing in my case. I was able to help her as she called on God to forgive her, and she accepted Him as her Saviour. Later, when I visited her in the hospital, she testified that she had quit her cigarettes after thirty years of smoking and she didn't even have a desire for them.

Today I am home and wish to express myself in the words of Hezekiah, found in Isa. 38:18-19, after he had had his life lengthened:

For the grave cannot praise thee: death can not celebrate thee: . . . The living, the living, he shall praise thee, as I do this day.

I mean to keep on praising Him!

MRS. HARVEY S. GALLOWAY

Rest
IN THE LORD

"Commit thy way unto the Lord,
trust also in Him, and He shall
bring it to pass."

Social Security for Ministers

This series of Questions and Answers on Social Security for ministers began in the *HERALD* issue of September 7, 1955.

T. W. WILLINGHAM
Executive Secretary
Board of Pensions
6401 The Paseo,
Kansas City, Missouri

QUESTION 38: *What should ministers do who may not earn as much as \$400.00 in 1955, but expect to earn that much per year in the future?*

ANSWER: They should join Social Security now, entering 1955 in answer to Question 5 on the "waiver," and fill out and send in the card which we mailed them. Write on the bottom of the card, "Not earning \$400.00 in 1955."

Such men will be automatically covered as soon as they begin earning \$400.00 per year and will receive from us the \$1,000.00 insurance certificate (reducible to \$500.00 at age sixty-five) as soon as due notice is given to our office that they are earning enough to be covered by Social Security.

By doing this, they will not forfeit their right to enter Social Security, and while they are not earning, they will have no tax to pay.

QUESTION 39: *May a minister who is sixty-five or older and has retired from the ministry and is drawing N.M.B.F. benefits join Social Security and earn a pension?*

ANSWER: Yes, if he is earning as much as \$400.00 per year from his ministry, he may join.

If he earns \$400.00 or more in 1955 and a like amount in 1956, he may then retire on a Social Security pension.

QUESTION 40: *What retirement pension would a man get if his average annual earnings were only \$400.00?*

ANSWER: He would get \$30.00 per month for life, and if his wife were then living they would get a total of \$45.00 per month.

QUESTION 41: *Will a minister be fully covered in six quarters (eighteen months) if he joins in 1956?*

ANSWER: No. That is true only if he begins participation in 1955. If he waits until 1956, he loses the advantage of four "drop out" years. It would therefore take him until 1961 to secure the same coverage protection as he could otherwise obtain by April 15, 1956.

QUESTION 42: *How long will men entering the ministry for the first time in 1955 or later have to join Social Security?*

ANSWER: Approximately two years. Anyone licensed for the first time in 1955, and who is earning as much as \$400.00 from his ministry in 1955, may join and pay the Social Security tax on his 1955 income and become fully covered in six quarters (eighteen months).

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for November 20: Evidence of Jesus' Power

Scripture: Luke 7; 8:22-56 (Printed: Luke 7:11-23)

GOLDEN TEXT: *Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached (Luke 7:22).*

"Art thou he that should come? or look we for another?" Honest doubt probed the mighty forerunner of Jesus. Here in the darkness of the prison cell it was soon impossible to make out any recognizable landmarks. Had he been mistaken after all? In the hour of his darkest doubt he sent a personal messenger direct to Jesus. Doubt cannot remain doubt long if it continues its pursuit of truth. There comes a time when even the person of strong faith will have cause to seek help and further evidence to support his faith. Here was a man imprisoned at Machaerus who

had been fearless in his message announcing his Lord, now seeking further confirmation of His deity.

How often life needs a faith stimulant! In the hour of undeserved loss have we not asked, "Why should this have happened to me?" There in the darkness of our hour we inquire: "Have I not paid my tithes, lived honestly, dealt fairly, attended to my prayers, and been faithful in the practice of worship? Why?" The question is John's—John, shut away from active ministry, languishing in prison, and asking himself if perhaps he had been premature in his announcement of Jesus as the Messiah. He was baffled. He sought confirmation, for, after all, with God's Son so close why would he, John the Baptist, be so humiliated? While encouraged by the glowing reports of the accomplishments of Jesus, he was at the same time completely puzzled by his own status.

The answer sent back to faithful John at first seems not to be what John was expecting, but still what he

needed—not a definite "yes" or "no," but rather, "Here is what is happening; you be the judge." Every man, in order to arrive at a personal faith, must reach his own conclusions until the gospel becomes his gospel. Jesus did not directly answer John's question, but rather pointed out to the messengers the results, the miracles that were being performed, the people who were being helped. John must know that the ministry of God's kingdom was still proceeding. There was to be no interruption, for in spite of all appearances the needs of humanity were not forgotten. Although there were loneliness, darkness, and confinement in the prison cell, God's light of truth was unhampered and still shone in the world. The blind were seeing, the lame walking, lepers being cleansed, deaf hearing, the dead being raised to life, and the poor having the gospel preached unto them. From these evidences John was to reach his own verdict. To a lonely man in prison, whose life was fully

(Continued on Page 17)

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

Ten Aspects of Entire Sanctification

V. God's Holiness Sanctifies

A HOUSE is to be constructed. The architect draws the plans, and then the structure is built. The windows do not determine the size and nature of the house; it's the house which determines the size and nature of the windows. In other words, they must be a certain size and type in order to fit into the total picture, or structure. If two men are to enter into a partnership, or a business concern, the one conditions, or limits, the other, at least in some respects. Also, as a rule, the person who invests the larger sum in the partnership takes more responsibility with reference to it—will be more of a deciding factor than the other will be. The lesser individual will have to adjust himself to the more active person in the partnership.

This type of situation is implied in the passage of scripture before us. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15-16). We might say, "But as He which hath called you into His fellowship is holy, so be ye holy." Man cannot meet the demands of fellowship with God, since He is holy, unless he is holy also. Part of the demand for holiness on my part and yours, then, is the holiness of God. There is a causal relation between God's holiness and man's holiness, and this causal relation lies deeper even than the will of God; it rests upon His holy nature—He cannot ultimately and finally fellowship with a person who is sinful in deed or nature.

When man came fresh from the hand of God, he was not marred by sin; he knew no sin, neither the act of sin nor the nature of sin. He did have the possibility of sinning and bringing upon himself a sinful nature. This power was given to him by God when He bestowed upon him free moral agency. God did not create sin, but He did create the possibility of sin when He made free moral agents. Before man exercised this free moral agency—sinned and fell, he had perfect fellowship with God. He could walk with Him in the cool of the evening, He could talk with Him without any embarrassment; God was holy and man was holy, and the two holy persons were closely related to each other day by day. That in itself was enough to make a heaven on earth, to make the place where Adam and Eve dwelt a paradise. Any place is a paradise if in that place there are holy beings in holy fellowship with each other. If we want to create a heaven on earth, we can do it by establishing the communion of saints—such communion as can come only to holy persons as they fellowship with a holy God.

Anything which makes holiness of heart in man's personality necessary may be looked upon as one of the causes of man's holiness. Some of these causes are direct causes, others are indirect,

Editorials

but they are all causes. The cause which we mention in this article is an indirect cause—God's holiness as the cause of man's holiness. "Be ye holy; for I am holy"—or, to give you the whole verse, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." God's holiness sanctifies!

Make Up Your Mind!

ONE OF THE most important things for a young person to do is to make up his mind as to what his philosophy of life will be. He must come to the place where he chooses a system of beliefs and begins living his life according to that system. Some of the saddest cases I have found among college students have been those who could never make up their minds as to what they believed. They were always torn by indecision, by doubt. Some of them are now along in years, and they are still floundering. A person who would accomplish anything in life must make up his mind. If he chooses to be a Christian, he must accept some church's interpretation of Christianity. It will have much in common, of course, with the interpretation of some other churches, but it may also have some points at which it differs from the interpretations of other churches. The main thing, however, is to choose some church's interpretation of Christian belief.

I remember my own experience. I was reared in a Christian home and in the Methodist church, and received an excellent foundation of belief as I grew into manhood. Then I went away to a holiness school. The teachings there were not fundamentally at variance with my early teaching. Therefore, it was not difficult for me to fall in line with the philosophy of life which was presented to me at college. I was reclaimed, then sanctified, and after spending four years in this atmosphere (a very devout atmosphere, indeed, it was), I went on immediately to an outstanding theological seminary. At the college there had not been much freedom of discussion, much less freedom of thought, but at the seminary I found the faculty about equally divided among orthodox and liberal thinkers. I must admit that going from the holiness school, where there had been little freedom of discussion, into this half-liberal seminary, where there was plenty of freedom of dis-

cussion, was like jumping from a nice warm bedroom into a cold plunge. I was considerably upset, especially at first. Doubts arose on every hand. I prayed and thought; and others were praying for me.

What did I do? I decided not to change any of my fundamental beliefs until I had finished my seminary course and was back in a more normal life situation. I didn't shut my ears to what was being presented. Instead, I did my best to get every viewpoint I could in the seminary and also in the university which I attended during part of this time. There were plenty of viewpoints, and I kept notes on them and studied them, always following the decision that I had made a short time before, that I would not change any of my fundamental beliefs while I was in the seminary. The result was that by the time I was ready to graduate I had built a thought foundation for the beliefs which had been handed on to me in my home and in the holiness college.

During the first year and more, I had to hold on for dear life, sometimes just by faith, to the great fundamentals of the Christian theology which had been passed on to me. But finally I began, as I have already said, to build a foundation of thought for those beliefs, to think my way through them, or to them. Thus, when I came to the end of my seminary course, I was more convinced than ever that I wanted to build my life on the system of beliefs that I had first accepted with but little thought. As the years have come and gone, my mind has not been changed. I realize that the doctrinal statement of the Church of the Nazarene is only one interpretation of the teaching of the New Testament, but for me, it's the best that I have found; it's nearest to what I believe the New Testament presents. Therefore to it, and for it, I have committed my all. If it is wrong, then I am everlastingly ruined; if it is right, in the end everything will be all right. The longer I live, the more convinced I am of the truth of the doctrines of the Church of the Nazarene. I don't think I would have been worth anything, for God, or anybody else, if every six weeks or months I had been questioning my beliefs and trying to decide whether or not I would accept some new system of doctrine which had been presented to my attention. My mind is made up!

I am now especially interested in present-day systems of thought, both philosophical and the-

ological, and I revel in reading in these fields as time and opportunity afford. Nevertheless, I really am not expecting to change my beliefs. I have said all of this in order to emphasize the fact that any young man or woman who really wants to amount to anything will have to settle on a philosophy of life, or a system of beliefs, and give his life to the same. If he's always going to be "up in the air," then he'll never do anybody much good. Make up your mind, my friend! Someone has well said that if a person gets far beyond thirty and doesn't know what he believes, there isn't much hope for him to ever help anybody else. He may finally make it to heaven himself, but he'll not have many sheaves to take along with him.

AND THEY WERE ALL

"Thrilled" with the Holy Ghost

THE 120 WERE filled with the Holy Ghost on the Day of Pentecost. This is specifically stated in the Acts of the Apostles (2:4). It is also taught that the Pentecostal experience cleanses the heart from sin, and this is right. The indwelling Comforter routs out the sin-nature and takes up His abode in the pure heart.

There are also two other effects of the baptism with the Holy Ghost of which we often speak. We say that it "empowers" us for service. "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" (Acts 1:8). The disciples were not ready to begin their world-wide missionary campaign until they had been baptized with the Holy Ghost, until they had received Him in His fullness. They were not equipped to face the opposition and witness to the resurrected Christ until that resurrected Christ, in the person of the Holy Ghost, had taken up His abode in their personalities.

Further, this baptism with the Holy Ghost is described as "establishing grace." It fortifies the soul as no other Christian experience can. The Holy Spirit then fills, cleanses, empowers, and establishes the Christian.

In addition, there is one factor involved in Pentecost that I think is often overlooked. This is that the baptism with the Holy Ghost "thrills" the one who receives it. Certainly we could say of those who were baptized with the Holy Ghost on the Day of Pentecost that they all were "thrilled with the Holy Ghost," as well as "filled." They had an active, dynamic enthusiasm bestowed upon them that day, a joyous glory that crowned the mercy seat of their hearts on that occasion. No one can read the account of Pentecost all the way through without realizing this fact. Along with everything else, the disciples were "blessed" there; their hungry souls were

soaked with the presence of God, which not only filled them, but also thrilled them. Here one thinks of that song which has this statement in the chorus—"All that thrills my soul is Jesus." No one can sing these words so well as the person who has had his Pentecost; he can sing them with meaning and reality, "All that thrills my soul is Jesus."

Too many times the word "thrill" has been connected with something foolish, or passing, something that isn't worthy of religious significance, but that should not be. One of the troubles with some who at least profess to be saved and sanctified today is that they have lost the "thrill" out of their Pentecost. It has become pale and prosaic, no romance in it any longer; it has become a burden instead of a delight, a duty instead of a joy. Pentecost, if it means anything at all, means a "thrilling" experience; its enthusiasm is active and dynamic.

Dr. Halford Luccock, one of America's most famous preachers, tells the story of a policeman who asked him what the degree is that so many preachers have which makes them doctors. Dr. Luccock answered him, "It is usually a D.D." Then he was informed by the policeman that that was one of the most common entries on every police station blotter in the country. "D.D." means drunk and disorderly. After thinking for a time about what the policeman said, Dr. Luccock connected it with the people on the Day of Pentecost. That was exactly the charge which was brought against them, they were "drunk and disorderly." They were filled with the "new wine," and it so "thrilled" them that they didn't act like most people of that day (see Acts 2:12-13). Say what you please, my reader, more of this spirit is needed today in the holiness movement. *And they were all "thrilled" with the Holy Ghost!*

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. Rev. 12:7 tells us of the war Michael and his angels had in heaven with the old dragon, or Satan. Was this really our Lord and Saviour Jesus, and if so, do we have any other records of Him as Michael, either in the Old or New Testament?

A. Michael is an archangel, and not Jesus Christ at all. In Jude 9 we have these words: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Q. I don't understand much about Matthew 23. This is especially true of verses 16 to 22. What do they mean?

A. The Judeans of that day were ready to take an oath about almost everything. They also became very technical about their swearing. The Pharisees and scribes, their leaders, fell in line with all of this foolishness. They did not have the courage to show the people their hypocrisy. Therefore, Jesus rebuked the Pharisees and scribes very severely. Jesus gives illustrations of this hypocrisy in taking oaths as follows: They taught that swearing by the gold of the Temple was all right, for it was not swearing by the Temple. Or, they could swear by the altar and not be guilty, but would be guilty if they swore by the gift on the altar. Thus they went on and on with their splitting of hairs in their attempts to evade the right. They turned religion into the practice of a "slick lawyer."

They used many types of questionable processes of reasoning in order to justify themselves in doing what they wanted to do.

Q. Since the theory of inspiration championed by Dr. H. Orton Wiley in his "Christian Theology" is known as the dynamic theory of inspiration, why should not the article of faith in our "Manual" be changed to read dynamic rather than plenary, as it now stands? Isn't the idea of plenary inspiration too often identified with the verbal dictation theory of inspiration?

A. After reading the statement in the *Manual*, I am more satisfied with it than ever. It reads as follows: "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein is not to be enjoined as an article of faith." I certainly would not be in favor of changing *plenary* to *dynamic*, for the former includes the latter and also makes room for those who may hold to a verbal theory of inspiration. I had nothing to do with writing this statement, but I am quite sure that Dr. Wiley did have. The statement is A-1 and would probably be worse rather than better if any changes were made in it.

Q. Doesn't the Bible say that God created all things. If so, does this mean that God created sin? Sin certainly is something.

A. Yes, the Bible says that God created all things. "All things were made by him; and without him was not any thing made that was made" (John 1:3). Speaking of Christ again, Col. 1:16 gives us these words: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." These words refer to things as they were in the beginning, and not as they are now. Sin was not God's creation. It was created by finite beings through the power of free choice, which God bestowed upon them when He created them.

Q. Does Neh. 9:2 mean that those who intermarried with heathen peoples had to separate from their wives and children? If so, were they allowed to remarry?

A. I answer your first question in the affirmative. As to the second, nothing is said in the scripture about that. However, whatever they were allowed to do, we must remember that Christ lifted up a higher standard for us (see Matt. 19:3-9).

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

CRUSADE

for SOULS



Making the Most of Christmas

ROY F. SMEE, Secretary

CHRISTMAS is undoubtedly the greatest church holiday of the year, but without some definite planning it may deteriorate into a nightmare of wearisome activities that takes all the enjoyment out of what should be a glorious occasion. The plans of the church can contribute to the Christmas spirit in the homes of its people.

Christmas programs by the Sunday school, choir, young people's groups, and other organizations require practices, decorations, committee meetings, and numerous time and strength-consuming operations. Too many times we try to do something beyond our capacity. A simpler program will be easier to prepare and probably more effective in its presentation. We can lose the spirit of Christmas in nerve-racking rehearsals. Beginning every rehearsal or Christmas practice with a few moments of prayer, to open our minds and hearts to Christ and the guidance of His Spirit, will help the rehearsals to go more smoothly.

The timing of Christmas programs is also important. If they are held a week or two in advance of Christmas, there is a chance for those who participate to catch their breath and turn their attention to their own families. It will help if we can spread out the responsibilities for various programs to as many people as possible, so that a few do not carry the full load.

Every program by every church organization should point to the Christ of Christmas. There are certain aspects of Christmas that are wholly secular. These—from Rudolph to Santa Claus—will be quite adequately taken care of by secular institutions without any help from the church. Putting Christ into our Christmas programs goes beyond mere content, however. For example, the way we plan Christmas caroling by the young people, and prepare them for it, can change what otherwise might be only an exciting social time to a genuine religious experience.

There are special projects that church groups can take during the holidays that will help them to think of others instead of what they themselves will get out of Christmas. A young people's society might record some of the Christmas music and a Christmas message by the pastor, to

be taken to the homes of shut-ins who cannot attend the Christmas services. A Sunday-school class can prepare a Christmas basket of food or gifts for a needy family.

It is easy to become so busy in the preparation of programs that we forget to invite those who ought to attend. People who never think of going to church at other times of the year will visit a church during the Christmas season. Good advertising and visitation will bring in many who might otherwise never attend our church, and that first visit will give us a contact that opens the door for future visitation. The two points of most importance are: getting the people to come at a time when it is natural for them to think of the church, and then having every service or program during the Christmas season aglow with the presence of Christ.

Both the church and the individual Christian can join in protesting the advertising of alcoholic beverages for Christmas gifts and their use in office and other Christmas parties. Let us speak out against the perversion of a sacred holiday.

Let us not overlook the use of appropriate Christmas tracts. They may be included in letters, bill payments, Christmas greetings, etc. for several weeks before Christmas. *Christmas, The Point of the Christmas Card, and From the King's Viewpoint* are excellent Christmas tracts, with a beautiful front page in full color. They are priced at 65c for 100 from the American Tract Society, 21 W. 46th Street, New York 35, New York. If you wish to order New Year's tracts at the same time, *Give Us This Day* and *Stepping into a New Year*, from the same source, are 50c for 100.

Christmas comes on Sunday this year for the second time in sixteen years. Christmas is distinctly a family day, but the church and family can join hands in making it a day of great significance. Many churches will substitute for the usual Sunday-school and morning service a one-hour Christmas worship service with an emphasis on families. If this service is over by eleven o'clock, families that are inviting relatives and friends for the Christmas dinner can attend the service. Why not all meet at the church for the Christmas service, and then go home for the dinner? Like-

wise, many churches will have a single service in the evening. A candlelighting service, following the Christmas story in scripture and song, can be meaningful in closing the day with a rich spiritual experience.

Our homes share a large responsibility in making Christmas a Christian holiday. We can begin with greeting cards and gifts. While there are many clever and humorous greeting cards on the market, why not choose cards that have some recognition of the religious significance of the day? Some of our gifts have a definite practical purpose, but others are given with some misgivings because we don't know what to send. There are many splendid books and other gift suggestions in the Christmas catalog of the Nazarene Publishing House. Instead of sending a tie that may never be worn, we could send a gift subscription to the *HERALD OF HOLINESS*, or a devotional book such as *Strength for Today*.

Families can bring the true spirit of Christmas into many of the activities of the Christmas season. Christmas decorations can include a crèche. For a week or two before Christmas, one figure can be added to the manger scene each day during family worship, so that it becomes the center of the family thought. We can include a special gift for benevolence to our church, or a gift to a missionary or home-mission pastor, among our Christmas presents, with the entire family sharing in the choice and sending of the gift. Families can invite neighboring families to the Christmas church services.

Family traditions at Christmas linger long in the memory of the children, until they enter into the families of the next generation with spiritual significance. Many homes have a Christmas Eve devotional service, and invite the pastor to come in during his Christmas Eve rounds for the reading of the Christmas scriptures. One home has a particularly beautiful and large candle that has been lit for years only on Christmas Eve in a special service around the family altar. These traditions make the Christian home the only place to spend Christmas and will be remembered far more than any gifts that may be received.



The Young People's Society

LOVE FOR ALL MEN

L. J. DU BOIS, Secretary

Jesus told us that the "great commandment" was twofold, and that while it began in one's love for God, it also reached out to a love for one's fellow man. "Thou shalt love the Lord thy God . . . and . . . thy neighbour as thyself," Jesus said. And when He continued to describe just whom He meant by a neighbor, He related the story of the Good Samaritan, showing that the "neighbour" actually could be anyone at all whose life crossed ours or whom we could help. Paul without doubt had this inclusive aspect of love in mind when he was outlining the characteristics of exemplary Christianity. Some Christians have been quite successful in demonstrating a love to God but have not been able to let it reflect in their human relationships.

Of course, such a cleavage is hardly possible to achieve. A love for God which does not allow for a parallel love for one's fellow men is seriously lacking at some point or else it is merely feigned; for love cannot really be so divided. When one really loves God, he will want to love God's children also. Also, when one genuinely loves people he is well on his way to discovering a love for God.

The main point is this—God expects us to live together and get along—in our homes, in the church, in our nation, in the world. God does not play favorites and He doesn't expect us to. He does not see the color of one's skin or one's national heritage. As the children sing about Jesus loving the little children, "all the chil-

dren of the world"—so He loves them when they grow up to be young people and adults also. He wants His children to follow His example.

The exemplary Christian must love people, the unlovely as well as the attractive; those who are different in make-up and personality as well as those to whom he is drawn; those of other nations as well as his own; those who are wicked and sinful as well as those who are nice. Yes, we must love them as we love ourselves. We must believe in them. We must see their spiritual potential, and see that they are worth saving. In short, every mode of affection that we lavish upon ourselves, we should apply to others. This is the pattern for the exemplary Christian!

FOREIGN MISSIONS

REMISS REHFELDT, Secretary

NOTICE

We have been receiving letters stating that the writers had had mail returned that they had sent to Brother Denton, our missionary in Uruguay. Upon checking, we found that the senders were not using Brother Denton's complete address. This is the complete address:

Rev. Ronald Denton
Juan M. Perez 5920
Montevideo, Uruguay

JUAN M. PEREZ is the name of the street on which he lives. It must be included in his address, for Montevideo is a large city and it would be impossible for the post office to find Brother Denton unless the street and number are included in his address.

British Honduras

British Honduras along with some of the West Indian Islands has suffered much from the Hurricane Janet. Corozal is a shambles. We feel it a miracle that only ten people were killed, and not a large number injured in such a total devastation of property. About twelve damaged buildings stand in the entire town.

Most of the villages along the road between Orange Walk and Corozal are flat. Brother Price, our Corozal pastor, lost the top story of his house and all his belongings, but the church furniture and the walls of the lower flat which we rented from him were saved. We had just bought a lot with an old, half-built house on it. The house is demolished, but it could have served no purpose anyway so far as permanent buildings are concerned. Mrs. Price and the seven children came with us to Belize.

Chetumal, Mexico, just across the bay, is in even worse condition, since many more people lost their lives there. The stench is terrible we are told, and the only solution is to burn the dead and some of the town.

We are grateful to God that nothing happened to our church property in other parts of the colony. This house where we live is 125 years old, and stood the 1931 hurricane. We secured it as much as was possible, and then left it. Dr. Howard came to get Ruth and the girls. I spent the night in the car on high ground about fifteen miles outside the city with food, water, and medicines to return and minister here if needed. A tree was uprooted across the street from the house, but no damage was done

to the mission. The church building sheltered many folk and they said they felt secure. I thought the wind would have turned the car over, but fortunately it didn't. Water was high in the city, but only from the high tide, not a tidal wave.

The folk are touched deeply by the narrow escape. The Roman Catholic church in Corozal is smashed, the Anglican is flat, the Adventist is two stories squashed into one, and that on an angry tilt. Ours is without a second story, and the Wesleyan is safe and sound, being made of poured concrete.

Dr. Howard was asked by the director of medical services to take charge of the Orange Walk hospital, nearest the disaster. The injured were evacuated there in ambulances. The governor asked Dr. Howard to remain in Orange Walk a week, and then he may be taken to Corozal if they have an adequate plant running by that time. The government hospital and officers' quarters were smashed.

We had a burglar on Monday night here. I was at an all-night men's prayer meeting at our church. I came home at four o'clock in the morning and found the police just arriving, and my wife scared badly. The guy

was in the office, but Ruth told him to get out, and he did so by climbing over the veranda banister, four feet high, and going down about twenty-two feet to the ground.

We appreciate your prayers and concern on behalf of our people. Continue to remember these folk who are destitute and homeless in Corozal.—RONALD BISHOP.

If you would like to send used clothing to Brother Bishop, send packages addressed: Rev. Ronald Bishop CHURCH OF THE NAZARENE Hurricane Relief, USED CLOTHING Box 175 Belize, British Honduras

Picture Cards Needed

Due to the increase of our Sunday-school attendance in Syria, we are finding ourselves in great need for any kind of Sunday-school picture cards used by our Sunday schools at home. If the cards are used it does not matter. We can use any quantity that might be sent.

Please let our folk know that WE CANNOT USE PICTURES THAT ARE CUT OUT OF OLD CALENDARS.

Packages of cards should be well wrapped and plainly addressed to us. We will appreciate any help that our folk can give us in this matter. Send picture cards to:

Rev. Don DePasquale
P.O. Box No. 2302
Damascus, Syria

Just Arrived

"Jacqueline Renee Alstott, at 8:55 a.m. on October 14, 1955. Both the baby and Sister Alstott are doing fine. How we do appreciate the prayers and support of God's people during the past months!"

Prayer Requests

BARBADOS

Use These for Your Prayer Charts

1. District-wide revival in all thirty churches
2. Restoration and repair of thirty Barbados churches damaged by Hurricane Janet
3. Two hundred new converts this year
4. Ten Bible school students
5. Erection of the District Tabernacle

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels (Rev. 3:5).



"NO MORE STRANGERS"

(Eph. 2:19)

Monday:

The Bible has some sad words: "wandering stars," "lost sheep," "without Christ . . . having no hope"—"solitary," derelict, pariah. Real sorrow is hopeless aloneness, not belonging. But happy words also: "adopted," "family," "no more strangers." The difference is our chosen attitude to God; the relationship and the mood follow spontaneously.

Tuesday:

That one who feels himself cast off, unworthy, exiled by his own careless ingratitude, so that he has no right to reach out and touch the Saviour's hand—tell him that the Father's love is fathomless. Today he may lift up his head and see that Saviour standing by, to receive him and lead him into the Father's presence—free and glad, a son restored. *Is my gloom, after all, Shade of His hand, outstretched caressingly?*

Wednesday:

"Brought near"—thank God for the prayers and preaching and Christian example and testimony, the whispers of the Spirit. As the air is full of radio messages, so the spiritual atmosphere is full of God's blessed agencies, a network of grace ready to burst into life as soon as I turn to God. Even now the Spirit's voice is urging me to turn the button to release the melody.

Thursday:

Once "enemies," now peaceful allies—no rivalries, no antagonisms. There is always the secret of overcoming evil with good.

Once "strangers," now understood; our language, our ways, our natures, ourselves. This is a new world, in which we cannot be outcasts; for we ourselves are changed—once "aliens," now "fellowcitizens." New laws to learn and obey, but also a strong government for our protection. A new loyalty which it is treason to betray, but also a new pride; for our Lord is King of all kings.

Friday:

"Friends"—the circle comes closer. I have a Friend, strong, understanding, faithful, giving himself to me. And I am a friend; He needs my loyalty and my support. He says the relationship is mutual. This holds me to my best: the pull of a good friend's need.

Saturday:

One of a noble "family," with its right to be supported and its responsibility to be loyal and to do my share. There is nothing to equal the fellowship of the family of God, nor the honor of bearing one another's burdens and shielding one another's names.

Sunday:

"Sons," with a Father strong, honorable, just but loving—His a mother-heart as well; "brothers," with a Big Brother to be Protector and Ideal—it is a relationship to explore and develop. I will not bring disgrace on my family name, nor disappointment to my Father's heart.

We belong: "He setteth the solitary in families"; the "shattered brotherhood" is mended. Brought "nigh by the blood of Christ."

The Sunday-School Lesson

(Continued from Page 11)

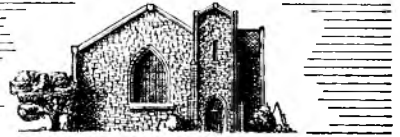
committed to the furtherance of the gospel, this was the assurance he needed above all others.

We may be confined by personal failure or restricted by outside interference until a question arises in our minds as to the vitality of the gospel; but look around, for the world is filled with the evidences of His presence. The question of our personal welfare may still go unanswered, but what is more important is the assurance of His presence, His transforming power, His undying love, His persistence of truth and complete mastery of death and the grave. These will buoy us on with new hope. With a calm faith in God's eternal goodness, our very doubts become the seedbeds out of which we gradually grow our souls.

Let me not be ashamed of my hope (Ps. 119:116).

A blessing in this life as wonderful as hope should be cherished and kept, no matter how great it costs in sacrifice and loss.—EARLE F. WILDE.

NEWS of the Churches



El Monte, California—In October of 1954, ground was broken for a new sanctuary for this congregation. On Sunday, September 25, worship services were held in the new building for the first time. At eleven o'clock the congregation assembled in the fellowship hall—which had been used for worship services during the construction of the new sanctuary—and after a hymn of praise and prayer, a line of march was formed to go to the new sanctuary, with Rev. and Mrs. Wm. L. McKee, pastors, leading, then our associate pastors, Rev. and Mrs. Edward C. Spruill, the members of the board, the charter members, and followed by about six hundred members and friends. As we marched, our church choir, led by the minister of music, Paul M. Jester, sang "We're Marching to Zion." Words are inadequate to describe the beauty of this commodious new sanctuary: it is a monument to the faith and leadership of a wonderful pastor, and to the untiring efforts of a co-operative people.—Reporter.

Tuscaloosa, Alabama — Holten Heights Church recently closed one of the best revivals of its history. Rev. D. D. Lewis, superintendent of the Kentucky District, was mightily used of God as the evangelist. The crowds were consistent in attendance, more than 50 souls sought God at the altar, and God's blessings were upon each service of this one-week revival. Nine people joined the church on profession of faith, all members of the Sunday school. On the closing Sunday there were 310 people present for the Sunday-school hour. We give God praise for this wonderful revival.—Donald K. Ballard, Pastor.

Evangelist C. W. Brockmueller writes: "We have been busy and God has blessed. We love the Lord and souls. God has answered prayer and we have seen some wonderful victories. We enjoyed our last meeting in Carthage, Texas, with Pastor B. A. Patton and his good people. Am now in a meeting with Pastor Murray and people in Antigo, Wisconsin. Due to a change in my fall plans, I have some open dates, November 17 through December 11. Will be glad to go anywhere. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelists Loren and Lorane Gould report: "Our summer meetings were climaxed with an outpouring of the Holy Spirit in Atchison, Kansas, where Rev. Don J. Smith is the pastor. The Lord gave 40 good victories, and on the closing Sunday the Sunday-school attendance was 166—more than doubling the average for the previous month. We began our fall slate with a

good meeting in Lynchburg, Virginia, with Pastor J. C. Payne. This was a home-mission work, and at the close of the meeting District Superintendent Littrell organized the church with 11 members. We are now in a meeting with Rev. E. M. Fox in Staunton, Virginia, and will be on the Virginia District until Christmas."

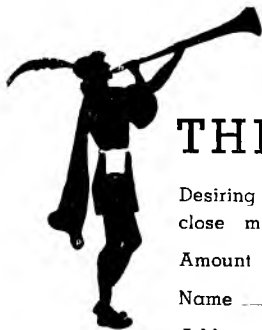
Shelbyville, Tennessee—September 18 was a wonderful day for First Church in Shelbyville. It was home-coming day in which we celebrated our forty-third anniversary. There was a wonderful spirit all day. We had 145 in Sunday school. This was the closing day of our revival with Evangelist Ralph C. Gray. The mayor was the speaker in the afternoon service, at which time all former members and pastors were recognized. Among those present was Mrs. J. A. Chenault, who, with her husband, spent some years in Japan as missionaries. We thank God for His blessings upon us here.—Paul E. Hess, Pastor.

Burbank, California—First Church recently had a very fine meeting with Rev. and Mrs. E. E. Mieras as the evangelists. Brother Mieras is a fine preacher and evangelist, having had years of experience in the pastoral and evangelistic fields. The meeting was "double-barreled," with meetings for boys and girls in the afternoons and evangelistic services at night. Brother Mieras has a unique and successful way of contacting children of the community and getting them to the services. We registered 188 for the week of meetings, and 72 of these had no church or Sunday-school connection. Brother Mieras' preaching is effective and interesting. The altar was filled Sunday morning with new people, and the other services saw a number of seekers who received victory. Brother Mieras is doing a fine and unusual work, ably assisted by his wife.—Harold M. Sorweide, Pastor.

Tolleson, Arizona—Our church recently had a great revival, closing on September 18, with Rev. Garvel D. Vaughn as the evangelist. He preached with the anointing of the Spirit, Holy Ghost conviction came on the unsaved, and many prayed through to victory in Christ. On the closing Sunday we received nine members into the church on profession of faith. We came here last June and found a good work had been started by Brother Richard Cheroske. We have a fine group of Nazarenes, loyal to Christ and the church. Our people love one another, and are faithful in prayer. We appreciated the good ministry of Brother Vaughn with us.—Don E. Cook, Pastor.

Evangelist George H. Talbert writes: "We are now in a meeting at Kearney, Nebraska, with Brother Kenneth Johansen—we received him into church eleven years ago when we organized the church at Falls City. We are now in the middle of our fall campaigns which will close at Oakley, Kansas, in December. God is blessing and giving good victories. We will be in southern California after the Christmas holidays and have open time for two meetings in February. Write us, Box 438, Abilene, Kansas."

Akron, Ohio—October 9 marked the closing of a good revival at the Arlington Street Church. Some of the local people felt it was the best meeting in several years. Several special prayer meetings before and during the meeting we felt were the "key" to the success of the revival. Evangelist C. T. Corbett brought strong gospel messages, and Mr. and Mrs. R. A. Shank did fine spiritual singing. Sinners were saved, backsliders reclaimed, and believers were sanctified; seventy-two seekers in all, counting them as they came. Some of these were new folks.—Wm. R. Thompson, Pastor.



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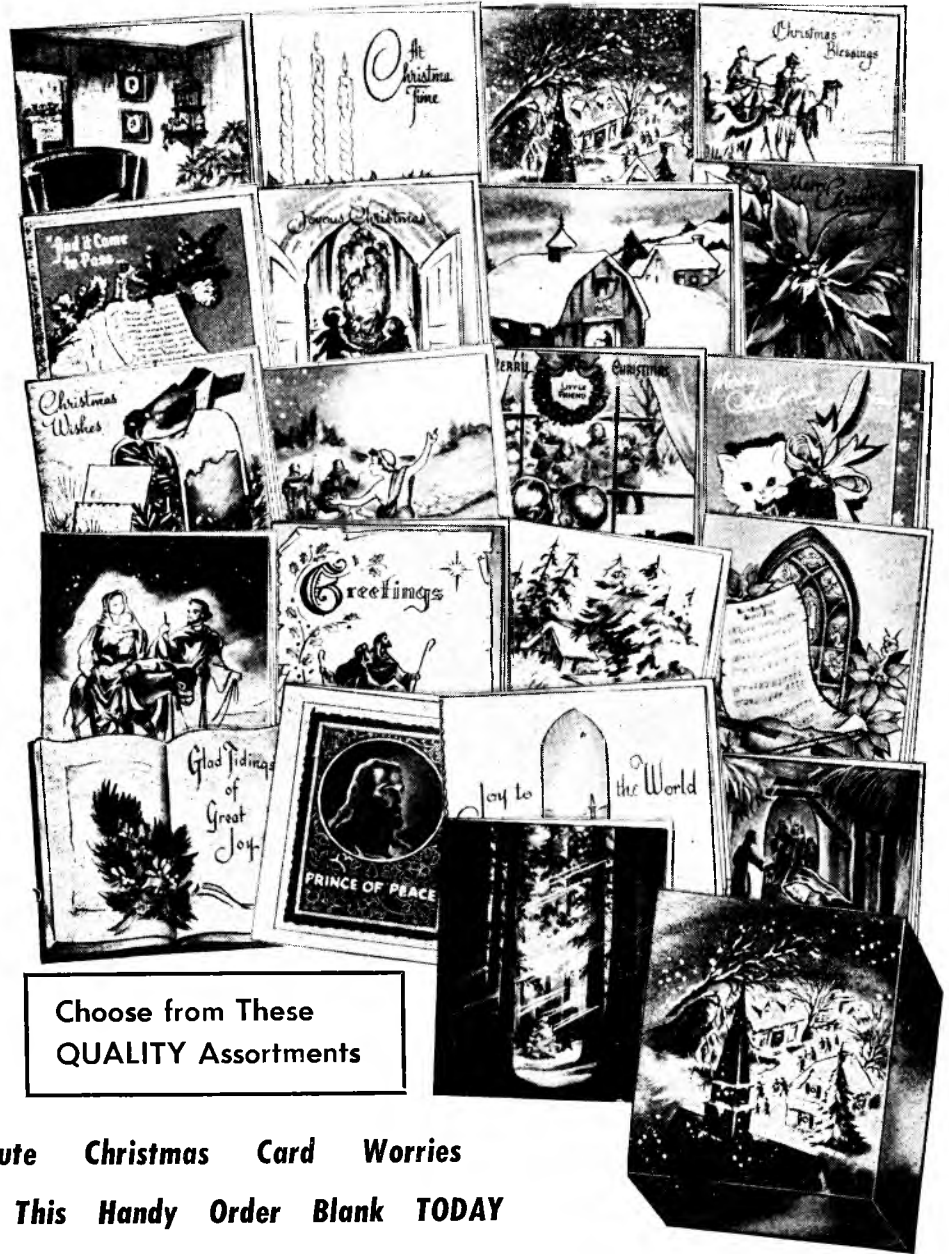
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East Bakersfield, California—We are glad to report a good vacation Bible school, with Mrs. Margaret Abbott and Miss Eva Jean Hicks as the special workers. The boys and girls responded enthusiastically to Mrs. Abbott in the chapel services she conducted each day. The school opened with an attendance of 55, increasing to 178 on the last day, giving us an average of 125. On the following Sunday we had 188 in Sunday school. Twenty-five boys and girls prayed through at the altar. We greatly appreciated the fine work of Mrs. Abbott; she is especially good in Sunday-school work.—Troy Potter, Reporter.

Evangelist Dewey Mounts writes: "I will be in a meeting at Hebron, Ohio, November 15 through 27; then due to a cancellation I have an open date, November 29 through December 11. I would like to slate this time in Ohio, Indiana, or Illinois. Write me, 123rd Street and Ridgeland Avenue, Worth, Illinois."

Mobile, Alabama—First Church recently closed a fruitful revival with Rev. J. A. McNatt as the evangelist. The attendance was good and God's blessings were outpoured upon us. The church was strengthened and uplifted, new people were saved, backsliders reclaimed, believers sanctified, and the membership increased. Our people were challenged by the forceful, sane, and Spirit-anointed preaching of Brother McNatt. We have slated him for a return meeting. Last

minute plans for our new, two-story educational building are being completed and construction work should begin within a few weeks. It is a joy to live and work among the good people of this church in this rapidly growing, beautiful Gulf-port city. We are planning and expecting to give more to world missions during this year of building construction than ever in our history. Mobile First Church stands loyally back of the entire general program of the church, and is 100 per cent behind Superintendent C. E. Shumake and his district program.—C. W. Elkins, Pastor.

Evangelists J. T. and Vesta Drye write: "The blessings of God have been upon our work in the field of evangelism, and we saw many souls saved and sanctified during this year of '55. We are now making up our slate for '56, and have two dates open in the spring we'd like to fill somewhere in Illinois, Indiana, Ohio, or Michigan, since we will be working in that section of the country. The dates are February 22 to March 4, and May 16 to 27. Write us, P.O. Box 1, Coffeyville, Kansas."

Chandler, Oklahoma—Recently we had a good revival with Evangelist Joel Danner. God blessed and gave some great altar services. Also, eight people were received into church membership, including two heads of families. Our church is encouraged and united to move on for God and holiness.—Bob Hollis, Pastor.

Evangelist Hubert M. Slayton writes: "After being inactive for a little while I am now available for meetings, and will be glad to go anywhere as the Lord may lead. If you desire my services, write me, 237 North 5th Street, Elwood, Indiana."

India Council Meeting

The forty-sixth annual council of the India Mission convened in Basim on September 13. Although business sessions began at this time, the entire missionary family had gathered since Saturday for a time of waiting on the Lord and feasting on spiritual things. Again and again our hearts were blessed and challenged as the Spirit of the Lord was outpoured upon us. Speakers for the various services were our own missionaries.

Tuesday was devoted to the organization necessary to the council meeting as well as a good number of reports. A spirit of optimism and great faith permeated all reports, and as we heard how God was moving and working in the different circles, our hearts were thrilled. The afternoon was devoted to committee meetings and the evening service was in charge of Rev. Cleve James. God again met with us.

Wednesday morning the devotional was given by Rev. Clarence Carter. Following this message, our chairman, Rev. Earl G. Lee, gave his report for the past year. This covered in some detail the various aspects of the work of our church here in India and gave us a comprehensive and concise view

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of the whole picture. A rising vote of thanks was extended to Brother Lee for his faithful labors through a difficult and trying year. The unity of the council was manifested in the splendid unanimous vote given to Brother Lee to serve as chairman for the coming year. All expressed their confidence and love for our chairman and his faithful wife.

The report of the treasurer, Rev. J. W. Anderson, was also received and appreciation expressed for the multitudinous detail work involved in this essential task. The statistical report given by Berta Fletcher showed gains in most departments. Both these officers were re-elected. Those elected to the Executive Committee were Rev. J. W. Anderson, Rev. C. C. James, Rev. J. McKay, and Dr. Orpha Speicher. Wednesday afternoon was devoted to committee meetings and the evening service was in charge of Rev. Wm. Pease. God again met with us.

Thursday will be long remembered in the hearts and minds of all present. As Rev. S. Bhujbal spoke, God came upon the scene and hearts were melted as we waited upon Him. Committee meetings were finished in the afternoon and Thursday evening was devoted to the observance of the Lord's Supper—what a wonderful time of fellowship we had!

Friday morning Rev. B. A. Greer brought a fine message; and the balance of reports were given and committee reports considered.

Friday evening was the time for an old-fashioned love feast or breaking of bread. God came upon the scene and our hearts were melted and blessed as we had communion with Him and fellowship with one another. The council session closed on a keynote of victory and all returned to their stations challenged to do more, and greatly refreshed and encouraged for having spent this time together with God. God is working here in India and we are trusting Him for greater things in the days that lie ahead.

WM. J. PEASE, Reporter

South African (European) District Assembly

The presiding general superintendent, Dr. Samuel Young, arrived by air with Mrs. Young a week prior to our assembly. They had enjoyed a few days' refreshing rest at the Victoria Falls and were physically and spiritually refreshed for their strenuous South African tour.

Our sixth assembly convened in the Town Hall, Vereeniging, on September 27 at 7:30 p.m., with a public service. Our host pastor and church, Rev. J. MacLachlan of Three Rivers, welcomed our general superintendent and his wife and the district superintendent and his wife (Rev. and Mrs. Charles H. Strickland), and after suitable preliminaries, called on Dr. Young to address the gathering of about 160 people.

On Wednesday, Rev. George Hayse addressed the N.F.M.S. in the devotions, saying that there were, within

fifty miles of the great city of Johannesburg, two million natives waiting to hear the gospel. That same afternoon, Rev. C. H. Strickland spoke to the N.Y.P.S.

The evening service, open to the public, was again addressed by Dr. Young, when a gratifying response to the message on sanctification was observed.

Thursday, the assembly proper was convened with Dr. Young presiding. His keen, clear approach, lovely spirit, and gracious handling of our affairs made this assembly efficient, thorough, and spiritual. His challenging messages before the sessions and his humorously spiritual remarks during the course of business stirred our hearts to push forward the work of the Kingdom. To his challenging words, we feel there will remain a deep and enduring response.

This sixth assembly showed what extraordinary growth had occurred in the European work over the years. Nineteen Nazarene churches stretch across one thousand miles of Southern African (Vryburg in the Cape to Lourenco Marques in P.E. Africa). Baby church this year is the one at the diamond city of Kimberley.

An interesting innovation was the use of an "earphone" system which was in continuous operation as three languages were in use: Afrikaans, English, and Portuguese.

Our district superintendent, who was re-elected to office with a unanimous vote, gave a great report of definite progress in the work notwithstanding the handicap of two months' forced sick leave through overstrain. Fortunately, he is now quite recovered and ready to tackle the furlough which will take him to America in January, 1956. What a soul-moving message he will take with him to the States as he makes known there all that God has done in South Africa through the love sacrifices of the Nazarene brethren overseas! An appreciation of Rev. C. H. Strickland's work was shown in the presentation to him of a leather traveling case presented on behalf of the delegates and visitors to the convention. He was also elected to be our ministerial delegate to the quadrennial assembly, and Mrs. Strickland was elected as lay delegate.

Nightly services were held and numbers in song, including one from our Nazarene Bible College, were rendered. Attendance rose to over two hundred on the closing night, when four brethren were ordained to the ministry in a very impressive service. Two of them were from England and the I.H.M. (International Holiness Mission) and two brothers, (Steyn and van der Westhuizen) from our work in South Africa.

We praise God for spirituality and practical business efficiency that were so ably blended in our district assembly by our several church leaders.

Our convocation closed on a high note as the general superintendent adjourned the assembly sine die.

T. H. M. BARRON, Reporter



SERVICEMEN'S CORNER

WORD HAS just reached us that Chaplain Henry Stroman (navy) has been promoted to lieutenant and has also been granted a commission in the regular navy. Chaplain Stroman is now located at the Naval Air Station, Corpus Christi, Texas.

Chaplain John L. George writes from France:

"Our activities are increasing on the base, although our facilities are still temporary. We are preparing to conduct vacation Bible school the last two weeks of this month. Next Friday evening will be the first Youth for Christ meeting in this area, with the leader of the Paris Navigator organization as the speaker. I am very fortunate to have a number of people assigned to this base who are interested in a spiritual program. They are loyal and co-operative. Each activity is progressing very well in spite of our poor facilities."

"I am writing this letter to let you know my new address and also to tell you how much I appreciate the interest you take in us by sending the church literature. I really and truly appreciate and enjoy every bit of it. The literature that our church puts out is like a tonic for the soul. Whenever I feel blue, and downhearted, I pray and then dig out my *Conquest* or a *HERALD OF HOLINESS*.

"I am going to the First Church of the Nazarene while here in San Diego. Rev. Joseph Morgan is the minister, and I appreciate him very much. They say a boy can't hold true to God while mingling with other kinds of boys in the service, but praise the Lord, it can be done. One must have the desire and then put a little determination behind it.

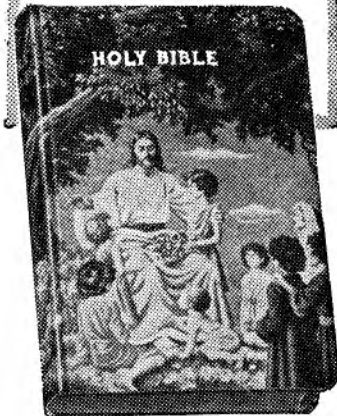
"Also, I thank the Lord for good Christian parents that pray continually in my behalf. I would never want to do a thing that would bring reflection upon my parents.

In closing, I will say I praise the Lord for full and free salvation, and if I never get to see you all on this old earth, I want you to know that I truly appreciate the way you are carrying on the Lord's work for our servicemen."

LOUIS R. EDWARDS

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overpaid their allotment for the Sem-
inary building made in 1950:

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Arizona
Canada West
Central Ohio
Chicago Central
Colorado
Florida
Georgia
Houston
Illinois
Indianapolis
Iowa
Kansas
Kansas City
Los Angeles
Michigan
Minnesota
Nevada-Utah
New England
New Mexico
New York
North American Indian
North Carolina
North Dakota
Northeastern Indiana
Northeast Oklahoma
Northern California
Northwest
Northwest Oklahoma
Oregon Pacific
South Arkansas
Southeast Oklahoma
Southern California
South Dakota
Southwest Indiana
Washington-Philadelphia
Western Ohio
Wisconsin

The following districts are within
10 per cent of paying their allocation
for the Seminary building:

Nebraska
North Arkansas
Northwestern Illinois

Pittsburgh Rocky Mountain
Tennessee
The following districts are within
25 per cent of paying their allocation
for the Seminary building:

Akron
Dallas
Eastern Kentucky
Eastern Michigan
Virginia
Washington Pacific
West Virginia

The following districts are within
40 per cent of paying their allocation
for the Seminary building:

Alabama
Canada Central
Idaho-Oregon
Missouri
Northwest Indiana

The following districts owe more
than 40 per cent of the amounts al-
located in 1950 for the Seminary
building:

Albany
East Tennessee
Kentucky
Louisiana
Maritime
Mississippi
San Antonio
South Carolina
Southwest Oklahoma

The Seminary is in desperate need
of funds to meet the obligations of the
buildings and grounds. We wish to
thank all churches which have paid
in full, and at the same time urgently
request the churches that have not
paid in full to do so before General
Assembly.

We invite the other churches to
make this need a matter of special
prayer, as we would like to pay as
much as possible on these obligations
by the time of the General Assembly.

LEWIS T. CORLETT, *President*

DEATHS

MRS. MARY FRANCES POLSON (nee Cornelius)
was born August 5, 1919, at Sullivan, Indiana, and
died August 2, 1955. When just a girl she gave her
heart to the Lord and lived a consistent Christian
life. She was a member of the Sunny South Church
of the Nazarene in Muncie, Indiana, where she had
resided for twenty years of her life. She is survived
by her husband, Osman; a son, Keith; her parents,
Rev. and Mrs. H. W. Cornelius; a sister, Mrs. Miriam
Lipscomb; and a brother, Paul. Funeral service was
conducted by Rev. Wm. Master, with interment in
Tomlinson Cemetery at Muncie.

MRS. ELIZABETH C. PATTERSON was born June
17, 1878, at Laconia, Arkansas, and died Septem-
ber 25, at her home at Dover, Tennessee. She was
converted and sanctified during the General Assem-
bly of 1916, held in old First Church of Kansas City,
Missouri. She stood faithfully by her husband, Rev.
T. M. Patterson, who was also reclaimed and sanc-
tified during the same meeting. Later they sold
their home, bought a tent and equipment, and held
meetings in Tennessee and Kentucky, also held pas-
torates of several Nazarene churches. She loved the
cause of missions, and gave generously of her time
and money. She was president of the N.F.M.S. of the
Long Creek church for several years, until her
illness. Her life was marked by quiet simplicity,

and her last days were filled with serenity and peace.
She is survived by her husband and two daughters,
Mrs. M. Frank Turner and Mrs. E. G. Blystone, of
Kansas City, Missouri. Funeral service was conducted
as she had planned, with her two sons-in-law, Rev.
E. G. Blystone and M. Frank Turner, in charge.
Burial was in the Moores Cemetery near Dover,
Tennessee.

MRS. CHLOE SALOME BURSCH (nee Welker) was
born in Troy, Iowa, May 17, 1869, and died at
Buffalo, Kansas, on August 14, 1955. Early in life
she was definitely saved from sin and later sanc-
tified wholly. Through her many years she earnestly
endeavored to please her Lord in every detail of her
life. She was united in marriage to Frederick G.
Bursch in 1888. For a number of years they lived
in Nebraska; in 1908 they moved to the vicinity of
Buffalo, Kansas. Mr. Bursch died in 1949. Their
home was blessed with thirteen children. Preceded
in death by her husband and eight children, she is
survived by two sons, Dan of Arizona, and Charles
of California; three daughters, Mrs. May Anderson
of Colorado, Mrs. Susie Lorimor of Arizona, and
Frances of the home; also a brother, John Welker
of Colorado. Funeral services were conducted by Rev.
R. G. Flexon assisted by Rev. Denzil Roper, pastor
of the church in Buffalo.

WILBUR W. CHAPMAN was born in Stoneham, Massachusetts, September 16, 1878, and died September 1, 1955, fifteen days before his seventy-seventh birthday. Through his business associations he made many friends and became widely known for his honest and upright dealings. In 1905 he was united in marriage to Bessie Beatrice Weir; they celebrated their fiftieth wedding anniversary this year. To this union were born four children: Ruth Chapman Smith, deceased; Ralph B. of Stoneham; Rev. W. Emerson Chapman of Bedford, Indiana, and Martha Chapman Payton of Chillicothe, Ohio. During the last fifteen years of his life he was vitally interested in the work of the Church of the Nazarene, of which he became a member. His love for God and his church was evidenced by faithful attendance at the services; also in calling, witnessing, and in distributing gospel tracts. He is survived by his wife, two sons, one daughter; also one brother, Nathan Chapman, of San Diego, California. Funeral service was conducted by his pastor, Rev. Paul E. Lockhart, assisted by Rev. Paul E. Kauffman. Interment was in the Lindenwood Cemetery of Stoneham.

ANNOUNCEMENTS

BORN—to Mr. and Mrs. Donis Eaton of Hays, Kansas, a son, Mark Alan, on October 23.

—to Rev. and Mrs. Harold McKellips of Hugoton, Kansas, a son, Harold David, on October 15.

—to Rev. Wm. E. and Frances (Rodgers) Shelton of Nashville, Tennessee, a daughter, Delores Jane, on October 14.

—to Jay and Charlotte (Carmony) Pitts of Washington, Indiana, a daughter, Jane Ellen, on October 14.

—to Rev. and Mrs. Richard D. Alderson of Newkirk, Oklahoma, a daughter, Cynthia Kaye, on October 13.

—to Dr. and Mrs. Earl V. Greer of Bethany, Oklahoma, a daughter, Marcia Kay, on October 11.

—to Mr. and Mrs. Robert E. Hindman of Oxnard, California, a daughter, Linda Earlene, on October 11.

—to Rev. and Mrs. W. Earle Magoon of Gray, Maine, a son, Donald Paul, on October 9.

—to Rev. and Mrs. Wm. A. Taylor of Quincy, Massachusetts, a daughter, Mary Beth, on October 8.

—to Mr. and Mrs. T. V. Bentley of Hugoton, Kansas, a daughter, Lanette Gae, on September 15.

WEDDING BELLS

Miss Iola Fern Johnson of Enid and Mr. Floyd Eugene Sumner of Hugo, Oklahoma, were united in marriage on September 3, in the First Church of the Nazarene in Enid, with Rev. R. T. Williams, pastor of First Church, Oklahoma City, officiating.

Miss Ann Bach and Mr. Phillip Abbott were united in marriage on September 2, in First Church of the Nazarene, Tucson, Arizona, with Rev. J. Erben Moore, Jr., pastor, officiating, assisted by Rev. T. C. Abbott, father of the groom.

Miss Ila Kay Irick and Mr. Leslie Cronk were united in marriage on September 2, in First Church of the Nazarene, Tucson, Arizona, with Rev. J. Erben Moore, Jr., officiating.

SPECIAL PRAYER IS REQUESTED by a Christian wife in Missouri for her husband, a backslider, who suffered a stroke in July—doctors do not think he will be able to get up—that God may save his soul, and relieve her of the awful burden she is carrying, as she is not well herself;

by a brother in Nevada—"my wife left me some time ago to live with her parents . . . that God will remove all obstacles";

by a friend for a young man who needs physical and spiritual guidance and help;

by a reader in Indiana for her husband—crippled with rheumatoid arthritis and unable to work for five years—that he might have more faith in God and the church; also for an aged father, thought to be in Oregon, whose daughter hasn't seen him for years; for the daughter and wife of an ailing husband to find part-time work, so she may be able to do her part in the work of the church to which she belongs;

by a Christian lady in Montana that "my pastor's wife and I may have improved health," also for my family;

by a Christian brother in Pennsylvania that his relatives may be reclaimed and saved, several unspoken requests, and definite requests for himself.

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Northwest Indiana August 22 and 23
South Arkansas September 12 and 13
North Arkansas September 19 and 20

South Dakota June 28 and 29
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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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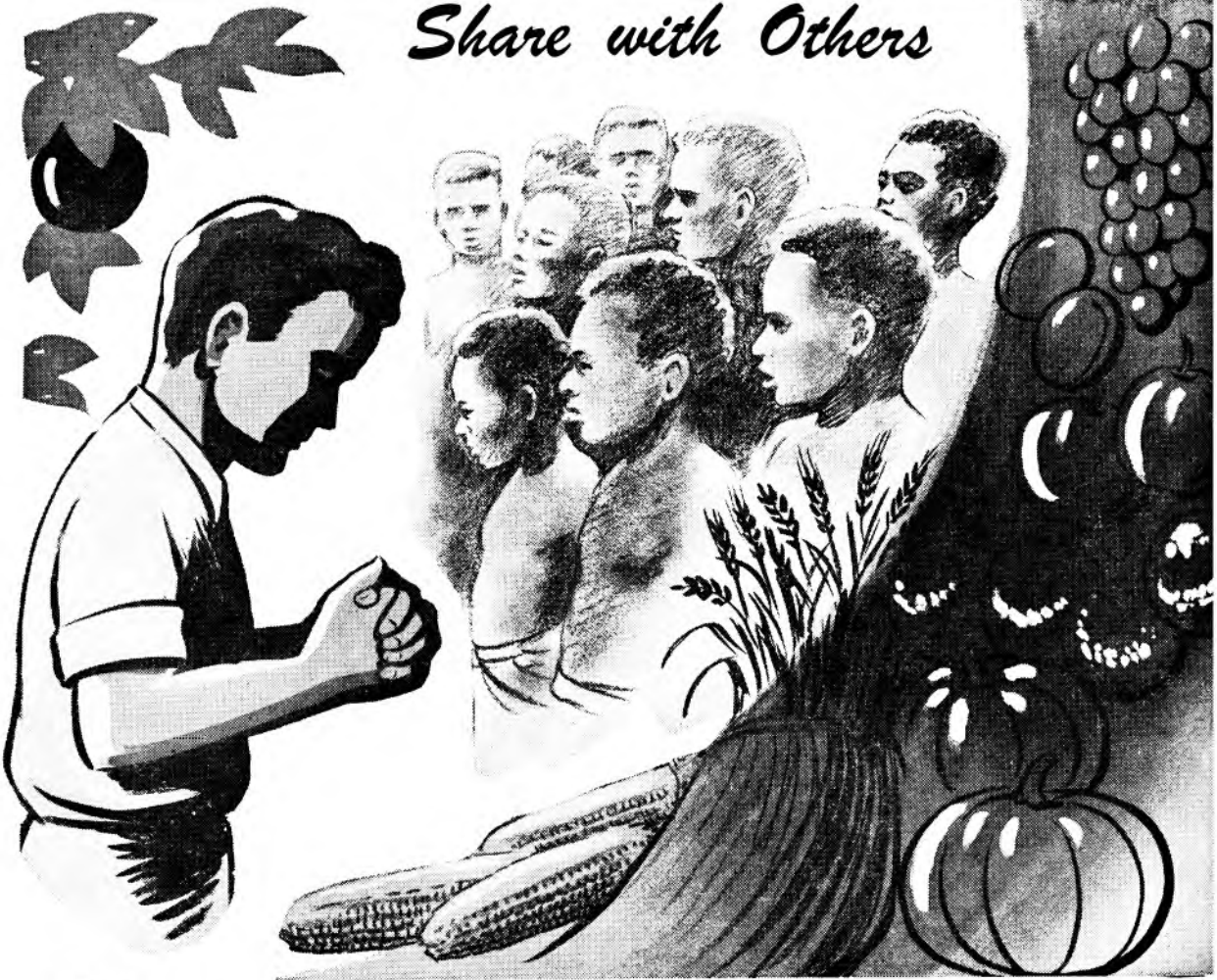
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