

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

February 23, 1955

## THINK SOBERLY

General Superintendent Williamson

"A man is not what he is; but what *he thinks, he is.*" The word of divine inspiration is, "As he thinketh in his heart, so is he." Some may say, "Can anyone control his thinking?" If there be no affirmative answer to that question, then all men are helpless victims of the vagaries of the mind. Victorious living begins with mental discipline.

Right attitudes start with a modest estimate of oneself, his gifts, and capabilities. An aid to humility is the recognition of the fact that all we have is a bestowment of divine grace. "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory?" The person with the most brilliant mind could have been born an idiot so far as any power of self-determination he possesses is concerned. Favorable providences of God and the co-operation of his forebears are responsible for his advantage. Therefore, let no man "think of himself more highly than he ought to think." The gifts of a richly endowed personality are not primarily acquired; they are re-

ceived. Even opportunity for their improvement is an unearned blessing in most instances. How blameworthy is he who neglects the gift that is in him! Nevertheless let him remember of whom he has received it.

This humble estimate of oneself is conducive to a readiness to learn from others. Intellectual superiority closes the mind to those who could be helpful. An unteachable spirit in things of faith is the essence of fanaticism. He who disregards time-honored and God-ordained sources of instruction and glories in the idea that he is the oracle of God indulges a pride that goeth before destruction and a haughty spirit that precedes and prophesies a fall.

Those who overestimate their powers and possibilities think the Church exists for the exploitation of their own resources. Those of the humble mind believe that they live to build the Church for the salvation of others and the glory of God.

To think soberly magnifies the grace of God, who "hath dealt to every man the measure of faith."

"If ye then be risen with Christ, seek those things which are above" (Col. 3:1).

## TELEGRAM

*Kankakee, Illinois*—Another forward step at Olivet Nazarene College: contract for building of Memorial Library awarded by Board of Trustees on February 3. Dr. Harold W. Reed's report to the board reflected the progress over the past five years and pointed up plans for the years ahead. His annual report to the Board of Trustees is another masterpiece; he was requested to read it before the chapel service. Central Educational Zone is giving greatest support ever to the progress of Olivet Nazarene College.—J. W. SWEARENGEN, *Executive Field Secretary of Olivet Nazarene College.*

## NEWS IN BRIEF

Word has been received that Rev. James K. Davidson, retired Nazarene elder of the Abilene District, died in a hospital at Post, Texas, on February 8.

Rev. Albert D. Stiefel has resigned as pastor of the Community Church of the Nazarene in Massapequa Park, Long Island, to accept a call to pastor the Church of the Nazarene in Beacon, New York.

Pastor C. C. Whittington, of the Fairview Church of the Nazarene, Nampa, Idaho, writes that he has a "Hymn Program" over Station KFXD each weekday, at 7:45 a.m., and one hour on Sunday, 6:00 to 7:00 p.m. This station can be heard in five states.

Pastor E. W. Munger sends word from North Los Angeles, California: "Glassell Park Church closed the best revival of its history on January 30, a three-week meeting. Evangelist Edward Mieras and wife remarkable; number of outsiders attended and seekers at the altar; registered nearly two hundred in children's meeting, Mrs. Mieras assisting. On the closing Sunday five joined the church, and God gave great sweep of victory. Lacy Colored Singers assisted one week, drawing great crowds."

Rev. J. W. Humble has resigned as pastor of the church in Sullivan, Indiana, to accept a call to pastor the church in Chinook, Montana.

Mr. and Mrs. G. W. Campbell, formerly of Maxwell, but who have made their home in Arnold, Nebraska, for the past seven years, were united in

marriage on February 26, 1896, at Fullerton, Nebraska. They will observe their fifty-ninth wedding anniversary this month. They have attended the Nazarene churches at Maxwell and Arnold for the past forty years. They are the parents of four children.

The seventh annual convention of the Evangelical Press Association was held in Chicago, January 25 and 26. Among the officers for the new year were two Nazarenes: Rev. J. Fred Parker, editor of *Conquest*, re-elected as president of the Association; and Robert D. Higley, of Butler, Indiana, elected as one of the directors.

Pastor W. H. Gentry sends word from Hendersonville, North Carolina: "First Church recently closed one of the best meetings in its history with Rev. Harold Runyan as the young evangelist. His unusual ability to use the Scriptures from memory enables him to be a great soul winner. Many souls were saved and sanctified. We closed out with a great altar service, and a fine class of eight members added to the church."



## IS YOUR CHURCH

### A Friendly Church?

By A. S. London\*

**A** MAN recently heard of a church with a large indebtedness. He decided to visit it, and if the people were friendly and kind he would leave a check for a thousand dollars. But not a person shook his hand or made his acquaintance. The pastor was called aside and went away without meeting the stranger. The caretaker finally asked the man to leave, for he was ready to close the doors.

## HERALD OF HOLINESS

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The visitor did not leave his check.

I have a friend who visited a church in a distant city, with the thought of becoming a member of it, as he was thinking of moving to that city. He was treated so coolly that he changed his plans and did not even move to the city.

You say that your church is not one of those "cool" churches, as you feel at home there. "Fellowship in joy is what makes friends," says an old philosopher. Has your church lost the knack of old-fashioned, joyful friendliness? It is not uncommon for a smile, a kind word, a hearty handshake, or a little attention given to a stranger, to win a person to an institution.

Church people should make it a habit to learn the names of all visitors, find out where they live, and discover little details concerning the individual and his family. "How is the sick baby?" or "Have you heard from your son overseas this week?" shows a concern that any parent would deeply appreciate.

We ought to hear the expression in every church in our denomination, "Oh, I feel so much at home there!" An atmosphere of friendliness and congeniality can be developed. A bond of genuine friendliness ought to be built between church people and all strangers who pass our way.

A congregation can be warm and friendly, or cool and unconcerned. Members ought to meet all strangers, share a book, take them to meet the pastor, or find some kind word or deed that will make them feel that they are wanted and appreciated. Good will can be built up in a neighborhood or an apartment house by invitations or brief remarks about things of interest which are happening at the church.

Let's do away with that chilly atmosphere. Jesus said, "I have called you friends." May it not be said of any of us, "They just don't seem to care whether we come or not!"

Continued friendly cultivation on the part of individuals has won many to Christ and the church. Cultivation is necessary for any kind of harvest later. Most of us go where we think we shall be the most welcomed.

\*Sunday-School Evangelist, Oklahoma City, Okla.

As the homesteader protected his house and family against the prairie fire, so today, parents ought to throw up a protective wall of prayer, devotion, and service to God on behalf of loved ones and friends.—F. D. KETNER.

# How to Grow in Christian Love

By W. Everett Henry\*

**H**ow would you define Christian love? Would this, perhaps, be an acceptable definition? Christian love is wholehearted reverence of and devotion to God, plus a sincere and controlling desire that every man should come into possession of all the riches of God's grace.

If this may be accepted as an approximate definition of Christian love, evidently it is not only possible but imperative that the Christian should grow in this abiding and pre-eminent grace of character. And we may be sure that any more adequate definition of Christian love will make the need of such growth still more evident and imperative.

If one really wants to grow in Christian love, is there anything he can do to bring about such growth? The following suggestions will certainly prove helpful.

Consider the *greatness of God*. Meditate on the greatness of His creative work as revealed by the telescope. Remember the billions of stars and the need of the light-year as a measuring rod for the space that contains them. Think of the beauties of the sunset and the sunrise, of the birds and the flowers, of the perfection of the scales on a butterfly's wing, and of the tiny crystals of the rocks as revealed by the microscope.

Then lift your eyes from the material creation to the spiritual. Let the glimpses of the spiritual realm as they flash from the Scriptures linger with you until the angels become more than just a word which only hints at glory and power, until the redeemed of the Lord become clothed with the holy beauty and majesty which are theirs in His presence.

Consider the *greatness of man*. This great God reached the climax of His creative work in the fashioning of man in His own image. "In the image of God created he him" (Gen. 1:27). This creature who was the climax of God's creative activity is also the object of His great redemptive work.

Emergencies reveal amazing hidden powers and resources in the human body. Scientists believe that man is failing to use as much as two-thirds of his brain capacity. Spiritually the human personality provided the dwelling place of Deity in Jesus, our Saviour. The body of each Christian becomes a temple of the Holy Spirit. Each man possesses the capacities to become like the risen and glorified Son of Man, the Christ of God, "when . . . we shall see him as he is" (I John 3:2).

Consider the *greatness of man's sin*. Perhaps the most penetrating and comprehensive definition of sin in the Bible (or anywhere else) is found in I John 3:4—"Sin is the transgression of the law."

(The Greek reads, "Sin is the without law.") Sin is disregard of God's law, the law God planted in man at his creation and later embodied in the Book. It is a man using his God-given capacities for a purpose for which they were not intended. Because man is so great, so fashioned in the image of his Creator, he can thus abuse himself and defy his Maker.

A man cannot go far in understanding the greatness of his sin until he places it on the background of his own greatness and the greatness of the One he is sinning against. The feeble conception of sin which has characterized these recent decades has been tied in with a feeble conception of the greatness of God and of the greatness of the man created in His image.

The scientific exaltation of man, especially the evolutionary phase of it, has been like centering attention on the foothills of a great mountain range and forgetting the majestic heights which lie beyond them. Such forgetting is, of course, very sinful in one who was fashioned for the heights.

Consider the *greatness of God's love*. It is only in proportion as a man appreciates the greatness of God, of himself, and of his own sin that he can evaluate the greatness of God's love. To speak crudely, the love of a little God for a little man who has sinned a little is at most an insignificant matter. But any such picture is utterly precluded by the portraiture of the Bible.

God is infinitely great. Man is in His "image." Sin is this man's lawless defiance of this great God and the deliberate ruination of himself. In order to save man from the utter ruin caused by his terrible sin, the love of God gathered all that sin and laid it upon His only begotten Son. He bore our sins in His own body on the tree. The Father laid on Him the iniquity of us all. He became the "propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). All this was brought to pass that man might have "eternal life" and that he might have it "abundantly." Beyond this love can never go.

Any Christian who will continue to devote time and effort to a consideration of these great themes and their interrelations as presented in God's Word will certainly find himself growing in Christian love. His mind will be enlarged, his thinking will be clarified, his heart will be warmed, and he will come more and more to love as Christ loved. If any effort possible to a human being is worth trying, this is.

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## PRAYER

I do not ask for life without its cold,  
Storm-laden rain—for each knows some degree;  
But make me able, Father, to uphold  
The strong umbrella of true faith in Thee.

—ILA R. MONDAY

\*McMinnville, Oregon



# The Sin Nobody Talks About

By Leslie Parrott\*

## II. WHAT IS JEALOUSY?

LARENCE DARROW said, "I've never murdered a man but I've read many an obituary with pleasure." It is that kind of honesty that will help you recognize jealousy for what it is within you.

All jealousy is not bad, as all anger is not bad. Christ grew indignant at the money-changers in the Jerusalem Temple, yet without sin. A phrase from the Ten Commandments reads, "I the Lord thy God am a jealous God."

The prophet Elijah was a good man, righteous, and eventually translated without death to heaven. Observing the children of Israel who had forsaken the Ten Commandments and had cast down their altars, he said, "I have been very jealous for the Lord God of hosts" (I Kings 19:10). Zechariah, Ezekiel, and St. Paul confessed to jealousy within themselves (Zech. 1:14; Ezek. 39:25; II Cor. 11:2).

We glibly think of jealousy in terms of suspicion or resentment arising from fear, mistrust, or rivalry. However, Webster says that jealousy may be "a zeal for or against; indignation or devotion. An earnest concern, a vigilant watchfulness or care."

A Christian then should be jealous for his own good reputation. He may even be jealous for the conversion of a friend, or jealous for Christ.

Since all jealousy is not bad, we must conclude: *there are two kinds of jealousy, constructive and destructive.* Like the surgeon's knife, which may be used to kill or cure, jealousy may help create or destroy.

But destructive jealousy is a vicious vice. "Envy stops with wanting things for ourselves; jealousy begrudges others' having what we want." Destructive jealousy has lost all hope and turns for comfort to resentment and sometimes retaliation.

Many adults consumed with carnal jealousy behave more formally but with the same spirit of our two-year-old after the arrival of Roger, a new baby. We found Richard, the two-year-old, walking to and fro with his heavy metal tractor over his shoulder. Armed with his childish weapon, he kept mumbling, "Hurt Roger, hurt Roger, hurt Roger."

Actually, jealousy is the mark of a poor loser. It is a kind of defense mechanism we hide behind to avoid facing the fact that we have lost. Jealousy is compensation for hurt pride. It is the spirit Saul nurtured after he heard the women sing, "Saul hath slain his thousands, and David his ten thousands" (I Sam. 18:7).

"Saul was very wroth, and the saying displeased him; and he said, They have ascribed

unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward. And it came to pass on the morrow, . . . David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it" (I Sam. 18:8-11).

Children or kings, we all are susceptible to jealousy. But how can we detect its early stages ourselves?

(To be continued)

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*This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me (Matt. 15:8).*

Talking about God and religion without real salvation is evidence of an empty heart, and must be very disgusting to God.—EARLE F. WILDE.

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## NEARING THE MANSIONS

By Grace Newcomb Hall\*

There it comes again, that peculiar pain! You hurry over that thought trail, which has been forming a deeper and deeper rut in the mind each time.

What if the doctor says it is something really bad—no hope of medical aid—only six months to live?

Six months! You can imagine yourself reconciled, even eager, as you picture the home-coming, the Bridegroom in all His glory—the mansions—the loved ones long lost. You could be radiantly happy and blessed for six months. Of course being progressively unable to carry on activities as before, cruel pain, and the financial problems involved would be difficult; but even so, preparation for the great journey would be so exciting—And to think He really has called me to come!

But what of the unfinished tasks for Jesus? Surely He would help me speed up on the undertakings still incomplete.

What a trip the fancy can take!

But now, back to the present. If one knew he had only six months, and could be thrilled over the prospect of the home-coming, why not be thrilled anyway? Why not take a new reckoning, evaluate, get a new perspective? We are all approaching the time of heart-failure. The mansions beckon. The schedule may mention six months, maybe less, maybe more. The Time-keeper knows, we don't. Just a matter of less or more time shouldn't change anything. Why not the radiance anyway! Think of the Bridegroom!

"I am my beloved's, and his desire is toward me" (Song of Sol. 7:10).

\*Pastor, First Church, Flint, Mich.

\*Deaconess, Gray, Maine

# The Guiding Hand

By John T. Donnelly\*

**T**HERE is a familiar phrase which is twice repeated in the twenty-third psalm—"He leadeth me"; but the two usages have very different surroundings. In the first, the environment is pastoral, a deep restfulness is in the air, and all things are significant of relaxation and repose. "He leadeth me beside the still waters," or "He leadeth me beside waters of rest." It is like walking on the banks of a river on some warm, serene Saturday night when the work of the week is over and the very beasts of the field seem to have begun their Sabbath rest.

In the second usage the scenes are altogether changed. Rest becomes action; relaxation becomes strenuousness. We leave the "waters of rest" from the exposed and storm-swept uplands. We turn to the frowning slopes with their terrors of wild beasts and tempests. Life becomes militant. "He leadeth me in the paths of righteousness." It is like leaving the sweet and fragrant orchards of the peaceful valley for the bare and craggy heights and the dubious and treacherous ways of the snow. But the Guide who leads through the orchard leads also through the snows; and it is the same God who leads by the "waters of rest" who also leads into exacting and exhilarating "ways of righteousness." The Lord of the restful valley is also King of the flood and Sovereign of the majestic heights.

How does the Lord lead us? I want to find the answer in the word and life of the Scriptures. The means and methods of divine leadership are many, but the Great Leader adapts His ministries to the nature of the individual and the problem of the immediate need.

"For the Lord spake thus to me with a strong hand." This is the speech of a young prophet and it describes a leading of God. The counsel of the Lord had come to Isaiah like a strong hand, as something he could not escape. The intuition laid hold upon him like an arrest—a grip like that of a powerful constable. This was the kind of leading that came to Saul as he journeyed to Damascus. It was the kind of violent arrest that laid hold of John Bunyan as he played on Elstow Green.

Sometimes the violent leading takes the shape of a startling ministry of disappointment or affliction. Sometimes the Lord lays hold of us with the cold, stony grip of fear, and we are moved in the way of life by the terror of impending calamity. Yes, the holy Lord sometimes does arise and "shake terribly the earth." He grips and He shakes; but the ministry is governed by infinite mercy and wondrous love. "By terrible things in righteousness wilt thou answer us, O God of our salvation" (Ps. 65: 5).

Here is a second method of leading: "I will guide thee with mine eye" (Ps. 32:8). How star-

ting the change! We pass from the grip of the hand to the glance of the eye, from a grip as severe as a vise to a touch as gentle as light. We pass from a nipping frost to a soft and cheering sunbeam. How exceedingly delicate is the guidance of a look! What tender communion can pass through the eyes! There is a whole language in a look. But let it be understood that this eye-guidance implies a very intimate fellowship. We may be guided by a strong hand even when we are heedless of God; we can be guided by His eye only when we are gazing on God.

"He leadeth me." "He leadeth me" with a strong hand. "He leadeth me in the paths of righteousness for his name's sake."

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*The steps of a good man are ordered by the Lord; and he delighteth in his way (Ps. 37:23).*

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## Pioneers March Again!

By Mary E. Latham\*

**I**F YOU could have looked in on the January planning conference for district directors of vacation Bible schools and district church schools chairmen you would have felt something of the thrill I imagine pioneers of other years felt as they prepared to march into new territory. The challenge of almost two thousand Nazarene churches which last year failed to use two weeks of the summer months to reach new people through a vacation Bible school has aroused district leaders to action!

Enthusiastically those present in the planning conference—seventy-five in all, counting official representatives and visitors—made plans to reach new people and communities through the work of the vacation Bible school. A plan for Pioneer Vacation Bible Schools was enthusiastically adopted. One important change in the Pioneer plan was voted: *A vacation Bible school new this quadrennium would be rated a Pioneer school.* This means that a vacation Bible school conducted in a church which did not have a school in 1952 or 1953 or 1954 would be called a Pioneer school. Any church can conduct one:

- \*In your own church (if you have not had a vacation Bible school in 1952 or 1953 or 1954)
- \*In a neighbor church, or
- \*In an unchurched community.

Why don't you get into this drive with the V.B.S. Pioneers? Ask God to give you a vision of the unchurched millions which could be reached through the agency of a vacation Bible school.

For more about the plan, write your district or general director of vacation Bible schools.

*Let's all*

**JOIN THE V.B.S. PIONEER DRIVE IN '55!**

\*Chaplain with the U.S. Air Force

\*Director of Vacation Bible School Work

# DESTROY THE DESTROYER

By E. Wayne Stahl

Are they having their bulletin boards in hell,  
Which its citizens always are reading,  
Which of Satan's transactions triumphantly tell,  
As over the earth he is speeding?

If so, then I think that those lost peruse,  
By the glare of the brimstone burning,  
Some ever-recurring, most tragic news,  
As of alcohol's work they are learning.

The homes that are broken, the crimes that appall,  
And the highways' dread killing and maiming,  
Are traceable chiefly to alcohol;  
More disasters I could be naming.

Of liquor a famous physician has said,  
" 'Tis the devil himself in solution."  
Through our votes we shall see old John Barley-  
corn dead:  
*Let us hasten his execution!*

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## God Give Us MEN!

By Robert Sporleder\*

**I**N A recent service in which at least six churches were co-operating in our community, I made it a point to observe the ratio of women present to men, and found that the women present in the service outnumbered the men by at least eight to one.

In ancient times the father was the spiritual leader of his home. In our day many fathers have left the responsibility of the spiritual training of the families to the mothers. Fathers are so busy with making a living that they fail to share in matters involving the soul-life of their families. As someone has pointed out, "We have many hymns and poems about 'Mother's Love,' 'Mother's Bible,' and 'Mother's Prayers,' and too few about 'Father's Love,' 'Father's Bible,' and 'Father's Prayers.'" Joshua said: "As for me and my house, we will serve the Lord" (Josh. 24:15). What we need today is more men who will have this same determination for themselves and their families. God give us men!

As in other things, too many have a misconception of what real manhood is. It does not consist merely of broad shoulders and bulging biceps. It does not lie in the ability to knock another man

down. Real manhood is found in those men who have convictions, courage, and daring.

Some time ago in Seattle, Washington, a private in the U.S. Army happened by Fourth and Pike streets. Out of the corner of an eye he saw a small bundle in the gutter. He stooped over, picked it up. It was a roll of bills bound in a bank wrapper. Even though he didn't stop to count them he knew that the amount was more than he could earn in several months. He hurried straight to the police station and turned the money in.

Questioned about it later, he was asked if he had been tempted to put the money into his own pocket and keep it. He answered that he had not been tempted to keep it. "How could I have kept it?" he said. "The money belonged to someone else." God give us more men who have a keen sense of right and wrong.

God give us men who will have the courage to stand for that which they know is right. When Abraham Lincoln was asked to take the wrong side of a case he said: "I could not do it. All the time while talking to that jury I should be thinking, Lincoln, you're a liar, you're a liar, and I believe I should forget myself and say it out loud."

God give us men who will dare. Theodore Roosevelt once said: "No man is worth his salt who is not ready at all times to risk his body, to risk his well-being, to risk his life in a great cause."

Napoleon had a regiment of soldiers he called his "Old Guard" because of their bravery and dependability. It is said that he once stood before this regiment and asked for a volunteer to go on a hazardous mission. He plainly warned that the volunteer would probably lose his life. "I will turn my head," said the general, "and if there is a volunteer, he will step forward one pace." When Napoleon turned his head again he saw every man in line, no one man out of the ranks. As Napoleon was about to register his disappointment an officer saluted and said: "Sir, every man stepped forward one pace."

Jesus Christ calls today for volunteers from the men of our nation to bear His cross and to proclaim His name. He calls for men—strong men—men who will have convictions, courage, and daring.

*God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready  
hands;*

*Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie.*

*God give us men! Men who serve not for selfish  
booty,*

*But real men, courageous, who flinch not at duty;  
Men of dependable character; men of sterling  
worth;*

*Then wrongs will be redressed, and right will  
rule on earth.  
God give us men! (JOSIAH GILBERT HOLLAND)*

\*Pastor, Prosser, Wash.



## Through the Cradle Roll

By J. Wesley Sherrill\*

WE HAD made several attempts at a Cradle Roll with a number of different people. Every effort and every person had sooner or later (most of them sooner) "fluked" out. This story will show how the problem was solved.

Marie Cole is a very reticent and unassuming person. She is about thirty years old, married and mother of a well-behaved, seven-year-old daughter. Her husband is a diesel mechanic for a fluid transportation company which operates a huge fleet of diesel-powered trucks in several states. He is also a fine tenor singer and is very active in his local church. But, Marie seems to be one of those people who is willing to sit and be a silent booster.

One day after a series of sermons on personal work and evangelism by the pastor, she came to the pastor and said, "Isn't there something I can do to help in this business of soul winning? I just love to work with children." The pastor had observed how successful she had been in teaching and dealing with her own child and others that were left in her home while their mothers worked. The pastor had, also, been frantically "racking his brain" to find someone who would bravely attempt the Cradle Roll again. After hearing Marie's question, the pastor asked her how she would like to try the Cradle Roll. She enthusiastically answered, "Fine! My aunt was a Cradle Roll worker in our church when I was a girl and I remember how she used to walk all over town to get babies on the Cradle Roll."

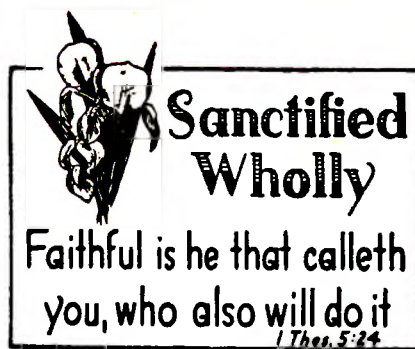
This was the answer to the pastor's prayer and searching.

Material was obtained from the publishing house and Marie went to work. At the end of two weeks she came to her pastor and said, "Today is Wednesday and if I can find six more babies I'll have fifty on the Cradle Roll by Sunday." This was announced in prayer meeting and names were given her. Sunday morning she came into Sunday school happy and smiling with names of fifty babies on the Cradle Roll.

Marie is now not only Cradle Roll worker but Sunday-school teacher and local Junior supervisor. She is consecrated, and is an untiring worker at the tasks she has been given to do in this great work of Crusade for Souls.

\*Pastor, First Church, Findlay, Ohio

I shall fail if my trust is in my own strength or in that of even the best of men. But if I dare to rely on God, He will bring me out victorious, for even these mighty ones are "men, and not God."—J. HENRY KNOWLES.



## PENITENCE

Third article in series of five on  
"The Pentagon of Prayer"

By John W. May\*

THE third side of the pentagon of prayer is penitence. A broken and a contrite heart will not be despised by God. No one can be saved, or sanctified, until true confession is made to the Master. Also in the prayer our Lord taught the disciples, He instructed them as to confession. This does not mean constant sinning, therefore constant confession and repentance. Man may make mistakes or may trespass unconsciously; it is in order to ask forgiveness for these. There are those, however, who daily ask God to "forgive our many sins." In reality, the Christian has had his sins removed "as far as the east is from the west" and is in no need to pray such. He has not sinned consciously or willfully and therefore senses the abiding presence of God. He needs not to pray for the witness, because it is abiding. He needs not pray for an emotional evidence, primarily because he is resting in the love of God.

None should think a matter too small, or themselves too big, to confess a need to God. It is not a characteristic of the lack of courage to confess we are helpless outside of the abiding presence of God. Jesus said, "Without me ye can do nothing" (John 15:5). He uses the illustration of the vine and branches. Only as the branch abides in the vine and draws life from it will it continue. Only as we confess our need of God at all times and utilize this confession in our prayer life will we reach fruitful praying. Complete dependence on God is a characteristic in the prayer life of an individual who is on good terms with God.

In the Lord's Prayer there is a confession of the need for daily bread, forgiveness even as we forgive, and deliverance out of temptation. This is not merely a confession of weakness; it is a statement of confidence in a God who can provide; the Old Testament *Jehovah-jireh*, who was able to provide a sacrifice for Abraham in his time of need.

\*Pastor, Elk River Church, Charleston, W.Va.

# GOD'S BEAUTY SHOP

By Hazel E. Howard\*

**W**HEN an inquiring photographer asked three young ladies which they would choose, beauty or brains, he received some interesting answers. One girl said, "I'll take beauty. You need it in order to get ahead." A second replied, "With enough brains, you know how to acquire beauty." The third was sure if she had the brains she could make money for her beautification.

Today, more beauty products are manufactured and more people spend money on outward appearance than ever before. Beauty seekers fill the salons day and night. Hundreds of women, influenced by glamorous advertising, are taking courses where they are instructed how to sit, stand, walk, and dress properly. They learn the so-termed art of make-up; their hair is cut, styled, and coiffured. Those who cannot pay the high price of professional care beautify themselves at home. This generation has become lipstick, permanent-wave conscious; our great-grandmothers frizzed their hair on stove-heated curling irons, while Isaiah mentions the crimping irons used by the women of his day.

But women are not the only beauty adherents. Barber shops took in almost as much money as beauty shops last year, and witness the elaborate, powdered wigs of colonial days, and the bewigged Egyptian mummies!

Why all this outward adornment? In every human breast lies the desire to create a good impression, make a good appearance. Few of us want to grow old. We view our wrinkles, crow's feet, and graying hair with alarm and do our utmost to cling to the flitting shadow of youth.

\*Redlands, California

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## Human Pens

By Stanley Elster Wilkin

(Based on II Cor. 2:3)

*Fleeting life is a human pen,  
To post the passing hour.  
May we write again and again,  
Words of truth and power.  
Jesus writes with His hand divine,  
And guides His pens each day:  
Oh, may the Lord inspire each line,  
And all we do and say.*

*Let me be a willing pen,  
Used by His hand divine.  
Write with my life, dear Lord, to men,  
To wisely spend their time.  
Use my life as a human pen,  
And write of lasting good.  
You may have all the glory then,  
Your pen wrote what Ye would.*

Thus the twofold search, for beauty and rejuvenation, continues in today's world while we forget, or ignore, the great Beauty Operator.

Few realize that God runs a beauty shop twenty-four hours a day, fifty-two weeks a year. Moses discovered it ages ago when God gave him a *facial*. It was the time he slipped up into the mount to talk to his Heavenly Father and take His dictation for the Ten Commandments on stone tablets. When he descended to where his brother, Aaron, and the Israelites awaited him, he was unconscious of his shining face, highlighted with unearthly glory. It was so luminous no one dared approach him until he veiled it. We, too, may have a glorious "facial" if we will spend time communing with God in the *mount of prayer*.

Too many people covet the artificial, handmade, outward beauty, however. A southern California beauty operator was approached by a junior high boy who said, "Could you make me into a blond for five dollars? It's all I've got." He held out a bill. In a short time, the teen-ager left whistling, with three dollars in his wallet. The following afternoon the lad returned, bringing three friends, each in possession of two dollars to pay for his "blondification." They wanted to conform to the fashion of the world, but God's Word exhorts us, "Love not the world, neither the things that are in the world" (I John 2:15).

Samson lost his power with God, trifling with the world. His remarkable feats of strength were both admired and feared by his Philistine enemies. They could not rest until they discovered the source of his great muscular exhibitions, which he steadfastly refused to reveal. Then one day he met Delilah, the Philistine's "secret service" agent. He fell for her charms, her flattery, and her wiles until she wooed the secret of his superman strength from his lips. "It's my uncut hair," he whispered. That was sufficient. She reported to her employers for her pay and further orders. Then her soft voice lulled the strong man to sleep. In came a barber. Snip! Snip! Samson's beautiful, flowing hair, the pride of his life, was gone and with it his God-given power.

Likewise, many a Christian has been shorn of his power with God through worldly contacts. He has entered the wrong barber shop, failing to observe the name "Satan, Master Barber" over the door. When the hour of temptation struck, he couldn't face it. His heavenly power line was cut. Today, taverns and places of worldly amusement are packed with Samsons. "I used to sing in the choir," one will say, or, "I used to go to Sunday school and church. I never missed a Sunday, but I haven't been inside its door for years." "Will you say a prayer for me?" another asks. These "has-been's" once knew God and the beauty of service. A few, like Samson, return and regain their former power. Others never find it. Their eyes have wandered from the Cross.

"Your eyes look tired," I overheard someone remark. "You should use eye-shadow. A little



mascara on your lashes will help. Then put a few drops of Eye-glo in." That may be a beauty-shop remedy, but what about tired spiritual eyes? Eyes that have been dazzled by the passing, elusive beauty of the world until Calvary has faded from their vision? Eyes that have acquired a wrong perspective of religion, or perhaps a distorted vision of spiritual values? Christ, speaking to John, said, "I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18). The Great Physician's eyesalve is needed today. We sing, "What the world needs is Jesus, just a glimpse of Him." Only a glimpse? That is sufficient. A glimpse of His radiant beauty! Moses was a hundred and twenty years old when he died, yet we read, "His eye was not dim." Eyes fixed on Christ never grow dim.

In the past few years—much attention has been given to the feet. New designs in footwear have featured open-toed shoes. Feet have been massaged, creamed, powdered; toenails brilliantly painted. The chiropodist business has gained popularity, yet the children of Israel never heard of such a profession. They had no corns, callouses, or bunions in spite of a daily trail-breaking march through miles of unexplored wilderness to the Promised Land. The Bible tells us their shoes were of iron. They never wore out. The Christian, exercising his feet to do God's will, can prove the truth of the words, "How beautiful upon the mountains are the feet of him that bringeth good tidings!" (Isa. 52:7.)

All classes of people are welcome in God's beauty shop. The heavyhearted go forth rejoicing. He exchanges "the spirit of heaviness" for "the garment of praise," just as Isaiah said, and turns our mourning into joy and gives us "beauty for ashes" (see Isa. 61:3). What an exchange! Ashes imply destruction by fire. Therefore, spiritualizing this truth, there must first be a burning by the Holy Spirit, who is symbolized by fire. And what must be burned? Sin. "If I regard iniquity in my heart," David wrote, "the Lord will not hear me" (Ps. 66:18). So, if we desire the beauty that springs from communion with God, we must first submit to the burning of sin in our hearts. With its ashes as evidence, an exchange will be made—beauty for ashes. When San Francisco was shaken and razed by the earthquake and fire of 1906, a new city arose on the ruins. Beauty for ashes!

More than ever, people are seeking the fountain of youth today. It is said that Premier Josef Stalin maintained a group of human guinea pigs for experimental purposes. On them, doctors tried out new serums, drugs, and vitamins, always seeking for that which would perpetuate or at least prolong the life of the Russian leader, who spurned the Book which would have led him to the life-giving fountain.

How truly Isaiah spoke, "They that wait upon the Lord shall renew their strength" (Isa. 40:31)! Paul, too, knew it when he wrote, "The inward man is renewed day by day" (II Cor. 4:16); and

## WHAT LACK I YET?

By Pearl Burnside McKinney

*While with the living I remain,  
And I have some success,  
I have enough of earthly gain  
And health for happiness.  
What lack I yet?*

*Of many friendships I'm assured  
To cheer my every day;  
I go to church and hear the Word,  
And oftentimes I pray.  
What lack I yet?*

*If earthly gain I count but loss,  
If giving is my goal;  
If all my sins are at the Cross,  
God's Spirit in my soul—  
Then nothing lack I yet!*

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David tells us, "[He] satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:5).

If anyone doubts God's rejuvenation power, let him turn to Genesis and read the story of Abraham. When Abraham and Sarah were in their "second childhood," as we term it, the Lord told Sarah she should bear a son. It was so unbelievably ridiculous that she laughed. She, a gray-haired, wrinkled old woman, giving birth to a child! But her youth was miraculously restored. If further proof is needed, read the twentieth chapter of Genesis. Surely King Abimelech would never fall in love with an old lady! And yet, he almost took her to himself. When we remember a king can take his pick of the young, beautiful maidens, it is only reasonable to believe that Sarah's girlhood beauty was restored in God's beauty shop.

And yet true outward beauty comes from within. As Peter said, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3-4).

How can we obtain this beauty? By putting ourselves completely into God's loving hands. By casting all our burdens upon Him. Cares bring wrinkles, but He can smooth them out with His vanishing cream. He can put new life within us, spring in our step, sparkle in our eye while we wait at His feet, praying and singing our troubles away.

*Let the beauty of Jesus be seen in me.  
All His wonderful passion and purity;  
O Thou Spirit divine,  
All my nature refine  
Till the beauty of Jesus be seen in me.*

# When Our Tolerance Becomes Treason

By Clayton D. Bailey\*

**I**N EVERY age the cry for tolerance has been heard. The cry has come from every field of endeavor. Without a preposition or modifying adjective the term tolerance is too general. Tolerance in religion or religious tolerance is the type we wish to think about now.

We are not the only people that have been called "churchified." From one group or the other this accusation has been hurled at every religious organization. Three basic causes tend to destroy tolerance, namely, partiality, prejudice, and presumption. An open mind and an open heart make up the magnet of a congenial spirit that tends to attract the attention of others, and brings words of commendation. To be tolerant is to be free from bigotry. Webster defines a bigot as "one who is unreasonably and blindly attached to a particular creed, church, party, or opinion." This article is not to cry for more tolerance, but to reveal a possible danger we may find ourselves facing if we come to the place in pursuing tolerance where we sacrifice our principles for Christian living for the stamp of the world which reads, "Tolerant, and without partiality."

The repulsiveness of the claim that a church is "the Church" may cause many to swing the pendulum too far until they lose the warmth for the possessive meaning of "our church." Without a possessive sense and a sense of belonging we tend to neglect and take lightly the responsibilities and privileges that the church affords. Many seem today to have more tolerance for the modern message and messenger than for the message of holiness and the holiness exhorter. Tolerance may not be a sign of long-suffering; it may be a sign of indifference to what is divinely required. *It is possible for tolerance to become treason.* Treason is the offense of betraying the church or subverting the rules of the church to which the offender belongs. It is an act of rebellion.

When the love tide is low, faultfinding is always high. The earthly organization is not an end in itself, but it is a divinely planned means to a spiritual end. A revival of love for the church is in order. When people find it easier to stay home from church than it is to go, it is apparent that the love for God and the place of worship is low. A soldier may respect and be tolerant toward the allied forces fighting along with his own country and unit, but he maintains a wholesome pride in his country and fighting unit. We must maintain the same attitude with relationship to other Christ-centered churches and our own.

To possess the quality of spirit called tolerance causes man to beware of offending man, but it is highly possible to be so alerted against offending man that we fail to guard against offending God. Tolerance in this sense becomes treason.

\*Nazarene Evangelist, Fort Dodge, Iowa

A consistent love for the church as a place where we can give vent with freedom to our inner relationship with Christ can become contagious. We never sell anyone else on anything that we are not fully sold on ourselves. One reason why the testimony has been lessened to the outside world is the fact that many have tried to love all churches in general and have failed to love their own church in particular.

If every Nazarene would wrap his life around the church, it would make it a warmer place in which to worship, and the greatest safeguard against the pressures from without.

## STORY IN THE SUN

By Dorothy Boone Kidney\*

**D**OES the soul have stained-glass windows? For today the sun is shining and I feel that my soul is filled with splashes of rainbow color. There is peace in my soul today—peace like soft organ music playing in a cool, shadowy church, peace like sunlight shining through stained-glass windows.

I went for a walk and the sun stroked my cheek like the long, warm fingers of God. There's cathedral music in the sun today, there's a yellow poem shining on the town, there's a story glistening on the streets. For the sun is *lightness* and *brightness*. And I am remembering today that the Bible says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

There's a story in the *lightness* of the sun!

\*Yarmouth, Maine

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## I HAVE FOUND IT!

By L. M. Hearn

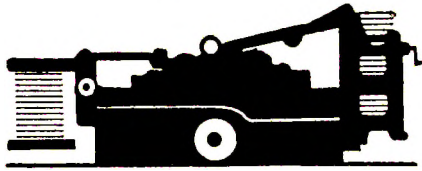
*I have found the perfect treasure,  
Richer than my fondest dream;  
It is mine and mine forever,  
Safe from every selfish scheme.*

*Wealth as vast as all of heaven!  
Beauty fairer than the day!  
Joy with no corrupting leaven  
Shall go with me all the way!*

*Long I sought this wondrous blessing,  
Sought by labor under law,  
Till God's grace reached down, caressing,  
Touched my faith—and then I saw!*

*Will you share with me this treasure—  
Gift of God's amazing grace?  
'Twill be more than all earth's measure  
Just to look upon His face!*

Your



## Publishing House

### WHY You Need a Church Paper:

#### 1. For Your Own Christian NURTURE

The most important thing in your Christian experience after conversion and sanctification is the nurture of your devotional life. The HERALD OF HOLINESS supplies food which, with the Bible and good books, is vital to the maintenance and development of your spiritual life.

#### 2. For Your Knowledge of the Church and Its ACTIVITIES

A good church member should be conversant with the program and world-wide activity of his denomination. He can then be at his best in the Kingdom.

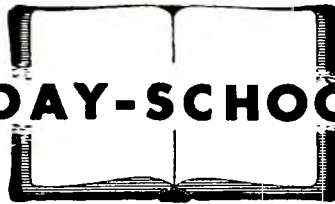
#### 3. For Your OBLIGATION

No local church can properly flourish without the support and fellowship of district and general interests. Each member and each local church has a distinct obligation to all other members and churches as represented by the church paper.

#### 4. For Your Personal Denominational ENTHUSIASM

An informed member is a co-operating and enthusiastic member. If you know what other local churches are doing, what evangelists are conducting revivals and where, what is happening in the larger city churches and the outlying rural centers, you can pray intelligently and keep in touch with the entire organization from center to circumference.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

### Topic for March 6: The Fellowship of Christian Love

Scripture: Acts 2:42-47; Eph. 2:11-22; 3:14-19; Col. 3:12-17; I Thess. 3:11-13; I John 4:7-11 (Printed: Acts 2:42-47; Col. 3:14-16; I John 4:7-8)

**GOLDEN TEXT:** *Beloved, if God so loved us, we ought also to love one another* (I John 4:11).

The Church is a fellowship operating on divine love through a common faith in Jesus Christ as Lord and Saviour. The Early Church was a closely knitted family, many uneducated, many of them slaves, some wealthy and some free, but all one in common brotherhood.

In the human family there are numerous healthy differences. So in God's family we find healthy diversities emphasizing the gifts of God's Spirit. But we must remember there can be no partial brotherhood, no superiorities, no special favors. Paul saw the danger of carnal division and admonished the Colossians to "let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. 3:15). God's peace was to be the deciding factor—to act as an umpire. How we would have been saved from rending divisions if only we had taken this to heart! It is the rule of Christ's peace within

our hearts that alone will knit us as members to all other members of His body. Here is the true basis of Christian fellowship.

Is there any solution for our tottering age, shattered by so many factions? The answer is an unequivocal "yes" as we present the Christian fellowship. All come on the same level as sinners, all enter through the door of humble repentance, all are received through God's unlimited grace, and all become one through Christ. For the Christian, re-created in Christ, the deep distinctions that have divided mankind into hostile camps are impossible. The arms of God's redeeming grace embrace mankind regardless of all differences, be they of sectarian, cultural, social, economic, or racial rank. There is no privileged class in Christ's Church, no social nor racial aristocracy. The divisions that have left men dying on bloody battlefields are once and for all absolved in Christ. There is a fellowship where there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbar-

ian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:11). We have entered a glorious fellowship through Christ, who meets every need of heart and mind that can arise in human experience. This order is open for all whose hearts are big enough to love all His creatures.

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.



"Please send me the HERALD OF HOLINESS for a year . . . I want to tell you what a blessing it has been to me. I first read my girl friend's copy, and I enjoyed it so much I want one of my own each week. . . . I am a young Christian and there are many things I don't understand, but the paper has brought light and rich blessings and encouraged me to go on with the Lord."—*Indiana*.



## "Till Death Do Us Part"

**F**OR A little more than forty years I have been married. I believe in matrimony. I believe in the home. Nothing has given me more joy than my home, except my relationship to God. Further, I was reared in an unbroken home; my father and mother lived together until death parted them. I had the happy privilege of having them until I grew up and established my own home. Even after that, for some years, they were still living.

As a minister I have performed many duties, but none more serious than that of uniting two people in marriage. The following words in the marriage ceremony are significant enough to give anyone cause for thought!

"Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?" To this the man must answer, "I will."

Then the minister says to the woman:

"Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?" And the woman's answer is, "I will."

No one with any understanding of life at all could afford to hear these words and answer them lightly.

The institution of marriage was ordained by God, and upon it He put His seal directly or indirectly many times in His Word. The marriage ceremony, if it means anything at all, means "till death do us part." Whatever the Bible may say about divorce, God's plan does not include it. By this I do not mean that divorce may not be allowed in very exceptional cases by the Bible, but I do mean that it is never God's first choice for two people who are joined together in holy matrimony. God's first purpose is that they shall live together until death parts them.

I stop here and say that anything which has preceded or may follow in this article is not intended as a judgment or criticism on anybody. I have the greatest sympathy for those who have become mixed up in their marriage relation, whatever the cause may have been. Nevertheless, I must say to our young people everywhere, to those who are not yet married, that they must think carefully and seriously before entering into the holy estate of matrimony. They should do it without any thought of breaking the vows which they take. They must not marry with any idea that it's a mere "tryout." The Bible makes no place for "trial marriages." It teaches that marriage is for life. "till death do us part." No

# Editorials

person should enter into the sacred state of matrimony with any reservations. Settle it forever when you get married that you are married for life; don't leave any room for any other consideration.

You say, "But what if my partner is untrue to me? Doesn't the Bible give me a right to get a divorce and remarry in that case?" I believe it does, but please remember that the Bible doesn't tell you that even under those circumstances you *have* to get a divorce, or *should* get one. I think the trend of its teaching always is that in such cases, where it is at all possible, it is better to stand by the vows which have been taken. Anyway, God's first thought and purpose for those who get married is that they live together throughout life—"till death do us part." Remember that, young man; remember that, young woman; remember that, teen-ager. God help those words to ring in your ears! Some of you would be a lot more careful about getting married if you had lived with those words a little more, if you would think about them seriously, and realize that they represent a statement of God's teaching as to matrimony—"till death do us part."

Remember, divorce is always a tragedy. I am glad that as I grew up I was taught that divorce was not to be considered. Often we read about people who say, "My heart just drifted away. I just couldn't control my affections, I ceased to love him," or, "I stopped loving her." All such talk is foolishness, self-deception. You can control your emotions with God's help if you want to badly enough. Put all such thoughts out of your mind. Remember they come from hell, and lead to hell. It isn't all a picnic after one gets married, everything isn't glamorous; there is a lot of hard work connected with marriage and the building of a home, a lot of sacrifice and adjustment, and sometimes plenty of disappointment and sorrow. But if these things are met as they should be, with the help of God, they can draw those in the home closer together, instead of separating them. The marriage vow can be lived up to in sickness, poverty, and disappointment.

Permit me to conclude this discussion thus:

You can't build character on divorce.

You can't build a family and a home on divorce.

You can't build a church on divorce.

You can't build a nation on divorce.

You can't build a world on divorce.

The marriage vow is "till death do us part."

Unbroken homes, plus God, are our hope!

## A Decisive Victory

ONCE again I have read Rom. 8:37: "Nay, in all these things we are more than conquerors through him that loved us." Certainly, it is an outstanding statement. In looking up the words "more than conquerors" in the original Greek, I found the Greek word for victory plus a prefix which means "beyond" or "above"; it means, as one Greek lexicon puts it, "to vanquish beyond." That is, he says, "to gain a decisive victory." I am not here to argue that Paul is specifically teaching the truth of the second blessing, or entire sanctification, in this particular verse. However, if you take it in its whole setting in Romans, you will see that it will not be out of place to study the victory which comes with the second blessing under the title given above, "A Decisive Victory." Certainly, to be cleansed from the inbeing of sin, from the sin nature with which man is born, is to gain "a decisive victory" in one's life.

If we turn back to the fifth chapter of Romans, we find Paul saying, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (v. 1); but he does not stop here. In the next verse he says, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (vv. 2-5). We have a standing grace which might be spoken of as resulting from "a decisive victory"; that is, that decisive victory which one gets when he is made perfect in love. The decisive victory you see in the first part of the fifth chapter of Romans is connected with tribulation, and enables those who possess it to "glory in tribulation"; that is, to be "more than conquerors."

If we'll turn again to the eighth chapter and study the context of verse 37 there, we'll find that it is very similar to that given in the section of the fifth chapter to which we have referred. Note what Paul says, beginning with verse 35 and reading through the rest of the chapter:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels,

nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We see here a spirit of conquest that could not come to any but those who have won this decisive victory through the sanctifying power of God.

Let us turn now to the sixth chapter of Romans, beginning with the first verse: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." All through this chapter there is a triumphant note of freedom from sin, as well as sinning. The man described in the sixth chapter of Romans is in the "more than conqueror" class; he has won the decisive victory of freedom from the carnal mind.

I am not surprised that the name which E. Stanley Jones and others have given to this wonderful experience of entire sanctification is "victorious living." A decisive victory over sin has been won, and we are lifted to a new level of living. This does not mean there will be no more battles to be fought; it does not mean we shall not have to face temptation, sorrow, sickness, and disappointment; but it does mean that we can face these difficulties with a new power, or strength. It means that we can face them victoriously, that we can be more than conquerors. It certainly does mean that we have won a victory that we need not have to win again; a new milestone has been set up, and we need not have to set it up again. We can still fall from grace, but we do not have to fall from grace, and we are less likely from now on to backslide. When we are sanctified wholly, a decisive victory has been won.

This experience also will place us where we shall be more militant soldiers for Christ than we ever have been before. Since the decisive victory has been won over the enemy on the inside, it will be easier for us to face the enemies on the outside, and to defeat them. Victorious living, which stems from the decisive victory we have been discussing, is the great need of the Christian Church today.

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*Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed (Ps. 37:3).*

# CRUSADE

# for SOULS



## "GRASS ROOTS" Crusade Conferences

### SAN ANTONIO DISTRICT

February 28—March 2

Austin First Church

Dr. Roy F. Smee, Rev. Andrew Young, Rev. Leslie Parrott

### NORTHWESTERN ILLINOIS DISTRICT

February 28—March 2

Sterling First Church

Dr. Hardy C. Powers, Dr. S. T. Ludwig, Rev. R. T. Williams

### MISSISSIPPI DISTRICT

March 7—9

Hattiesburg First Church

Dr. G. B. Williamson, Dr. Roy F. Smee, Rev. Dick Littrell

### EAST TENNESSEE DISTRICT

March 9—11

First Presbyterian Church

Dr. G. B. Williamson, Dr. Roy F. Smee, Rev. Gordon Winchester

### SOUTH CAROLINA DISTRICT

March 14—16

Columbia First Church

Rev. Gordon Winchester, Rev. Robert I. Goslaw, Rev. Alpin P. Bowes

### KANSAS CITY DISTRICT

March 14—16

Pittsburg United Presbyterian Church

Dr. Hardy C. Powers, Dr. Roy F. Smee, Dr. George Coulter, Rev. Ponder W. Gilliland

### NEW YORK DISTRICT

March 21—23

Richmond Hill Church

Dr. G. B. Williamson, Dr. Roy F. Smee, Rev. W. A. Strong

### ILLINOIS DISTRICT

March 21—23

Salem, Illinois

### PITTSBURGH DISTRICT

March 23—25

Pittsburgh First Church

Dr. G. B. Williamson, Dr. Roy F. Smee, Rev. E. W. Martin

### MICHIGAN DISTRICT

March 29—31

## CRUSADING

### Through the Home Department

The Home Department of the Sunday school offers a real opportunity in the Crusade for Souls. The following quotations are from an article on the possibilities of the Home Department in the January issue of the *Los Angeles District Bulletin*, written by Mrs. Mildred L. Nash, the district Home Department chairman:

Fifty per cent of the population of the Christian world do not attend church. This may be due to a deliberate choice or because of inability to attend services. The challenge of this great group has not been fully realized, for we've been tempted to measure the success of our church activity merely by the number of people who come into our services, forgetting the true measure is more accurately determined by the church's field of constructive influence.

This vast majority of unchurched will not be reached unless someone brings them in, and that part of the group who cannot attend services probably will never hear of the way of salvation and experience the joy

## ROY F. SMEE, Secretary

of Christian fellowship unless someone goes to them.

The implication of personal evangelism is wrapped up in the Great Commission, and it is inevitable. The church has had several visitation programs that have served well in their place. However, I fear we have a misconception of the great part our Home Department could play in this vast area of the unchurched. We've felt the Home Department was more or less a tie-in for our elderly shut-ins (which it is)—it is more. Our Home Department should include all those unchurched shut-ins in our community, regardless of age—elderly people, middle-aged, and physically handicapped—old and young.

The fundamental objective of our Home Department has been evangelism, yet its predominate purpose has been to provide Christian fellowship and plan a systematized Bible study for those who cannot attend regular church services. Many of our sincere Christians who need and would appreciate Christian fellowship, if the church would provide it for them, have been neglected. Even the non-Christians among the shut-ins are more open to spiritual truth than they would be if they were physically well. Along with this group are the ones whose obligation it is to care for those who are disabled, and they too would appreciate an interest on the part of the church.

There are doors that would open wide in our communities if we would but get the vision of the opportunities and the possibilities that lie out before us. Let us accept the challenge and follow our Master's admonition. Let us go out into the highways and hedges and compel them to come in.

# THE QUESTION BOX

Conducted by  
**STEPHEN S. WHITE**

Q. When and how did the Church of the Nazarene begin?

A. The Wesleyan revival, of which John Wesley was the chief human leader, reached its climax during the latter part of the eighteenth century. It was a revival which centered about the preaching of scriptural holiness

and resulted in the beginning of the Methodist church. Near the close of the nineteenth century, there was a new emphasis upon the preaching of scriptural holiness, especially in the

United States. As a consequence of this movement, there arose spontaneously several organized groups in different parts of the United States which had as their special purpose the spread and conservation of the doctrine and experience of entire sanctification. Some six or seven of



these, on recognizing their common spirit and purpose, officially united, either during the latter part of the nineteenth century or the early part of the twentieth. Thus the Church of the Nazarene came into being. It was a gradual process, but the official date of the beginning of the Church of the Nazarene was fixed as 1908, the year when two of the largest organized groups were officially united. This is a very brief answer to your question. If you want more information on this subject, write the Nazarene Publishing House, 2923 Troost Avenue, P.O. Box 527, Kansas City 41, Missouri, for one of the following pamphlets or books: *Church of the Nazarene*, a forty-page booklet, priced at 10c; *Manual*, Church of the Nazarene, priced at \$1.00; *The Rise of the Church of the Nazarene*, by M. E. Redford, priced at \$1.50.

Q. *The question came up in our adult class as to whether or not a minister (or a pastor, in particular) should have a day of rest. What do you think about it? Should the pastor have to work seven days a week?*

A. Every preacher—pastor or evangelist—should have at least one day a week off. Many of our men are so fully given to their task that they do not take this much time off. However, our people should encourage our preachers to do their best to get out from under the burden of their work one day a week. Some of our pastors set aside Monday as a day for rest and relaxation. This, I believe, is a good practice.

Q. *How does a person join the Church of the Nazarene? At what age?*

A. On confession of faith, or by witness to the fact that he has been born again, plus a declaration of faith in the doctrines of our church and a pledge to keep its rules. As to the age, there is none. As soon as a child is old enough to accept Christ, or be saved, and pledge his faith in our beliefs and ideals of right he may be taken into the church.

Q. *Recently I ran across the advertisement of a book in which the author claims that Martin Luther, John Wesley, Charles G. Finney, and certain other religious leaders of the past all spoke in unknown tongues. In view of this, I ask this question: Did Martin Luther, John Wesley, or Charles G. Finney ever testify to speaking in tongues, or teach such a theory, so far as you know?*

A. No. When people make such a claim I insist on their giving me "chapter and verse." By this I mean that they must give me such state-

ments from these men and tell me exactly where they are found in their writings. Further, I mean by tongues a series of unintelligible sounds which are not a part of any man's language of this day or any other day, that are held to be the sign of the baptism with the Holy Ghost.

Q. *1 Sam. 10:26 speaks of men whose hearts God had touched. Does this mean that these men had the grace of entire sanctification, such as our church was definitely raised up to preach and teach? Or were these men, at best, only justified men? Is not every justified person in the first work of grace and one whose heart God has touched?*

A. The statement you refer to certainly does not mean that those men were possessors of entire sanctification in the New Testament sense. In fact, they might not have been regenerated in the New Testament sense. We speak today of men's hearts being touched by God when they are convicted by the Holy Ghost. Sometimes, of course, it is used today when referring to God's contact with men in a deeper sense, but not always. Daniel Steele held that Old Testament saints, as a rule, were not regenerated or sanctified wholly in the New Testament sense. Their standing before God was based on the law rather than grace.

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## A Thought for the Day

By Bertha Munro

### HIS WHISPER CAME

Monday:

You heard a whisper—you knew in your heart that it was God's, and you knew it was for you. It made you uneasy, though there was an indefinable joy and exhilaration in the very thought. It said softly, almost inaudibly, yet with a strange distinctness, "You could do this, you could do this for Me." And you dared not shut your ears. God was stirring up your nest—a bit uncomfortably. (Deut. 32:11-12.)

Tuesday:

How did the whisper come? You were facing a situation that you knew should be different, and no one else seemed to feel responsibility. You knew you were the one. Or you heard the story of things achieved by the prayers and faith of some consecrated Christian. Perhaps you read Hazel Lee's "Touch the Golden

Scepter"—a modern Esther who accepted the challenge and found God would pour a deluge of His Spirit on parched India. The whisper said, "You too can touch the King's scepter." (Mark 9:23; Esther 5:2.)

Wednesday:

The whisper frightened you. It was impossible. It never had been done; it would never be. You were just an ordinary person. It would cost too much, in money, in time, in the opinion of the complacent and the skeptical. It would upset your comfortable round of living. "No, Lord, not I!" The whisper could be silenced. (Gen. 12:1; Exod. 3:11; 4:10.)

Thursday:

But then you felt a greater fear, that the whisper might be stilled if you drew back. You recognized that God had honored you by His confidence in designating a special job for you. And you remembered the warning that to turn away from light is to walk in darkness—or at best in treadmill twilight. "Not that, dear Lord, not that!" (Esther 4:4; Heb. 10:38.)

Friday:

Grateful for His trust in you, eager not to disappoint His expectations, your whole soul reached out to Him. "Lord, I believe; help thou mine unbelief." And the reassurance came stealing in. "I the Lord will help thee." "I have chosen you, and ordained you." "According to your faith." (John 16:24.)

Saturday:

You will not disappoint your Lord. You will give yourself, blindly; it is safe, and necessary. But how to respond? What to do to see the impossible brought to pass? How set the mustard-seed of faith to growing? On your knees. Making your way by prayer. Praying not once or twice, but as the Spirit leads—and till the answer comes. (Mark 9:28-29.)

Sunday:

Then the job of seeing it through. Obey and keep on obeying as the orders come. Hold on, bulldog fashion, through discouragement and delays. Pay the full price, as one after another the bills come in. It will not be cheap. And you will prove—God's own guaranty—"He that goeth forth and weepeth (and trembling) . . . shall doubtless come again with rejoicing."

He was stirring up your nest to make you try your wings, and grow strong. (Ps. 126:6.)



# The Young People's Society

## Reports on CARE Projects

L. J. DU BOIS, Secretary

IN CONNECTION with this year's emphasis, "By My Spirit—Share," it was suggested to our local societies that during one month an offering be received to send CARE parcels to one of three world areas where our missionaries are working and where there is real need for food or clothing. The three areas that were recommended were India, Korea, and Japan. A number of parcels have been received by the superintendents of these fields. Excerpts from a recent letter from Dr. W. A. Eckel in Japan are indicative of the good that this project is doing.

"We were so thrilled to hear of such an excellent plan and challenge

of the slogan, 'By My Spirit—Share.' Already we have received several of these CARE parcels. One came just before Christmas, just in time to send to one of our neediest pastors for Christmas. The Japanese think that this gesture by the American young people is so wonderful. In Japanese we would say, 'Odorokimashita.' This is more expressive in Japanese than 'wonderful' is in English.

"Thus far we have received food and blankets, both of which we are very happy to receive, but if there should be any inquiries about which to select for Japan, the parcel containing the wool suiting would be

excellent. We need wool suits for our pastors.

"Please extend our heartiest thanks to the Nazarene young people for this splendid contribution to the work in Japan. We are telling them everywhere that this is a token of love from the young folk of America. God bless the N.Y.P.S."

Of course, the project is not limited to one particular time. Societies which have not yet "shared" their means with those in the world who have little can yet do so. Details may be secured by writing to the General N.Y.P.S. Office, 6401 The Paseo, Kansas City 10, Missouri.

## FOREIGN MISSIONS

### PRAYER REQUEST

PLEASE pray for us and our seventeen students in the Cape Verde Bible School. These are decisive days as we try to shape the policies and really get the school on a firm footing. The students are restless and "chafing under the harness" as they think of three islands yet with no one to preach the Word. People are constantly writing from these islands asking, "When will your church come here?" But we want to thoroughly prepare our called-out workers before they go out, so that they may build a lasting work, on a solid base of training and inspiration. Pray that our students will stay with us until they are well grounded in the Word of God and Nazarene standards. Pray also that God will keep these doors open in the islands until we can send some Spirit-filled messengers of the Word to them.—J. ELTON WOOD, *Cape Verde Islands*.

### La Jabalina

Thursday I came in from a trip back in the mountains, where I had the privilege of baptizing nine believers. We have opened up a new Sunday school at a place called La Jabalina, and last Sunday they had sixty-one present. We have a nice property already donated to the mission on which to build a chapel.—HAROLD STANFIELD, *Nicaragua*.

### REMISS REHFELDT, Secretary

#### News from Nicaragua

Since our writing at Christmas time, a number of interesting incidents have occurred on our field. I think one of the most outstanding high lights was our first commencement at our Bible school. For me, this was the crowning event of my six years of labor in Nicaragua. Words are feeble instruments to express the peculiar thrill which I experienced as those four precious young people marched across the platform of the San Jorge church to receive their diplomas. Knowing that I had had a part in their preparation made this an even more cherished occasion. There was Abelino, who only six years before could hardly read and was unable to write his own name, now a fit vessel in the hands of the Lord. There was Victor, whose life had been transformed from that of a drunkard and a gambler to a model student and an enthusiastic young pastor on our district. Then, too, there was Adela, who, in spite of her poverty and family opposition, had arrived at this joyous moment of her career. And I was proud of Leticia also, who had made a wonderful contribution to the institution through her musical talents and lively personality. I am grateful to the Lord for the privilege of seeing the first fruits of six years of toil.

A few weeks ago a very different

experience was mine. I was scheduled to conduct a vacation Bible school in the neighboring town of Potosi, with the help of several Bible school students. Upon our arrival the first morning, to my surprise there were no happy children waiting to greet us, as is the usual custom. One of the Bible school students explained that we would have to visit from house to house if we expected to have any children in the classes. Potosi is a very fanatical village. The cruel neighboring religious leader has these poor people under such bondage, through his domineering power, that they are afraid of us, the "Evangelicos." As we walked the dusty streets, inviting the children to come to the V.B.S., we noted a certain reserved friendliness about the villagers—as though they wanted to become better acquainted with us but didn't dare. Each day upon our arrival we sensed satanic opposition. One morning quite a few children were absent. We discovered that a neighbor had threatened to beat them severely if they attended any more classes. Some interested families had been denied the privilege of marching in their church processions or attending Mass if they permitted their children to come to the V.B.S. But in spite of all this, the Lord helped us marvelously during those four days in Potosi. The attendance increased from six the first day to twelve the second, fifteen the third



day, and seventeen the final day. A number of children accepted the Lord as their personal Saviour. At the close of the school, we had the privilege of seeing the lady of the house in which the classes were held bow before the

Lord in humility and contrition, asking forgiveness for her sins. She arose from her knees a few minutes later with a testimony on her lips—the saving grace of our Lord had touched her heart.

My soul rejoices today in the victories that God is giving us in this needy land of Nicaragua. Please join us in prayer that God will bless our students in the Bible school this new school year.—NEVA FLOOD.

# THE HOME CIRCLE

**"In every thing . . . let  
your requests be made known..."**

"Jesus taught His disciples to pray, saying, 'Our Father which art in heaven.' As Christians, this is our authority for prayer. In the words, 'Our Father,' our blessed Lord has given us the substance of all that can be said, as to the privilege of prayer, what to pray for, and how to pray. There can be no loftier exercise of soul ever given to created intelligence than to come into conscious contact with the living God, and be able to say, 'My Father.'

"And surely, as my Father, with a loving father's heart, it must be His desire that I should tell Him all my needs, all my sorrows, all my desires. And, so His word commands, 'Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God' (Phil. 4:6). Under this verse there is positively no exception of any request that may not be made known unto God. So there is true faith and right Christian philosophy in the remark, 'If a pin was needful to my happiness and I could not find one I would pray to God for it.'

"The mistake of Christians is in not praying over little things. 'The hairs of your head are all numbered.' Consult God about everything. Expect His counsel, His guidance, His care, His provision, His deliverance, His blessing, in everything. Does not the expression, 'Our daily bread,' mean just this?—Whatever will serve to help God's children to a better understanding of the blessed privileges of prayer, and prove to them the reality of God's answering prayer in the cares, trials and troubles of daily life, will approve itself to all thoughtful minds as a blessing to them and an honor to God."—from *The Wonders of Prayer*, by D. W. WHITTLE.

*Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation (Ps. 68:19).*

**Conducted by  
GRACE RAMQUIST**

## God's Care for His Children

D. W. Whittle tells the following story of God's care for His children in "little things."

"It was my happiness to cross the Atlantic in the company of George Muller on the steamship Sardinian, from Quebec to Liverpool, in June, 1880.

"I met Mr. Muller in the express office the morning of sailing, about half an hour before the tender was to take the passengers to the ship. He asked of the agent if a deck chair had arrived for him from New York. He was answered, No, and told that it could not possibly come in time for the steamer. I had with me a chair I had just purchased and told Mr. Muller of the place near by, where I had obtained it, and suggested that as but a few moments remained he had better buy one at once. His reply was, 'No, my brother. Our Heavenly Father will send the chair from New York. It is one used by Mrs. Muller as we came over, and left in New York when we landed. I wrote ten days ago to a brother who promised to see it forwarded here last week. He has not been prompt as I would have desired, but I am sure our Heavenly Father will send the chair. Mrs. Muller is very sick upon the sea, and has particularly desired to have this same chair, and not finding it here yesterday when we arrived, as we expected, we have made special prayer that our Heavenly Father would be pleased to provide it for us, and we will trust Him to do so.'

"As this dear man of God went peacefully on board the tender, running the risk of Mrs. Muller making the voyage without a chair, when for a couple dollars she could have been provided for, I confess I feared Mr. Muller was carrying his faith principles too far and not acting wisely.

"I was kept at the express office ten minutes after Mr. Muller left.

Just as I started to hurry to the wharf a team drove up the street, and on top of a load just arrived from New York, was Mr. Muller's chair! It was sent at once to the tender and placed in my hands to take to Mr. Muller—just as the boat was leaving the dock. I found Mr. and Mrs. Muller in a retired spot to one side of the tender and handed him the chair. He took it with the happy, pleased expression of a child who has just received a kindness deeply appreciated, and reverently removing his hat and folding his hands over it, he thanked his Heavenly Father for sending the chair. 'In every thing by prayer and supplication let your requests be made known unto God.' 'Casting all your care upon him, for he careth for you.'

"So the word of God teaches us as His children (inviting us to pray, commanding us to pray, and teaching us how to pray), that there is a divine reality in prayer.—Every truly converted man knows from experience that God answers prayer."

—Selected from *The Wonders of Prayer*, by D. W. WHITTLE.

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*Cast thy burden upon the Lord,  
and he shall sustain thee: he shall  
never suffer the righteous to be moved  
(Ps. 55:22).*

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## NO CROSS! NO CROWN!

**By Ora I. Clairess**

*The way to heaven by Jesus set  
Was Calvary on a stony slope,  
In shadows where three crosses met,  
Where two were dying without  
hope.*

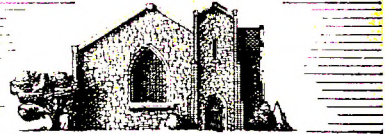
*Here all the bitter pangs of death  
Were heightened by their cruel foe;  
Yet Jesus prayed with His last breath,  
"Forgive them, for they do not  
know."*

*He gave His precious blood that day  
To save men's souls from pain and  
sin,*

*That we may live with Him always—  
But by a Cross we enter in!*



# NEWS of the Churches



Evangelist Maridel Harding reports: "God was gracious and gave us nine wonderful revival meetings during the fall of 1954—in Lisbon, Ohio; First Church, Flint, Michigan; First Church in Pasadena, and First Church in Los Angeles, California; First Church in Yakima, and Central Church in Vancouver, Washington; Newport, Oregon; Bethel Church, Spokane, Washington; and Scottsbluff, Nebraska. These meetings were owned and blessed of God and there were seekers at almost every invitation. Scores found God in His saving and sanctifying power and numbers of new prospects were reached for the church. Pastors and people were wonderful to us; in most instances we were invited for a return engagement. I love God and praise Him for His goodness to me. At this writing I am in a campaign with Pastor William Clay and First Church in Salem, Oregon."

Columbus, Kansas—January 9 marked the close of a good meeting with Evangelists Paul and Hallie Smith. God answered prayer in many ways. There were twelve seekers—six children, five teen-agers, and one adult; eleven of these gave clear testimony to a definite experience of conversion. Four of this number came to the altar again, seeking to be sanctified, and also testified to receiving this work of grace. The church finances received a boost. The fine singing, good preaching, and Christ-like spirit of the Smiths were used of the Lord to bless and lift in a wonderful way. All of us were challenged to pray and work harder for the Lord.—Russell W. Brunt, Pastor.

Evangelist Joe Bishop reports: "During 1954 I held meetings in Oklahoma, at Hennessey with Pastor E. A. Rawlings, at Sallisaw with Rev. Bud White, at Ponca City with Pastor Floyd Akin, at Clinton Indian Mission where Miss Betty Miller is pastor, at Harton Chapel in Harrah with Pastor J. S. Gales, at May Avenue Church in Oklahoma City with Rev. Boyd Dean, at Sallisaw with Rev. Bud White, and at Erick with Rev. Foy Bullock; in Indiana, at Independence Hill Church, Crown Point, with Rev. O. A. Shrout, at Hobart with Rev. C. E. Van Ness, at East Gary with Pastor Paul Ray, at Rensselaer with Rev. C. T. Fleetwood, at Mishawaka with Rev. Ford Miller, at Breese Church in Hammond with Pastor John D. Crane; in Illinois, at Waukegan with Rev. L. C. Brown, at Elgin with Pastor George Franklin; in Iowa, at Allerton with Rev. Carl Green; in Texas, at Grand Saline with Rev. Henry Poteet, at Wichita Falls with Pastor Oliver Newsome, at Weslaco with Rev. E. P. Akin; in Georgia,

at Pine Mountain Camp at Savannah with Rev. T. W. Soles, at Rome with Rev. Hugh Hill, at St. John's Church in Dublin with Rev. James Frost; in Oregon, at Ontario with Pastor R. L. Sturtevant, at Burns with Rev. John Vaughn, and at Fairview Church in Nampa, Idaho, with Rev. C. C. Whittington. It was a busy year for God and the church, and I thank Him for His blessings."

Indio, California—Our church recently closed a very fine revival with Rev. C. Wesley Brough as evangelist. There were more than forty different people who sought and found help at the altar, with some of these returning the second time to be sanctified. Twelve members were received into the church. The pastor was given a good, three-year call with a raise in salary. While Indio church has presented some real challenges, God has never failed us or left us alone. Many problems are being worked out and the church is getting into a better position to make progress for God and souls. We have appreciated the many prayers that have been offered in our behalf. God is answering. We are in our fourth year as pastor here and look forward with courage to the future. We have been privileged to have some very fine evangelists with us here who have helped to forward the work, but God has used Brother Brough in a wonderful way. His messages were of the highest type, appealing, passionate, filled with sound doctrine, and anointed of God.—A. L. Braswell, Pastor.

Evangelist Lum Jones writes that he has two open dates, April 6 to 17 and May 4 to 15. He will be closing a meeting in Morgantown, West Virginia, April 3, so would like to slate the time some place back in the East.—Ohio, Indiana, or West Virginia. Write him, 630 West Ninth Street, Ada, Oklahoma.

Dover, Oklahoma—Our church will be five years old this coming July. God has blessed in many ways and many times. We have not mushroomed, but there has been a steady growth. For all these things we give God praise. In November we had a revival with Evangelist B. N. Wire. "The best revival I have been in in a long time," was the testimony of several. There were several seekers at the altar and one prayed through at her home. Rev. B. N. Wire has a message that all our churches need; it goes deep, and strikes at the root of the cause. There are great days ahead for the Church of the Nazarene in Dover, as long as the people obey God.—Mrs. Vida Robinson, Pastor.

Sebring, Florida—On January 16 we closed a very fine revival campaign with Evangelists Alva O. and Gladys Estep. Seekers came to the altar under mighty Holy Ghost conviction. Attendance increased night after night, and many friends of the community were in attendance. On the closing Sunday morning, our regular Sunday-school attendance was doubled. Brother Estep preaches with intensity the old-fashioned gospel, varying the messages so that interest increases from night to night. Over twenty joined the Tithing League. On the closing Sunday we received fifteen members into the church. Finances came easily, and a love offering of over \$100.00 was given the pastor. The Esteps are easy to entertain. Their ministry was appreciated by both pastor and people and we are looking forward to working with them again. A revival spirit is on. We give our God the praise.—Vincent Genaro, Pastor.

Biloxi, Mississippi—Rev. J. A. Midendorf announces ground-breaking ceremonies for a new educational unit were held Sunday, January 16, at the close of the morning service at First Church. This step was necessitated by the rapid growth of the congregation and Sunday school during the past three months and in anticipation of future requirements. Other improvements include a substantial increase in the pastoral salary and a constant tide of victories in both morning and evening services. The church is providing great spiritual assistance to personnel at nearby Keesler Air Force Base and the servicemen are proving themselves a blessing to the local congregation.—Reporter.

Evangelists Ralph and Lillian Mickel write: "As we conclude our seventh consecutive year in the field of evangelism, we desire to praise the Lord for His marvelous blessings upon us in His work. This gives us a total of 10 years in revival work, having had 3 previous years in this field, beginning at the age of nineteen during college years. We have been in revivals during 46 weeks of the past year, on 11 districts, extending from New England to the Rockies and western Canada. God has made this one of the best years of our ministry in seekers and in attendance. This was our third summer on the Canada West and Rocky Mountain districts. During these 7 years we have held 150 revivals on 19 districts, and God in answer to prayer has given us seekers numbering in the thousands. Sixty-seven of our revivals have been on the Washington-Philadelphia District, of which we are members. We have

enjoyed working with our fine pastors and laymen. We have a good slate and are anticipating another good year in winning souls for the Lord. We have June 1 to 5 open and would like to slate this in Pennsylvania or nearby. Our two sons can help in this meeting. We also have an open date next fall. If interested, write us at Alum Bank, Pennsylvania."

Phoenix, Arizona — Orangewood Church recently closed a short meeting with Evangelist Phil Cole. It was conducted in observance of Youth Week and was well attended. Brother Cole brought some of the most challenging messages to youth that I have heard anywhere. We feel that our church has been greatly helped by these inspiring services. We further wish to thank God for young men like Brother Cole who dare to believe God for big things. The Orangewood Church has passed another milestone in this, its first, revival campaign. We are looking forward to being in our new sanctuary for our next one. The church is now six months old, has twenty-eight members, with ninety-two in Sunday school. Rev. D. I. Arey is our pastor.—Mrs. John Clark, Secretary.

Monticello, Illinois—January 16 brought to a close our midwinter revival. This was by far the best revival as far as outward results are concerned in our thirty months as pastor of the church. Rev. Harvey and Ruth Carpenter were the special workers; they were God's ministers for the hour. They preached the Word under God's anointing. They carry a great burden, are hard workers, and uphold the Nazarene doctrine of Bible holiness and the standards of our church. We appreciate their sweet spirit and look forward to working with them again. Our crowds averaged more than double the membership (which is 62) throughout the meeting. Three adults, who came to help someone to win a free trip to Kansas City, sought and found God. We have averaged 127 in Sunday school so far this assembly year. The pastor was given a nice increase in salary and car expense, as well as a good cash offering for a Christmas gift.—W. E. Allison, Pastor.

Evangelist Lillian Williams reports: "I thank God for the leadings of His Spirit throughout the past year. Beginning last June, I conducted vacation Bible schools in East Tennessee; in Sparta, with Pastor H. F. Tate; Tullahoma, with Pastor A. A. Forsythe; Allardt and Burville, with Pastor S. M. Shaw. In August the Lord gave us good services with the boys and girls at our East Tennessee camp. Following the assembly I conducted revival meetings in the following churches: Camp Heights Baptist Church, Sparta, Tennessee; Crutcher Street Mission, Wise Memorial Church, where Rev. D. W. Cleaves

is pastor; Centenary, with Pastor Anzo Smithson. I praise the Lord for the souls won. He has also given us definite victories in rallies and youth services. I am about booked for the summer, but have open dates for spring and fall. I use the fluorescent scene-o-felt pictures. Anyone desiring my service write me at 627 W. Main Street, Sparta, Tennessee."

Pastor Frank McConnell reports from Williams Memorial Church, Bethany, Oklahoma: "The year of 1954 was the greatest of my life. In the four years of this church's existence there have been over 800 people who have prayed through at our altars. We are averaging around 250 in Sunday school and have 170 members. We have acquired \$100,000.00 worth of property and owe about \$50,000.00. The past two years our church has averaged 11,000 calls a year; the pastor makes near 2,400 calls. Last spring we had a good revival with Rev. Walter Tink—one of the best holiness preachers I've known. In the fall we had Rev. R. F. Heinlein, superintendent of the Pittsburgh District, as our evangelist; he is a preacher of real ability. He endeared himself to our people. His son-in-law, Professor Kenneth Robinson, of Bethany-Peniel College, with his wife, had charge of the music; they are a good team. In November Mrs. McConnell and I were with our son, Rev. Ed. McConnell, for a Sunday-school revival in Taft, California. Ed and his wife are doing a fine work in Taft. Mrs. McConnell and I are enjoying our work with this wonderful church, and in the Kingdom."

*Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord (Ps. 31:24).*

Columbus, Georgia—Grace Church recently closed a great revival with people getting saved and sanctified in every service. The church as a whole was blessed; four fine members were received on Sunday morning. Evangelist William M. Farr preached; Brother Colis Hamil was music director, and Brother Bonnie Hester was song evangelist. We thank God for His blessings.—R. L. Pitts, Pastor.

Evangelist David J. R. Spittal writes: "I recently concluded a wonderful revival in Aurora, Illinois, where Rev. O. F. Zachary is the pastor. God blessed in a mighty way and many souls were brought to the Lord. The last Sunday proved to be a great climax to the meeting with young people and adults praying through in every service. Pastor Zachary is doing a great job in Aurora. I have two open dates between now and summer, namely, April 6 to 17 and May 3 to 15. I will go anywhere the Lord leads and carry the full program of music, preaching, and children's evangelism. Also, I have some time open in July

and August for revivals and vacation Bible schools in conjunction with them. I am also prepared to carry on a children's revival during any revival series. Write me, Box 208, Bourbonnais, Illinois."

Joplin, Missouri—First Church recently closed a good meeting with Rev. Harold and Mae Willis as the evangelists. Among the twenty seekers at the altar was a man in his middle sixties who had never been saved before. He also joined the church and was baptized. Last Sunday morning a lady was saved at the altar. God is giving us some spiritual services.—L. A. Bolerjack.

Pastor John Hancock reports from Handley, West Virginia: "Our church closed a great revival January 23; more than forty seekers at the altar. Eight fine folks united with the church on the final Sunday night. Evangelists for the two-week campaign were Rev. Carl Light, pastor of our St. Albans church, and Rev. Harold Graves, pastor at Gallatin, Tennessee. Each preached for a week. God is wonderfully blessing us, and a spirit of unity and harmony prevails among our people. We give God all the praise."

Ocala, Florida—The Lord has been blessing our church in a singular way under the leadership of Rev. Berge S. Najarian. Since he and his family arrived last June, progress has been conspicuous and inevitable, for God could not refuse to honor this couple's sincere and untiring passion for the salvation of souls. We have had a 38 per cent increase in Sunday-school attendance over last year, and an all-time, record-breaking attendance to inspire us to bigger goals. A new parsonage was purchased where the Najarians have been living since November. Lots have also been purchased in an excellent location for the erection of our new church. Best of all, the spiritual tide of our church is rising, as is evidenced in the devotion and spirit of our Wednesday night prayer meetings, ladies' prayer circle, and the young people's prayer meetings. Evangelists Edward R. and Alma Ferguson have recently concluded an eight-day revival, which was one of the most fruitful revivals we have ever known. From the opening to the closing night of the services, our altars were lined with seekers, and more than fifty souls found definite victory in Jesus! Brother Ferguson's messages were Spirit-anointed, powerful, and effectual in searching the hearts of his hearers, and moving them out for God. Sister Ferguson's beautiful ministry in song added much blessing to the services. Through their united ministry, and the faithful efforts of our pastor, we can say the hand of God has been upon us in a new way, and the Ocala church has been stirred to step out and attempt greater things for Jesus' sake.—Reporter.



Evangelist Joel Danner writes: "In January we had a good meeting at our Bethlehem Church in Laurel, Mississippi, where Rev. Herbert Tooms is pastor. He has more than doubled his membership this past year. We organized a tithing band, the pastor's salary was raised, and twenty-three new members were received into the church. My home address is Box 762, Bethany, Oklahoma."

Evangelist Bertha Crowe writes: "I am glad to report victory through the blood of Jesus. I spent several months on the Southeast Oklahoma District. It is a thrill to hear the shouts of victory and to see souls pray through at an altar of prayer. For the past few months I have been busy on my own district, Northwest; and have preached in Yakima First Church, Ellensburg, Sunnyside, and Trinity churches. It has been a pleasure to work with our wonderful people. I am happy in Him as He works out His plan for my life. My home address is 114 S. Sixth Street, Yakima, Washington."

Evangelist Mackey J. Brown reports: "Since coming to Tennessee and the 'Deep South' in January I have greatly enjoyed my evangelistic work, publicly and from house to house. My first message here in Nashville, at our Centenary Church, where Rev. E. Smithson is pastor, resulted in the reclamation of one man. I have also spoken in four of our other Nashville churches. At present, Rev. R. A. Sullivan, well-known and loved minister, is assisting me. He is seventy-seven years old, and I am sixty-nine; we did evangelistic work together when young men in Trevecca College. At present we are holding week-end meetings, and our 'Crusade for Souls Now' conventions; can begin on Wednesday night, have morning services, call in the afternoon, and have evangelistic services at night. Write me, 208 Eighth Ave. South, Nashville, Tennessee."

Dublin, Georgia—On Sunday, January 16, our church closed a ten-day revival with Miss Leila Dell Miller as the evangelist. It was a great revival. Large crowds attended each service, several souls were saved and sanctified, and seven fine folks were received into church membership. Miss Miller brought strong messages each night. The music was furnished by local talent. Our good pastor, Rev. W. P. Smithson, and wife received a nice love offering. Our Sunday school is growing, and Brother Smithson is doing a fine work here.—Glenn Ladson, Reporter.

South Zanesville, Ohio—As we look back on the year of 1954, as a church, we thank God for what He has helped us to accomplish. We have recently completed the remodeling of our Sunday-school rooms, installed two new lavatories in rest rooms, also a

new drinking fountain. The Sunday school and all departments of the church are on the upward trend. We thank God for our pastor and his family, Rev. and Mrs. Walter A. Moore; their leadership is much appreciated and they are loved by all the people.—Mrs. S. L. Garrett, Secretary.

Denver, Colorado—Lowell Church recently enjoyed a five-day revival with Rev. Glenn Griffith as the evangelist. God blessed and we had a glorious time, with some souls definitely sanctified. We thank God for the good spiritual atmosphere in Lowell Church. We appreciate the Spirit-anointed leadership of Pastor Damon. Larger crowds are attending the prayer meetings, all departments of the work show an increase, and the young people are coming and taking part. Our new parsonage was occupied in January—a fine building, with four bedrooms, completely modern, and a real asset to our Lowell Church.—Othniel Amburn, Reporter.

Caro, Michigan—The Ellington Church is happy to report a very successful revival January 5 to 16. Everyone enjoyed the excellent messages of Dr. A. L. Parrott and the music provided by Rev. and Mrs. Alvin Richards. During the meeting sixty-eight seekers bowed at the altar, many of whom were young people. Dr. Parrott is well known and liked in the community, having held previous meetings in this locality. The church has called Dr. Parrott to return for a meeting in January of 1956. Our pastor and his wife, Rev. and Mrs. M. S. Sprouse, have been with us since July of 1954 and we thank God for their ministry among us.—Dorothy Van Allen, Reporter.

Evangelist H. A. Casey reports: "God is blessing my ministry, souls are praying through, and new members are being added to the church. After twelve years of pastoring, I held my first meeting in Waverly, Ohio, with Pastor Coffman—52 seekers at the altar, and 20 new members added to the church; at Portland, Indiana, with Pastor Kennedy, we saw 64 at the altar, and 4 new members added to the church, also a number of new tithers. At Harris Chapel, a country church, near Muncie, Indiana, with Pastor Kelly, God blessed with 75 at the altar, and all-time Sunday-school record attendance broken, and 18 new tithers; at Dresden, Ohio, with Pastor Paul Flack, we saw 43 seekers at the altar; then to Lynn, Indiana, with Pastor Elzey, where I sang for the meeting and Dr. John L. Knight was the evangelist, and God gave some real victories. At Gary, Indiana, with Pastor Matthews, we had 33 at the altar, 3 new members, and 8 new tithers; then to Evansville, Indiana, with Pastor Small, where God gave 64 at the altar, 5 new members, and 7 new tithers; and at New Castle, Indiana, with Pastor S. T. Moore, where we saw 83 at the altar, 9 new members, and 10 new tithers. I am now at Ecorse Church,

Detroit, Michigan, with Pastor Bailey, and already God has given 56 seekers at the altar. My slate is filling rapidly for this year and '56, but I have an open date, June 15 to 26, also some open time in July and August, and two dates after October 15, with some good dates open in '56. I carry the whole program for the meeting—preach, sing, and play four different musical instruments. Will be glad to go anywhere as the Lord may lead: write me, 1801 N.E. Madison, Oklahoma City, Oklahoma."

Cozad, Nebraska—On Sunday, January 30, we closed a revival campaign with Evangelists Gilbert and Sylvia Anderson. Night after night God came on the scene with mighty convicting power. A good number of children, young people, and adults knelt at the altar seeking God for salvation and sanctification and prayed through to definite victory. The whole church was blessed by the gracious outpourings of the Holy Spirit. Cozad church is on the move for God. Brother and Sister Anderson are a blessing and a help to the church, a gospel team that carries the full load of the services in singing and preaching.—Norvil S. Nelson, Pastor.

Waltersburg, Pennsylvania—We began our pastorate here last September and the Lord has visited His people during this time. In November we had a fine revival with Brother and Sister Lyle Flinner as the special workers. Several souls received definite help from God at the altar. In January we were privileged to have Rev. Lillian Wilson for twelve days. Again we were visited with an old-fashioned outpouring of the Holy Spirit; there was hardly one barren service. Best of all the church moved up in prayer and consecration.—Ernest J. Myatt, Pastor.

Rev. Burton Brown writes: "I am entering the field of evangelism after seventeen years of serving the Lord—part of that time as Sunday-school superintendent, young people's president, and most of the time as a Sunday-school teacher. I will go anywhere the Lord directs. I believe God has given me a message for our day. Write me, 212 W. Jefferson Street, Lansing, Michigan."

Rev. Harold Glaze writes: "Since being ordained and entering the evangelistic field last September, Mrs. Glaze and I have had some very wonderful meetings. Immediately after the assembly we had a wonderful campaign in Hennessey, Oklahoma, with E. A. Rawlings. From there we went to Cleveland, Oklahoma, with A. C. Gibbons; and to Duplo, Illinois, with Ross Stone for a record-breaking attendance in Sunday school and twenty-three at the altar on the last day, with others during the revival. Then to Kirkwood, Missouri, with Pastor F. A. Welsh; and to Indianapolis Ray Street with Rev. Marion Kemper. Then to West Helena, Ar-





led on another week. A good altar service on January 9 was the "go" sign for our continuation. Brother Ellis is certainly a man of God, preaching under the anointing of the Holy Spirit and giving God all the praise for everything accomplished. The church was helped spiritually. Brother Ellis also met with the board and suggested a way we could help our pastor the year around instead of giving a love offering. The board wholeheartedly accepted the proposal. We look forward to more good services with God's help and the leadership of our good pastor and family. Rev. Bruce Modestit.—Mrs. Enid Flint, Secretary.

Santa Paula, California—This church recently completed a "Victory Crusade" with Sunday-School Evangelists Lyle and Lois Potter. More than fifty seekers sought help at the altar during the six-day meeting. One man sixty-five years of age, for whom the church has prayed ever since it was organized in 1944, found God the first night and was one of seven received into church membership the Sunday following the meeting. Five of these were "brand-new" Nazarenes. The Friday night "Old-fashioned Camp-Meeting Service," in which only kerosene lamps and candles were used for lighting, was a great success, and in the Sunday-school rally held on Sunday morning there were forty-three more present than the Sunday before. Mrs. Potter's singing, the unique readings and stirring sermons by Brother Pot-

ter, and above all the beautiful spirit demonstrated by this consecrated couple have left an indelible impression on this church.—Don H. Hughes, Pastor.

Evangelist Thomas Hayes reports: "Last April 25 I left Pasadena, California, for Oskaloosa, Iowa, where God gave two wonderful services, with 12 people praying through, 7 of whom were men. At Duncan, Oklahoma, I had a beautiful service in First Church, with 7 at the altar; then to Walters, Oklahoma, where God gave another wonderful service with 6 praying through; two wonderful services at Pennsylvania Avenue Church, Oklahoma City, with about 7 seekers at the altar; and two fine services at our East Side Church, Bethany, with 5 people praying through. I had a fine meeting at First Church in Colorado Springs, Colorado, Wednesday night over Sunday, with 34 seekers at the altar. They had 375 in Sunday school, and the church was packed, with the balcony well filled on the last Sunday morning. In August we had a wonderful tent meeting in Bethany, under the largest tent I have preached in in my life. People came by the hundreds, shouted and testified, until one night I didn't get to preach at all. God gave some wonderful altar services—one of the best meetings I believe I have had in fifteen years. At our Central Church in St. Louis, Missouri, with Pastor H. C. Miller, God gave another great revival, with the saints shouting

and some great altar services, as people prayed through in the old-fashioned way. God gave a great meeting in Centerville, Iowa, with 15 seekers at the altar the first Sunday night. In December I had a fine meeting in Santa Maria, California; a great service at Compton First Church, with 5 people praying through—a real shouting time. At Glendale, with my son as pastor, 9 people prayed through to good victory. At this writing I am in a good meeting in Melrose, New Mexico, and from here I go to South Dakota. It is wonderful how God is blessing since He so wonderfully healed me just a little more than one year ago. I love and appreciate our fine pastors—they know how to fast and pray, sing and shout and testify. I shall be glad to go anywhere, large or small churches. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Spencer, West Virginia—Recently we closed a youth revival in our church with Evangelist Brady Riffle and the Joy Beams as singers. As a result of the Spirit-anointed preaching of Brother Riffle, God came on the scene and at every evening service through the revival we saw souls weeping their way to victory. Some were saved for the very first time, others reclaimed and several sanctified. A class of eight members was received into membership at the close of the revival. We praise God for the wonderful revival spirit that prevails in our church at this time.—F. W. Davis, Reporter.

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## SERVICEMEN'S CORNER

### Chaplain Sets Last Date

#### With Berlin Choir

Frankfurt, Germany—January 8, the air force newspaper carried the following article concerning Chaplain John Donnelly, Nazarene chaplain, who has been stationed in Berlin.

"I have known less demanding duties as an Air Force Chaplain than conducting a 30-minute weekly broadcast over the American Forces Network throughout Europe. However, I doubt very much if there is another type of duty more thrilling or less calculated to cause boredom."

These are the words of Chaplain (Maj.) John T. Donnelly, of Tempelhof Air Base, Berlin, who bowed out of the program he helped originate when the Tempelhof Choir was aired for the one hundredth time on AFN, January 16.

Chaplain Donnelly, who brought the combined German-American choir to the air about two years ago at the invitation of AFN-Berlin Program Director Mark White, is due for rotation to the United States this month and thought it appropriate that his last appearance be on the century broadcast.

#### SUNDAY MORNING FIXTURE

Now a Sunday morning fixture at 9:30 a.m., the Tempelhof Choir was produced during the first year by only a three-person staff, consisting of Chaplain Donnelly, who did the speaking and program planning; Hannelore Franz, who was organist, choir director, and office secretary; and a radio technician, who transcribed the program.

Currently Airman Roger K. Dahms is the organist and the choir is directed by Barbara Davis, wife of S/Sgt. Glenn Davis, of the air force weather station at Tempelhof. Pfc. Ben Jeffries is the AFN engineer and Emmi Lattau is the chaplain's secretary.

In planning the Tempelhof Choir broadcast the chaplain and AFN knew that, as far as the American listening audience is concerned, they were singing and preaching to that vast number of military personnel who do not frequently attend any chapel or religious service. The time of the broadcast is set at an hour when most

*(Continued on next page)*

Evangelist J. D. Stafford writes: "God is giving us a great start in the evangelistic field for this year. We began the year with Brother G. L. Scott at Camden, South Carolina, where the Lord gave us a good meeting. From there to Pekin, Illinois, with Brother R. H. Canfield; and in spite of the snow, ice, and freezing weather, God gave us a wonderful revival. Nine joined the church, including three fine men and their wives. At the present we are in a Youth Week revival with the Westbrook Church in Indianapolis, Indiana. God is moving on the people—twenty-two at the altar last night, for which we give Him all the praise. Due to a cancellation I have April 15 to 24 open. Any church needing my services may write me, P.O. Box 1514, Indianapolis, Indiana."

Columbia, Kentucky—First church recently closed one of the greatest revivals of its history. Rev. D. D. Lewis, district superintendent, served as the evangelist. Night after night under his anointed preaching, people made their way to the altar, and many found rich experiences of salvation and sanctification. On the closing Sunday 266 were in attendance at Sunday school, a class of 5 united with the church, and the pastor was given a unanimous three-year recall. We give God the praise for His power and presence with us.—Paul Bickes, Pastor.

Evangelist H. J. Felter writes: "Due to a change of schedule I have an open date, March 2 to 13. I will be glad to give this time to any church or for a holiness convention. Mrs. Felter and I take meetings together or separately. I have appreciated very much the privilege of laboring with our fine brethren, and thank God for the many souls He has been giving in the meetings. Write me, Box 87, Leesburg, New Jersey."

Evangelist W. F. Miller writes: "Just closed a wonderful meeting at Powhatan, Ohio; 100 seekers at the altar, 204 in Sunday school, 12 anointed for divine healing, and 13 young people dedicated themselves for missions. The church is only three years old. Sister Vera Simms is the very efficient and much-loved pastor. On with the battle!"

Dr. and Mrs. A. S. London report: "It was a time of inspiration to be associated with Free Methodist pastors in McPherson and Wichita, Kansas. Pastor Mervin Russell of McPherson had 325 in Sunday school, and there were 25 young men and women at the altar Sunday night. A beautiful \$125,000.00 church building is being completed. The pastor writes, 'We have contacted fifty families as prospects since the convention, and had twenty-five people out visiting last week.' We had the privilege of speaking three times in Central Free Methodist College. Pastors

Archer and Flowers, of Wichita, are aggressive and their church schools are growing. The brethren are devout, kind, co-operative, courteous, and truly Christian brethren. They have caught a vision of Sunday-school building, see the necessity of personal visitation, and have a 'mind to work.'

Pratt, Kansas—The Lord has recently blessed our church with a wonderful youth revival, with Rev. Eugene R. Verbeck as evangelist, and Rev. and Mrs. Clarence Parker in charge of the music. These fine workers are among the best. Their ministry by sermon and song was a great challenge to the people. A number of young people found victory at the altar, and we were privileged to receive a class of eight members into the church the last Sunday of the meeting. To the Lord we ascribe the glory for the victories won.—Ralph G. Jared, Pastor.

Granby, Missouri—We didn't know what else to call it, so we called it a holiness convention. For one week we met nightly at the church and did very little other than pray, sing, shout, testify, and talk about the second blessing. Rev. Elizabeth Choate served well as our special speaker, every message emphasizing the doctrine of entire sanctification. The attendance was good, and several seekers came forward for prayer and found definite victory. The church was greatly benefited by this meeting, and we give God all the praise.—C. B. McCaull, Pastor.

Ogden, Utah—Rev. Winfield A. Mundell was with us, as evangelist, from January 20 to 30. Brother Mundell is a Spirit-filled evangelist. God blessed and honored his preaching by sending souls to the altar every service after the first one. During the ten-day revival, twenty-seven different persons bowed at the altar, prayed through to victory, and claimed the experience of regeneration. Seven of them came back the second time for the experience of entire sanctification. No one left the altar dissatisfied. Since we arrived here last October 14, five new members have joined the church.—Dewey S. Gregory, Pastor.

Arcola, Illinois—Our church is having a wonderful spirit of revival at this time, carrying over from a series of special services January 18 to 30, with Rev. John W. Harrold as the evangelist. His messages on holiness were soul-stirring and heart-searching. More than 135 different people attended these services and most of them received special blessing from God. There were 30 definite victories; some who had been away from God for years found victory and many who had never been sanctified are now enjoying this blessed experience. On the last Sunday morning nearly a half hour was taken for testifying and praising God in the old-fashioned way.—Kenneth C. Watts, Pastor.

**NAZARENE SERVICE MEN'S COMMISSION**  
*St. Louis* DIRECTOR



February 23, 1955

churchgoers are already at their places of worship.

#### IRON CURTAIN AUDIENCE

"Another thought we have constantly kept in mind is that there is a vast multitude of English-speaking people behind the iron curtain who listen to the Tempelhof Choir broadcast, and our message on a few occasions has been purposely slanted to those people. An example of this was the broadcast on July 4, 1954, entitled 'Communism Versus Christianity,' which has been widely published and was inserted in the *Congressional Record*."

Chaplain Donnelly has tried to avoid controversial subjects by a "middle-of-the-road" presentation of fundamental and orthodox Christian principles.

## DEATHS

### REV. H. O. DAVIS

HARRISON O. DAVIS was born October 22, 1886, and died December 25, 1954. He was converted and sanctified while carrying on successful farm operations near Deepwater, Missouri. He graduated from Bresee College, then located at Hutchinson, Kansas, and immediately entered into the pastoral ministry. For nearly thirty years he pastored churches on the Kansas District as follows: Palco, Sylvia, Ford, Sublette, Chase, and Meade. He greatly loved the people he served and they, in turn, loved him with sincere affection. For several years he was "dorm dad" to the students at the men's dormitory at Olivet Nazarene College, Kankakee, Illinois. His life was unselfish and devoted, being primarily concerned about the advancement of the Kingdom and the welfare of the people he served. Many will rise up in that day and call him "blessed" because of his tender concern and untiring zeal for the salvation of others. He is survived by his wife, Mrs. Mamie Davis; a daughter, Mrs. Lawrence Humrich, of Columbus, Georgia; and two grandchildren. Funeral services were held in the Pleasant Hill Church of the Nazarene near Sylvia, Kansas, where he formerly pastored for a period of four years. Dr. S. T. Ludwig, general church secretary, was in charge of the service and gave the memorial message. Assisting ministers were Rev. A. F. Balsmeier and Rev. Edward Kiemel. In tribute to the faithful ministry of Brother Davis, many persons whom he had won to Christ and the church came from most of the pastorates he had held. Interment was in the Fairview cemetery near Sylvia, Kansas.

MRS. MARY MAGDALENE GARRETT, age seventy, died on December 4, 1954, at Olathe, Kansas, after an illness of about four years. She was the wife of Rev. Charles J. Garrett, retired Nazarene elder. She was united in marriage to Mr. Garrett on March 1, 1905; to this union were born five sons and one daughter. She had served as an assistant pastor and superintendent of missionary societies in the church. She was a devoted Christian and loved her church and family. To the very last she gave witness to the mercy and grace of God. She is survived by her husband; five sons: Clyde Cecil, Thurman Earl, Ervin R., Lloyd Emory, Philip William; one daughter, Mrs. Velma Hite; also two sisters and four brothers. Mr. and Mrs. Garrett had lived in Olathe since 1932; he retired from the active ministry in 1946. Funeral service was conducted by Rev. Ramon P. Vanderpool, pastor of the Church of the Nazarene, with interment in the Olathe cemetery.

FRANK WILLIAMS CARSON, father of Esther Carson Winans, died last December 9 at the age of eighty-nine in Vancouver, Washington. He served as a lay missionary on the field in Peru for two and one-half years with his daughter and son-in-law. At that time he was in charge of the sawmills. A wonderful saint of God, he died peacefully in

the Lord. Mother Carson, his wife, is very low physically and prayer is requested for her. She is happy in the Lord and glad that her husband could go to be with Jesus. Mr. Carson's funeral was held at the Vancouver Funeral Chapel. The Carsons have been faithful members of the Bresee Avenue Church in Pasadena, California.

MRS. PETER CARLSON died in Nampa, Idaho, October 4, 1954. In October of 1934, the Carlson family arrived in Nampa from their North Dakota home. Mrs. Carlson promptly became identified with the life and labors of the First Church of the Nazarene. Born in Torsby, Sweden, she was brought to America by her parents when two years old. The first home in this country was a farm near Barrett, Minnesota. Christened Christine Frykman she sought at an early age a vital Christian experience, and found the deepest fulfillment of it in her glad acceptance of Christ as Lord and Saviour when she was twelve. Her confirmation climaxed the happiest days of her early Christian life as she read for the minister of the Swedish Lutheran church. There, according to her own testimony, she found the living presence of Him who has been her Master and Friend through sunshine and shadow and into the very antechamber of heaven. Her marriage to Peter Carlson in 1907 was blessed through the years with the arrivals of Dora, Fern, Paul, and Elaine. The three daughters are all living in Nampa, while Paul is in San Bernardino, California. He is the father of her three grandsons. In First Church and through it she has extended hands of loving service, particularly in sewing garments for missionaries. A gracious memory lingers in hearts here and abroad for her dedicated life. Having walked with her Lord, she has cast light on the path that many of us seek to follow.

MRS. J. W. JOFFRION, eighty-two years old, died in Marksville, Louisiana, December 14, 1954, after a brief illness. She was a charter member of the Marksville Church of the Nazarene, where she held her membership at the time of her death. She had been a Nazarene since 1926. She supported the church faithfully through the years. She is survived by one son, five daughters, and a number of grandchildren and great-grandchildren. Rev. V. Dan Perryman had charge of the funeral service and preached the sermon.

## ANNOUNCEMENTS

RECOMMENDATION—Norman and Connie Franklin, members of our church at Knox, Indiana, are giving their full time to song evangelism, and have proved a great blessing in the meetings they have worked in, in this area. They are well qualified for work in this field and carry a wonderful spiritual atmosphere. Brother Franklin is a capable song leader, and Mrs. Franklin accompanies their special songs with the Spanish electric guitar. I am happy to introduce them to our people and recommend them for revivals, conventions, and camp meetings. Their slate is filling rapidly. Address them, Route 1, San Pierre, Indiana.—Arthur C. Morgan, Superintendent of Northwest Indiana District.

NOTICE—Until last July, Rev. Robert Emsley was pastor of the Gildersome Church, Leeds, England. A few days after Christmas he was informed that the British Post Office "had abandoned two gift parcels, sent from U.S.A., addressed to Gildersome." No name of sender or contents was given, and his efforts to learn these details have failed. He would like to know the sender, so he may express his thanks. Brother Emsley's address now is P.O. Box 335, Mrs. A. Harwood, Falmouth, Massachusetts.

BORN—to David and Margaret (Little) Schmidt of Plains, Kansas, a son, Edwin Daniel, on February 4.

—to Captain and Mrs. Sheldon Terrell of North Falmouth, Massachusetts, a daughter, Jinni Jo, on February 1.

—to J. K. and Edna Earle Stephens Williams of Dumas, Arkansas, a son, Stephen Gladstone, on January 28.

—to Rev. and Mrs. Robert W. Pitts of Bakersfield, California, a son, Mark Layne, on January 27.

—to Rev. and Mrs. Vern H. Lewis of Garden City, Kansas, a daughter, Gail Lynne, on January 17.

—to Mr. and Mrs. James Bell of Orlando, Florida, a son, Richard Dean, on January 15.

—to Rev. and Mrs. Albert A. Miller of Hurdsfield, North Dakota, a son, Harry Wesley, on December 29.

—to Pvt. Wendell and Shirley (Turner) Scudday of Ft. Bliss, Texas, a daughter, Marcia Lynne, on December 23.

—to Rev. and Mrs. Cyril A. Palmer of Newport, Vermont, a son, Milford Burton, on December 13.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Ohio for "our young people's group, some of whom are facing the draft, and not acquainted, also a special request for a personal problem."

—by a Christian mother in California for "a teenager who is backslidden and needs God's help right now."

—by a Nazarene brother in West Virginia whose health has been impaired as the result of the flu, that God may undertake for him.

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COMING  
SOON

... and NOW

# NEW GUINEA

By Hardy C. Powers

Senior General Superintendent  
Church of the Nazarene

In answer to the many requests—yes, Dr. Powers is writing a book about his recent trip to and survey of New Guinea. It will be included in the 1955-56 Missionary Reading Course.

WATCH FOR ANNOUNCEMENT  
OF PUBLICATION DATE

Nazarene Publishing House