Our Heavenly Father, we bring to Thy house on this the Lord’s day our offering of praise. Thy bounteous mercy in the gift of Thy Son overwhelms us. Help us never to take Thy love for granted, and more than all, save us from the sin of ingratitude.

Thou hast showered blessings upon us, but help us not to become enamored with Thy gifts. We thank Thee for them all, but more, we praise Thee for thyself. Thou hast spared our lives another week and kept us from dangers seen and unseen. Our path has been pleasant and the fellowship of Thy children rewarding. We give Thee back the life we owe in glad and willing service.

· We bring Thee the tithes of this week’s increase. Make us cheerful givers today, for we would enter into Thy redemptive mission. Show us that this is worship too. May we not give out of a sense of duty, but help us to rejoice in this glad service. Sanctify these gifts to the extension of Thy kingdom here on earth.

We bring Thee also our offerings today as an overflow gift. Receive them as gifts from our hearts of love. May their power and influence touch the faraway places of earth. Help us as a church not to forget Thy kingdom interests beyond our local borders. Thy Son did empty himself of all but love that He might save us. Help us to follow Him in self-denial, too. May our gifts today become messengers of the Cross for Thee.

Teach us throughout all this week to be good stewards of Thy grace. Show us how to bear our witness in our own sphere of influence with telling words and with clear assurance. May we not become too busy to draw on Thy Word or to seek Thy face, but help us to put Thee first each day. Give us strength according to our day. When the pressure is on, give us, we pray, inner resources through the power of Thy Holy Spirit. In all things, direct our path. Give us God-dependence and save us from the conceit of self-planning. If Thou seest fit to shower material blessings upon us this week, may we not ascribe them to our own work or wisdom. Make us partners with Thee in all things. Thy command is our delight and Thy wish is become our command. When Thou art done with us here, bring us to Thy home of many mansions, where we shall serve Thee world without end. In Jesus’ name. Amen.
**LATE NEWS**

Phoenix, Arizona—Organized third Golden Anniversary church on December 7 at Wilcox, which completes our district quota. Good prospects in this growing community with fifty already enrolled in Sunday school. Rev. Robert Menafee, who started work, appointed pastor.—M. L. Mann, Superintendent of Arizona District.

Don Hughes, associate minister, sends word from Pasadena, California: "Thanksgiving Sunday a day of victory and blessing at Bresee Church. Pastor J. George Taylorson challenged a great congregation on personal sacrifice—$10,285.63 in cash joyously given for Nazarene missions around the world."

Word has been received from John S. Manley, secretary: "Rev. Harris B. Anthony, pastor of Warren Avenue Church, Columbus, Ohio, for over twenty-one years, just given another three-year call. Dr. W. M. McGuire officiated."

Evangelist David C. Erickson and wife have accepted a unanimous call to pastor Grace Church in Jackson, Mississippi.

**Herald of Holiness**

December 24, 1958
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Prayer Answered—Surprising-
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Will a Man Rob God? Carl W. Gray

**Music Memoettes**

By OVELLA SATRE SHAFER

"Won’t it be wonderful there?" are the words that James Rowe, the versatile poet, composed. He passed from this world some years ago to join the ranks in the wonderful place about which he wrote. He was a native of England (Devonshire), having been born there in 1866. He moved to America at the age of twenty-four and became a naturalized and loyal citizen of the United States. He was employed for ten years in New York state by a railroad company and then became a superintendent of a humane society.

He liked clean fun, enjoyed living, and his friendly, jovial disposition made him a host of friends. He influenced many lives and gave inspiration and help to youthful amateur writers with high aspirations. It is said that more than nine thousand of his poems, hymns, recitations, mottoes, and articles have been published.

One author states, "He was the most prolific writer of gospel song words America has ever had and large numbers of them became favorites." Even though he has left this world, new songs using his words are still appearing because music writers and publishers have obtained liberal supplies of his song-poems and thus tunes are constantly written for them.

Perhaps his most famous gospel song is his testimony (music by Howard E. Smith), "Love Lifted Me."

**IT’S 1959!**

It’s 1959—
A new day,
A new year,
A new page.
A new fear?
Yet new grace
And new hope,
New courage
And new scope—
For today is God’s day
And His day is a good day
In this new year of 1959.
—Mrs. W. M. Franklin

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"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psalms 18:1-2).

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**NAZARENE THEOLOGICAL SEMINARY**

A new Bible curriculum went into operation this fall at the Nazarene Theological Seminary. The renewed emphasis on Biblical studies was worked out by President L. T. Corlett and the staff after two years of consideration. Twenty-four out of ninety-three hours required for graduation are to be in the Biblical field.

The basic emphasis in the study of the Scriptures is to develop strong Biblical preachers to meet the ever growing challenge of an age marked by deep religious illiteracy. Seminarians are being challenged to a Bible-centered ministry, as well as to the personal and professional lifelong study of the Book of Books.
As the cathedral bells toll out the old year and a joyous burst of acclaim greets the new, as a world feigning undaunted courage turns with restorative confidence to the uneasy dawn of 1959, we ponder again the prudence of “A Prayer of Moses, the Man of God,” (Psalms 90:12) in which he pleads, “So teach us to number our days, that we may apply our hearts unto wisdom.”

In theory, 365 days of 1959 lie ahead, and perhaps the days of other years also. These days, life is not one day after another trudging by a given point of reference; life is, from the viewpoint of eternity, the composite evaluation of the totality of existence. The parade of vehicles appears differently from the top of Washington’s Monument from what it does from the sidewalk. The perspective is different; we see the parade, not as one automobile following behind the other, but as a continuous line. Inasmuch as the units of time follow each other in broken succession as we view

Let’s Break New Seas

By MEL-THOMAS ROTHWELL
Professor of Philosophy, Bethany Nazarene College, Bethany, Oklahoma

weeks, and months constitute something we denote as time. We talk about time, we plan on time, we need time, but what do we mean by time? Time is an ambiguous expression; it is a characterization of life which is little understood, less appreciated, and often wholly unreal.

You cannot touch time, you cannot see it, or hear it; still it is always present and our only respite from its persistence is unconsciousness. Even then we cannot eliminate it from the ongoing of life; the loom that is spinning when slumber over­comes us is in rotary flight when we awake in the morning. Time is a relentless fact of experience; there is nothing more intangible and yet there is nothing which alters tangible existence as time does. It is the illusion of the imperceptible which bewitches the human mind into fantasy, and men add day to day much as a child learns to count his numbers. Hence, the psalm interpreter, recognizing this fallacious human tendency, cries, “Teach us to number our days.”

Time may be thought of under many forms: as a stream, as the difference between the static and dynamic, or as the simple succession of events as they affect consciousness. He who marks time from the standpoint of the eternal sees it as the shadow of incompleteness. The sacred psalmody, from which our clue text is taken, contemplates time from the standpoint of eternity, a kind of inclusive summation in which the aggregate or total of life is reflected in its eternal form. Hence Christ could say to the arresting mob in the garden, “This is your hour, and the power of darkness.” This hour represents all that you are or ever will be; this is your life.

Life appears to you today as one day after another; the months and years pass also, though more slowly. This is the usual perspective we get. But them from the temporal level, raised to the eternal perspective it is the concept of the whole which counts; life is a “monument-top view.”

Consequently we must consider time as a part of a larger whole, the now and then, the here and the hereafter. The grounding of time is not complete with reference to finite existence alone. The man who so numbers his days discerningly will weigh them in the light of eternity, for time becomes truly understandable, and sacred, only in the presence of the timeless. Our gravest threat is to think of time in relation to human limitations and temporal events, and it thence becomes a “shadow on the dial.”

If we are to “break new seas” we must ponder time in the light of the timeless. Thankfully we have the facility at hand, for Christ can relate us to the eternal, to the timeless. He alone can dispel the “shadow on the dial.” In Him time is swallowed up in eternity, human restrictions melt away, and the true perspective of life unfolds. He brings to human understanding the “monument-top view,” and the trudging vehicles of time give way to the endless line of existence reaching from here to the hereafter, from time into eternity.

As a new year unfolds before us with its prospects, its unsullied record, and we launch into 1959, may we with prayerful step meet each new day with the vital scriptural guard held warmly to our hearts—Lord, “teach us to number our days, that we may apply our hearts unto wisdom.” Teach us the true values and meaning of life, that we may realize from the twelve months ahead the greatest possible worth for God, others, and ourselves, so that when we stand at the close of 1959, as we now stand at the close of 1958, we shall not be ashamed of the work our hands have wrought.
What is this thing that we call

OUR CONSCIENCE?

By ART RAKESTRAW

If you were to ask this question of a number of persons, you would get a variety of answers, and doubtless there would be quite a few who could not give a concise and definite answer. Probably the commonest would be that conscience is an inherent qualification in man which determines whether a given action is right or wrong.

Dr. Paul S. Rees, in a scholarly treatise on the subject, defines it as man's capacity to react with either pain or pleasure to some standard of conduct, either human or divine. I am glad that Dr. Rees added those last three words, because they enable me to agree perfectly with him. Let me now add my definition. Conscience is the voice of God in our souls. It is the connecting link, the only link between our finite beings and His infinite wisdom.

Conscience is an inward monitor, a voice constantly calling on us to do the right and refuse to do the wrong. Sometimes he (for we may recognize him as a person) whispers, and sometimes he has to shout; but the more attentive we cultivate our ears to be, the more often and gentle will be his leading. But if we turn a deaf ear to his repeated admonitions, we will find his voice becoming fainter and fainter, and, God forbid, it may be stilled forever.

To repeat, the general opinion seems to be that this inner voice will tell us what is right and what is wrong. This is a mistaken idea. It does tell us that we must do what we believe to be right, but it does not tell us what is right. That is determined by our judgment, the effect of our training, education, and environment, supplemented by the reading of the Scriptures, preaching, and godly counsel.

For example, consider a man brought up in a Calvinistic home, and taught from his childhood that Sunday is a holy day, to be devoted entirely to rest and worship. His conscience tells him that he must conform to what he has been taught. He would suffer self-condemnation should he (according to his judgment) profane his Sabbath by worldly employment or pleasure.

Another man has been brought up in a Seventh-day Adventist home and has been taught to observe the seventh day with great strictness. He must do this to satisfy his conscience and avoid condemnation. But I heard a speaker say that we must have an "educated conscience." Now how are you to educate the voice of God? I'd like to know.

Our way thus far should be plain. We should first use all the means at our command to determine the right or wrong of any course of conduct, taking into account the effect of our influence, as Paul cautions in Romans fourteen, and then do what we are convinced is right.

Now at this point someone is sure to say, "I see. You want to make your conscience a scapegoat, and avoid condemnation by glibly taking refuge in the statement that your conscience does not bother you." Maybe not, and maybe He has tried to warn you and you have turned a deaf ear. By long neglect we may dull our spiritual senses to a point where we may flagrantly transgress God's laws without being disturbed in the least, or we may warp our judgment to a point where we are unable to distinguish between guilt and innocence. History abounds with examples, some incredibly revolting.

There is also the possibility of becoming hypersensitive in regard to nonessentials, ranging from neckties to hooks and eyes and drinking coffee. To be disturbed about such as these may be Satan's sidetracks, not questions of conscience at all. Thus our attention may be diverted from saving souls and our usefulness in Christian service limited.

Now while we cannot educate our consciences, we can and should cultivate a receptiveness to His admonitions. As Charles Wesley puts it:

\[ I \text{ want a principle within} \\
\text{Of jealous, godly fear,} \\
\text{A sensibility of sin,} \\
\text{A pain to feel it near.} \]

We should sing this splendid hymn much oftener and make it a rule of conduct in our daily lives.

Finally, what should be our attitude if a fellow Christian should be upset or disturbed by some conduct that we feel free to engage in? Paul gives the answer: "All things are lawful unto me, but all things are not expedient" (I Corinthians 6:12). That is, let us not use this liberty in such a way as to make a brother or sister stumble or perhaps be lost. But that does not preclude our sitting down with the brother and patiently and lovingly explaining to him the reasons for our conduct, correcting what appear to be errors of judgment, due perhaps to lack of knowledge. And, by all means, let him make his own decision.
Three Pages of History—

Although the title should sound like an assignment at school, it implies nothing of the sort. The pages of history are the dead months I tore from my calendar today. I say they are dead months, for they have passed—August, September, and October, 1958—never, ever to be lived again. They were full months, so full that I had neglected to tear the pages off the calendar as I lived them.

Into those months were squeezed a call to the ministry (the quitting of secular labor), the answer of that call by my wife and me, and our very first pastorate. The call was to a valley in middle Tennessee. We looked forward to our labors in our first pastorate.

On August 14 we moved to our parsonage, and anyone who has thus answered the call of God and found His reward knows truly the joy we felt in our hearts. We visited our people, and the church attendance was up some, with the Sunday school growing.

Then illness moved in to dominate the scene. On October 5 my wife was struck down with a brain tumor and went on to be with Jesus on October 16.

What is His divine purpose? I know not—but I have His promise yet that heaven is mine too—my inheritance. For Him will I labor until He calls me home. Help me, precious Jesus, to live my life day by day in Thy presence, for the moment I turn the page on the calendar I have left history behind—my history. May it read well of my love and service to Thee.—CARLOS H. SPARKS.

A Prayer for the New Year

By VERNON L. WILCOX
Pastor, Moreland Church, Portland, Oregon

(Colossians 1:9-11)

The Epistle to Colosse contains some of the most sublime truth in the New Testament. There is deep insight into the incarnation and atonement of the Son of God; there is practical exhortation; and there is sharp warning against the legalism that threatened the Early Church.

At the beginning of a new year nothing is more vitally important than that we should ask and receive the objects of the magnificent prayer Paul offered for this Colossian church.

I

Paul prayed that they might have an intelligent understanding of God’s will.

It is not surprising that this is his first petition: “That ye might be filled with the knowledge of his will.” Paul was no fanatic. He believed in what we might call the suprarational, but never in the antirational. How many times the work of God has been discredited by the foolish, though earnest, actions of good people. We do not have to go far to find illustrations of this fact—perhaps we find them all too often in our own lives.

How can we do God’s will unless we know what it is? Too often our lives are ruled by emotion—that is, we do only what we feel like doing. Sometimes our emotions are so mixed that we get confused and are like the man who was said “to mount his horse and gallop off in all directions.”

“In all wisdom” is the next phrase of this prayer. Wisdom and knowledge are not identical. Wisdom is the right application of knowledge, and the proper relating of knowledge to life’s situations. Have we not all known people who were brilliant but who, to use the familiar phrase, didn’t have any common sense? They could write books and sparkle in the public eye, but they could not get along with people or adjust themselves to the simplest needs of daily life. We need not only knowledge of the will of God but the wisdom to put this knowledge to use and to make it effective in our own spiritual lives.

“Spiritual understanding” is the last part of this
first petition. Far above the world's wisdom is spiritual understanding. "Spiritual things . . . are spiritually discerned," Paul says in another place. That is, you have to know the language before you can read the book—you have to know the code if you are to decipher the message.

I once heard Cortland Myers tell of a colored man who was a member of his famed Tremont Temple in Boston. He said that "black Robert" had been born in slavery, had never seen inside a school, and had learned to read only through great effort. But, Dr. Myers said, this man knew more about the Bible than any man in that great church, because he never read his Bible except on his knees. For three or four hours at a time he would read the Bible on his knees. He never went to bed without his Bible under his pillow, and when they found him dead in a hospital ward they found the Bible under his black, curly head.

The Holy Spirit had taught him the Book.

Dr. Myers continues: "I had the privilege of being under the teaching of one of the greatest Hebrew scholars of his day. He thought Hebrew, he was saturated in Hebrew; a gentle, Christian man, a great scholar with a great brain. He would come straight to the desk, open that old Hebrew Bible, drop his face right between the pages and say something like this: 'O Lord Jesus, may Thy Holy Spirit teach us Thy Word.' Do you wonder that he knew his Bible? He knew it by the same process that black Robert knew his. The Holy Spirit taught both men alike. You can't read your Bible without the Holy Ghost."

II

He also prayed for energetic obedience to God's will in personal living.

"To know" is not enough. Paul prays here that the Colossians might "walk worthy of the Lord unto all pleasing." Our innermost motives, attitudes, and spirit are to be Christlike. Dr. Samuel Young said a penetrating word, "God is easy to please, but hard to satisfy." God is pleased with our efforts when we do our best, yet He is hard to satisfy in that He holds up before us a high ideal toward which we must ever strive if we are to continue to please Him.

Paul prays that these Colossians might be "fruitful in every good work." Effective service is a normal outgrowth of this inward pleasing of the Lord. The social gospel, in its highest meaning, is a result of the salvation of individuals. Otherwise, so-called social service is a hollow, and eventually a selfish, activity. When we say that effective service is a normal outgrowth of inward grace we do not mean that it is automatic. But it is normal in that it is in harmony with our redeemed nature and purified purpose in life.

Paul further prays that these Christians may be "increasing in the knowledge of God." To walk worthy of the Lord we must grow. He is ever marching ahead of us, and we must develop or be left behind in the backwaters of spiritual life, trapped in the stagnant swamp of our own spiritual laziness.

III

Paul prayed that they might have spiritual fortitude.

He knew that these Colossian Christians could not make it through successfully without help from above, so he prayed that they might be "strengthened with all might." There is no shortage in God's powerhouse. He does not send a message, exhorting us to use His power sparingly, as sometimes we are told when a drought has curtailed the production of electric power. God's powerhouse is running at full capacity. When someone says, "I can't live a Christian life because of the people I must associate with," that person should remember the infinite resources of God available to him for the battles of everyday life. When someone says, "I can't break this habit of sin," he should remember that we are to be "strengthened with all might, according to his glorious power." We have here the measure of the infinite resources on which we may draw. Who would dare to limit God's "glorious power"?

We are to be strengthened "unto all patience and longsuffering." This is power for a purpose, and the purpose is not to blow the whistle or to blow off steam. It is power to endure hardship, to be patient in tribulation, to hold steady when everything is crashing about us. This takes more of God's grace than to sparkle in the glamorous limelight. Real Christian fortitude is shown in the battles of everyday life, when we are face to face with immoral standards, the unethical practices of sinful people, and the worldly, perverted sense of values that says, "Anything goes, if you can get away with it." Thank God, the power of the Holy Spirit will see us through.

Last of all, Paul prays that they might have "longsuffering with joyfulness." Now some people can endure, but they let everyone know it—they are long-suffering and they look like it! The Apostle said, "with joyfulness." Joy is the key word of Christian service. "Rejoice evermore." "The joy of the Lord is your strength."

What a wonderful prayer this is that Paul prayed for his friends at Colosse! How good it would be if it could be answered in each of our lives this coming year! We can think of no better thing to ask the Lord than the petitions of this great apostolic prayer: "... that ye might be filled with knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."
Do you have a minute? Of course you have a minute. In fact, you had over fourteen hundred of them yesterday and you have the same number allotted to you today. As the days which form the fabric of 1959 slowly disintegrate under the marching feet of time, you will have 524,160 minutes to call your very own. In the wise providence of Almighty God they are in your hands to save or to squander, to use or to misuse, to bless or to curse.

Modern man has been characterized, and often rightly so, as a calendar-conscious, time-troubled psychoneurotic. In the jargon of youth we have the “jet-age jitters.” This malady afflicts the young and the old and is not restricted by geography or culture. In spite of our acute awareness of time, however, we are miserable failures at conserving it. We save the moments with our modern conveniences and waste the hours with our sophisticated indifference. The wise man of another generation declared: “Lost wealth may be replaced by industry, lost health by temperance, lost knowledge by study, but lost time is gone forever.” It is an axiom of great significance that “time must be spent to be saved.”

The year 1959, with its rich treasure of unspent minutes and hours, is in your hand. No man can snatch it from you. This priceless possession is yours to invest and you have but one opportunity at the broker’s window. In our materialistic world it is easy to lose sight of the value of time. But the case of such a course does not minimize its folly or its danger. The things of time and sense must never be allowed to obliterate the deeper issues of life involving eternal verities. Time is a segment of eternity and for that reason it must be considered as a valuable commodity in the economy of life. One cannot destroy time without damaging eternity.

Man does not earn time by the merits of his achievements and attitudes. It comes to one and all as a gift from the God of creation. The Psalmist said: “This is the day which the Lord hath made; we will rejoice and be glad in it” (118:24). This must be our attitude as we face the tomorrows. Time is not a commodity to be bought or bartered but a trust to be consecrated and cherished.

The brevity of life speaks to us in thunderous tones of the worth of time. The hymn writer captured the stirrings of the thoughtful soul when he penned the lines—

Swift to its close
Ebbs out life’s little day.

We are reminded of the fleeting moments by the steady movement of the sun across the heavens and by the constant ticking of the clock on the mantel. The last words of a queen express the anguished cry of all flesh: “All my possessions for a moment of time!” It is in your hand, and it is priceless.

These truths become prodding thorns as we meditate upon them, for we cannot escape the inner voice which speaks to us of our personal responsibility. God has given to us these minutes and hours, and what we do with them will determine the progress of His kingdom in the earth. The year 1959 is before us and we do not know what it contains. However, we do know that the times in our hand demand devotion to the cause and consecration to the task. Nothing less than this will be sufficient.

Bacon referred to the passing days as “the deluge of time,” and we are made to feel anew the weight of his words. It is a burden all men must carry. You cannot avoid accepting your personal responsibility for it. Every follower of the Lord Jesus Christ must faithfully discharge his obligation to God, the gospel, and the souls of men.

In order to succeed in this gigantic undertaking we would do well to follow the example of the Psalmist. Facing the responsibility of time he declared: “I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand: . . .” (81:14-15). God will take our minutes and hours and bless them with His presence and return them to us with His power. Then we can fill every day with worthwhile deeds and words. Let us redeem the time, for this is our day of service for Christ and the Church. It is in your hand!
God’s New Year
By CHRISTINE WHITE

As the new year dawns,
Unfolding pure and clean,
May a way to heights appear,
Undreamed of, unforeseen.

Ascending step by step,
Truth can lead you far;
And if the path be dim with pain,
Faith finds a radiant star.

Onward, upward still,
Forward, never fear;
Claim your heritage divine
In this, God’s glad new year.

Procrastination:
By ROY F. ORRIN

In wintertime I thought to do
Some good and noble deed in spring,
But springtime’s days were all too few,
And summer much more time would bring.

When summer came, so rich and sweet,
The days slipped by with lightning speed,
And in my mind I’d oft repeat,”In autumn I shall do my deed.”

Then autumn came, so bright and gay,
And splashed her beauty o’er the earth.
“For just a little while I’ll play,
And then I’ll do my deed of worth.”

But autumn passed and winter came!
Now all is cold and dark and drear.
The year has gone and I’m in shame—
My deeds undone throughout the year!

This Year—
Let There Be Time for:

The giving of a gentle word,
The warbling of a songster bird,
The writing of a friendly note,
The singing from a happy throat,
The reading of God’s Holy Writ,
The voicing of much prayer with it.

Yes, may there be in fifty-nine
Time to love our Christ divine,
Time for good where greed is rife,
Time to live a holy life!

By OVELLA SATRE SHAFER
NAZARENES ON THE ISLAND OF OAHU. Rev. Joe Wright, former Seminary student, pastor, (extreme left) with fifteen new Nazarenes taken into membership at the Wahiawa church thus far during the Golden Anniversary year.

Time Out for Prayer

By CHRISTINE WHITE

How much time do you spend on your knees? Been neglecting your prayer life? Can't concentrate, prayers unanswered, don't feel in the mood? Don't have time?

No time for God! What a confession! Christ died for us—and we don't have time to talk to Him!

If we feel our need, if we really want to, we can make time. There are 24 hours in a day, 8 for work, 8 for sleep. Out of 8 leisure hours (180 minutes) we can surely spare 10 minutes for prayer—5 minutes morning and evening.

One woman said she was so tired at night and so sleepy mornings that she just couldn't pray for five minutes. So she chose five minutes at 11:00 a.m. and the same at 4:00 p.m. One man chose ten minutes of his lunch hour. Young businesswomen often find the hour spent on the bus can profitably be devoted to silent prayer. But it's largely a matter of disciplines. Those who've made a lifelong habit of talking daily to God would as soon argue that they don't have time to brush their teeth or take a bath. Ten minutes a day adds up to seventy minutes a week—five hours a month.

Even if only one minute a day were spent in prayer it would total one half hour a month. No one can claim to be too busy to give one minute a day to God.

Many students find that after summer vacation the habit of study has been lost, and it requires several weeks to discipline the mind, especially when difficult subjects like languages or math are concerned. The habit of prayer must be learned or the mind goes wandering off into all sorts of highways and byways. It must be brought back by the scruff of the neck and taught to attend to the business at hand. Some find that audible prayer helps them to concentrate. Elderly people who've got into the habit of "letting the preacher do their praying" seem to have the most trouble concentrating, but perseverance is the only answer.

Prayers unanswered, so you've lost faith and quit praying? O friends! You wouldn't disown your earthly father because he failed to give at once what you demanded. Trust God. Seek His will. God is as ready to give good gifts as earthly fathers to satisfy their children's desires. But He is infinitely wiser. A saintly old man in my home church often testified, "I have failed God many times but He has never failed me." As we grow older, I am sure we shall understand better what now seems dark and difficult, and learn to trust that God's way is best.

Not in the mood? If we wait for that, we shall never establish the habit of daily prayer. Mood can be created, by singing or humming a favorite
chorus, by stilling our hearts and thinking of all God's wondrous gifts, by reading or memorizing a few passages of scripture, or in many ways. Some find a prayer corner helpful. A Bible on a stand, a picture of Christ, and perhaps a cushion for kneeling are all that is required. Five minutes or more night and morning will provide spiritual food for the day and strengthen and refresh the soul.

Alcohol had killed her hope, but

By RUTH VAUGHN

She was sitting in a straight-backed chair. Her hair was tumbled. The suit she wore spoke of fine material and exquisite workmanship, but now it was rumpled and dirty. She held a small glass in her hands. A tall, dark bottle sat on the table at her side. There was a large damp spot on her skirt where some of the liquid had sloshed out of her trembling, feeble hands. She was still a young woman. The ring on her finger told of a college degree; but her eyes were bleary and dull.

My husband and I entered the room and went to the woman. When she saw us her eyes filled with tears. She took another sip of the clear, bubbly liquid and then carefully set it upon the table. She extended her hand to my husband. It shook and trembled in his grasp.

"Rev. Vaughn," she said, in a wavering, hesitant voice, "there may be no hope for me. But if there is, I want to find it. The devil has bound me to this bottle. Its demands have taken away all I love; the culture and refinement that I held dear. Sin has blasted the home I loved; the culture and refinement that I held dear. Sin had blasted the home she loved; the culture and refinement that I held dear. I have nothing left—nothing but this bottle, which caused the crash of my world. If there is deliverance in the salvation which you preach, I want it."

The weary head which had been doddling uncontrollably as she spoke went down suddenly upon the table. Her thin shoulders heaved with terrible, shuddering sobs. She took another sip of the clear, bubbly liquid and then carefully set it upon the table. She extended her hand to my husband. It shook and trembled in his grasp.

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The weary head which had been doddling uncontrollably as she spoke went down suddenly upon the table. Her thin shoulders heaved with terrible, shuddering sobs. I slipped my arm about her. My husband began to pray.

The heavy odor of the alcohol was stifling. Every muscle in the woman's body was convulsing. My mind raced back to the picture of the lady she had been: a happy wife, devoted mother, poised, intelligent, refined. Sin had smashed the picture. Sin had blasted the home she loved; the culture and refinement that I held dear. I have nothing left—nothing but this bottle, which caused the crash of my world. If there is deliverance in the salvation which you preach, I want it."

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There was no sound in the room except the supplicating voice of my husband. The heaving sobs had given way to quietness. Slowly, almost imperceptibly at first, the convulsing muscles casced. At the conclusion of his prayer she lifted her head slowly, with but a trace of the uncontrollable twitch. She smiled. It was a smile of blooming flowers, budding trees, little children playing. It was a smile of one redeemed.

A few weeks ago we heard from her. She has her old job back. She has a nice apartment, friends, self-respect, peace. Christ has lifted her from the gutters of sin and given her a new heart and a new life. It took a miracle!

But the scars of sin cannot be erased. Her heart can never know the full, rich joys that would have been hers had she not allowed sin to enter her life. The awful, searing ugliness of sin can never be depicted in its true proportions. As I look at this life which sin has wrecked and blasted, my heart prays that I will ever be found doing my part to save others from this insidious enemy.

A few gay evenings flirting with sin cost her all the things which she held dear. The devil gave her the best things first. Now come the bitter dregs. With God in control of her life, she is now trying to fashion a new world. But she has missed God's best plan.

When she first began to play with sin—when the devil showed her only the bright lights, the gaiety, the fun—if someone had found time to pray for her, to deal with her, to befriend her, perhaps she could have been saved from the ugly scars of sin. If someone had prayed for her soul!

It took a miracle to bring her from the lowest depths of sin to the place of redemption and grace. But it would have been greater if back there God had been able to find someone who was willing to become a channel for His grace to save her soul and also her life.

When I think of this, I want to fall to my knees in prayer. "O God, help me not to be so taken up with my own small world, my own duties, my own cares, that I have no time for others. Help me to take time to pray for, to deal with, and to befriend those in need of Thy grace, so that the time will never come when someone will approach me with only the broken pieces of the lovely thing which had been his life and say to me, 'If only you had prayed for my soul!' Help me to be a channel for Thy grace to save others, an instrument in Thy miracle-working hand.'"
**Additional Pioneers**

The names of eleven additional Nazarene pioneers who have been members of the denomination for fifty years or longer were received too late for inclusion in the honor roll brochure printed last fall by the Fiftieth Anniversary Commission.

The brochure listed the names of about four hundred living men and women. It is believed that many more Nazarenes are eligible for this distinction but were not reported.

The additional known pioneers are:
- Mr. and Mrs. John Dunlap, Yuba City, California
- Mrs. Ethel Cain, Chicago, Illinois
- Mr. and Mrs. R. B. Abston, Albany, Kentucky
- Lucretia A. Marshall, Hugo, Oklahoma
- Mrs. Janet Hodgkiss, Pittsburgh, Pennsylvania
- Mrs. Grace White, Providence, Rhode Island
- Mrs. Arthur Lewis, Dodson, Texas
- Mrs. Ina Hurst Stockton, Shamrock, Texas
- Mrs. Mort Cornelius, Wellington, Texas

—NAZARENE INFORMATION SERVICE

**Personalized Religion**

*By E. Wayne Stahl*

Painstakingly going over the index pages of one of the songbooks used in the church where I am a member I find thirty-nine hymns whose first lines begin with “I,” “I’ll,” “I’m,” or “I’ve.” And there are five with “my” or “mine” for their first word. This makes forty-three that start with “the perpendicular pronoun” or with adjectives derived from it.

Following this search I turned over every page of the book where the hymns are given in full and carefully counted those whose stanzas contain the first person singular pronoun and its pronominal adjectives, as well as the word “me.” I discovered 143 such words. Adding to this number the 43 already referred to, we have a total of 187 that are distinguished by the first person singular reference.

The book has 346 songs, including choruses.

This means that well over one-half of them are characterized by individual experience!

I thank God that I am in a church whose members can frequently sing,

* I believe in a heartfelt religion,
  That brings joy to the soul ev’ry day.*

David believed in such a religion. Hear his testimony, “The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower” (Psalms 18:2).

In these eight “my’s” we have the octave of personal religious experience. And if you take the “I” of this verse and join to it the “I” of the preceding verse and add these two to the eight “my’s,” you have a glorious decachord (this was a musical instrument of ten strings). Then you also can say with David, “Upon . . . an instrument of ten strings will I sing praises unto thee” (Psalms 144:9).

Exultant in this reality you will yearn to be the means of others’ knowing such joy in God and our Father. You will feel as did the hymnist when he said, “Oh, that the world might taste and see the riches of His grace!”

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**Poem for New Year’s Day**

*By Grace V. Watkins*

Oh, take the new year by the hand
And face the bright, untraveled land
With heart aflame and fearlessly.
It is a wondrous thing to be

At shining thresholds, and to wear
A shield of faith, a cloak of prayer!
Rejoice! On roads sun-swept and new
Our God has glorious things for you!
1959, Problems, and God!

The new year begins! Because of this, our minds are turning toward the future. What will 1959 mean for us? No one of us can know for sure. Even for the youngest, life is uncertain, and those of us who are growing older face that issue even more definitely. In the ordinary course of events I have reached the age where I know I'll not likely be here another quarter of a century. In the light of the events toward which the world is moving now, a new space world is being opened up, and there will be a new demand for pioneers. And, as someone has suggested, pioneering in this field will not be easy. It will cost billions of dollars, and more than that, it will cost many lives, probably many more than we realize now. It wasn't easy to conquer the West; that demanded suffering, and often lives. But the chances are that the suffering and the cost in lives then will not compare with that which will be man's as he pioneers in the universe. That man will get to the moon, very few now seem inclined to doubt. The same is true as to Mars, and perhaps as to many of the other heavenly bodies that stretch out into the all-but-infinite spaces. When we have mastered space to the extent that we can go to the moon, and on to Mars, there is no telling what may happen after that.

But many of these undertakings must come after my day is over. I would like to be here then, certainly, if Jesus tarries! Nevertheless, the chances are that not much progress will have been made in this direction during the remainder of my lifetime. Not only is there this difficulty as to the conquest of space, but also as to the conquest of sickness, the conquest of death, and the conquest of an ever-increasing population which may get beyond the possibility of support. What will we do when we have so many people in the world that we cannot feed them? I do not have to worry about this, for the chances are I'll not be here then. I might add that I myself do not think that anybody will have to worry about it. Either Jesus will come or man will find some way to meet this situation. The possibilities of increasing the food supply are probably far greater than many of us realize now.

Anyway, as we think of the future, even of the coming year, we do not know just what may come or what may happen, or what crisis we may be precipitated into. But whatever the uncertainty may be, I want it to be known by everyone who reads this article that I face the future with courage. Come disappointment, come sorrow, come hardship, come poverty, come whatever may, except deliberate sin, I know I can weather the storm. Why? Because God is on my side. His promises are sure! He never fails! God is more real than I am, or my loved ones or friends. He is more real than the earth or its atmosphere. God is—and He has all power in earth and heaven. His promises are sure! Jude knew this when he said: “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (vv. 24-25).

Truly, God's promises never fail. I do not know what 1959 may bring, but I know who holds the future in His hands, and that is God. I know that His promises are to me—they are personal; they are to you—they are personal. In concluding, I would add another promise to this one which I have quoted from Jude: “Now unto him that is
able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Ephesians 3:20-21). I face the future with courage.

By Stephen J. White

Some Observations . . .

As to the Early Holiness Movement in Texas and the South

(Continued from last issue)

Another thing about the early holiness movement was that the people who composed it were enthusiastic about education, as strange as that may seem, for many of them were not trained themselves. In every section of Texas and the South where a few churches united in a denomination or association, the next step was to start a school, begin to construct buildings, and arrange for a faculty. They felt that the laborers were few, the field was very needy, and they must not only get young people saved and sanctified; they must also train them to be laborers in God’s vineyard. Of course, later on we had to combine our schools—we had started too many; but the founding of them was spontaneous. They grew out of what seemed to be the demands of the hour. Also, the holiness people of that day were given to organizing unions, associations, churches, not just for the purpose of having something that was organized, but because they realized they needed some association, or union, or church to check on those who were preaching holiness—to license, ordain, and receive reports from them. They were not much interested in organizations just for their own sake, but because only through them they felt that they could most efficiently carry on and safeguard the work for God.

Another fact I noticed was that the holiness people of 1900 were almost as likely to begin publishing a paper as they were to start a school. They believed in the printed page as well as the educational institution. There were ten weeklies or monthlies started in the South; some of them didn’t last long, but they did good while they were being published. The holiness movement was a mighty dynamic movement and, in spite of everything that the enemy could do, it was marked by many types of activities—preaching, foreign missions, evangelism or home missions, education, and the publication of holiness papers and literature. There seemed to be no limit to the ways and means by which these people who had been saved and sanctified were ready to undertake the task of forwarding that which had meant so much to them. For instance, no one can read the Pentecostal Advocate published during 1907-8 without being interested in the many types of work which are reported in its columns. It was truly interdenominational. It was published in a school town, and was tremendously interested in the progress of Texas Holiness University, but any other holiness school which wanted to report through the pages of this paper could do it. The same was true as to missionary activities, evangelism, and all of the other interests which they forwarded. The only requirement was that they have as their objective the spreading of scriptural holiness.

Thus they had a unifying principle which held them together and caused them to love each other, even though they were working in various fields and had a considerable number of differences. We can’t carry on today as they did then, but we should always remember that nothing can so unify God’s people as the actual possession of heart holiness. If we profess to have that and are having trouble with others who profess to have it, then there’s something wrong. One of the marvels of that day was the unity that stood out over and above everything else; and that unity was grounded in the fact that they were all promoting the gospel of full salvation.

Rev. Milton Poole and Dr. Mendell Taylor

I am very grateful indeed to Rev. Milton Poole for his presentation of the Sunday school lesson in the Herald of Holiness for 1958. He is pastor of our First Church in Lubbock, Texas, one of the outstanding churches on the Abilene District. He is also a member of the district advisory board. However, in spite of his busy life, he has given the readers of the Herald of Holiness something worthwhile in his studies on the Sunday school lesson during 1958. I certainly thank him for serving so well in this capacity.

For 1959, Dr. Mendell Taylor, dean of Nazarene Theological Seminary and professor of church history and missions, has been secured to provide this department. Dr. Taylor is well known throughout our church. He has done considerable writing, both in the way of books, also in the Herald of Holiness and other church publications. He will feel at home, I am sure, in this new place of service. I am delighted that he has accepted this responsibility in spite of the fact that he is a very busy man.
Promises in the Night

Three thousand miles from home in the darkness of a Cuban night represents a tremendous span of time and distance. But the message is timeless, and Paul’s promise becomes my promise in the night in a very real and personal way:

“My God shall supply all your need”—The promise rings out in the night. Its words flood my darkness with light, Satan’s onslaughts at once put to flight.

Having Him, what more can I need?

“My God all your need shall supply.” Where else can I find such a Friend? He’ll protect, He’ll provide, He’ll defend—

So faithful and true to the end!

Who like Him my heart’s needs can supply?

“By Christ Jesus”—precious promise divine!

Saved and kept from all sin here below,

Then in grace and in knowledge to grow!

Oh, that all Thy salvation might know,

Blessed Christ—wondrous Saviour divine!

—Edward Wyman, Cuba
Services of Your Nazarene Servicemen’s Commission:

There is a Nazarene chaplain or a Nazarene post pastor at each of the following locations. By phone, letter, and personal contact, these ministers seek to serve your young people in nearby military bases. (This list began in the November 26 issue of the Herald.)

- Lockbourne Air Force Base, Ohio
- Long Beach, California
- Lowry Air Force Base, Colorado
- Camp Lucas Army Base, Michigan
- Luke Air Force Base, Arizona
- McArthur Army Base, California
- McChord Air Force Base, Washington
- McClellan Field, California
- Fort McClellan, Alabama
- McConnell Air Force Base, Kansas
- Camp McCoy, Wisconsin
- McDill Air Force Base, Florida
- McGee-Tyson Air Force Base, Tennessee
- McGuire Field, New Jersey
- Fort McPherson, Georgia
- Point Magu, California
- McAlpine Air Force Base, Montana
- March Air Force Base, California
- Mare Island Navy Yard, California
- Matagorda Island Air Force Base, Texas
- Mather Field, California
- Maxwell Air Force Base, Alabama
- Fort George G. Meade, Maryland
- Mechanicsburg Naval Supply Depot, Pennsylvania
- Memphis, Tennessee
- Menomonee Falls, Wisconsin
- Fort Meyers, Virginia
- Millington Naval Base, Tennessee
- Miramar Naval Air Station, California
- Fort Missoula, Montana
- Mitchell Air Force Base, New York
- Moffett Field, California
- Fort Monmouth, New Jersey
- Fort Monroe, Virginia
- Monterey, California
- Moody Air Force Base, Georgia
- Minot, North Dakota
- Mountain Home Air Force Base, Idaho
- Myrtle Beach Air Force Base, South Carolina
- Naval Auxiliary Air Station, Nevada
- Navy Mine Def. Lab., Panama City, Florida
- Nellis Air Force Base, Nevada
- New Castle Air Force Base, Delaware
- New Haven, Connecticut
- New London, Connecticut
- Newport Naval Station, Rhode Island
- Norfolk, Virginia
- Norman Naval Base, Oklahoma
- Norton Air Force Base, California
- Oceana, California
- Offutt Air Base, Nebraska
- O’Hare Field, Illinois

Thought for the Day

by BERTHA MUNRO

Treasures of Light

Monday:
“A Hebrew woman had a baby in a stable, and they haven’t got through talking about it yet.” (So a Jew told the Christmas story.) No, nor ever will.

All Heaven was singing and the joy spilled over;
The angels knew the wonder of His birth.

Tuesday:
“God’s gifts put man’s best gifts to shame.”—E. B. Browning. His Great Gift is “unspeakable.” Its full meaning cannot be expressed. Some objects, some scenes, suggest scraps of the revelation. We grasp them, clutch them, try to fathom their depths. Blessed if, through grace, we live by them. (II Corinthians 9:15.)

Wednesday:
Our air force space man radioed back at 99,300 feet above the earth that he could see the “edge between darkness and light”—“a very startling sight.” This is what Christ’s coming meant. To see in the same moment the difference between darkness and light—the contrast plain, the issues clear—humanity could not reach high enough to get the perspective. But we needed to know. We could have made a fatal misstep. (Genesis 1:4; John 1:4-5; 3:19.)

Thursday:
The manger is a treasure: its truth is worth more to us than millions. It tells us for all time the beauty and the strength of humility. The King of Kings chose the lowest spot on the lowly earth; the greatest is least. It is for God to exalt. “The manger child is my God; the mind is to be in me that was always in Christ Jesus. As He laid His real glories down, so must I lay my feigned glories down.”—A. Smellie. (Luke 2:15-16; Philippians 2:5-9.)

Friday:
The star is a treasure. It is a symbol which tells us that heaven is interested in us, that seekers will be guided; that events are not haphazard, that God is overruling human events. It tells us to look up and watch. The love and the timed precision of the First Coming guarantee the love and the timed certainty of the Second Coming. (Matthew 2:9-10; John 14:3.)
**Sunday:**

"And, "What shall I give Thee, Master?" The solemn indictment of the inscription in the German cathedral echoes in our ears:

- Ye call me Master and obey Me not,
- Ye call me Light and see Me not,
- Ye call me Way and walk Me not,
- Ye call me Life and choose Me not.

Our poor, little return gift—but it is all He asks—it is ourselves, responding. (I John 4:14-15; Romans 12:1.)

**I must begin my letter by saying it's wonderful to be a Christian young person. I'm so glad He is mine and I am His. I want God to always have first place in my life.

You will never know how much the International Institute has helped me in my Christian life already. It was just wonderful. And just think—I almost didn't try out to go!

I know that I am a better Christian because of the Institute. I made some great decisions in my life at Estes Park. Thank God for that. I made so many wonderful Christian friends that I will never forget from around the world. I am so glad I am a Nazarene. How many times I have thought about the statement you made in the communion message—"You are not your own!" There is never a day that goes by but what I think about that statement.

**A GEORGIA GIRL**

I feel that I was very privileged to be one of the five hundred teen-agers attending the International Institute. That was truly the most wonderful week of my life! It is nearly impossible to tell the people here at home just how great it was. And what a marvelous blessing I received that week! I feel that I am a much stronger Christian now, and I want to thank you and all of the others who worked on the Institute for making it possible to have such a wonderful week at Estes Park.

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**Echoes from Estes Park**

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**GOLDEN ANNIVERSARY CRUSADE 1956-60**

**Department of Evangelism**

**V. H. LEWIS, Secretary**

**EVANGELISTIC HONOR ROLL**

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

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The Crusade for Souls Commission joins the entire church to express congratulations to these pastors and their churches!
With all grades under adult using other than Nazarene literature, can a Sunday school expect to inculcate in the pupils a background of scriptural teaching as understood by the Church of the Nazarene?

No! There is no excuse for a Nazarene Sunday school to use literature from any other church or religious body in any of its departments. The Department of Church Schools, under the leadership of Dr. Albert F. Harper, is doing a very fine work for our church, and Nazarenes that are really Nazarenes ought to use our literature. Further, if I were pastor of a little or large church, I would very definitely follow the advice which I have given.

Why do some people call John the Apostle Jesus’ brother? He is Zebedee’s son, and not Joseph’s, according to Matthew 4:21.

I never heard anyone speak of John the Apostle as Jesus’ brother. There is reason to believe that he is Jesus’ cousin since it seems that Salome, John’s mother, is the sister of Mary, the mother of Jesus.

Why doesn’t our preacher have us kneel once in a while in the morning worship service?

I wonder, too, why he doesn’t. However, he could have a worse shortcoming.

Is it correct to speak of the Holy Spirit as Jesus’ “Other Self”? It seems to me that such a statement tends to do away with the Trinity.

I have known of several good men who have written excellent books who have called the Holy Spirit Jesus’ “Other Self.” They were strong believers in the doctrine of the Trinity. By speaking thus, they are only emphasizing the truth that the Holy Spirit comes into the believer’s heart to make the risen and ascended Lord more real to him than He was when Jesus walked on the earth in the body. The Holy Spirit’s business is to testify of the risen and ascended Lord, who is now at the right hand of God. The Holy Spirit’s chief function during His dispensation is to glorify Christ.

In our Sunday school class, on the lesson “Victory in Temptation,” we had the question asked, “Does God ever tempt anyone?” Could you please answer this question for us and also explain these Bible verses: Genesis 22:1 and James 1:13?

One writer rightly says of Genesis 22:1 that “tempt” here does not mean incite to sin (James 1:13), “but try, prove—give occasion for the development of his faith (I Peter 1:7).” I like this way of putting it, and I pass it on to you, for I believe that it answers your question.

Is it not true that sickness and disease are results of sin? Is it not true, also, that Christ came to destroy the works of the devil, which refer to sin and, indirectly, the results of sin? James Stewart, in his book “The Life and Teachings of Jesus Christ,” states: “In God’s world Jesus always regarded disease as an intruder. . . . Therefore Jesus set himself to destroy it.” Is it God’s will ever, with these thoughts in mind, that one should have to continue to suffer disease when Christ was manifested to destroy it? Can we say that where there is no healing there is lack of faith? Does Jesus have compassion on some and none on others?

Dr. Stewart is a great writer, and I have received much inspiration and blessing from reading what he has written. even though I would not agree with him in every respect. Now as to your question. Surely sickness and disease are the results of sin; but let’s go a little further with this statement. Sickness and sin and death are the results of sin. Surely Christ came to destroy the works of the devil, of which death is one. Surely Jesus always regarded sin and disease and death as intruders. He never thought of them as a part of His world, or the world of true righteousness. Further, it was not God’s will for sin, sickness, or death to come into the world; but this doesn’t mean that God, through Jesus, will save even all of those who follow Him from disease and death in this world. If we meet the conditions, God can and will save us from all sin in this world, but not from all the results of sin—disease and death. Ultimately He will save us from sickness and death by giving us resurrected bodies, which will never be afflicted with sickness that leads to disintegration or death. What I have said already, then, means that I would answer all of your three last questions in the negative. Also, I believe that Dr. Stewart would answer them in the negative.
MENDELL TAYLOR

Topic for January 4, 1959:

Jesus Calls Forth Faith

SCRIPTURE: Mark 9:2-29 (Printed: Mark 9:14-29)

GOLDEN TEXT: All things are possible to him that believeth (Mark 9:23).

An understanding Saviour—

From the Mount of Transfiguration to the Valley of Desperation was in the day's schedule for Jesus. From the height of joy to the depths of hopeless­ness, He moved with equal mastery. He understands the gamut of human ex­periences ranging from the bliss of in­spiration to the abyss of utter dejection. He presented the formula whereby the height of joy to the depths of hopeless­demands. They were ineffective in the face of the great challenge. Their efforts minus results made them the laughing­

expecting a miracle to happen. This level of expectation was justified; but

ethereal heights of life could be brought in to contact with the valleys of depres­sion. This program caused the low places in ugliness of speech and manner when life is ordered apart from the Lord. Altogether too often the psychological age of ... by the phrase "perpetual babyhood." Human nature defies all attempts to improve unless it comes into contact with divine

and amazing. The outsiders are wanting to see miracles and power from on high in the midst of the people of God. Do we have manifestations of God's power and glory that will be convincing? Or do we become the object of their smiles of skepticism because we are powerless and ineffective?

An unfailing saying—

When the frantic father saw Jesus, he appealed his case to Him. Jesus declared without hesitation, "All things are possible to him that believeth." The child was not in a position to exercise faith for himself. But Jesus was ready to honor and transfer the faith of the father to the son. The moment the father's faith reached the proper level, Jesus issued the order that the son should be made whole. Jesus can do anything but fail! His power is limited only by the smallness of our faith. An unfailing faith brings into action an ever-faithful Jesus.

An unchanged secret—

Jesus declared that the secret of suc­cess in accomplishing great things for the Lord was through "prayer and fasting." That is a combination which will meet the demands of our day. This formula does not need amending; it needs only to be put to use.

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Measures and Morals

In October, 1958, the general convention of the Protestant Episcopal church approved moderate drinking. It stated that a Christian who drinks moderately, and with a "conscien­tious care for the claims of God," can drink with "thanksgiving to Him for these blessings."

How ridiculous! And this comes as an official statement of a denomina­tion! In 1923 America as a nation made drinking legal. Twenty-five years later a Christian denomination, meeting at Miami Beach, Florida, offers its approval. As time passes, are Americans becoming less and less conscious about the many-sided evil of drinking?

Is your indignation severed by such as this, on the part of a de­nomination? If so, dig out a recent "Herald" and follow this column's suggestion of writing to some stra­tegic person. If so, write a letter to the editor of your local paper, expressing your views about the press menace. If so, express your views in conversation with your acquaint­ances.

J. KENNETH Grider
for the Committee on Public Morals

“I Need Your Sincere Prayers”

“I need your sincere prayers,” is the heart cry of a constable from the Island of Jamaica. “Showers of Blessing” has been on the air in Jamaica for over two years, largely through the efforts of Mrs. A. O. Hendricks. Our church at Boulder, Colorado, paid the first year's air time, and the rest of it has been cared for by Mrs. Hendricks and friends on the West Coast. Many interested people have re­ponded, but here is some more of the constable's letter:

“I am a sinner and I acknowledge myself as one. I know that I need Christ. I know He died for my sins. I was brought up in a Christian home, but I find that I never have been saved. I have been to several meet­ings in several places where the gospel is preached, but unfortunately I can't yet say I am saved—my main trouble is that I am afraid to go and kneel at the altar. I need your sincere prayers. I know that God can save me and I want to be prepared for His coming. I find myself becoming too much of a church visitor and not heed­ing the things I have been taught. I know that God is good to me. I feel that I am wasting time and, moreover, I feel that I am disobedient. God has been so good to me, yet I have often said, 'Go, Spirit, go Thy way.' I know God has a place for me. I need your prayers because without that I am going to be in a critical position, be­cause in truth and in fact there's that doubt in me. So please let me feel your prayers as this letter is posted. I want God to take the first place.”

Here is a needy man, reached by radio, straining for God and needing our prayers and help. In fact, why not be­come a prayer partner with “Showers of Blessing” and thus help increase the effectiveness of our radio witness? Your part can be a vital part in helping this man and other hungry-hearted listeners to make that vital step toward Christ.—Nazarene Radio League.
Peoria, Illinois—God is working at First Church. On November 9 we closed one of the church’s best revivals with Rev. Roy Betcher, evangelist, and Jack Bierce, singer. God used these men to proclaim the gospel with great power. The attendance was better than in previous meetings and a number of new folk found the Lord. Many new records are being made as we close our Golden Anniversary year; over $500 received in the first opening of the Alabaster boxes, and one hundred members in the Prayer and Fasting League—both new records. The Sunday school is showing an increase in average attendance over last year, and not yet halfway through the assembly year, the district budget, educational budget, and N.M.B.F. are paid in full. The benevolent budget is double-pledged. Best of all, the glory of the Lord is on the church. It is not unusual at First Church for people to shout praises unto God and to run the aisles in old-fashioned, camp meeting style. We give God all the praise. —C. E. Fleshman, Pastor.

Evangelists Oliver and Ruth Morgan and Daughter Mardell report: “One year ago we re-entered the evangelistic field, and during this time we have been engaged in 24 revivals. God has honored the preaching, the singing, and the prayers of the people by giving us hundreds of seekers, with new members added to the church. Recently we have been in revivals at Sumner Center, Michigan; at South Church in Lansing; and at Portland. Then we were at Kenmore Church in Akron, Ohio, and with the Knollwood Church in Dayton. God has given some good altar services with some outstanding victories. This is our seventeenth year in the field of evangelism and we have had the privilege of being in 418 revival meetings. We greatly appreciate our good and loyal pastors and laymen.”

Detroit, Michigan—Grace Church recently enjoyed what was reported to be the greatest revival in many years. Evangelist Glee Abla is a great preacher; he hews to the line but presents the truth in a tender way that wins people. Forty-three people sought God at the altar, twenty-five on the last Sunday. The church was greatly revived and there was old-fashioned praying through and confessing, with new souls born into the Kingdom. The spiritual tide was felt in all departments, and the Sunday school increased by about twenty. With the high spiritual tide, finances came easily. We praise God for His wonderful reviving power, and for meeting our needs in Grace Church. —Kerritt W. Boyce, Pastor.

Dr. and Mrs. A. S. London report: “A series of conventions on the Philadelphia District were times never to be forgotten. We spent about seven weeks in that section. Pastor Thomas Spiker, nineteen years in Reading, Pennsylvania, saw 403 in Sunday school during our convention week. It was a great revival week, with a fine class received into the church. Pastor Boyd Long, at Trenton, New Jersey, for thirteen years, saw 211 in his Sunday school. Pastor McKenzie, at Bethlehem, Pennsylvania, for eight years, saw 290 in his school. Pastor F. D. Ketner, now in his eighteenth year as pastor, saw 445 in his school at Collingdale, Pennsylvania. Also we were with Pastor Forest Benner at Glenside, New Jersey; Pastor DeShaw of Oxford, Pennsylvania, with over 200 in his school; Brother Fisher, of Coatesville, Pennsylvania; Robert Williams, at Bridgeport, New Jersey; Pastors Parry of Ephrata, and Brother Kaufman at West Grove, Pennsylvania. All are good young men with vision and pure hearts. ‘Five thousand miles of travel, and memory of aggressive and co-operative pastors and laymen!’ ”

Olney, Illinois—We recently closed our fall revival with Rev. Jimmie Allen as the evangelist. The people’s hearts were stirred as Brother Allen preached nightly on personal evangelism. God blessed in a marvelous way, and many new people sought the Lord at the altar of prayer. Our pastor, Rev. Oral Cooper, who came to us just recently, received twenty-five new members into the church on the closing Sunday night. Olney church is making progress for God. —Glenna Batey, Pastor.

Brookhaven Church, Atlanta, Georgia

In 1953 a picture of the first building for the Brookhaven Church was shown in the Herald. That building served as the church until the building shown here was erected this past spring, and the old building has now been converted into the parsonage. The new building was dedicated by Dr. G. B. Williamson on Sunday afternoon of September 14. District Superintendent Mack Anderson and local ministers assisted in the service. It is a beautiful structure, costing a little over $15,000 and valued at well over $30,000. With new pews, we will be able to seat nearly two hundred in the auditorium. Sunday school facilities in the building and one adjacent can handle a Sunday school of 135 average. Rev. Fred W. Moon (now pastor at Donalsonville) was pastor here while the church was built. The credit for the fine work goes to him and the faithful people of the church. They have worked and sacrificed a great deal to make it possible. Mrs. Hall and I came as pastors at Brookhaven just a few weeks ago, and the prospects are bright. —Bruce B. Hall, Pastor.
West Side Church, Decatur, Illinois

West Side Church was organized here July 18, 1918, and for the past forty years has been recognized as a strong force for God and righteousness in Decatur, also as one of the leading churches in the Nazarene denomination. God has blessed with good spiritual pastors and strong leadership. For thirty-six years the church was located at the corner of W. Eldorado and N. Monroe Streets. The following have served as pastors: Edna Wells Hoke, Julius Miller, H. B. Garvin, J. L. Cox, E. E. Robinson, J. W. Huff, H. B. Jensen, G. H. Harmon, and Rev. Fred Reedy, with the writer coming in November of 1955. The location for the new building was purchased under the ministry and direction of Rev. Fred Reedy, with plans for the new building taking shape in the fall of ’55; work began in May of ’56 and was completed in April of ’57. The building is of Bedford limestone, built on a two and one-half acre tract, well located. The sanctuary will seat five hundred people, and the educational division of the building will care for five hundred in Sunday school. There is a parking lot at the back to accommodate one hundred cars. The building is well financed.

James S. Barr, Pastor.

LaFayette, Georgia—First Church recently enjoyed a wonderful revival with Evangelists J. W. and Frances Short. There were few nights without good altar services. Fifteen new members were added to the church.

Evangelist Lillian Williams writes: “The Lord has blessed and helped us during this past summer. It was a privilege to work with our pastors on three districts, serving as vacation Bible school evangelist. It warmed our hearts to see the boys and girls responding to the message of God’s Word. I am now making up my slate for 1959. I use the black light Scene-o-felt pictures to illustrate the messages. Write me, 327 W. Broadway, Sparta, Tennessee.”

Sapulpa, Oklahoma—Recently this church witnessed one of its best revivals in years with Evangelists Alva O. and Gladys Estep as the special workers. God definitely blessed and used these workers and answered prayer in a marvelous way. There were around sixty seekers and happy finders at the altar. There were only two services during the twelve-day meeting without seekers at the altar. —E. H. Sanders, Pastor.

San Antonio District Preachers’ Convention

November 19 to 21 will be looked back upon by the preachers, also some of the fine laymen, of the San Antonio District as one of the spiritual high lights of the year. The annual preachers’ convention, presided over by our district superintendent, Rev. W. H. Davis, was held in Midland, Texas. Rev. Larry Humrich was the host pastor.

Dr. D. J. Vanderpool was mightily used of God to bless the hearts of all who heard his challenging messages. One could not listen with an open heart and not go away determined to do more for Christ, the Kingdom, lost souls, and the church. The papers prepared and read by several of the pastors seemed to be better than ever before.

In the midst of the prevailing spirit of unity, Christian love, and fellowship there was a note of sadness because Brother Davis, who has led the San Antonio District for more than four years, had submitted his resignation, effective as of December 1. The ministers and laymen of the district, knowing that God works in mysterious ways, bade Brother and Sister Davis and Jerry farewell, with a love offering of $625, and turned with open arms to welcome our new district superintendent, Rev. James Hester, and his family.

We serve a wonderful God and we of the San Antonio District look forward to greater days and victory serving Him.

—Ralph E. West, Reporter.

Canada Pacific District
Preachers’ Convention

The privilege of the pastoral ministry became new and rich for pastors and wives of the Canada Pacific District during the preachers’ convention, October 28 to 30, at Abbotsford, B.C. All pastors except one were present. The host pastor was Rev. M. Westmacott.

Dr. L. Guy Nees, pastor of First Church, Los Angeles, California, preached with the anointing of God. His ministry was both warmly devotional and practical. We felt that to have heard him preach, with such blessing was one of life’s treasured experiences.

Dr. Willard H. Taylor, president, spoke regarding the progress of Canadian Nazarene College. His presence was greatly appreciated.

Speakers for the morning devotional periods were Evangelist L. T. Edwards and Rev. L. A. Ogden, pastor at Chilliwack.

District Superintendent Bert Daniels enjoys the unexcelled love and cooperation of his pastors and laymen. He is giving wise and courageous leadership. His warm, godly spirit was the guiding element at our preachers’ convention.

For Canada Pacific, the Golden Anniversary year closes with a victorious note, with great vision for the future.—Willard B. Airhart, Reporter.

Evangelist J. W. Henry writes: “God is blessing in our meetings, and the last three revivals were especially good, with many souls praying through to victory for the first time. Due to a cancellation and changes in my slate, I have some open time in January and February. Write me, P.O. Box 248, Redlands, California.”

Cadillac, Michigan—The LeRoy Church had a good annual convention in the fall with Evangelist and Mrs. G. F. Underwood as the special workers. God blessed the services, nineteen people sought God at the altar, a new Sunday school record was set, and two new members were added to the church. Since our coming to this small rural village church two years ago, God has blessed. Last year eleven people joined the church by profession of faith, the Sunday school enrollment has doubled, and the average attendance has increased 90 per cent. Construction has now started on a new, three-bedroom, ranch-style parsonage, next to the church.—Richard D. Erdman, Pastor.

Pueblo, Colorado—In November we had a real Holy Ghost-inspired, Heaven-sent divine visitation. Evangelist Glen W. Abla preached with divine anointing. As truth flooded his soul and poured from his lips, our people absorbed it until sinners were saved, backsliders reclaimed, and believers immersed in the Holy Ghost. A number equivalent to seven-eights of our membership came to the altar. We praise God for this old-fashioned reviving at Pueblo Westside Church.—Harlan V. Heaf, Pastor.

Dayton, Ohio—Wrightvico Church recently enjoyed the best revival in its five-year history. Rev. Russell Bowman and Jim and Evelyn Callihan were the special workers. Brother Bowman is a God-called, Spirit-filled preacher, and the Callihans are “tops” in the field of music; they sing in the Spirit and are great altar workers. God blessed with over one hundred seekers at the altar and ten new members added to the church. Wrightvico is one of the fastest growing churches anywhere. We broke our all-time Sunday school record on
October 12, with 465 present. We now have 150 members and are moving forward for God. Just recently we completed our new auditorium, which was made possible by the Church Extension fund.—ROY J. NASI, Pastor.

Evangelist C. L. McFarland: "The Lord is giving me a fruitful ministry, for which I give Him all the thanks. I have served as pastor, missionary, and evangelist. I am an ordained elder and commissioner. I am an evangelist on the North-west Indiana District, and we have had some open dates after January 1 and will be glad to serve any church anywhere. Write me, Route 1, Michigantown, Indiana."

Chanute, Kansas—We give thanks to God for His blessings upon this church in recent months. In the revival in November, conducted by our fine district superintendent, Rev. Dean Baldwin, we sent the highest attendance yet. His messages met the needs of the people and a good number found definite spiritual help. On a young people's night with 156 present, about 45 teen-agers gathered at the altar for prayer. "The King's Messengers Quartet (Ralph and Roy Jeffers, Albert and Richard Leffel), from Bethany Nazarene College, were the special singers, and God blessed them in a wonderful way. Five new members were received into the church, making 21 new members since we came here over two years ago. Also we have had an increase in Sunday school attendance of 22 over a year ago; tithes and offerings have increased, with a spirit of love and generosity manifested in a recent raise in pastor's salary. In the revival in November, conducted by our fine district superintendent, Rev. Dean Baldwin, the entire church embarks on a new building program.

Milltown, Indiana—On Sunday, September 21, our new parsonage-chapel was dedicated, with three great services marking the activities of the day. Rev. Bruce Taylor, district superintendent, brought most helpful messages and also presided at the dedication service. We had a record attendance at all the services, with many new people present, including the mayor of the city of St. John, along with other city and church leaders. This new building is the climax of much prayer, planning, and sacrifice. About two years ago, as an answer to prayer, the city sold us a lot of nearly one acre facing three prominent streets in a new residential area, for one dollar. With no money in the building fund, but with the generous assistance of the Department of Church Extension, and the wholehearted backing of our people in St. John, God has enabled us to complete this beautiful building. The estimated value of building and land is $28,000, and the debt is less than $9,000. The building is adequate for our present needs, in both the chapel and the living quarters. The speaker in the tower plays inspiring sacred music as a public witness and blessing. Since services have been held in the new chapel, new people have been present each Sunday and the Sunday school attendance has more than doubled. We give God praise.—ALBERT H. LEWIS, Pastor.

Monroe, Michigan—Recently we had a wonderful twelve-day revival with Evangelists Lloyd and Gertrude Ward as special workers. Many seekers prayed their way through to definite victory. Many of the "old-timers" said this was the best revival they had seen in years. A fine love offering was given our good pastors, Rev. and Mrs. Robert Latham. In spite of many difficulties, God has had His hand on the work here through the years, and in the past year we have seen a gain in almost every department. On October 19 we set a new record in Sunday school attendance, with 101 present. Plans are being made to start a building program soon. We give God praise for His blessings under the leadership of Pastor Latham.—THOMAS MCCOV, Reporter.

Olive Hill, Kentucky—In November our church had a wonderful revival with Evangelist B. W. Murphy. God blessed and gave a large number of seekers for salvation and entire sanctification; most of these were young people. A love offering of $115 was given to the pastor and family. Construction of a new church edifice is under way, with the proposed indebtedness pledged except for $2,000. God is blessing and we give Him praise for a wonderful people.—J. R. BENTLEY, Pastor.

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We cordially greet you and invite you to join us in full devotion to our Saviour, that this blessed season and every day of 1959 we may know that God is with us.

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