

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

December 29, 1954

## A Prayer for the Daily Grind

General Superintendent Young

**O** GOD, our Heavenly Father, we seek Thee in the early morning, for we cannot live this day victoriously without Thee. Today's assignments weigh heavy in prospect. Strengthen us until they become lighter. Let not the daily routine drag us down. Show us Thy face, and all is well. May we delight in performing our common tasks as true service unto Thee.

Give our mothers the lift they need for the kitchen and the nursery. Help them to recognize Thy blessed nearness. Let our teachers and tradesmen alike hear Thy voice above the din and conflicts of earth. May those whose tasks seem menial excel in faithfulness. Endow our ministers everywhere with a new sense of their divine mission. Remember those who must daily make decisions that are serious and far-reaching. Keep them with a keen sense of God-dependence born of humility and faith.

Save us all from the friction of selfish living. Lift us above the fret of care, and grant us Thy peace. May we not shun today's assignments by worrying about tomorrow's perplexities. Let not honest toil become painful, and may our weariness not degenerate into peevishness. Teach us

how to bear misunderstanding without self-pity, and opposition without retaliation. In all things make us like Jesus, our Master and Lord.

When men fail Thee, may we not become scornful or condescending. Should disaster strike us today, give us grace for the emergency. Let this day count for Thee because our lives radiate Thy love. Help us to bear our witness in our own sphere of influence.

Save us from foolish blunders, and may we not repeat yesterday's mistakes. We seek not infallibility but reliability through Thy grace. In all of life's troubles and ills give us the rest of faith, so that we may perform the "all things" entrusted to our care.

Make this a day of victory!

*O Master, let me walk with Thee  
In lowly paths of service free.  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care.*

*Teach me Thy patience! still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and  
strong,  
In trust that triumphs over wrong.*

In Jesus' worthy name. Amen.

**"Follow peace . . . and holiness, without which no man shall see the Lord" (Heb. 12:14).**

## TELEGRAMS

**Kankakee, Illinois**—"Library Sunday" is set for January 23. The fourteen districts of Central Educational Zone are co-operating to bring the cash for the Memorial Library up to \$75,000.00. Bids for the library will be opened at 3:00 p.m., January 21. The Board of Trustees will award the contract at the annual meeting, February 2. College Church, under the leadership of Rev. L. Guy Nees, is giving a fine spiritual tone to all those of the student body, faculty, and community. The construction of the new sanctuary, which is under way now, will add much to the needs of all. Central Educational Zone set a new all-time high in budget giving by paying \$168,500.00 for the year 1953-54. The accepted budget for the year 1954-55 is \$197,705.00. The student body and entire zone are greatly indebted to Mr. and Mrs. Harold W. Reed for their beautiful spirit and godly lives, and to Dr. Reed for his able administration. President Reed with his strong faculty and staff moves steadily forward to make a larger and better Olivet Nazarene College—J. W. SWEARENGEN, *Executive Field Secretary, Olivet Nazarene College.*

**Victoria, B.C., Canada**—Organized Esquimalt church today, with dedication of home-mission chapel this afternoon (Dec. 12). Rev. Weldon Bull built excellent building; Rev. and Mrs. Clark pastors. Excellent opportunity. Third new church organized in thirty days. Other two, Red Deer College and Regina Second, both doing well. Crusade goes on in Canada West.—EDWARD LAWLOR, *Superintendent of Canada West District.*

## NEWS IN BRIEF

After serving five and a half years as pastor of the church in Leavenworth, Kansas, Rev. and Mrs. Norman W. Bloom have accepted the call to pastor the church in Hastings, Nebraska, beginning their work there on January 1.

Rev. Reuben Welch has resigned as pastor of the church in Mesa to accept the call to pastor First Church in Yuma, Arizona.

Dr. C. Warren Jones writes: "Since last reporting I have been busy in district conventions, week-end holiness conventions, and missionary services. At this writing (December 7) I am on the Northeast Oklahoma District in zone conventions with Dr. I. C. Mathis. Very soon Mrs. Jones and I will leave for Portland, Oregon, to spend Christmas, and for two

months of work on the West Coast. During January, I will go to Hawaii for ten days with Rev. Cecil Knippers, the district superintendent."

Rev. Clyde C. Caston, former pastor of the Church of the Nazarene in North Sacramento, California, is now entering the evangelistic field.

After nine years of pastoring in Wisconsin, the last three and one-half at Hampton Avenue Church in Milwaukee, Rev. James Shaw, Jr., has resigned to accept the pastorate of the church in Concord, California.

Rev. Clayton Wilson of New Boston, Ohio, and pastor near there, has accepted the call to the Hampton Avenue Church in Milwaukee, Wisconsin.

Rev. and Mrs. W. F. Kiemel celebrated their fiftieth wedding anniversary on November 28. For thirty-seven years they pastored in the Church of the Nazarene in Kansas and Colorado. They have a son, Rev. Harold Kiemel, who is pastor of First Church of the Nazarene in Honolulu, Hawaii; and two daughters, Mrs. Marlow Baxter of Detroit Lakes, Minnesota; and Miss Florence Kiemel of Boulder. Rev. and Mrs. Kiemel now reside at 969 Tenth Street, Boulder, Colorado.

*Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair (Jer. 4:30).*

Fine clothes, costly jewels, and the application of the best in cosmetics will not in any case be a successful substitute for spiritual beauty.—EARLE F. WILDE.

## HERALD OF HOLINESS

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## A Contemplation OF GOD'S WORKS

By D. A. Murry\*

**A** GENEROUS concern for the good of mankind and the unfeigned exercise of humility—only these dominate men great and glorious. The study of God's Word, for the purpose of discovering God's will, is the greatest characteristic.

Greatness lies, not in being strong, but in the right use of strength. Strength is not used rightly when it serves only to carry a man above his fellows for his own solitary glory. He is the greatest whose strength carries up the most hearts by the attraction of his own. Difficulty is a nurse of greatness—a harsh nurse who rocks her foster children roughly, but rocks them into strength and athletic proportions; the mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to the stature of greatness. If a man seeks greatness, let him forget greatness and ask for truth, and he will get them both.

\*Pastor, First Colored Church, New Orleans, La.

## Count Your Blessings!

By Lois F. Blanchard

*If there looks through your window  
Just one twig of one green tree,  
Then thank God for the loveliness  
He's granting you to see.*

*If you receive just one faint smile  
Throughout a lonely day,  
Then thank God for the friendliness  
That brightens all your way.*

*The soul that counts its blessings  
Will never bow to grief  
But make a friendship from each  
smile—  
A garden from each leaf.*

## For a Church Door

By Lois Duffield

This is a church. Enter it reverently; enter it quietly. Do not lift your voice in animosity, in gossip, or in talebearing within its sacred precincts. Do not bring your rivalries, your jealousies, or your prejudices with you. Leave your bad habits outside. Sit and worship. Concentrate on God. Let His love and beauty and holiness fill your soul. When the service is over and you depart, remember this: "The temple of God is holy, which temple ye are" (I Cor. 3:17). What is not fitting in this sanctuary is not fitting in your life. That which takes place herein should take place also within your heart each day.

\*East Alton, Illinois

# The Challenge of New Zealand

## General Superintendent Powers

WE LEFT Hawaii on Saturday evening via Pan American Clipper, and when I awoke next morning, it was Monday. Somewhere en route we had crossed the international date line, and Sunday had disappeared.

After short stops at Canton Island and Fiji, we arrived at Auckland, New Zealand, about 6:30 p.m. on November 14 and were met by Rev. Roland Griffith and one of our laymen. My first impressions of the New Zealand spring-time reminded me of the green, rolling hills of Scotland or Iowa. It was beautiful. We spent pleasant, happy hours with the Griffiths, who are true pioneers, blessed and always optimistic. I spoke twice to appreciative congregations of about sixty-five people. God has blessed the ministry of the Griffiths, and our work is on a solid foundation. It was interesting to note that in the congregation there were Americans, English, Scotch, Czechoslovakians, Swiss, Malaysians, Maori, and New Zealanders.

In the province of Auckland there are one million people, one-half the total population of New Zealand. Auckland is the largest city, followed by Wellington, Christchurch, Dunedin, and Hamilton, in that order.

We are in the process of building a substantial masonry church building on a corner lot in Auckland. The building is thirty-four feet by sixty-seven feet, plus an extra thirteen feet for the platform. It will seat over three hundred and will be completed by the close of this summer (about April). We own a nice, two-bedroom, brick parsonage next door. Brother Griffith tells me there are at least one hundred cities, towns, and communities where we could have churches. We have a good start. Our people are in the experience of holiness and have heartily adopted the "10 per cent plan" for missions. But I came away convinced that God would be pleased to have the Church of the Nazarene enter soon the many open doors in that great country. They speak English, of course; they respond to the message of holiness; they can become self-supporting. There is no other organized holiness work there, and I believe God is calling us to evangelize those islands with the gospel of full salvation.

There are crosses and crises;  
still we may be—

# CONQUERORS

By John W. May\*

MANY are familiar with crosses and crises but not so many with conquering. It is common knowledge that salvation brings exuberance, joy, and happiness but it does not exclude from our lives crosses and crises. He that feels that it is a "bed of roses" may experience consternation when he is pricked. After conversion there are meaning and purpose in every cross or crisis. Temptation will teach us to stand; trial will teach us to walk by faith; danger will draw us nearer to God as illustrated by the Biblical hen and chickens. Psychologist Karl R. Stolz said, "The life of the genuinely religious man is not a jumble of discontinuous and meaningless occurrences. It is ordered and worthwhile." In no way will the genuinely converted person escape adversity of some sort but he may conquer it. God will *remove* some difficulties but He will *allow* others. It may be for chastening or development. There are no adversities, however, that can remove us from the love of Christ as long as we are trusting Him. In Romans 8, Paul lists seventeen possible things, from tribulations to any creature, that endanger us but which we can conquer. He testifies, "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

In II Corinthians, St. Paul lists four areas in which we may conquer (4:8-10).

We can be victorious over *spiritual* crosses and crises. "Troubled on every side, yet not distressed." Temptation, trials, and tests do not come to us meaningless. The devil does not tempt, nor does the Lord deliver, merely to arbitrarily do something. God does not play church or play with souls. The devil also is serious about his business. He will do his best to minimize any dangerous condition existing in a church or individual life. The capsheaf of salvation is the abiding presence and witness of the Holy Spirit. Here is a continuous and ever-present evidence or measure of the Christian's state of grace. With Him we can conquer the spiritual problems that we meet.

We can conquer *mental* crosses and crises. Paul says, "Perplexed, but not in despair." Some problems are unsolvable as far as we are personally concerned; some conditions we may have to put in the proverbial "mystery bag" until the day of revelation; but God can cause us to conquer now. Many things may cause us mental difficulty, including our environment, training, social activities, and physical condition. It is well to remember that God has not promised to remove them all; He has promised to make us conquerors.

\*Pastor, Marmet, West Virginia



One verse of Isaiah's song of confidence in God is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). Victory does not always mean the annihilation of a problem; it does mean the conquering of a problem. Mental depression, "the blues," heaviness, discouragement, gloominess, "living under a cloud," may be conquered.

We may win over *social* difficulties. "Persecuted, but not forsaken," states Paul. A large number of our problems today are personality problems. Much is written and many lectures given on getting along with people. A contemporary book on winning and influencing people has been extremely popular. We cannot escape these social crosses and crises. We may strive to evade but we cannot escape them because man is a social being. Even though most people are overjoyed at hearing of one's conversion, there are those who take keen delight in testing him. At times the Christian may be berated and condemned without cause. Whether persecution arises in the home, in the business world, in the church, or in our social activities, we can conquer each crisis. A good tenet to remember is that the sanctified are easily entreated. Grace, sanctified poise, humility, kindness, and an honest effort to get along with people will go a long way in solving personality problems.

We can be conquerors of physical crosses and crises. Paul's description here is, "Cast down, but not destroyed." Tired bodies, legitimate desires out of control, and other physical handicaps are often causes of serious trouble to one that is striving to serve the Lord. Whether God heals everyone and everything is a question that often arises. A perusal of the history of healing in the Scriptures teaches that God does not always adhere to a rigid plan. That is, in the case of the boy possessed with a devil, healing was *instantaneous*; in the case of the blind man, it was in *two stages*; in the case of the lepers who came in a body to Jesus, it was *as they went*; in one instance in the life of St. Paul there was *no healing*. God's message to him was, "My grace is sufficient for thee" (II Cor. 12:9), even though Paul had prayed three times for deliverance. The greatest majority of Christians who have met the problem of disease know experimentally what instantaneous healing is. (I can think of several instances in my life when it was not the power of man but the power of God that wrought a healing.) But it is not always so. I hasten to say that this does not minimize the work of doctors, of medicine, of surgeons, who, through training and God-given talent, have been used by the Lord to spare or lengthen the lives of many people. Thank God for them. Whether God chooses to heal us instantly, gradually, by other means, or not at all, we can live victoriously.

Crises and crosses along many lines will challenge us but we can conquer rather than be conquered. The Bible has many illustrations of such. These and many others are examples of the glory

of grace; Job saw his personal world washed away by trouble and disaster but he conquered. Daniel faced death but he conquered. Paul suffered the thorn in the flesh but he conquered. In the same chapter of the Bible, Peter was delivered from jail while his enemy Herod was eaten of worms.

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## GIFTS

By Doris Dabbs

*He's given me so many things!  
But, in the quiet peace it brings,  
God's gift of love I value most;  
Of it my heart is prone to boast.  
His gift of love is warmth and light,  
A candle's flame to walk the night,  
The grandest gift I'll ever own.  
Its breath is like bright blossoms blown  
Across the pathway of life's street  
To lull the storms that I may meet.  
Of all the gifts that I might boast,  
God's gift of love I value most!*

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## My First Love!

By Mary E. Latham\*

**T**HE REVIVAL was on. God was blessing. What a thrill it was to bring the messages God had laid on my heart for this meeting! The church was calling and inviting folk to the services. Prayer was going up day and night. People were attending. And best of all, souls were praying through! That was the greatest thrill of all—to help a soul pray through to definite victory.

One night in the service it suddenly dawned upon me: "Why, this is my first love! All of the work of the Kingdom is important—the preparing of the soil, the sowing of the seed, the watering with prayer and tears; but this reaping, it brings the greatest satisfaction of all. Why haven't I balanced my schedule better to give more time for this?"

My days had been full—too full—in the office and in the field—trains, planes, sometimes buses, back and forth, tours, conventions, training classes, and, yes, some revivals; but of course I mustn't discount the sowing. God tells us of its importance. Sowing always precedes reaping. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). It is important to help teachers of God's Word to do a good job of sowing. It is *vital* to keep before them the vision of good teaching saturated with prayer. But how can *one* person do his part in *all* of this?

The picture comes clearer now. There is a time for sowing and a time for reaping. I must keep

\*Evangelist, Director of Vacation Bible Schools



my schedule balanced so that I can do each in proper proportion. *All* of the work of the Kingdom is important. I like it every bit—but the reaping part of evangelism—this is my first love!

## They Minded God: DO WE?

By Edith Carey\*

**M**EN ARE not the only ones of God's creatures He has called to work for Him; and those others can teach us some lessons in willing obedience.

A big fish was swimming about in the Mediterranean Sea. The Lord told that fish to go to meet a ship coming from Joppa and sailing to Tarshish. The fish obeyed, and when he met the ship during a mighty tempest he saw a man thrown overboard. The Lord said: "Swallow him." Obediently the fish did so and carried him about for three days and three nights. Then the Lord said: "Put him ashore." Again the fish obeyed.

No one ever hears an ass talk, but there was once an ass that talked to a man after the man had failed to fully heed what God had said to him.

Again, there were some black ravens, restless, wandering birds, constantly seeking something to satisfy their big appetites. God commanded them to carry bread and meat to Elijah twice a day.

Then there was a little fish in the Sea of Galilee that picked up a shining stater and carried it to the shore, where a man was dropping a hook into the water. Still holding the stater in his mouth, the fish took the hook; and Peter lifted him up to take the piece of money to pay the tribute for Jesus and himself.

Going back to that big fish that swallowed Jonah, we learn it was a "prepared" fish. We do not know what the Lord did to prepare him. Possibly something had to be done to his throat so he could swallow a man whole. Perhaps the stomach juices had to be neutralized so Jonah would not be digested while staying there for three days. Also there is the question how oxygen was provided for him to breathe. Evidently the fish was made a little different from the rest of his species.

How about letting the Lord make some noticeable changes in you that you may be *prepared* for His service? Are you willing; or do you say you don't want to be peculiar, you want to be like the other fish in the sea? Or, the Bible saying this was a "great" fish, could it be you think yourself such a "whale" of a fish you wouldn't like to do a small, disagreeable job? Then it may be you prefer to stay in a nice, retired place where it is quiet, not go out in the midst of a storm to help carry out God's plan for bringing a Jonah to repentance.

It really was not such a difficult thing the Lord asked that big fish to do—just to pick up Jonah and hold him a while. It may have been a bit unpleasant when Jonah started praying, but the fish held onto him until God said: "You may put him ashore." Do we mind the Lord as well as that fish?

The Bible says it was the "dumb" ass (II Pet. 2:16) that spoke rebuking the prophet. Ever hear someone say—probably to the pastor, "I can't do that; you know I'm not gifted in speaking"? Well, that ass wasn't either. He had never spoken a word before in his life, and never spoke one afterward so far as we know. But when God opened his mouth and put words in it, he said them to Balaam. He minded God when he saw the angel trying to stop Balaam. Quiet one, do you speak when the Lord shows you a vision and tells you something He wants said?

The raven is a bird that is always searching for something for himself, to get satisfaction by eating all day long; but the Lord commanded some ravens to go to Elijah twice a day taking him some bread and meat. They obeyed, doing it for a long time. Though probably still hungry, we do not read that a single raven said he needed that bread and meat to keep up his own strength. Yet there are Christians who say they never fast with their praying because they must eat to keep up their strength to do their work. Poor Christians! They must be "as thin as a crow" in their souls if not willing to deny themselves one meal to help the Lord. We do not believe that one of those ravens became weak because he carried the food to Elijah instead of eating it himself. Of course there are other self-denials beside fasting.

Then that little fish near the shore of Galilee carrying a piece of money to Peter. What right have you to say you are too small and insignificant to do something for the Lord? Try saying, "Here am I; use me in any way Thou wilt," and see if He doesn't give you a job, *and a blessing, too.*

Whether the task be large or small, the Lord's one requirement is willing obedience, and man appears to be the only one of His creatures that dares to argue with Him and disobey Him. Let's try minding Him as faithfully as those we call the lower order of His creatures.

### The **ROCK** in a WEARY LAND

Neither is there any rock like our God. (Isa. 44)



\*Johnson, Vermont

## Studies in the Epistle to the Hebrews:

By H. Orton Wiley\*

### XLIV. THE BENEDICTION

*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Heb. 13:20-21).*

**T**HIS benediction is unique and comprehensive in that it is a summary of the teachings of the Epistle brought together in words of blessing. Note the following:

*Now the God of peace.* This is the Christian concept of God as reconciled through Jesus Christ. Peace also is the normal emotion of the sanctified heart. There is *peace with God* in justification; there is the *peace of God* which is Christ's bestowal through the Spirit in entire sanctification.

*That brought again from the dead our Lord Jesus.* The Resurrection is the ground of our confidence in the redemptive work of Christ and in the future life. This is no vain hope, for we have been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."

*That great shepherd of the sheep.* This expression signifies the nature of our Lord's life and ministry, and is used in the parables and other New Testament writings. It is one of the tenderest and most appealing of the names of our Lord found in the Scriptures.

*Through the blood of the everlasting covenant.* The atonement made by Christ is sufficient for the whole world, and efficacious for all who believe. The blood of Christ is a perfect oblation, and through the Holy Spirit is able to cleanse from all sin, both actual and original.

*Make you perfect.*† The word "perfect" as used here is not the ordinary word meaning completion and commonly used for Christian perfection. It is a different word and signifies the harmonious action of all the powers of the soul, thus enabling all to work together in perfect unity. It is sometimes used as a medical term, and so used means the replacing of a joint after its dislocation.

*In every good work to do his will.* The perfection previously mentioned will so harmonize our being by a readjustment of our nature and a re-setting of dislocated joints that we shall be able to function properly in carrying out the good will of God.

*Working in you that which is wellpleasing in his sight.* This is accomplished in the hearts of men by the Holy Spirit, the gift of the risen, ascended, and glorified Christ.

*Through Jesus Christ.* The work of the Holy Spirit is under the lordship of Christ, who ministers to us the spirit as well as the words of the new covenant.

*To whom be glory for ever and ever.* This is an ascription of praise "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5-6).

*Amen.* So let it be!

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*Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession (Ps. 2:8).*

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## Blessings of Prayer

By Rose S. Cutler\*

**S**ALVATION is the greatest blessing to man. God's plan for man's salvation was perfect. Did you ever think how closely knit prayer is with every aspect of a Christian's life? Man's salvation depends upon his humble attitude of acknowledging his sin and helplessness, and sincere prayer to God to save him. When he has believed God's promise to save him and has the witness, his growth will depend much upon his prayer life. There he learns to love to praise and to feel the fellowship between him and God. He learns respect for deity and begins to adore his Saviour. This adoration should grow deeper and sweeter every year. It will make prayer time the most precious time of all.

To feed his Christian life and make his prayers have power, he must fill himself with God's Word until it becomes part of his very being. Rev. S. A. Keen said in his *Faith Papers* that every word of God has power, and we should grow to feel that power more and more.

Jesus felt the need for prayer and often prayed all night. He knew how to tap God's great reservoir of power through prayer. He so desired us to use this power that He promised to intercede for us at the throne of grace so that our prayers might be answered; and yet how often we are so slow to take our troubles to Him! Isn't it a good thing for us that our Heavenly Father is all patience? He has been waiting for nineteen hundred and more years for Christians to learn to come to Him and receive Him. How long would you have waited?

Yet, He stands ready to teach us to pray. No Christian feels lost or forsaken if he has nothing between him and God to interfere with his prayer fellowship. Nothing can be important enough in our life to take the place of the fellowship of prayer. One of the beautiful things about prayer is that it leads us to try to help others. This leads

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\*Painesville, Ohio

to intercessory prayer and to a full, rich life—a growing, health-giving life.

There is little limit to what can be done in the field of prayer by consecrated Christians. Someone must help to bear the load of this old sin-sick world and God will lead, curb, and bless in ways of which we never dreamed. The greatest gift He can bestow after salvation and cleansing is the gift of faith, and then the gift of prayer—prevailing, miracle-working prayer-faith. Like salvation, it is God's gift and is given at times of great need.

## The Speaking Blood

(Gen. 4:1-15)

By Mark F. Smith\*

*And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (Heb. 12:24).*

**T**HE BOOK of Hebrews is a marvelous commentary on the Old Testament, showing the advantage of the new covenant over the old. The Son is better than the prophets, and angels, and Moses. Here a better rest is spoken of, a better covenant.

The Bible is a Book of blood from beginning to end. This is its central symbol, as the scarlet thread that extends through the heart of all British rope. The blood is sacred and is never eaten; herein is life. One short phrase tells the entire story, "Saved by the blood of Jesus Christ."

Two stories are referred to in the text. The first story took place in the early beginning of the Bible—Abel's story. The second story took place in the early beginning of the New Testament—Christ's story.

The first story tells of two brothers—Abel, the keeper of sheep, and Cain, the tiller of the soil. They are offering sacrifices. They are agreed on the method to be used, and each has an altar built. They are agreed on the meaning; this they understood from their parents. But they disagree over the kind of sacrifice to be used. Abel uses a lamb, following the instruction of God. Cain uses the fruit of the field, not recognizing the blood as necessary for salvation.

God accepts Abel's offering but rejects Cain's. This causes anger and a jealous fear that Abel will be the ruler with God's advantage and blessing, so Cain lures Abel into the field, kills him, and the ground opens its mouth and drinks his blood. God marks Cain and sends him into the land of Nod, a vagabond.

The second story in the text took place centuries later and fulfilled the symbolism of Abel's sacrifice. Christ was born in Bethlehem, reared in Nazareth, was accepted of God, and given His blessing of wisdom and truth. His brethren became jealous and lured Him onto the hill of a field and there with jealous hearts and cruel

hands they crucified Him. His blood was swallowed by the sands; He was buried three days and rose again.

Now we have two bloods in the text—the blood of Jesus Christ in the New Testament, the beginning of the new covenant, and the blood of Abel in the Old Testament, the beginning of the old covenant. Abel's sacrifice shows the need for shed blood. Christ's sacrifice produced the Blood that could meet that need and take away the sin of the world. Abel's sacrifice pointed to a lamb. Christ's sacrifice was the Lamb of God, slain as it were before the foundation of the world. Abel's blood had no merit except to proclaim a need. Christ's blood had the intrinsic merit and power to take away sin.

*Both bloods are said to speak; both carried a message to heaven. Cain did not think that what he did on earth would have an effect in heaven. What one does about the church and the farm affects the great beyond.*

Observe these brothers as they go out to offer sacrifice. Abel pleads with blood, implying that "I am a poor sinner except for the blood of a lamb. I need to be saved. I need a power to take away sin and I believe God is going to send the Lamb of God to meet my need." Cain offers vegetables on his altar, thus symbolizing the fallacy—"I don't need blood. I don't need God's Lamb. Good works are enough. Be sincere! Do the best one knows! Put my life up beside any other. I don't need Christ."

When he fails to get the respect and approval of God upon his life, envy springs up. He lures his brother into the valley of a field and murders him. He, like Pilate, washes his hands of his brother, thinking he had put him out of his life forever.

But something had happened! When Cain

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## Let Him Hold Your Hand

By Marvin S. Cooper

*God may lead you o'er the mountain;  
He may lead you through the dale;  
He may guide you down the valley  
Through some dark and dismal trail.*

*He may have you cross the ocean  
Through a rough and stormy gale—  
You may have no modern vessel,  
Just a rough and rugged sail.*

*Or you may be left in prison,  
With no friend to go your bail—  
Just like Paul and many others  
Who were stripped and placed in jail.*

*But if you will follow after,  
And will let Him hold your hand,  
You will find His grace sufficient,  
On the sea or on the land!*

\*Pastor, First Church, Hutchinson, Kansas



walked away from that scene, there was a cry in heaven. There was a voice in the ear of God. There was a message from earth. There was the voice of innocence. There was the blood of Abel. I see the blood of Abel as it rushes into the courts of heaven and cries, "Revenge, revenge!" It cries, "I'm innocent blood." It cries, "I've been slain by a guilty, envious culprit. Revenge! Revenge! Revenge!" God springs up, goes and seizes the culprit saying, "What hast thou done? Where is thy brother?" The mark of sin is placed upon him. He is driven out of his land as Adam and Eve were driven out of the garden. In the land of Nod he is a vagabond and a fugitive, unpardoned, cursed ever from the earth.

But the blood speaks again. There is a second story of sacrifice. Away from the Temple altar outside the city wall on a hill, a Roman cross has a victim nailed to it, whose flesh tears and bleeds as it is dropped into the posthole on the hill. See, the blood stream down on the sand. His envious brethren walk away, thinking to have ended everything and to have put Him out of their lives forever. Who wants Him to have rule over them anyway?

But something happens. This is not the end. This blood, like Abel's, cries out in heaven. There is a voice in the ear of God. There is a message from earth. God springs up and goes to seize the culprit; goes to mark and damn the race of man. He blots the sun from the sky. The earth shakes, eternity throbs, and angels are amazed as a voice of blood cries out the culprit's name, saying, "Mankind is guilty," in Hebrew, and Greek, and Latin. A world is lost but for this voice of blood. It cries not, "Revenge!" but, "*Mercy—mercy for mankind; have mercy, forgive and pardon! Put away revenge, hatred, and malice.*"

No wonder the sacred writer wrote saying the blood of Christ "speaketh better things than that of Abel." A better blood had a better message. Abel's blood drew out the sword of revenge; Christ's blood put it back in its sheath. Abel's blood cried revenge on one man; Christ's blood cried for mercy upon all men.

Both of these bloods are said to have carried a message to heaven, but both of them have a message to be carried to all mankind. Abel says to all mankind: "Man cannot save himself. No need for him to try. There must be a sacrifice. There must be a lamb slain. I offer the firstling of the flock as a symbol of the Lamb of God that I believe will come to take away the sin of the world." Abel so firmly believed this that he gave his life for his testimony. He sealed his faith with his blood. He died for his faith.

Christ's blood says to all mankind, "It is finished." Prophecies of the Old Testament are fulfilled. The new covenant is ratified. Satan is conquered; death is whipped. The grave is robbed of its victory and the covenant is made between God and man, that whosoever believeth shall not perish, but have everlasting life.

Another word: both bear a message to guilty consciences. The blood of Abel bears a message

to the conscience of Cain saying: "You're guilty; you're a wretch. You shed innocent blood. You're a wanderer and vagabond. You have the mark of sin on you. You have the curse of the earth. Get out into a strange land. There is no hope, no mercy, no peace in tears. Revenge, revenge, revenge!" Oh, such a voice! This was the voice of Abel to the first shedder of blood.

But the blood of Christ bears a message to the consciences of guilty men. It speaketh better things. What does it say? It says: "'Come, ye sinners, poor and needy, weak and wounded, sick and sore.' Go tell the men who drove the nails to come. Go tell the soldier to come. Go tell the judge, the gambler, the profane, the proud Pharisee. Go tell the man that is lost, depraved, the enemy of God, that the Blood speaks again for him, saying, 'Though your sins be as scarlet, they shall be as white as snow' (Isa. 1:18)."

The voice is calling *you* from disobedience. There is wonder-working power in the blood of the Lamb!



## Touch the Golden Scepter

By Hazel Lee\*

**I**N THE Book of Esther we have a beautiful picture of intercession. During these days of revival its truth has opened up afresh and anew.

As the beloved queen in a rich palace, Esther probably lived in a state of vague concern for her people. Because of her sheltered life and lack of direct contact with her people, her knowledge of their true condition must have been limited. She must have been somewhat complacent as she moved through her days in royal splendor.

Upon hearing that her relative was lying in sackcloth outside the king's gate, she became alarmed and grieved and sent him clothing which he promptly refused; but through her servant he sent word of the terrible decree against her people and charged her to make supplication before the king. In this picture of Mordecai we see desperation. His life, his people's life, and the queen's life were threatened. Here is one secret of a revival—desperation! O God, we have no one, nothing without Thee. We must get to the place before God where every prop is removed and we feel our own lives are at stake with those

\*Nazarene Missionary in India



for whom we pray. The soul must be poured like water upon the ground.

Esther became exceedingly alarmed and said it was impossible for her to go into the king's presence unbidden. Her reason was sound and true, for it might mean her own death. But if we want a revival, the conventional thinking of years must be cast aside. Many times when we let the mind of Christ be within us we have to do some re-thinking! Thoughts of the infinite differ from thoughts of the finite. In our desperation must come complete abandonment to His perfect will. The theme song of our revival has been Dr. H. C. Benner's beautiful chorus, "Not my will, but Thine." The holy Son of God made this prayer with drops of blood falling to the ground. Can those who follow in His train do less? Willing to be humiliated and humbled, to confess inner heart struggles and defeats, to forget position and power, and admit for many long years we have carried no soul burden, have not traveled in prayer, have not brought any to birth. Our nets are completely empty and our souls exist in quiet complacency. Until someone feels this desperately there can be no revival! (If several people do, then the burden can be lifted easier).

But sharp as a gleaming sword came Mordecai's answer to the aching heart of the queen; and there was that heartbreaking challenge, "And who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14.)

Facing this staggering responsibility with a brave heart, Esther called the Jews to fast three days with her and her maidens and then she drank the cup her Father gave her as she said, "If I perish, I perish" (Esther 4:16).

And so another great secret of a revival is fasting under the direction of the Holy Spirit. Fasting becomes potent when it has a definite object. In our fasting God so clearly said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isa. 58:6.) God may require you to fast more than one meal in succession; and one thing is true, He never asks us to do anything sacrificial unless there is a need. This is a part of our complete abandonment to Him.

After her fasting, Esther put on her royal apparel. How her heart must have beaten as she prepared herself for that momentous day! To my way of thinking, she walked into the inner court with queenly majesty; for her faith was not in her husband, the king, but in her God. And she obtained favor in his sight, which was so necessary before he held out the golden scepter to her. Then Esther walked up to the throne, drew near, and touched the top of the golden scepter. Here is the heart of the story. In the extension of the scepter by the king was the promise of fulfillment. In the touching of the scepter by the queen was her faith that the king would fulfill his promise. If she had not drawn near and touched the scepter and made her wish known, all her weeping and fasting and praying would have been in vain. In this gesture on her part lay deference

for her husband as the king, and faith in his power.

Now we have to leave the allegory and bow our heads as we think of our heavenly King. For in an unbelievable humbling His scepter is ever extended! He eagerly awaits our coming, longing, yearning for a sight of the beloved one coming in royal apparel. But, God have mercy on us, so few draw near! So few reach out in humble faith and touch the top of His golden scepter!

And what is the promise of this King of Kings? A mere half of His kingdom? He says, "Fear not, . . . for it is your Father's good pleasure to give you the kingdom" (Luke 12:32); and He, the Lofty One who inhabiteth eternity, also says, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14-15).

And so we see that without faith it is impossible to please Him, and it is utterly impossible to have a revival.

Do you want a Holy Ghost revival? O beloved Zion, reach out and touch the top of His golden scepter!

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## A TREE SPEAKS

By Ila R. Monday

*A tree speaks wonder: tiny sprouting seed,  
That unveils daily to a waiting world  
New growth of stature; sweet, unfolding joy  
With each day's leafing—like green flags un-  
furled.*

*A tree speaks strength; its clean limbs reaching  
high,  
It stands stalwart, deep-rooted in the sod.  
A tree speaks hope: eternal, quiet, firm.  
A tree speaks silently of life . . . of God!*

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## Sincere, but Sincerely Wrong

By Ray Brodien\*

**H**AVE you ever been confronted with the statement, "It doesn't matter what I believe so long as I am sincere"? And were you able to combat that philosophy? Doesn't logic contradict this? Is a Communist right because he is sincere; an atheist or idolater justified in his sincerity? God forbid! The Word of God tells us, "He that believeth not [on the Son of God] shall be damned" (Mark 16:16). Think of Saul's (Paul's) sincerity as a scholar in the Mosaic laws and how he so fiercely defended Judaism by persecuting the Christians before his conversion. He was sincere, but was he just?

\*U.S. Navy

So often we Christians are prone to submit ourselves to indiscriminate rationalism because views of others seem sincere; yet "there is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). John also exhorts us to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

God has given us wills and minds of our own. He expects us to choose whom we will serve rather than be "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). Believe on the Lord your God and cleave to that which is good; for "this is the way, walk ye in it" (Isa. 30:21). May we say (as did the people to Joshua) in sincerity, "The Lord our God will we serve, and his voice will we obey" (Josh. 24:24).

May God help us to "sanctify the Lord God in your hearts: and be ready always to give an answer to every man" (I Pet. 3:15).

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## An Invincible Combination:

### STRENGTH FOR TODAY\*

By Bertha Munro

THE INVINCIBLE combination relates to Bertha Munro's two books of daily devotional helps: *Truth for Today*, published some years ago; and her new book, *Strength for Today*, completed in time for the new year.

The two words TRUTH and STRENGTH are significant in spiritual things. The thousands of daily readers of Miss Munro's first-named book must have thought, with this writer, that she had poured into it the accumulation of a lifetime of walking with God, of careful study, of serious contemplation, of mind and heart constantly receptive and perceptive to the leadings of the Spirit of God. But Bertha Munro has done it again. In this new book there is no duplication of material from the first. There is that same individuality of style, that rare gift of expressing a great deal in a phrase or short sentence. There is that same disturbing quality that sends one to his knees in heart searching. But most important of all, there is that same emphasis on God's love and forgiveness and patience that tends to encourage the reader to press onward, to look up, and to fight desperately "to run into heaven barefooted and bareheaded rather than miss it on account of anything in this world."

Get this book for yourself; you need it. Then arrange to give it to as many as possible of your friends and loved ones. It may revolutionize the whole religious life of anyone who reads it. Price, \$2.50.

\*This book may be ordered direct from the Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

## Mealtime Christians

By George Privett\*

*Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled (John 6:26).*

TO DESIRE personal satisfaction in Christianity is not sinister if properly sought. The Psalmist exclaimed, "Thou preparest a table before me" (Ps. 23:5). From the lips of our Lord came the words, "I am the bread of life" (John 6:35), and the promise to the hungering soul is, "Verily thou shalt be fed" (Ps. 37:3). The normal Christian has a healthy appetite and wants it satisfied.

In the above scripture, however, Jesus gives a stinging rebuke to some of His "followers" after His miracle of feeding the five thousand. Instead of gratefully acknowledging the divine authentication of His messiahship, they simply remember that their stomachs were empty and then filled. Now they throng Jesus for another meal! Therefore we may label them "mealtime Christians."

A "mealtime Christian" is one who follows Christ with his only and prevailing motive being what he can get out of it. He finds religion will help his business, promote his political cause, secure him ecclesiastical acclaim, give him association with the elite of the community, or expand his ego. His dominant motive is earthly happiness, personal aggrandizement, or an escape from the sufferings and convictions of the conscience. To the casual onlooker, the guilty ones around Jesus probably appeared as sincere as any of the others. But the only true Judge—the One who could read their hearts—said they followed Him for loaves alone.

To be a Christian is a matter of principle. Christ claims His followers' loyalty all the time and not just at mealtime. He wants us to be "all-time Christians," who will stand true whether circumstances go against the grain or not.

We all face the insidious danger of becoming "mealtime Christians." Such was the failing of Peter, who wished to *feast on the mount* instead of *feed in the valley*. One has said, "The lust for comfort murders the soul and walks grinningly at the funeral." In our familiarity with sacred things, we are liable to miss the message of the miracle in our eating of the meal. Jesus desires to teach us that "there is more grandeur in five minutes of self-renunciation than in a whole lifetime of self-interest and self-seeking." He tells us in the next verse, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

\*Pastor, Riverside Church, Atlanta, Georgia

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*How shall we escape, if we neglect so great salvation . . . ? (Heb. 2:3)*

# General Statistics for 1954

## CHURCH OF THE NAZARENE

<b>Churches</b>		<b>Analysis of Grand Total</b>	
United States .....	3,970	Paid by the Church .....	\$ 28,779,563
Canada, British Isles .....	187	Paid by the Church School .....	2,503,488
Overseas Homes Missions Areas ....	43	Paid by the Junior Society .....	55,302
Total (Domestic) .....	4,200	Paid by the N.Y.P.S. ....	559,654
Net Gain .....	160	Paid by the N.F.M.S. ....	1,708,039
Churches on Foreign Missions Fields	800	<b>Per Capita Giving</b>	
Main Stations and Outstations		Local Interests .....	\$102.75
on Foreign Missions Fields .....	544	District Interests .....	10.42
<b>Church Members</b>		General Interests .....	11.54
United States .....	260,551	All Purposes .....	\$124.71
Canada and British Isles .....	7,762	<b>Sunday School</b>	
Overseas Home Missions Areas .....	1,197	Number of Sunday Schools .....	4,162
Total (Domestic) .....	269,510	Increase .....	183
Net Gain .....	11,385	Number on Foreign Missions Fields ..	1,155
Foreign Missions Fields		Enrollment:	
(Full and Probationary) .....	38,077	Active Members .....	471,716
<b>Ministers</b>		Officers and Teachers .....	46,711
Ordained Ministers .....	5,227	Cradle Roll Members .....	45,151
Licensed Ministers .....	1,954	Home Department Members .....	10,196
Missionaries (Under Department of		Total (Domestic) .....	573,774
Foreign Missions) .....	307	Increase .....	36,709
Native Workers on Foreign		Average Weekly Attendance .....	376,348
Missions Fields .....	895	Increase .....	22,031
<b>Church Property</b>		Enrollment on Foreign Missions	
Church Buildings .....	4,290	Fields .....	57,833
Value of Church Property (Local) ..	\$ 87,628,287	Attendance on Foreign Missions	
Number of Parsonages (Local) .....	2,845	Fields .....	42,136
Value of Parsonages (Local) .....	20,739,835	<b>Vacation Bible School</b>	
Total (Local) .....	108,368,122	Number of V.B.S. ....	2,249
Number of Parsonages (District) ....	55	Increase .....	288
Value of Parsonages (District) .....	974,335	Membership .....	172,527
Value of District Centers .....	3,259,048	Increase .....	29,227
Value Other District Property .....	718,717	Number on Foreign Missions Field ...	70
Total (District) .....	4,952,100	Membership on Foreign Missions Field	6,435
Value of Headquarters Property ....	475,000	<b>Junior Society</b>	
Value of Nazarene Publishing House .	703,127	Number of Societies .....	1,742
Total (General) .....	1,178,127	Increase .....	124
Value of Educational Institutions		Membership .....	30,085
and Hospitals .....	8,728,022	Increase .....	1,769
Value of Property on Foreign		Number on Foreign Missions Field ..	293
Missions Fields .....	3,177,818	Membership on Foreign Missions	
Grand Total (All Property) .....	126,404,189	Field .....	5,694
Indebtedness on Church and		<b>Nazarene Young People's Society</b>	
Parsonage Property (Local) .....	18,987,297	Number of Societies .....	3,331
Indebtedness on All Property		Increase .....	177
(District) .....	842,970	Membership:	
Indebtedness on Educational		Active .....	72,180
Institutions and Hospitals .....	1,265,397	Associate .....	12,359
Total Indebtedness on		Total .....	84,539
All Property .....	\$ 21,095,664	Increase .....	3,212
<b>Church Finances</b>		Number on Foreign Missions Fields ..	298
Paid Local Interests .....	\$ 27,690,872	Membership on Foreign	
Increase .....	\$2,533,633	Missions Fields .....	7,401
Paid District Interests .....	2,807,918	<b>Nazarene Foreign Missionary Society</b>	
Increase .....	301,583	Number of Societies .....	3,644
Paid General Interests .....	3,112,256	Increase .....	195
Increase .....	231,552	Membership:	
Total Paid All Purposes .....	\$ 33,611,046	Active .....	99,614
Increase .....	\$3,066,768	Associate .....	10,497
		Total .....	110,111
		Increase .....	8,752
		Number on Foreign Missions Fields ..	715
		Membership on Foreign	
		Missions Fields .....	13,901
		Members Prayer and Fasting League	80,015

S. T. LUDWIG, *General Church Secretary*

## A Questionnaire on Pentecost

I HAVE read the second chapter of Acts many times, and since I was a child I have had its teachings explained to me. As I thought of this today, I wondered what this chapter would mean to a person who was reading it for the first time. Suppose also that this person had but little understanding of the Christian religion. He had heard of it, and had listened to some Christian preaching a few times, but beyond that he was ignorant of its meaning. Further, he never had read this second chapter of Acts himself. Looking at it from this standpoint, I decided to formulate a questionnaire and then answer that questionnaire myself. We must keep in mind that this questionnaire is written for a person who is reading Acts 2 for the first time; he's getting his first glimpse of it. But, as he reads it, he is anxious to get the meaning. With this understanding, let's proceed with the questionnaire.

1. *What does the Day of Pentecost refer to in verse one, "And when the day of Pentecost was fully come"?*

Pentecost was one of the outstanding feasts of the Jewish people, sometimes called the Feast of Unleavened Bread, or of the First Fruits. It was celebrated fifty days after the second day of the Passover, the word "pentecost" literally meaning "fifty." Now the Christian churches celebrate Pentecost fifty days, or the seventh Sunday, after Easter. Of course the reference to Pentecost in the verse before us (Acts 2:1) has to do with the first meaning of the word. The Jews were celebrating on that day their Feast of Pentecost, of Unleavened Bread, or of the First Fruits. This celebration had brought a great number of Jewish people into Jerusalem from all over the world.

2. *What people were meant by "they" in these words, "They were all with one accord in one place"?*

In order to answer that question we'll have to go back to verse thirteen of the first chapter and read through verse fifteen: "And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty.) . . ." The "they," then, in Acts 2:1 must have had to do with the 120 who were in the Upper Room.

3. *How long had these people been in this Upper Room? Had they just gone there, or had they been there some time?*

We must answer this by going back to the first chapter again. In Acts 1:9 and 10 we have the story of the ascension of Jesus. Immediately following that, in verse 12, we have these words:

## Editorials

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey." This "they" must deal with the same persons as in Acts 2—they were Jesus' followers. They were with Him there on Mount Olivet when He ascended. Then we come to verse 13, which we read to you in connection with the answer to the second question. "And when they were come in, they went up into an upper room, where abode both Peter, and James," and the rest of the apostles; about 120 persons in all—the 12 apostles and enough others, both men and women, to make the 120. Now, how long had it been since the ascension of Jesus? We find the answer to this by reading verse three of chapter one. In speaking of Jesus, it says, "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Jesus was with His disciples forty days from the time He was resurrected until He ascended. This means, then, that the disciples were in Jerusalem in this Upper Room for ten days, or at least for most of that time; they might have been in and out, but there's nothing said about that fact. It was after the Ascension when they went to this Upper Room, and it was ten days later when the Holy Ghost fell upon them.

4. *What were the 120 doing in the Upper Room?*

In Acts 2:1 we are told that "they were all with one accord in one place." Before this, in Acts 1:14, this information is given: "These all continued with one accord in prayer and supplication, . . ." Thus we have every reason to believe that the 120 were engaged in prayer during the ten days they were in the Upper Room.

5. *What happened after they had been in the Upper Room for the ten days?*

This is answered in Acts 2:2-4: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." This rushing mighty wind must have been like the roar of a tornado. Next, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them," and they were visible to those who were in that house. Third, "they were all filled with the Holy Ghost." Fourth, they "began to speak with other tongues, as the Spirit gave them utterance."

6. *Which was the most important of these four things?*

I think the fact that they were "all filled with the Holy Ghost" was the most important of the four. But you might ask,

7. *Why this answer, since all four of these things at first glance seem to be on the same level?*



Because there are other instances where the Holy Ghost seems to have fallen upon men, and there were no tongues of fire, no rushing mighty wind, and no speaking in other tongues. Time and time again the baptism with the Holy Ghost, or the infilling with the Holy Ghost, is spoken of in the New Testament when all of these accompaniments are not mentioned. Jesus himself said just before He ascended, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). There He seems to be speaking of what would happen at the end of ten days in the Upper Room. Notice, also, that He doesn't mention anything about the "rushing mighty wind," or the "cloven tongues like as of fire," or the speaking "with other tongues." In Luke 24:49 we have this statement from the lips of the Master, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This passage also, undoubtedly, points to the mighty filling with the Holy Ghost which came upon the disciples on the Day of Pentecost. Notice, again, that nothing is said about the "rushing mighty wind," the "cloven tongues like as of fire," or the speaking "with other tongues." In Acts 4:31 we have these words, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." We do not know just how many were included in those words, "they were all filled . . ." but we do know that nothing is said about the "rushing mighty wind," the "cloven tongues like as of fire," or the speaking "with other tongues." Also, Acts 6:3 speaks of choosing seven men of "honest report, full of the Holy Ghost and wisdom." These men were chosen, and yet nothing was said about the "rushing mighty wind," their speaking "with other tongues," or having had the "cloven tongues like as of fire" when they were filled with the Holy Ghost. Of course, they may have been among those who were filled on the Day of Pentecost; we do not know for sure as to that. Once more, we read in chapter eight about Peter and John being sent to Samaria to preach unto them, that "they might receive the Holy Ghost." Here are the words which describe their work: "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Other references as to the Holy Ghost might be given where nothing is said about the "rushing

mighty wind," the "cloven tongues like as of fire," or the speaking "with other tongues." In a few instances where this unusual happening is referred to, there is something said about the people speaking in tongues; but nowhere else do we have any mention made of the "cloven tongues like as of fire," or the "rushing mighty wind." Therefore, I draw the conclusion in answering your question about these four things which happened in the Upper Room to those 120 on the Day of Pentecost, the most important was that they were all filled with the Holy Ghost. The other manifestations were temporary accompaniments of the opening of the dispensation of the Holy Ghost; they were not permanent parts of this experience. This seems to me to be the only possible conclusion for any person who will read the account carefully and fairly.

(To be concluded in next issue)

## Little Talks on "The Art of Living"

### II. HAVE FAITH IN GOD

**T**HE FIRST item in the art of living as I have defined it is "Faith in God." The man who doesn't believe in God can't become skillful in adapting the natural to the supernatural. He cannot become proficient in the art of living. I am not surprised, then, that Jesus said to His disciples: "Have faith in God." "Without faith it is impossible to please" God, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). God begins, of course, with justifying faith; "Therefore being justified by faith, we have peace with God" (Rom. 5:1). My message to the sinner or the backslider would be, "Repent, and 'believe on the Lord Jesus Christ, and thou shalt be saved.'" Men can't have genuine faith in God until they trust in Christ for forgiveness.

There must also be *commitment to God*. After we have been saved we must get to the place where we are willing to turn everything over to God. Commitment is quite a popular word today. It is the modern word for the old-time term "consecration"; and in some ways I think it is better. It means that we must commit everything to God, and this must be followed by faith—faith in God to accept the sacrifice and cleanse us from sin. Too many of those who have talked about consecration in the past, and also those who have much to say about commitment today, do not go on to God's side of this proposition. It is one thing for you and me to commit ourselves, and it's another thing for us to trust that God does now accept us as committed, cleanse us from sin, and thus make us fit to fully serve Him as we should.

Nevertheless, it is not enough to be justified and sanctified by faith; we must *live by faith*.

The Bible tells us that "the just shall live by faith," and it implies just as truly that the sanctified must live by faith. "Have faith in God"—that is an exhortation that comes to those who have committed their all to God, as well as the sinner. It comes to those who have been cleansed from all sin, as well as to those who have been forgiven of their sins.

We, therefore, must have *faith in God*. No one can properly relate the natural to the super-

natural, the secular to the sacred, or the physical and mental to the moral and spiritual who does not have faith in God. We must believe in a personal God who not only created the universe but who also provided salvation for us, and who is still active in the affairs of men. We must believe that God is still on the throne if we would be skilled in the art of living, and believe that He holds in His hands the destinies of men and nations.

## THE QUESTION BOX

*Q. In the Sunday-school class, we were discussing taking the name of God in vain. In John 14:6, Jesus says: "I am the way, the truth, and the life." Would "the way," "the truth," and "the life" be synonymous with Jesus? What is your opinion of anyone saying, "By the way," such as the statement, "By the way, I forgot my billfold"? Would he be taking the name of God in vain? I was always taught that to use the word "by" before any other term or phrase as a byword was swearing such as we are warned against in Matt. 5:34-37.*

*A. Most of us are too careless about slang and bywords, but I would not put "by the way" in the same class with swearing. Jesus is "the way, the truth, and the life," but neither one nor all of these words could be thought of as synonymous with Jesus in His fullest personal significance.*

*Q. The Bible says that we have only to ask and believe as a child believes and we shall receive. It also says that God is ever eager to give the Ho'y Spirit to all who seek and ask for Him. Do these promises apply when we ask this gift of the Holy Spirit for others? Can one expect God to send the Holy Spirit to His or her companion—husband or wife—on the basis of these promises? Although a person's companion may have a soul of his or her own, yet the Bible teaches that we have been made one. Does this give a man or woman any special privilege in prayer that the Holy Spirit may be given to his or her companion? I know of both men and women who have this problem, and I am sure that your answer will help them as well as me.*

*A. A husband and his wife are not one in the sense that either of them loses his freedom or individual standing before God as a person. Even God has no means by which He can force free moral beings to choose Him. I believe that a husband or wife can*

Conducted by  
**STEPHEN S. WHITE**

*pray his or her companion under conviction for conversion or entire sanctification if he or she will persevere in faith and prayer, but no one can force another person to be saved or sanctified against his will even through the most intense prayer and the most active faith. Each human being himself must finally make his decision for or against Christ.*

*Q. What caused the Ethiopian to ask for water baptism? We know that he did ask for water baptism from these words which are found in Acts 8:36 "And the eunuch said, See, here is water; what doth hinder me to be baptized?"*

*A. More than one answer has been given to this question, but most authorities suggest that Philip in his message to the Ethiopian must have taught him about baptism as a symbol of the new birth. Thus the Ethiopian who had accepted Christ wanted to be baptized at once.*

*Q. (1) Is it wrong for one to submit his or her name to a soap company for a drawing of lucky names for cash prizes. Or in the grocery store where one trades and they draw names there to give away a stove or some item? (2) Is there a difference between the above and a contest where one counts the circles within a circle or some such thing, or finishes a sentence telling why he uses a certain soap, etc., to win a cash prize?*

*A. There is certainly a difference between one and two. The first is merely a matter of chance, while the second involves skill to a lesser or greater degree. Anything which is based on mere chance moves in the direction of gambling, and so far as I am concerned personally I don't have much use for it. Still, there are those who contend that where no*

money is involved, the chance scheme is nothing more than a legitimate method of advertising. Certainly in all forms of raffling and like schemes where money is paid for the chance itself you have nothing but gambling and no Christian should have anything to do with it. Thus I would not rule out number two, but would question number one and bar it completely if any money is paid for the chance itself.

*Q. What is your opinion of the light type of so-called gospel music which is creeping into our churches? Don't you agree that this type of worldly jazz and syncopated music is not of God and should be replaced with good religious hymns and evangelistic songs?*

*A. I agree! Also, I recommend that all of our churches use our new Nazarene hymnal.*

*Q. Some people, including myself, have been bothered about the fact that Israel under the law was commanded to drive out or destroy the original inhabitants of Canaan, rather than try to convert them to the worship of the true God. Could it be that missionary activity under the law was impossible, and so God waited until the coming of His Son and the sending of the Holy Spirit to usher in the glorious age of grace, when the gospel would be proclaimed to all the world?*

*A. As you suggest, the time of Christ, grace, missions, and the universal message had not arrived. God had to work with a chosen people for centuries in order to lay the foundation for these things. God has been the same throughout all of the centuries, but He has had to work slowly through human instrumentalities. His revelation has been progressive, not because of His limitations, but because of ours. We can't judge the men of that day by the light we have, and neither can we judge God's dealings with the men of that day by His dealings with those of our time.*



# The Young People's Society

## A New Purpose for a New Year

By Ponder W. Gilliland\*

L. J. DU BOIS, Secretary

**O**UR FACES are toward the rising sun! It is no later than that in the youth work of the Church of the Nazarene.

A new year has burst upon us and we face the day with courage, hope, and anticipation. We will make this year count. We accept the challenge of the hour. The time to ask what we may do is not four months hence, nor yet when leaves fall in autumn breezes; that question is for the light of today.

How may we make this a vital year, in each youth heart and thus in each youth society? We cannot miss it if we will stick close to our main purpose and central cause—soul-saving evangelism.

Other things will crowd themselves into our minds, and many causes will jostle one another in an effort to absorb our attention. And some of them are worthy! But we need not cast about for the most worthy one of all, we already have it—evangelism. This

is the heartthrob of our great church, and our youth are at the very core of it. Who would not be for the making of worthy resolutions, even if it were a day or two past the traditional day? Let us therefore resolve that each of us will be a soul winner this year. And not this year only, but for all of our lives!

We are convinced—are we not?—that our redeeming Christ expects each of us, without exception, to win souls. While this commission will find several avenues of outlet, for most of us it must take the primary road of the personal approach. We must take people where they are, and God helps us to lead them to Christ. This is life's grandest commission.

And we want to win souls. None of us will dispute that. The heart that is warmed by His presence and is made partaker of His nature yearns to share with Him in redemption. So let's make this grand resolution together, and mean it.

Our feet will not travel the path of this resolution very long until we

will be confronted with personal inadequacy, lack of information, and of know-how. So our resolution, while certainly personal in nature, is more than personal in implication. We must learn how, little by little, to do the work. We need not wait to start talking to needy hearts, but along with it we must study and learn to be more effective. Thus we purpose to make our local societies a vital training center for this work. The scope of our need is so great that we will want to do more than study technique, for a growing personal worker will want to study and learn in every realm of Christian truth. Evangelism must be the very heartthrob of every department of our work. To us, as youth, God has given the challenge of leading out in this illimitable field.

Away with any program that merely entertains and thus ends as an end in itself. Let us to the task of learning how to be better Christians, vital church members, and effective soul winners.

\*General N.Y.P.S. President

## FOREIGN MISSIONS

### IMPORTANT

Rev. Donald Reed, of Beirut, Lebanon, writes that much of his mail is coming through addressed to Beirut, Lebanon, Hashemite Kingdom of the Jordan. THIS IS NOT CORRECT. Lebanon and the Hashemite Kingdom are two separate and independent countries.

We assume the confusion has come because Mr. and Mrs. Reed are listed under the Hashemite Kingdom District on our address lists. The reason for this is that our work in Lebanon was too new to be listed as a separate mission field at the time of printing; and since it was under the jurisdiction of the Hashemite missionary superintendent, it was listed accordingly. This will be changed in future lists.

Mr. Reed's proper address is:  
Rev. Donald Reed  
P.O. Box 2328  
Beirut, Lebanon

### REMISS REHFELDT, Secretary

#### Persecution in Peru

A letter from the wife of one of our Peruvian Nazarenes says: "With the help of our blessed Saviour the work goes forward, and it seems He wishes to prove His children by letting them pass through the fire; but this brings us hope that persecution may be the means of greater progress in the advance of His work.

"On the seventeenth one of our good Christian brethren came from his home into town around six o'clock in the morning to buy sugar and bread for his family's breakfast. To do this he had to pass by the street that leads into the cemetery. There he heard two men calling to him. They seemed to be digging a grave and he supposed that they wanted him to help them, so he entered with good will, expecting to do so.

"But alas! This was not what happened at all. It was a trap. Once

inside the cemetery one of the men ran and closed the large door to make it impossible for our brother to escape, or for anyone to come to his defense. They pulled out a bottle of whisky and tried to force him to drink, which he firmly refused to do. They shouted terrible epithets at him. His humble reply was, 'If it is for the cause of my Lord Jesus Christ that I must suffer, I will gladly give my life—do with me what you will.'

"Then he knelt before them. They without fear or compassion beat him over the head with clubs. They broke his arm and almost killed him. Poor, poor brother, how he suffered! He lost much blood, his head had many deep cuts, his face was badly swollen, but he considers that he was honored to suffer rather than to give an evil testimony of the gospel. The police intervened, taking the two men prisoners. They planned to take them to the city to court and to jail, but the wife of one of the culprits came to our house and was there all day

(Continued on page 17)



# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

## Topic for January 9: The Living God

Scripture: **Exod. 3:13-16; Ps. 103:8-13; Isa. 40:18-31; Matt. 6:9; John 4:23-24; 10:30; Acts 17:22-31 (Printed: Ps. 103:8-13; Isa. 40:25-29; Matt. 6:9; John 4:23-24; 10:30)**

**GOLDEN TEXT:** *God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:24).*

Philip's bold question, "Shew us the Father," brought immediately the forthright reply, "He that hath seen me hath seen the Father." Such a declaration could have originated only from delusion, deceit, or divinity. There is no room for shading of opinion at this point. Those who would strip our Lord of His vested deity but retain Him in thought as a good moral teacher have not been left such a choice. No man could have said the things about himself that Jesus did and have been in his right mind, unless He truly was the Son of God. We who love Him see in Him Lord of all and fall at His feet in humble worship and devoted service.

There is no more astounding claim in all history than that incorporated

in the words of this young Man thirty-one years of age. Those who would limit their lives to only what factual reason allows will find plenty of difficulty. To countless numbers who have humbly opened their hearts to His love and bowed their wills to His cause He is truly known as the Son of God. Once we have come to know Jesus Christ as Lord, we instinctively realize that here is the highest revelation of God the Father. Every ritual, theory, and creed is superseded and inadequate; but here the Christian sees in his Christ, God as He really is.

All that He did in acts of love and judgment, all that He said, and all that He was, unite to express the perfect image of God's very person. It is Christ who implants the image of the Father on our hearts, erasing all fear and kindling a new love for the God there portrayed.

In our day when sin is so wretched, the best we can do to lead men into the truth of the gospel is to help them see Christ. Through His grace may we enter our daily world by proclaiming in act and word the startling truth that Jesus is God and He loves all. May we so live in Him that a clear reflection is apparent to those we meet—then they too will see God! A bishop visiting a mission field asked a candidate for church membership what it meant to be a Christian. Without hesitation came the answer; "To live like Mr. Murray, the missionary." To see God is to "know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God" (Eph. 3:19).

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## HOME MISSIONS and EVANGELISM

### NEW CHURCHES

**D**ISTRICT Superintendent C. D. Taylor has organized three new churches on the Akron District. On September 19, the church at Amsterdam was organized. The congregation is worshipping in a hall at the present time. Rev. Charles Breen has been appointed pastor.

On the same date, the Martins Ferry church was organized. A store building has been rented for the services and Rev. W. K. Longaker is the new pastor.

The Osage church was organized October 10. The church resulted from a branch Sunday school that had been conducted for some time by the Toronto church. Miss E. Elverd, a licensed minister, has been appointed pastor. There are seven new churches on the Akron District this quadrennium.

A new church was organized in the west part of Columbus, Ohio, on November 28 by District Superintendent Harvey S. Galloway. This church was made possible by the district Home Missions Building and Revolving Fund. A fine piece of property was purchased last spring with a chapel on it, located near a large new housing development. The Sunday-school attendance is above sixty. Rev. Joe Darity is the new pastor. This is the eighth new church on the Central Ohio District since the General Assembly.

District Superintendent D. D. Lewis has two new churches on the Kentucky District. The Trinity Church in Louisville was organized with twenty-one charter members and now has forty, with a Sunday-school attendance above fifty. Rev. Sammy Brown has been called as pastor.

The new church at Yosemite was organized with twenty-three charter

### ROY F. SMEE, Secretary

members on November 21. Rev. Virgile Anderson is the new pastor. There are twelve new churches on the Kentucky District since the General Assembly.

Three new churches have been organized recently on the New England District. The Granite Church at Quincy, Massachusetts, was officially started on October 10 with thirty-two charter members. They have their own church building, including living quarters for the pastor. Rev. Harry Rich has been appointed pastor.

A church at Windham, Maine, was organized by District Superintendent J. C. Albright on November 21. They are worshipping in the American Legion Hall. Rev. Wilbur Casey is the new pastor.

The Furnace Village Church at Easton, Massachusetts, was organized November 28 with twenty-one charter



members. This work was sponsored by the Brockton church and Pastor Frank Oxenford. This church purchased an old school building, repaired, remodeled, and equipped it for use by the new church. Rev. Benjamin Duarte is the pastor. There are now eight new churches on the New England District this quadrennium.

District Superintendent W. H. Davis organized the Trinity Church in Corpus Christi, Texas, on October 31. They now have twenty-four members.

The Cumberland Avenue Church in Waco was organized November 28. There are three new churches on the San Antonio District for the quadrennium.

District Superintendent B. V. Seals organized the Raymond, Washington, church on December 5. A building has been rented for services and prospects are good for a growing church. This is the fourth new church on the Washington Pacific District since the General Assembly.

## THE HOME CIRCLE

### On the Subject of Arroyos—

IT HAD been raining in parts of New Mexico for several days. Old-timers told us that more rain had fallen during those days than had fallen altogether during the past four years. This could mean much to the crops and to the empty cisterns and ponds scattered over the state. This could also mean that here and there over the highways of the state a traveler should expect to run into an arroyo or maybe into several if he traveled far.

It was about an hour and a half before dark on one of these rainy nights when my husband and I were approximately halfway between Albuquerque and Socorro, New Mexico. There were clouds in the sky ahead; there were clouds to the sides and above us as well. To the extreme left of us, there was the most brilliant double-rainbow either of us had ever seen. Nevertheless, I was nervous.

"This looks like arroyo weather to me," I said as we rode smoothly along farther and farther to the south.

"I have been traveling this state for fifteen years and have never once seen an arroyo," my husband tried to console me. After a moment of thought, he added, "You know, I would like to see one. People have told me so much about them."

I did not join him in this wish, for on the first trip I ever took to New Mexico I saw one. It was late at night, when right in the middle of the highway my parents, brothers, and sisters and I came to a large temporary river. The water ran furiously across the road for more than an hour before we dared try to cross. Somehow I had the feeling we would find one that night.

No sooner had the above thoughts run through my mind than we came to a large black-and-yellow sign which informed us that there was a dip ahead. When we reached the bottom of the shallow dip, there was a sign of a recent flow of water.

### Conducted by GRACE RAMQUIST

"O-o-oh," I shivered and moaned, "maybe the next one will be the water!"

But the next one was about like the first. The third one—well, when we came up out of the second dip, we could see a long line of cars parked in single file away out there in the country away from town or store.

"That's it!" I cried out.

We drew up behind the already parked cars, walked several car-lengths ahead, and then caught our first sight of the rough water. There was enough water running across the road ahead of us to make a real river. It dug into the sides of the highway. It rushed so fast over big rocks that at times the water splashed higher than my head before it fell back down onto the other side of the road. Any car which had dared try to cross the rushing flood would have been whirled away to meet the Rio Grande River, which was only a short distance away.

It was an hour before the first truck slowly crossed over to the other side. One by one the old, experienced arroyo drivers followed. We waited.

Night was coming on. We needed to get to a town so we could find a place to spend the night. Finally, when the man in front of us who was driving a car with a New Mexico license plate started forward, gingerly, we followed. As we reached the water's edge, we noted that the water was muddy, rough, and frightening. The experienced driver plunged right in, so we followed, trusting his leadership. Slowly we drove through the heavy muck and rushing stream. The car ahead pulled up on the other side of the dip and then we, too, made it safely across.

Later, we heard stories of men who had dared to cross the waters of arroyos before it was safe. They had been caught and carried away, drowning before help could possibly reach

them. If others had trusted in their leadership, they too would have lost their way.

This, to me, was a lesson for experienced Christians. They must lead the way over life's road. They must lead, but they must be sure that where they lead it is safe, for there are always some inexperienced boys and girls, men and women, who are looking to them for guidance. They have lived in the Christian way, and they should be trustworthy. They must dare to go ahead into dangerous places, for the time is short and night is fast approaching. How sure they must be, for if they plunge too soon, someone else who trusted in their leadership will lose his soul!

What grave responsibility rests upon the shoulders of Christians!

### Persecution in Peru

(Continued from page 15)

beseeking and weeping that her husband be pardoned. This gave us opportunity to speak to them of the gospel, making them realize that were we not evangelical Christians now, we would take delight in insisting that the evildoers be imprisoned (at least six years) and in demanding payment of three thousand soles for an act that resulted in loss of blood, plus full payment of medical attention, and all losses suffered by the brother. This was a real opportunity to testify to the change Christ works in our hearts. The doctor, the head of the police, and other authorities praised the humility of our noble brother. I beseech you to pray much for this good brother, and for all of us, for it is generally believed that those who did this were paid to do so."

*If ye will not believe, surely ye shall not be established (Isa. 7:9).*

It is always difficult to "get your feet down spiritually," so long as your mind is cursed with doubt.—EARLE F. WILDE.

# NEWS of the Churches



Providence, Rhode Island—People's Church of the Nazarene and Wesleyan Church of the Nazarene are now First Church of the Nazarene. On October 31, closing services were held in People's Church. The day will be long remembered by many who attended; the former Wesleyan Church and the Rumford Nazarenes joined in the closing service on Sunday night. A special program of music and singing had been arranged, and a historical sketch was read by Rev. H. S. Hurd. Rev. Lura Horton Ingler, a former pastor, spoke of some of the early pioneers of the church, mentioning some of the children and grandchildren who are in the church today. Rev. Fred A. Hillery founded the church and organized it in 1887; the present church edifice was erected in 1893; fifty-one charter members. They voted to merge with the Wesleyan Church on last September 26. A very timely message was given by the pastor on Sunday evening urging all to co-operate and stand by the work. Two charter members survive—Wm. A. Peirce, who was present; and Mrs. Mabel (Knight) Vittum, now living in New Hampshire. Sunday, November 7, marked the beginning of the new First Church. Rev. J. C. Albright, district superintendent, with Mrs. Albright, was present; he brought timely messages at each service. In the morning service Superintendent Albright installed Rev. Kenneth E. Sullivan (who had been serving People's Church, and who had been unanimously called to the pastorate of the united church) as the pastor; also the church officials were installed in a most impressive service. The day closed with an impressive evening service, two or three souls bowing at the altar, and several anointed for physical healing. On Saturday night, November 6, a farewell reception was given for Rev. and Mrs. Wm. G. Ardrey (he had been serving as pastor of the Wesleyan Church); they left to take the pastorate in Charlotte, North Carolina. The Wesleyan Church edifice was erected in 1949.—Reporter.

Charleston, West Virginia—Southeast Church has much to be thankful for. The Lord has been in our services in a very gracious way of late. Last Sunday night He came and blessed the people until our pastor didn't get to preach. It was wonderful to hear and see the people shout and praise God for His blessings. At the prayer meeting this week the same spirit prevailed. We are thankful for the good men that have led Southeast Church in the past, and for our present pastor, Rev. Hadley Hall, who is serving his fourth year as our leader. Our church felt honored that the Charleston Ministerial Association asked our pastor to bring

the union Thanksgiving message at our Municipal Auditorium on Thanksgiving Day. This is the first time in the twenty-six-year history of our denomination here in Charleston that a Nazarene minister has brought this message. Brother Hall is highly respected here in Charleston, and God is using him in a wonderful way here at Southeast Church. Under his leadership the church has reached an all-time high in record attendance, the highest average yearly attendances, a new high in giving, and has been blessed of the Lord in every respect. The first-story walls of our new Sunday-school annex are up, and should be paid for in the next thirty days. As soon as the weather permits, the second and third stories will go up. We will then have ample space to house our growing Sunday school, which is showing a good increase in our weekly attendance this year. We give God praise for all His blessings.—Mrs. Lillian Smith, Reporter.

Evangelist Ray Harrison writes that he will be closing a meeting in Donald, Oregon, on February 6, then has open time until March 8. He would be glad to slate this time as the Lord may lead. Write him, Box 57, Neotsu, Oregon.

Phoenix, Arizona—The new "baby" church on the Arizona District is now in its fifth month—called the Northwest Phoenix Church. God is blessing pastor and people. We have advanced steadily from 11 members coming in under the charter to 28 members as of November 7. Almost without exception we have had seekers in one of the Sunday services since the doors were opened last July. Average Sunday-school attendance for October and November has been in the seventies, with a record attendance of 91 on November 14. A building program is under way for a new auditorium which, when completed, will seat 550 people; it is being built in three sections, the first to be completed by February of '55. Of the 28 members, all are tithers without exception. A new parsonage has been purchased also.—Donald I. Arey, Pastor.

Denver, Colorado—God is blessing and giving a rich spiritual atmosphere in the services at Lowell Church during recent weeks. Rev. and Mrs. George Brown, two fine Nazarenes at Belfast, Ireland, were with us on Sunday evening of October 24. Brother Brown brought a fine message; they sang and played the autoharp and cordinette, and taught us two new choruses. We appreciated so much their ministry with us. Work on our parsonage is coming along fine. Attendance is increasing in the midweek prayer services, also in the men's

prayer meeting on Saturday night. The young people had a fine service on a recent Sunday night, "Remembrance" for the old people. On Sunday night of October 31, God came in a special way, the Spirit took charge, and seekers came to the altar and prayed through to good victory, without any preaching. God is blessing in the Sunday school and every department of the work is growing.—Othniel Amburn, Reporter.

Roanoke, Virginia—First Church recently experienced a great moving of the Holy Spirit in revival power. Evangelist C. William Fisher was used mightily in this spiritual awakening. Early in the meeting the altars became a scene of seeking souls, and God gave 130 definite spiritual victories. Several people were saved for the first time in their lives. Many friends were made, and a fine class of members has been received into the church. For the past two years it has been our privilege to pastor this fine church, during which time we have realized a steady growth in all departments. Our people support the entire Nazarene program.—C. William Ellwanger, Pastor.

Pickford, Michigan—Three and one-half years ago we accepted the call to pastor this church. Since that time we have been returned with but one dissenting vote. We have a grand people and enjoy our labors among them. Until July of this year Pickford church was part of the Wisconsin District but is now a part of the Michigan District. Our church membership varies from fifty to sixty. We no sooner gain members than letters of transfer are given to almost an equal number. Last week six of our fine members were given to the newly organized church at Sault Ste Marie. But if we can hold our own and be a feeder of other Nazarene churches we are glad. For the past two years we have been a 10 per cent church. Our budgets are always paid in full. We have a nice property—a church that could not be built and equipped for less than \$25,000.00 and a modern parsonage valued at least \$10,000.00 at today's costs. Improvements amounting to around \$2,500.00 are being made. In our revival services in the spring and fall the evangelists have labored faithfully and much good has resulted. Twice we have had Rev. W. D. Huffman as evangelist. His preaching has been of a high order, and his spirit is wonderful. He and Mrs. Huffman and son sing very well together. Our Sunday school is on the gain. We love and greatly appreciate our district and general leaders and the program of the Church of the Nazarene.—V. C. Mulkin, Pastor.



Evangelists Ted and Geneva Holstein write: "During the fall it has been our privilege to conduct several meetings in and around Kansas City, while in our last year at Nazarene Theological Seminary. We had a good meeting with our St. Paul's Church in Kansas City, Missouri, where Rev. Jack Lee is the aggressive pastor; at the Walnut Grove Presbyterian Church, with Pastor Champ Traylor, a fellow student at the Seminary, and with Pastor Moody Schoonover at our Countryside Church of the Nazarene, Columbus, Kansas. We are grateful for this opportunity to serve, and thank God for His blessings. Upon graduation in May we plan to enter full-time evangelistic work, and shall be glad to accept calls for meetings or conventions after January 1. Our present address is, 3217 Lockridge, Kansas City, Missouri."

Palo Alto, California—In November we had a good meeting with Evangelist "Bill" Griffin. In response to Brother Griffin's challenging and stirring messages, the Spirit of the Lord came to convict some and bless and encourage others. Attendance was excellent, with a new record of 193 in Sunday school, and the largest morning and evening crowd for preaching services since we came as pastor. Several souls found God for the first time, and on Sunday, November 21, we received a class of 14 members, 5 by profession of faith. One of the high lights of the meeting was the Friday night healing service in which the presence of the Lord was especially felt, as several people were anointed and prayed for.—Don Farrand, Pastor.

Pastor Herman E. Ward writes from Paden City, West Virginia: "Recently a Home Department was organized in our church, with seven groups organized to visit those who are shut in, also the infirmary and rest home. Some weeks more than one hundred people are being taught the Sunday-school lesson, also special singing is enjoyed. This has proved to be of great blessing to our church, as well as to those visited."

Evangelist Joel Danner writes: "I am now in a revival with Pastor J. F. Dunlap at Tuscumbia, Alabama, and God is blessing. On the first Sunday morning we had a good altar service, also received seven new members into the church. My new address is 1201 Bush Circle, Birmingham, Alabama."

Evangelist C. M. Whitley and wife report: "We recently closed a wonderful revival at El Centro, California, with Rev. Clyde Rather. Many souls prayed through; a nice number came into the church; and we were given a call to return in the fall of 1955. We have some open time after April 20, 1955. Anyone desiring our services write us, Box 527, Kansas City 41, Missouri. God is blessing us and we are willing to go wherever He may lead."

## ARTISTS --- ARTISTS!

If you have had at least two years of commercial art experience (or have done free-lance work, acceptable for commercial use) this is your opportunity to serve God and the church through the medium of religious publications.

Apply personnel department  
Nazarene Publishing House, 2923 Troost Avenue  
Kansas City, Missouri

Osseo, Minnesota—Rev. Ralph C. Wynkoop closed a one-week revival meeting in our church on November 21. The services were well attended; souls sought and found definite victory; and, best of all, the sound messages on holiness, emphasizing the experience of sanctification and the life of holiness, were

a challenge that will be long remembered by all of our people here. Brother Wynkoop led the singing and sang solos in addition to preaching in this meeting. His presentation of sanctification is excellent and brings conviction.—Edward J. Johnson, Pastor.

## A Thought for the Day

By Bertha Munro

### Some Mottoes for the Year

*Monday:*

"To leave each camp site better than you found it" (Motto of Canadian Canoe Club). To make each person you touch, each situation you face, and the world when you have gone, better because of you. To carry about with you blessing and healing. Stimulating pattern for a year, for a day, for a lifetime! (Gal. 6:10; Ezek. 47:9.)

*Tuesday:*

*Defer not till tomorrow to be wise:  
Tomorrow's sun for thee may never rise.*

An old saying, but a gripping, solemn reminder as I heard it over the radio this morning. Tomorrow's slate looks so much emptier than today's. Help me, Lord, to make time to help that friend today. He, and I, could be gone tomorrow. (Jas. 4:13-14.)

*Wednesday:*

"Not somehow, but triumphantly"—again the challenge. Anything less is a reflection on the Lord whose name we bear. Make this your standard and lift your faith to match it. Then let no situation pull it down. "All things are possible to him that believeth." Only the measure of your determined faith is the measure of your victory. (Rom. 8:37.)

*Thursday:*

"The 98 per cent Christian will almost make it." That deadly 2 per cent "almost" gap—what is it? The work I didn't have time to finish? No, it is the disloyal thought cherished, the unyielded "shelf behind the door," the selfish choice. For 100 per cent Christianity is unadulterated, whole-hearted love—worked. (Matt. 22:37, 39.)

*Friday:*

*Beneath the cross of Jesus*

*I fain would take my stand, . . .*

Only the spirit of the Cross will take me through the emergencies of the year. But that Cross accepted is "a home within the wilderness; a rest upon the way." Only that spirit will bring happiness and safety.

*I take, O Cross, thy shadow*

*For my abiding place.*

(Gal. 6:14.)

*Saturday:*

"You cannot outdo God in generosity." We are not calculating when we give; but it may help us, when the demand seems heavy, to be reminded that Jesus still stands over against the treasury, and that the God who gave His all notices when we remember. (Rom. 8:32.)

*Sunday:*

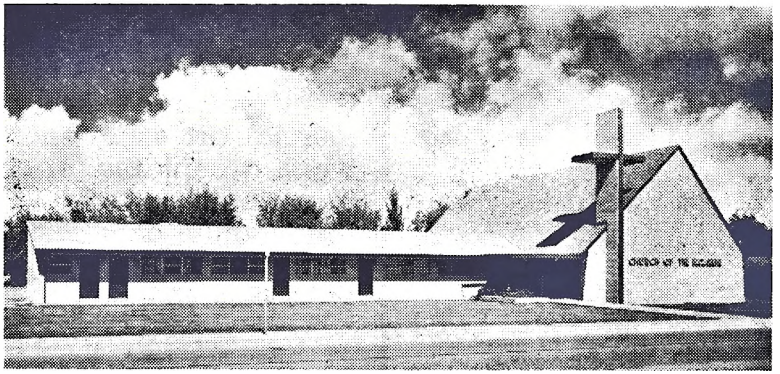
*Let me hold lightly temporal things,*

*I who am deathless, I who wear wings* (Martha Snell Robertson).

"He is no fool who gives up what he cannot keep to get that which he cannot lose." (Matt. 6:20.)

I recommend these mottoes because every one has helped me in an hour of stress.

We are grateful to God for His blessings upon us since the organization of our church in July of 1942. The church services were held under a tent in the beginning, and the first revival, with District Superintendent W. L. French, was conducted in this tent. Rev. R. M. Hocker was the first pastor and under his leadership a very desirable property was purchased and paid for. During Brother Hocker's pastorate the property (a residence used for a parsonage and church) was dedicated by the late Dr. R. T. Williams. We came as pastor in July of 1945. Construction was started on a frame building and Sunday-school annex, which was occupied until the present building was completed. In 1953, lots were purchased and construction begun on the present plant. The total cost of our present property, complete with fur-



niture for the sanctuary, and Sunday-school unit was \$80,000.00. We hope to be free of debt when the old property is sold. The work has made prog-

ress since the beginning. God has honored a faithful devoted people who are loyal to the Nazarene program. —F. W. Rogers, Pastor.

Evangelist Clon C. Brown reports: "We recently concluded our fourth revival since declining the recall to our First Church at High Point, North Carolina. We were with Pastor Patton at Asheboro, with Pastor Mason at Monroe, with Pastor A. D. Holt at Greensboro North Side, and this last one at Greensboro Central Church with Rev. O. E. Smith. On the closing night the long altar was filled with seekers, and every one prayed through to victory. We thank God for His blessings. My address is 112 Manor Drive, High Point, North Carolina."

Nampa, Idaho—The Franklin Road Church recently closed a wonderful ten-day revival with Rev. John Harold as evangelist. Our church received much help from Brother Harold's inspiring messages. Many souls sought God at an altar of prayer for heart cleansing as a result of the evangelist's Spirit-filled messages on holiness.—Clarence Griffin, Pastor.

Evangelist Marvin S. Cooper reports: "For three Sundays we were at Alexandria, Virginia, with our good people with whom we have worshiped for many years. We saw many earnest souls seeking God in His fullness, not to be disappointed in their soul's effort. We saw the altar repeatedly filled; and on one Sunday night, the Lord broke in upon the service with such glory that preaching would have been out of place. They sang old-time holiness songs and praised God both in testimony and in prayers. Their new pastor, Rev. Alvin Mountford, is winning the hearts of the people. For two Sundays we were at Indian Head, Maryland, in the absence of Rev. Kenneth Akins, the fine pastor. Here we had the privilege of worshiping with some of the Lord's choice followers. Our first revival with these people was in 1926 and we have been going back for meetings from time to time. Again God's blessings rested richly upon the services. The next Sunday we were with our fine people at Congress Heights Church and Pas-

tor Berrian. We have known these good people for many years. Earnest souls were at the altar and the presence of the Lord was felt in a very special manifestation. I will be conducting revivals, youth revivals, conventions, and Sunday-school revival conventions, here in the East, for the next three months. Those needing our service may contact us at 1514 North Wakefield Street, Arlington, Virginia."

Brookville, Ohio—Our church recently closed a very gracious revival with Evangelist Harold Richardson and wife. God gave fifty-six seekers at the altar; conviction was deep, and seekers made restitutions, with many finding victory. The church is encouraged. God still gives revivals when the price is paid.—Mary S. Wickline, Pastor.

Rockford, Ohio—We recently closed a wonderful two-week revival with Rev. O. W. Bowsher, pastor, as evangelist and Mr. and Mrs. Glen Proffitt as special singers and children's workers. The Spirit really fell on the services and God heard and answered prayer. We have been praying for the unsaved husbands and wives of our church members and have had definite answers to prayer, for which we are thanking and praising God.—Mrs. Ada Jane Rumble, Reporter.

Laurel, Indiana—We recently closed a good revival with Rev. Hoyer Harvey as evangelist. This was the second revival he has held for us in the past six months. This revival was truly a continuation of the first. God's seal of approval was on every service, with only one barren altar service. In the two revivals seventy-five people bowed at the altar seeking God for regeneration or heart holiness. Since the revival we have received new members into the church and all branches of the work are moving forward. Brother Harvey is a man with a message and a burden for souls.—Harry D. Clark, Pastor.

Rev. Ralph Baker and wife write: "We resigned as pastor of the Waltersburg, Pennsylvania, church last August and entered the evangelistic field. We are now in the sixth full revival, at Ashland, Ohio, with Rev. Robert Andrews, besides eight days of meetings with Rev. George Pitzer of Parkersburg, West Virginia. During this time we have seen souls seek God and have greatly enjoyed the fellowship of our pastors and people. Our work has taken us to West Virginia, Pennsylvania, Virginia, and Ohio. We are grateful for the privilege of preaching and singing His glorious gospel. God has given us a good start in this field, for which we thank Him. Wife and I offer a full program of preaching and singing. We have open time in 1955 that we will be glad to slate anywhere the Lord may lead. Write us, Box 171, Newell, West Virginia."

Pastor Arnold R. Carlson of Denair, California, reports: "The month of November was a record-breaking month for our church. On November 21, which was the closing day of the Fall Roundup, all previous Sunday-school attendance records were broken with 227 present. The average monthly attendance record was also broken with the November average of 193. On Sunday, November 21, we closed a good revival with Rev. C. M. Whitley and wife. They are very good evangelists and carry a real burden for souls. Brother Whitley preaches with unction and fire, and Sister Whitley sings under the anointing of the Spirit. The entire church was stirred and greatly helped. Several prayed through at an altar of prayer. The revival spirit continues. It is a real privilege for my wife and me to pastor the wonderful people of the Denair church. They are solid spiritual Nazarenes; they support the pastor and the church with their prayers, giving, and faithfulness to the services. They give sacrificially of their means, which is evidenced by the Thanksgiving offering of \$335.53. At the close of the last revival they gave their pastors a generous love offering."



Columbia, South Carolina—First Church is experiencing days of unusual victory in every department—we give God all the praise. Truly, God has worked a miracle! Our church has taken over the leadership of the district in the church school department, for the month of November, with an average attendance of 394 against 257 for the same month last year—an increase of 137 per Sunday. We have seekers at the altar almost every Sunday. Since we have become a 10-per-cent-church for missions, the offerings have increased over one hundred dollars per Sunday. The N.Y.P.S. has increased from 44 per Sunday to an average of 110 for November. The church is united and working, the people are praying, and God is blessing. The U.S.O. of the city is sending servicemen over each week; these men are invited to the homes of the church members following the worship service. In this way we are reaching many new servicemen. If you have friends stationed near Columbia, write the pastor, Rev. Aubrey Ponce, 401 Catawba Avenue.—Reporter.

#### West Virginia District Preachers' Meeting

God's presence was very real in every service of the 1954 preachers' meeting of the West Virginia District held November 8 to 10 in the beautiful new First Church in Parkersburg. Most of those attending the inspiring three-day convention agreed that it was one of the best ever held on the district. Host Pastor Rev. H. Harvey Hendershot and his fine people made everyone feel "right at home."

Our beloved general superintendent, Dr. D. I. Vanderpool, was at his very best as special speaker; and many times during his stirring messages those present were moved to tears, laughter, and shouts of blessing. A high spot of the meeting was the communion service held Tuesday morning with more than 125 persons partaking of the Lord's Supper. The Communion followed a soul-searching message by Dr. Vanderpool on "Fishers of Men."

The day services were enlightening, interesting, and inspiring. Departing from the usual custom of having papers read by various ministers, open forum discussions were held on "Church Loyalty," "Church Doctrine," and "Church Ethics" under the leadership of our good district superintendent, Dr. Edward C. Oney.

Large crowds attended the inspiring and blessed night services. Our preachers' wives' association choir, under the direction of Mrs. William O. Blue, provided the enjoyable special music on the final night of the meeting.

Showing their love and appreciation for Dr. and Mrs. Oney, the preachers and their wives unanimously voted to give them a ninety-day vacation with pay. A love offering totaling \$500.00 was taken for the Oneys. Dr. Oney is very much im-

proved physically after suffering a siege of ill health. He has not had a vacation for more than a year. He has organized six new churches on the district since assembly time last July. West Virginia is still on the march in the Crusade for Souls Now.

JOHN J. HANCOCK, Reporter

#### Northern California District Sunday Schools

A most successful Sunday-school tour was held on the Northern California District in October. Eight two-day area conferences were conducted over a fifteen-day period covering all the zones of the district. By specific registration 668 Sunday-school workers (superintendents, supervisors, teachers, and officers) were contacted with the general and district program of church schools. Rev. Norman R. Oke, Christian Service Training director, gave outstanding service as an inspirational, informative rally and workshop speaker. Dr. George Coulter, district superintendent, brought helpful inspiration to the conferences with his plea for one thousand new church members to be added through the medium of the Sunday school during this—the Golden Year for Northern California. Paul Skiles, district youth director, presented the boys' and girls' Caravan program by the colorful pageantry of Achievement Award ceremonies.

The conferences dealt specifically with the need of visitation through the district-wide program of "100,000 Calls by Thanksgiving." Also, the need of evangelism was promoted

through Sunday-school conversions, and the area of conservation of gains was urged through adequate training programs in the local church. Northern California Sunday schools are dedicated to make this "The Golden Year in the Golden State."

FRANK W. WATKIN, Chairman  
District Church Schools

#### Northeastern Indiana District "Crusade for Souls Now" Conference

The Crusade for Souls Now conference in Northeastern Indiana gave real advancement to the Crusade here. Over seventy pastors and their representatives from each department in the local church were present. The attendance was 500 and over in each of the night sessions, and between 250 and 300 in each of the day sessions. The last night, Wednesday, saw 50 pastors and their workers gathered in prayer for a continuation of the forward push they felt in their hearts after the closing of a series of challenging messages in the conference from Dr. Hugh C. Benner. "On with the Crusade" was their spirit.

The workers were used of God to inspire our hearts anew and lay before us a plan of visitation and crusade. Dr. Roy F. Smee put a spirit of enthusiasm and determination in the conference that each one present appreciated greatly as he faced his individual responsibility for lost souls. Rev. "Nick" Hull was anointed of God to do something about our commission and get plans under way which God could use in getting po-

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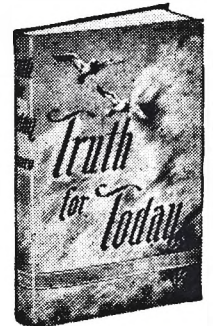
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# THANK YOU . . .

TWO THOUSAND YEARS AGO CHRIST SAID, "DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU"—A BRIEF COMMAND, YET IT MEANS SO MUCH TO YOUR PUBLISHING HOUSE.

THIS YEAR YOUR LOYALTY AND BUSINESS HAVE HELPED US REACH NEW HEIGHTS AND WE WANT TO THANK YOU WITH HEARTS FILLED WITH DEEPEST APPRECIATION; ALSO TO PLEDGE THE KIND OF SERVICE YOU DESERVE AND HAVE A RIGHT TO EXPECT IN 1955.

MAY GOD'S RICHEST BLESSINGS BE YOURS AND OURS AS WE LABOR TOGETHER FOR HIS GLORY AND THE SALVATION OF SOULS.

## . . . Your PUBLISHING HOUSE

tential workers busy at the task in each local church. The Crusade choir, under the leadership of Rev. Carl Greek, was outstanding in performance and example of devotion each night. The Muncie preachers, where the conference was held, were wonderful in many duties and responsibilities, not leaving a stone unturned to make it a success.

Now, we are going on with the Crusade. "All-for-Christ" Crusade Rallies are planned in the local churches and in each zone in January, following the preachers' seminar, January 17 to 20. Pray for us as we reach out towards nearly a million souls within our borders. "Now" is the only "accepted" time we have. On with the Crusade!

PAUL UPDIKE  
*District Superintendent*

### The Land of the Southern Cross AUSTRALIA (II)

The Church of the Nazarene now has work in the states of New South Wales, Queensland, South Australia, and Victoria. One day, please God, we will have an assembly in each one of these districts, and in the remaining districts of Australia as well. We have our feet down; the Church of the Nazarene is no longer an experiment in Australia. We are here to stay.

In our last travelogue we left you in Brisbane, Queensland. Brisbane is the capital of that state. It is also the headquarters of our work in Australia, being the home of Rev. A. A. E. Berg, our superintendent.

Our next move was by car to Eidsvold, some 300 miles from Brisbane, through a cattle and dairying country. Sister Berg and the children were able to make this trip with us. Eidsvold is a town of some 650 people. Our work is small but we are doing well under the fine leadership of our pastor, Rev. E. W. Hill. The town is wide open to our message. As elsewhere, we may have opposition, but no competition. The Sunday

we were there the pastor received into membership two new members, a father and son, products of our work.

We returned to Brisbane and took the "Sunlander," one of Queensland's beautiful trains, to Mackay, nearly 600 miles north of Brisbane. Here is a coastal town of 14,900 inhabitants, where we have a fine band of Nazarenes. As yet we have no church building and our people are meeting in one another's homes. Rev. Peter Robinson, a graduate of the Australian Nazarene Bible College, is the energetic pastor here. We had fine services and trust that we were able to give our work a little boost.

Again we returned to Brisbane; and the next morning we took a plane to Adelaide, 1,260 miles, the capital of South Australia. Adelaide is a very beautiful city of over 500,000. Rev. E. E. Spratt is the tireless pastor here. We have two churches in this area, one in Adelaide and the other in Gawler, 26 miles distant. What a precious people we find everywhere! Our people in Adelaide are in the process of building, and will soon have a fine, commodious church home. Just now Brother Pratt is pastoring both the Adelaide and Gawler churches; but after the assembly, Gawler will have its own pastor. The meetings were fine and splendidly attended. We enjoyed the fellowship of our fine people. Brother Berg, who was not able to accompany us to Adelaide, arrived on Sunday morning and we had the joy of his presence during the rest of our stay in that area.

On Monday night we left by train for Melbourne, the capital of the state of Victoria, 485 miles away. Melbourne is a city of around 1,300,000 souls. We do not have a church in Melbourne proper, but in McKinnon, nine miles out. Rev. S. G. Simmons, district president of the N.Y.P.S., is the pastor here. We do not have a church building here, but we do have a nice hall, which our people convert into a sanctuary each Lord's day

morning. We had one meeting in the city proper, and had the Sunday in the hall. We had a profitable time. Then there is a third place, Geelong, some 60 miles from Melbourne. We had a fine meeting in Geelong, with a splendid attendance. It was here that we saw Brother Berg for the last time. Pressing duties were calling him elsewhere. We will never forget the wonderful fellowship we had with our wonderful brother. Surely he is a "brother beloved." While in McKinnon it was our joy to visit San Remo, the home of the mother of Miss Mary Bagley, one of our fine missionary nurses in Africa. Mrs. Bagley had arranged a meeting (we have no church there) and fondly hoped to have 30 present. Naturally she was very happy when over 60 came.

At the close of the Sunday evening service at McKinnon our dear people presented us with twenty-five pounds (fifty-six dollars) and we were told that we were to take a week's holiday at the coast! Sorrento is a beautiful coastal town on a peninsula. We had a very restful time there. The reason that this vacation was possible is that our date of departure for Africa had been changed, making it necessary to take the next plane, which goes November 19. "The steps [also, the stops] of a good man are ordered of the Lord." We leave at 3:00 a.m. Friday and arrive in Johannesburg, South Africa, at 3:30 p.m. Saturday—8,500 miles!! The wonders of modern travel! These missionaries have seen an evolution of travel during their career of thirty-four years. On foot, by donkey and ox wagon, donkeyback, muleback, horseback, by car, ship, and now airplane!

In Australia we have been traveling in the footsteps of Dr. H. V. Miller, Dr. E. E. Zachary, Dr. W. W. Hess, Dr. R. V. DeLong, and our much-beloved General Superintendent Dr. G. B.

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### Servicemen's Corner

*(Continued from page 23)*

that He has done for us. Brother Owens came and spoke one night and the men surely did enjoy his message, so much so that they have been after me to get him to come and speak again. Although I am almost ready to leave here and start back to the States, I am praying that the class will continue to be a blessing to others who will be taking over.

"Thanks again for the literature that you have sent me so faithfully; I can't tell you how much of a help they have been to me. Not only did I read them thoroughly, but I passed them on to my buddies, so that they might enjoy them too.

"God has been very close to me here in Korea and has blessed me in so many ways. It's wonderful that, though we are thousands of miles from home, yet God is the same here as He is there. Truly He lives within my heart today."



and Mrs. Williamson. All these servants of the Lord have made their contribution. They are much loved by our Australian Nazarenes. And now we have made our contribution. In a few short days Dr. Hardy C. Powers, our senior general superintendent, will be arriving. He, together with Brother Berg, will be making a trip to New Guinea before the district assembly which convenes in Sydney, December 6.

Our visitation in Australia is now history. What memories! The future of our work there is assured. Rev. A. A. E. Berg, our superintendent, has a real vision and passion. The Lord has given him a fine corps of pastors, second to none. They are a beautifully sanctified band of men and are "sold" on the Church of the Nazarene and are heroically carrying on.

And now, farewell, our precious Australian brethren. You have eternally endeared yourselves to us. We will never forget your kindness and fellowship. God bless you. There are great days ahead for you.

C. S. JENKINS  
Nazarene Missionary

## DEATHS

REV. W. C. FRAZIER was born June 18, 1878, and died September 16, 1954, at Pasadena, California. A tireless church worker since he was converted at the age of twenty-one, he studied for the ministry, and during his four years in school he worked and preached. He married a fellow student, Ada Thomas, in 1904. Coming to California forty years ago, Brother Frazier joined the Church of the Nazarene, and organized a Church of the Nazarene in Selma, Bakersfield, and Cucamonga. He was active in the Fifth Street Mission and the Emmanuel Church of the Nazarene in Los Angeles; after a three-year illness resulting from a nervous breakdown, he organized more churches in the Southern California District. He was in charge of the building and organizing of the Burbank church, and organized others in San Fernando, Compton, and Montrose. He was a great and wonderful pioneer. For thirty-five years he was treasurer of the district camp-meeting board. He was just closing up his work for another year when the Lord called him home. He is survived by his wife, May R. Frazier; two daughters, Mrs. Beulah Harding of Baldwin Park, and Mrs. Dorothy Allen of Glendora; two sons, James W. of Pasadena, and Seth C. of Texas; also one sister and two brothers. Funeral service was held in the Breese Avenue Church of the Nazarene (where Brother Frazier conducted a Sunday-school class of nearly one hundred adults), with Dr. J. G. Taylorson, Dr. R. J. Plumb, and Dr. A. E. Sanner participating in the service. His district superintendent says, "We will miss the hearty spirit and enthusiastic help of this great workman of God."

REV. FRED C. SANEHOLTZ, age sixty-seven, retired Nazarene elder, died suddenly at his home in Lenoir City, Tennessee, on November 19, 1954. He held his last pastorate in Loudon, having spent forty years in the ministry. He had been a resident of Lenoir City for the past five years, having retired only a few years ago. He is survived by his wife, Mrs. Edith Saneholtz; two sons: Lawson, at home; and Monford, of Burlington, N.C.; also one brother and four sisters. Funeral service was conducted by Rev. John Bradley, Rev. Victor Gray, his district superintendent, and Rev. Howard Field, with interment in the Lenoir City Cemetery.

MRS. PETER CARLSON of Nampa, Idaho, age seventy-five, passed away October 4, 1954, after an illness of more than two years. Born in Torsby, Sweden, she was brought to America by her parents when two years old. They made their home in Barratt, Minnesota. On April 19, 1907, she was married to Peter Carlson. They lived in Mohall, North Dakota, and it was there that she became a member of the Church of the Nazarene. The last twenty years of her life were spent in Nampa, Idaho, where she was a faithful member of First Church. She had a burning passion for missions and was untiring in her efforts to assist missionaries in their preparation for the field. Funeral services were held in First Church with Rev. R. Kratzer officiating, assisted by Dr. John

E. Riley. Interment was at Kohlerlawn Cemetery. Surviving in addition to her husband are a son, Paul Carlson of San Bernardino, California; three daughters: Mrs. Dora Phelps, Miss Fern Carlson, and Miss Elaine Carlson, all of Nampa; and two sisters: Mrs. Victor Erlanson of Bellflower, California; and Mrs. George Baska of Bismarck, North Dakota.

MRS. EMMA MARY GARDNER POUNDS was born May 4, 1882, at Smith Center, Kansas, and died November 5, 1954, at Boulder, Colorado. She was converted in 1917 under the ministry of Dr. D. I. Vanderpool, and later joined the Church of the Nazarene at Boulder in 1924. Since that time she was faithful to God and the church, serving in any capacity open to her. She is survived by her husband, Fred H. Pounds; three daughters: Mrs. Nina Hess, Mrs. Mildred Dillehay, Eleanore Pounds; and two sons: Rev. Lloyd Pounds, pastor of the Church of the Nazarene, Coos Bay, Oregon; and Rev. Floyd Pounds, pastor of the Church of the Nazarene, Menomonie, Wisconsin. Besides these of her immediate family, she leaves four brothers and one sister. Funeral services were conducted in the Boulder church, with Rev. E. L. Cornelison, pastor, bringing the message, assisted by Rev. W. F. Kiemel, a former pastor of the church. Interment was in the Mountain View Memorial Cemetery.

## ANNOUNCEMENTS

WEDDING BELLS—Miss Bettie McFarland, former director of music at Church of the Nazarene in Collingdale, Pennsylvania, and Rev. J. Edmund Turnock, pastor of the Church of the Nazarene in Rio Grande, New Jersey, were united in marriage on November 20, in the Collingdale Church of the Nazarene, with the pastor, Rev. Francis Ketner, officiating.

BORN—to Rev. and Mrs. Arthur Myers of Goodland, Kansas, a son, Mark William, on December 1.

—to Mr. and Mrs. Vernon E. Lunn of Overland Park, Kansas, a daughter, Susan Joyce, on November 17.

—to Mr. and Mrs. Richard Walton of Casa Grande, Arizona, a son, David Lane, on November 7.

SPECIAL PRAYER IS REQUESTED by a lady in Virginia for a "brother in Pennsylvania who is almost an alcoholic," that he may be saved, and also for the salvation of another brother;

by a "Herald" reader in Pennsylvania for "a problem existing in our conference concerning a doctrine, and another special request";

by a lady "Herald" reader in Indiana for her sister who has a muscular disease—the sister is a Christian—they believe God is able to touch and heal her; also for the salvation of her father, brother, and another sister;

by a lady for a holiness preacher in West Virginia who is in the hospital with a heart attack and nervous condition—a great worker for God and they feel the Kingdom needs him—also his wife and children need prayer; also that she may be healed of a growth on her eye, that an operation will not be necessary;

by "a miserable backslider" in Indiana who really wants to get back to God and seems unable to find the way;

by a Nazarene brother in Pennsylvania, that he may stay true to God and go deeper with Him, also for healing of a long-standing physical condition, also that God may undertake for several very urgent unspoken requests;

by a young woman in Indiana, mother of three small children, whose husband—once a preacher—has backslidden and is now drinking and running around—that God may undertake and restore the family and save the husband.

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Hugh C. Benner  
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## SERVICEMEN'S CORNER

PL. WILLIAM S. MUIR writes: "I am almost ready to leave Korea and I would like to take the opportunity of writing you before I leave. Since I have been in the service and since I have been in Korea especially, I have appreciated very much the periodicals that I have been receiving from the Servicemen's Commission. They have helped me in a wonderful way and have been a big boost to my spiritual life while I have been in the army.

"During my tour here in the Far East I have made contact with our missionaries in Japan. They surely are doing a fine job there and God is blessing them in a wonderful way. The Sunday that I spent with the Bennetts was really swell, and the service that I attended with Rev. Davis preaching was a treat indeed. The work in Tokyo seems to be making great strides under the leadership of these men.

"In Korea I have made the acquaintance of Brother and Sister Owens and have learned to appreciate them a great deal. They are also doing a wonderful work, but surely they need our prayer for this war-torn land. I have spent quite a bit of time with them visiting their churches and admiring the work that they are doing here. They have really been a great blessing to me in the short time that I have known them here.

"As for myself, I have been trying to do my best for the Lord here by teaching a Bible class that we have here in my company every Thursday night. This class consists of men from every denomination and also men of the Catholic faith. We have an average attendance of around twenty every week, so that means we have about 25 per cent attendance from our company. We have two officers who not only attend but take a big interest in the service. One leads the singing and the other, who incidentally is the commanding officer, does his part by making sure the men are well informed as to when and where we hold the service. It certainly is wonderful not only to have the consent of the officers to hold the meetings, but to have them participate is certainly a thrill to me. God has surely been blessing our class in a wonderful way, so we give Him all the glory for all

(Concluded on page 22)

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

December 29, 1954

## "Deliver Us from Evil"

By Kathryn Blackburn Peck

With anguished hearts and bitter tears we cry,  
Hurling our questions at the brazen sky.  
The universe re-echoes with despair  
Of those who seek to learn the why and where.  
"Why are our hopes destroyed—our labors vain?"  
"How doth a loving God permit this pain?"  
"Where are the loved and lost—forever fled?"  
"Is there—oh, is there balm in Gilead?"

"Deliver us from evil, Lord, we pray!"  
This was the ancient cry—and still today,  
Wherever hearts are sore or cares oppress,  
The ageless cry ascends—"Deliver us!"  
Deliverance! 'Twas Christ who formed the prayer!  
Then, Friend, when grief is laid beside your door,  
Remember how He, suffering, took His stand  
Against the pow'rs of wrong. Give Him your hand  
And keep you near to Him through all the night;  
And if no answer comes, or gleam of light,  
Yet there will walk with you a strange content  
\* All unrelated to environment.

God seeks the open heart, the yielded will.  
The prayer, "Deliver us!" He answers still—  
But not by tempering the winds of life,  
Or shielding us from sorrow's pruning knife,  
Or hiding us away in some calm place  
Apart from tempests which beset our race.  
Still, through the heat of conflict, Christ will lead  
And make you strong. Deliverance indeed!