

# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



January 9, 1957

No one ever lived in this world who was entrusted with so great an assignment as was Jesus the Nazarene! No one ever had so many subtle foes or faced more handicaps than did He.

He was rejected by the world, ostracized by the ecclesiastical group of His day, mocked by His neighbors, and doubted by His brethren.

He had no university degrees to attract the fawning intelligentsia. He had no saber-rattling, "goose-stepping" soldiers

## The Magnificent Overcomer

*General Superintendent Vanderpool*

to demand national consideration. He had no full bank account to draw upon when food supplies or transportation were needed. Jesus was the world's poorest Man.

The combined forces of evil led by Satan, the archenemy of God and man, laid siege to the citadel of the Saviour and for forty days in the wilderness Jesus matched soul strength against them all, until finally Satan groveled back to perdition, a defeated foe.

When the task of choosing and training a few followers, and performing enough miracles to convince all of His divinity, and when every prophecy concerning himself had been fulfilled, despising the shame, enduring the cross, Jesus laid down His life a ransom for lost sinners. The third day He broke the bands of death, rolled back the stone, and came forth, the Magnificent Overcomer.

He brought consternation to Satan and all of his black-winged emissaries. All heaven in unsurpassed rapture received the mighty Conqueror as He returned leading captivity captive and prepared to give gifts unto men. Pentecost, with the outpoured Spirit, was the glorious triumph of the Magnificent Overcomer.

The man who will pay the price to be an overcomer today is assured of a place with Him in that day.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

*Nay, in all these things we are more than conquerors through him that loved us.*

**Rom. 8:37**

## ANNOUNCEMENT

The 1956 edition of the *Manual of the Church of the Nazarene* is now ready for distribution; and from the date of this issue of the *Herald of Holiness* all of its provisions are in effect in accordance with paragraph 593 of the 1952 edition of the *Manual*.

Board of  
General Superintendents  
HUGH C. BENNER, Secretary

## Except for One Thing

By C. B. STRANG

Pastor, First Church, Chicago, Illinois

George D. (Buck) Weaver is dead at the age of sixty-four years. To quote from the *Chicago Daily Tribune*: "The end actually had come to Weaver 35 years before when he and seven other members of the White Sox were banned from baseball for life as an outgrowth of the 1919 World Series scandal."

He had been accused of conspiring to throw the series for money from gambling interests. For thirty-five years he maintained his innocence, but to no avail.

It was said that he *knew* even if he didn't participate, and for the remaining part of his life he regretted it.

Poor Buck Weaver! One misstep ruined him. His life might have been so different "except for one thing." We might learn some lessons from this tragic life.

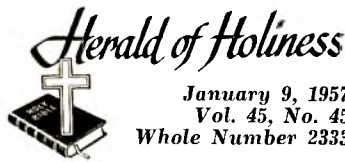
One critical word, one bit of gossip carried can be hurtful over a lifetime.

One immoral act can taint the life of the participant and others. One glass of beer, wine, or liquor can have amazingly devastating effects. One cigarette may result in one's becoming a chain smoker. The first shot of the needle makes the dope fiend.

A foolish sermon may ruin a preacher. A careless presentation will lose the sale. An unprepared lesson may be the difference between the lives of the hearers being useful or futile.

But why go on? All of us can look back and say: "If it hadn't been for that." There is nothing quite so effective as foresight. Foresight sharpened by and through the Holy Spirit operating in our lives is a wonderful asset.

There is such a thing as an unsuccessful repentance. Buck Weaver in his effort to be restored to baseball exemplifies it. Being sorry doesn't always fix things up on earth. It is a cheering thing to know, however, that at the great tribunal of heaven repentance is always acceptable and paves the way for eternal redemption.



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## Revival Without God

By MILTON HARRINGTON

Pastor, First Church, Reno, Nevada

To a Nazarene and the Church of the Nazarene the word revival has tremendous meaning. He visualizes a mighty, moving tide of the glorious presence of God, saints being blessed and built up in the most holy faith, conviction distributed by the Holy Ghost until strong individuals tremble and melt toward God with tears of repentance, misunderstandings confessed and ironed out, unity among the saints flowing like a river, shouting over the victories in the camp, groaning burdens over the battles lost. Real, genuine Nazarenes are revivalists—but revivalists only through God and His Holy Ghost.

Recently I read an advertisement of what we would call a "revival effort" in our daily newspaper. The church involved inserted the picture of the evangelist who would be speaking each night at the location of the church. Not only did this advertisement present an invitation for the public to attend, but it also seemed to present an invitation for God to stay away. One sentence of the advertisement read, "There will be no miraculous healings or supernatural visitations at any time." An evangelist and a church were attempting to have a revival—without a supernatural visitation—without God.

I am glad I belong to the Church of the Nazarene.

## FAITH

By ANNA M. GILLELAND

*Faith is the eye that sees the Lord,  
The hand that clings to Him;  
Faith finds food in time of dearth  
And light when the way is dim.*

*Faith takes the sting from a troubled heart*

*And makes the Christian strong;  
Faith is the substance of hoped-for things,*

*The urge to a joyful song.*

*Faith turns mystery into bread  
On which the soul doth feed;  
Faith inspires nobility*

*And dethrones hate and greed.*

It is impossible to walk across a floor covered with eggs without breaking some of them. Neither is it possible to walk through this world without stepping into trouble. Trouble often falls on us like the night dew, but as the sun evaporates the dew, so does the Son of God cause our troubles to vanish when we call upon Him.—EDGAR K. ZOOK.

# *What* **PENTECOST** *Stands for*

There is much need today of a renewed emphasis upon what Pentecost stands for. This is evident from the fact that this significant day is neglected and largely forgotten even by seemingly good clergymen and church members. What we are concerned about is not the "holy day" or "the festival of Pentecost" as such, but the basic truth for which it stands. In fact, a denial of what Pentecost stands for would constitute a denial of essential Christianity.

There was "a festival of Pentecost" also in Old Testament times. In some respects it was prophetic of what was to be in the future. It was at first a harvest festival of thanksgiving to Almighty God for the fruits of the field and their successful ingathering. Later it became a festival commemorating the giving of the Law, whereby the covenant relationship between God and Israel was established. We may say it celebrated the founding of the Church under the old dispensation.

The Pentecost festival of the Christian Church is not only a harvest festival but *the* harvest festival, for it commemorates the sending forth—the outpouring—of the Holy Ghost in New Testament fullness for the ingathering of souls into the kingdom of God. And so it also marks the founding of the Christian Church, with emphasis upon the central mission of the Church and the means of effectuating it.

But what is the relevancy of this to our own time, to the weary individual, to the struggling local congregation? We know that the Holy Ghost has been given, but there are two ways of know-

ing. We may "know," in a bare act of the intelligence, a merely mental acquisition of a historical fact. We may "know" also in the way of a living fellowship, by the inner discernments of communion, by the delights and satisfactions—the emotional responses—of the soul, and by real and practical experience. As a matter of being merely mentally enlightened, we may live in the days of Pentecost. However, in common usage, in daily experience we may be living in the lean days which preceded Pentecost. Would you discover what it means to step from pre-Pentecostal dearth to Pentecostal fullness?

I am deeply convinced that much of the mental attitude and spiritual pose of the Church today is pre-Pentecostal, and that in this thin and immature relationship—"having a form of godliness, but denying the power thereof"—is to be found the secret of our common weariness and impotence. This is the exhortation for our day from the ancient event of Pentecost.

Are we a little band of pilgrims, weary, laboring, heavy-footed, laboriously toiling over desert sands with only now and again the "blessing" of standing upon some isolated spiritual height and wistfully gazing upon the promised land afar? Or have we been transformed into nimble, buoyant, and resourceful servants of our blessed Lord, and in the possession and enjoyment of the goodly land, "a land that flows with milk and honey"? Ours is the Pentecostal inheritance. Let us appropriate the gift of the Holy Ghost in the enduement of Pentecostal purity and power.

*By Chaplain John T. Donnelly, Eglin Air Force Base, Florida*

# God's Call Is for Protection

By SYLVESTER A. SMITH  
Financial Representative of the Chicago Central District Foundation

God's call to holiness is a call to safety. Holiness is the greatest protection to the soul to be found in the world.

When God calls to holiness, He does it partly because of what He sees by way of danger to the unsanctified soul. The carnal dispositions and tendencies reach out to those items in life once surrendered when one was repenting as a condition to be converted.

Israel left Egypt in great joy. The idea of being freed from slavery was wonderful. They set out with enthusiasm across the Red Sea into the wilderness way from the land of their bondage. But when they grew travel-weary, they forgot the suffering and agony that belonged to their lives

in Egypt. Their minds fastened on two things: *rest* and *food*. They did have a place to sleep and they did have something to eat, even though it was onions, leeks, and garlic; and so they wanted to return.

Isn't it strange that they should forget the very purpose for which their prayers had been prayed with strong crying to God? In some peculiar way they forgot the early rising and long hours of labor, the making of bricks without straw, and the lash of the cruel taskmaster. The scars on their backs and the scars on their souls were clouded over by the hunger and weariness of their journey.

There is a strong parallel between Israel's ex-

## *Psalms Ninety-four Eighteen*

*When I said, My foot slippeth; thy mercy, O Lord, held me up.*

By Evangelist PAUL MARTIN

Pretty tricky trails we travel! That is, the devil is always around to deceive, tempt, and try. He works overtime, all the time—never rests—and it helps me to remember this. Some success of the saints was found in their correct appraisal of the power of the enemy. They knew they were no match for him alone! None of us is! No matter how big and brave you seem to be—your only hope is in Christ! He will sustain. He holds me up. Praise His name!

But here's just a suggestion or two that might help. The best time to fix up a mistake of judgment, a failure of duty, a slip of tongue or hand is just as soon as the failure is recognized. Right then! In this matter delay borders on wrongdoing! Impulsiveness can be conquered when we quickly "eat humble pie" for our mistakes. God seems so *willing* to

help when we *willingly* admit we have failed.

Another thought—a warmhearted Christian spends "less time in the danger zone." That little slogan—"less time in the danger zone"—was the dream of an auto advertising expert—less time in the passing lane! Oh, how true! The Holy Spirit is quick to reprove when our conversation is leading to gossip, our prayer life is slipping, our concern for souls is dwindling, or stinginess is on the increase. And the best time to flee the danger zone is *now*—just as soon as you see it!

But when I saw my need . . . when I knew my failure . . . as I fled the danger zone . . . as I repaired the damage of poor judgment . . . "the Lord held me up" . . . for He heard my cry, "my foot slippeth . . ."

perience as she answered God's call to take possession of the Promised Land and God's call now for men and women to share in the experience of holiness.

When we are converted we have done, in a spiritual sense, what Israel did in a geographical sense when she left the land of Egypt. We have left the life of sin behind. The converted life is the process of answering God's call to holiness.

The call to holiness is more pronounced since one has gotten out of the land of sin. When one was in sin, he understood the call to be more of a getting away from that kind of life, just as Israel interpreted her call at first to be more particularly the getting away from bondage. But now that the past is dismissed, so to speak, the call is to *come* to holiness, whereas before it was to *go* from sin.

When the converted soul begins his journey toward holiness, the demands sometimes almost stagger him. Sometimes he allows too much time to go by, so that he is beset with temptation to look back at the pleasures of his former life. There have been some who were tempted to go back to smoking and drinking and gambling and all the rest. They seemed to have forgotten the heartache and sorrow caused by that kind of living. It was because of that that they called on the Lord to save them; but in time of temptation they seem to be blind to all that and remember only the fun and pleasure connected with it.

This tendency is explained by the fact that the carnal nature still remains within the heart of the *as-yet-unsanctified* man. Israel was taken out of Egypt, but alas, Egypt still remained in the heart of Israel. The converted man has been taken out of a life of sin, but the sin principle has not yet been taken out of him.

God's call to holiness is a call to an experience in which the sin principle is taken out. Until that work is done, one is in danger of backsliding or falling back into sin.

God's call is for every saved man to get sanctified as soon as possible as a protection against the backward drag. Protection against the pull of the sinful life, that's what it means. God is good and we are safe in answering His call.

## GOD, OUR MORNING!

Ps. 30:5b; 84:11a

*A heavy rain throughout the night was falling;  
The wind appeared a little hurricane;  
So dense the darkness that it was appalling.  
Would calm and brightness ever be again?*

*But morning came at last with dawn light tender;  
The sky from clouds had sweet, complete release.*

By E. WAYNE STAHL

# HOW?

By ANNA W. WATERMAN  
Nazarene Elder

Dr. Bresee's familiar exhortation was—"Keep the glory down." In 1906, I started going to the Pasadena church under the able ministry of Rev. John W. Goodwin, but did not join the Nazarenes until Dr. A. O. Hendricks was pastor—and we surely "kept the glory down." The messages were evangelistic, so we had a *continual revival*. Folks would pray through and start shouting up and down the aisles—glory fell and "amens" and "hallelujahs" were heard all over the house.

Everywhere, now, it seems our meetings are more quiet and orderly. We have good preaching, but I sometimes wonder if we have become so intelligent that we no longer need or desire *emotion*—or have we gotten so sophisticated we fear any kind of demonstration? I know in the early days "it was noised abroad" and the multitudes came in and inquired the way of salvation; and, while I believe *noise* without the Holy Ghost would be the very worst thing that could happen to us, I still believe that a person hungry for God will let it be known when he finds Him. A glory-charged battery will give a thrill surpassing anything this old world has to offer.

I am not pleading for emotionalism—or am I? Anyway, I believe and am still persuaded when a sinner "touches God the glory will fall," and Dr. Bresee was right—at any cost, we must pray through and "*keep the glory down.*"

*How glorious the matutinal splendor,  
With nature hushed into triumphant peace!*

*Oh, you who know a dark, tempestuous sorrow,  
Whose tears are falling, grief's torrential rain,  
God's presence now will be your bright tomorrow,  
Your anesthesia for storming pain.*

*"But for a night is weeping," sings the Psalmist;  
Then joy returns with the returning sun—  
"God is a sun," and He His sweetest, calmest,  
Bright comfort gives His grieving, trusting one.*

# Air Force Preaching Mission

By WILLIAM C. ALLSHOUSE, *Pastor, First Church, Washington, D.C.*

Last spring I received an invitation from the United States Air Force to serve as one of four Protestant preaching missionaries to air force bases in the Far East during the months of September and October. Other ministers chosen for this task were Dr. M. A. Caley, Presbyterian, Rochester, New York; Dr. P. W. Yinger, Congregationalist, Montclair, New Jersey; and Dr. S. M. Smith, of Butler University, Indianapolis, Indiana.

The preaching mission program was instituted by the air force about five years ago as an evangelistic or spiritual life emphasis. The purpose of the missions as stated by Chaplain Major General Charles I. Carpenter, chief of chaplains, is "to help air force personnel acquire or to deepen their religious faith and to strengthen the ties between the air force community and the civilian denominations."

Our preaching mission team left Washington, D.C., on August 28 and flew to Tokyo, Japan, with brief stops in California, Hawaii, and Wake Island. Our first missions were all in the Tokyo area. My first mission was at Green Park Annex, a dependent housing unit at the edge of Tokyo where 2,400 people live under one roof. This was a marvelous introduction to this delightful assignment. While at Green Park it was my privilege to meet all our missionaries in Japan, to visit our mission headquarters, Bible school, and several of our churches and parsonages in the Tokyo area. Rev. and Mrs. Hubert Helling, who attended all the services of this first mission, were loyal boost-

ers in every way. A visit in their home gave me a taste of good Japanese food and Nazarene hospitality. The Bennetts, the Davises, and the Shepherds were all present for the last service at Green Park. It was an inspiration to fellowship with these missionaries.

My next mission was at Osan, Korea, sixty miles south of the city of Seoul. Our party landed at Kimpo Air Base, a few miles out of Seoul, where we were greeted by Chaplain Albert Gamble, a fine Nazarene, who is doing a splendid job as air force chaplain. It was a thrill to look in on our Korean missionary work in the capital city. I enjoyed an overnight stay with our missionaries, Rev. and Mrs. Don Owens.

My next mission, at Ashiya, on the southern island of Kyushu in Japan, was another time of spiritual victory and happy fellowship. From there I went to Shiroy Air Base, twenty miles northeast of Tokyo, for the fourth mission, and to Iwo Jima for one of the best missions of the tour. From Iwo, I flew to Taipeh, Taiwan, by way of Japan and Okinawa, where I conducted two missions in one. At eight each morning I preached at Linkou, a security base in the mountains, and then at the Thirteenth Air Base in Taipeh each night. On Sunday I spoke to 225 missionaries at the Y.M.C.A., and during the week I was a guest at the reception honoring the officials of the Chinese Republic and reviewed the colorful parade of the double-ten celebration.

It was a special honor to meet Rev. and Mrs. Peter Kiehn, veteran missionaries of the Church of the Nazarene, and to visit in their home. I was favorably impressed with the Bible school and the mission work which these good missionaries have founded. On my last night at Taipeh, I preached to an enthusiastic group of people at the mission church. An interesting side line of my stay in Formosa was a trip to the city of Hong Kong.

The final mission was at Hickam Air Force Base, Honolulu. The flight from Taipeh to Hawaii included stops at Clark Air Base in the Philippines and the islands of Guam and Kwajalain.

A wonderful climax to this tour was a week with our Nazarenes in Hawaii where I visited four churches, spoke at a "Crusade for Souls Conference," and a fine group of Nazarene youth at a

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youth rally. I was pleasantly surprised with the progress of our churches in this comparatively new field. Rev. and Mrs. Cecil Knippers and their pastors are doing a commendable work.

The people of Washington First Church gave me a hearty welcome home on Sunday, November 4, with a great crowd in Sunday school and the services of the church. Chaplain Harold Shoemaker, director of this program for the air force, was present for the welcome occasion.

The preaching mission tour was one of the most thrilling experiences of my ministry. In all I traveled nearly twenty-three thousand miles by plane, spoke seventy-eight times, attended numerous fellowship gatherings, and interviewed a host of men and women personally. The air force is to be commended for the outstanding work which it is doing in this field. I will always be grateful for the privilege of serving God and our country in this capacity.

## *No Task for Him in Vain*

"Oh, let me stay right here and serve  
Where things are being done,  
Upon this heavenly mountaintop  
Where victories are won!"  
Thus spake I to my Lord one day,  
As if He didn't know  
The great importance of my task.  
But still He bade me go,  
Not to teeming multitudes,  
But down a lonely road;  
And as I went I saw one blind  
And helped him with his load.  
"Twas very little that I did,  
The words I spoke were few;  
But somehow on that dreary path  
The light of God broke through.

Yet once again I restless grew  
And lacked the loving touch  
And cried, "O Lord, there are so few,  
And I would give so much!  
This class—it is so little, Lord.  
What can they do for Thee?  
I want to win a multitude  
And here are only three!"  
"Through three," my loving Lord replied,  
"A multitude may come;  
Teach these, remembering that I  
Spoke oft to only one."  
"Forgive me, Lord," I softly cried,  
And bowed my head in shame.  
No task for Him, however small,  
Can be performed in vain.

**By ALICE HANSCHÉ MORTENSON**

## ***Is Your Name in the Book?***

**By MARIAN L. KNORR**

*Your name may be on the roll of a church,  
For voting registered be;  
But is your name written down in the Book of Life  
For the Master's eyes to see?*

*You may try to keep God's commandments,  
Be kind both to friend and foe—  
But is your name written down in the Book of  
Life—  
Are you born again, or no?*

*You may read the Scriptures, and kneel in prayer;  
You may give for missions your all—  
But is your name written down in the Book of  
Life—  
Are you ready if Jesus should call?*

## ***"Tomorrow Is Here!"***

**By B. W. DOWNING**

Pastor, First Church, Jackson, Mississippi

The story is told of a small boy and his father who were riding on a train. Suddenly the train entered a tunnel, and the boy remained silent through the darkness. However, his silence was broken when once again light streamed in through the windows, and he exclaimed: "O Daddy, tomorrow is already here."

Having crossed the threshold of the new year of 1957, truly we can say that tomorrow is already here.

Just a few years ago one plane—one bomb—one city, Hiroshima—and the door of "tomorrow" was blasted wide open. A new era had burst upon mankind!

The tomorrow of the fulfillment of prophecy is

# I Heard Him Testify Last Night . . .

Four years ago he was gloriously converted in his own home at 4:20 a.m. Under deep conviction he had been seeking God for seven days: then gracious victory!

Several men at the plant where he worked were holiness men and they urged him to go on into the experience quickly. Three nights after his conversion he felt he should go to the altar in a revival meeting, but failed to follow through on the Holy Spirit's invitation.

Then he met two older men, members of the same church he attended. They warned him against this strange doctrine, and advised him to turn a deaf ear to anyone trying to tell him of such an experience. They were older Christians and he thought surely they wouldn't lead a young convert astray with wrong advice; so he reasoned, and soon was fighting the doctrine of heart holiness.

But a Nazarene layman friend asked him to subscribe to the *HERALD OF HOLINESS*. He did, and began to read it. An issue carried a quotation from one of Wesley's sermons. He had taken that *HERALD* to the breakfast table with him, and as he was reading Wesley's sermon God convinced him of the truth of the experience he had been fighting, and of his immediate need to be sanctified wholly. Together with his wife he began to pray and meet divine conditions. In a matter of minutes he was shouting in victory over the carnal mind.

That was four years ago all this took place. Last night I heard him testify to up-to-date victory, and still praising God for the *HERALD OF HOLINESS*.

*Sent in by*  
Pastor H. H. Hendershot  
Parkersburg, West Virginia

*here*. The twilight of a dying age has yielded rapidly to onswEEPing darkness that presages the midnight cry and the coming of the Heavenly Bridegroom. As never before the signs of the times and the times of the signs seem to become increasingly clear: wars and rumors of wars, moral and spiritual deterioration, lawlessness, secularism, and the Jewish nation. Although the specter of nuclear peril hovers ominously near, the promise of His coming pierces the descending darkness with an unparalleled brilliance.

The tomorrow of *harvest* is here. Jesus said: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you. Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

The tomorrow of *opportunity* is here. Modern means of transportation and communication, enlarged forces, increased finances, and various soul-winning helps combine to turn the day of opportunity into a day of fearful and glorious responsibility.

The tomorrow of *service* is here. Jesus said, "Occupy till I come" (Luke 19:13). Although we expect His soon return, we are not to fold our hands and lazily look up, but rather we are to work as we watchfully await His coming.

To properly occupy until He comes will require the blood of consecration—clear-cut separation from all sin and worldliness and complete dedication to God and soul-winning. Tears of intercessory concern are needed. Too many professing Christians are casual and carefree regarding the winning of lost souls. Soul saving is *sweaty business*—praying, studying, going, working—but it is the most vital business in all the world. And in and above all, we must have the fire of the Holy Ghost. The emergency of the hour must be met with the fervency of hearts and souls ablaze with the sanctifying, unctionizing presence of the fiery Holy Ghost.

For all who are yet unsaved, the tomorrow of *salvation* is here now. God is calling yet. The door of mercy is still open. The Holy Spirit is wooing and working faithfully. God says: "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

Tomorrow is here! Jesus is coming soon! Let us be sure we wear the wedding garment well as we faithfully labor in our appointed times.

**Time is a fast wind blowing down  
a short street. We must win souls  
while we can.—D. B. Kidney.**



God will provide—

## A Roof Over Our Heads

By Vera Clay, Vicksburg, Michigan

In my girlhood days in New England, people in the country areas felt a sense of security by home ownership. This gave rise to the expression "a roof over our heads," the import being, "Let the economic winds blow as they will; we at least have some shelter from the gale with the security our roof affords us."

This summer a pair of robins built a nest back of the porch light on our parsonage home. Yes, it was cozily located, except it was directly under the drip from the eaves. Before the little bird home was finished, my husband made a miniature roof from a wide cedar shingle, which completely protected the nest from the storm. He had literally put "a roof over their heads." There was much scolding from Father and Mother Robin while this roof was being erected. They withdrew to a nearby tree and held what appeared to be a family conclave. Finally Mrs. Robin dubiously came back and Mr. Robin followed. Eventually they reared, not one, but two, broods of young in the storm-sheltered abode.

As my husband was nailing the roof to which the bird couple so strongly objected, strenuously flapping their wings and scolding, I thought of the times my kind Heavenly Father had put a roof over my head with His providences. Often at the time these providential circumstances may not have seemed favorable, but they later proved a shelter, a refuge from the storm. They were one of the "all things" which work together for good. I may not have seen the storm clouds, but He who sees "the end from the beginning" was tenderly protecting me from the impending downpour.

God not only roofs us with His providences but He further puts a roof over our heads with His precious promises. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). A roof for future storms of turmoil and unrest! "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28)—truly a shelter from the vicissitudes of life!

The devil has fiery darts which he hurls at God's children. Thank God, we have a roof over our heads which will protect us from the arrows of the enemy of our soul.

## NEWS in PICTURE



**CHURCH GIVEN JUGFUL OF DIMES: 4,000.** *The legacy left by John Eby to the church at Pond Creek, Oklahoma, has a face value of \$400.00 and may go as high as \$550.00 or more, according to the pastor, Rev. E. C. Stegall. In 1893, Mr. Eby filed a claim southeast of Pond Creek, and lived there alone until his death last September. Shortly before his death he gave the jug, with note attached, to his neighbor, with instructions to give it to the Church of the Nazarene after his death. The dimes date back to 1892, and many of the old coins have a collector's value of from 11c to \$35.00. In the picture, Rev. E. C. Stegall, pastor, is holding the legacy jug, with Mrs. Robert Dowe, Sunday-school superintendent, standing by.*

## On Sea or Land

By BESS A. OLSON, Los Angeles, Calif.

All of his life Matthew Fontaine Maury had wanted one thing above all others, to be a naval officer. How he thrilled over the letters that came from his older brother, a midshipman in the U.S. Navy! Even his brother's death from yellow fever and burial at sea did not keep him from going to sea when he was nineteen.

He liked the life at sea, traveling around the world, seeing many strange sights and people. He was disappointed, however, that so little was known about the sea and so few books written on navigation. He read all he could, and as he traveled about, studied different aspects of the sea.

Then one stormy night after being on leave at home he was hurrying to join his ship. The coach overturned and Maury's leg was badly broken. It ended his life on the sea. At first he was bitterly disappointed and tried every way he could to get back on a ship, but without success.

Matthew Maury was a sincere Christian, so he

took his disappointment as being God's appointment. And God worked mightily through him to aid people all over the world even to this day. Maury became superintendent of charts and instruments at Washington, D.C., and in that capacity set out to prove something he had read in the Bible and believed to be literally true, ". . . whatsoever passeth through the paths of the seas" (Ps. 8:8).

He had countless numbers of tests taken, asking sea captains to send in completed data sheets concerning ocean currents, velocity and direction of winds, variations of the compass, and many other aspects of navigation. Through his discoveries he

proved there are actually lanes in the sea. He mapped out courses whereby ships could avoid icebergs and other sea hazards. Sea captains from all over the world wrote letters of gratitude to him for the saving of time and lives that his discoveries made possible.

Matthew Maury always loved and believed the Bible and defended it against unbelieving scientists, asserting, "It is authority on everything it touches." He from it not only learned priceless truths of science but proved by his own life the truth of the scripture, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

My husband and I have just come from a commencement exercise; strangely enough, it was on this late August afternoon instead of in June, when commencements are usually held. This was a glorious graduation. The participant received the award for which he had been striving so long, the "Well done" of the Master.

These past few years we have witnessed many such commencements—these promotions from the Church militant to the Church triumphant. There was Sister Shawgo, suffering long, just waiting for her name to be called; then Brother Olf, wonderfully saved and

## PROMOTION DAY . . . *at Last!*

*By*  
**THELMA**  
**GRAY**

sanctified in later years, his face so shining with the benediction of God that as he sat in class I had only to look at its glow to see the reality of the divine touch on human form.

More recently, there was dear Grandma McCoy, whose gentle, loving spirit reflected that of the Master, whom she served and whose she was. She slipped off to glory while we were away last winter, and sometimes yet I am conscious of a real loneliness for her. She wasted no precious moments of her measured time on criticism or harsh judgments; but even her last days were spent in love and encouragement.

Then today, Grandpa Tempero was promoted. A landmark in the church, so long a wise and steady board member, consistent Christian; and now a graduate into glory!

May God bless their memories to our hearts. Each has run the race and won the victory. They've finished the earthy curricula. How glad they must have been as they entered the halls of heaven that they didn't "drop out" when the lessons were difficult, or when the tuition seemed high! They've reached heaven, where the Teacher Supreme—God himself—will make all things plain!

# The Doctrine and Experience of *Entire Sanctification*

*God Wants a Holy People:* Hab. 1:12-13; Lev. 11:44; Isa. 35:8-10; Luke 1:67-68, 72-75; Heb. 13:12-13; I Thess. 4:7

*Inherited Sin in the Soul:* Gen. 1:27; 2:16-17; 3:6, 8; Rom. 5:12, 19; Ps. 51:5, 10; Mark 7:21-23; Rom. 7:30, 24-25

*You Can Be Free from Sin:* I John 1:9; Rom. 3:23; 6:1-2, 6-15; Matt. 5:8

*The Second Crisis Experience:* Matt. 3:11; Acts 8:5, 12, 14-17; 19:1-6

*This Is God's Will for Me:* I Pet. 1:15-16, Heb. 12:14-15; I Thess. 4:7-8; Luke 24:49; I Thess. 5:23-24; John 17:15-17, 20

*"Not My Will, but Thine":* I Chron. 29:5; Matt. 19:16-22; Rom. 6:13; 12:1-2

*"Purifying Their Hearts by Faith":* Heb. 11:6; Acts 15:8-9; Luke 11:9-10, 13; Acts 1:4-5; 2:1-4

*We Can Know That We Are Sanctified:* Heb. 10:14-15; Acts 15:8; I John 1:7; 3:19, 21, 24; Rom. 8:14-17; I Cor. 2:12

*God Can Do This for You:* Heb. 2:11; Eph. 4:22-24; Acts 4:31-33; Rom. 5:1-5; I John 4:17-18

*The Sanctified Will Be Tempted:* I Pet. 4:12-13; II Cor. 4:7-9; Ps. 103: 13-14; Jas. 1:12-18

*You Can Live in Victory:* Gal. 5:16, 25; John 14:15-17; I John 3:18-20; Eph. 4:1, 30; Ps. 37:23-24

*All Must Know the Good News:* Luke 2:10; II Tim. 2:20-21; Acts 1:8; 2:46-47; 6:5, 7-8; 8:29, 35

*The Sanctified Must Grow in Grace:* Phil. 3:12-15; I John 3:2-3; II Pet. 1:2-11

This is taken from the front cover of the *Bible School Journal* for last September. It is the outline of the Sunday-school lessons for the fourth quarter of 1956. We present it here, with the consent of Dr. Albert F. Harper, editor in chief, because it provides an unusually valuable survey for the study of the doctrine of entire sanctification.—THE EDITOR.

## STEWARDSHIP

*Quote . . . . .*

**"Selfishness is the essence of all sin, making self instead of God the center of life, the focal point of life. Selfishness destroys joy and makes life miserable."—W. J. Werning in "Investing Your Life."**

## Apartment for Rent

By MABEL C. QUADLIN

Something the evangelist said last night reminded me of a landlady I once had. She was the type commonly depicted in "comic strips," as hard as nails and with only one love—money; and one ambition—to get it in any way possible as long as she managed to keep out of jail. She rented furnished apartments and had a system that enabled her to "furnish" them with a minimum of furnishings. Each apartment had the barest necessities, and whenever one was vacant she borrowed various extras as a nice tablecloth, an easy chair, a picture, etc. from other tenants and placed them in the vacant apartment. Of course they gave it quite an attractive appearance.

Living quarters being at a premium at the time, nine times out of ten the first or second party to look at it would pay the required one week's rent and leave to get his or her personal belongings. As soon as the new renter had gone, all the borrowed articles were returned to their users, and the new tenant returned to an apartment that was as elegantly furnished as a jail cell. Of course he complained, but she'd make some explanation—truth being unimportant—and for fear that he would not be able to find another apartment he accepted it, perforce.

But what did the evangelist say that got me on that track? He was preaching on sanctification and he said that many seekers seemed to put things on the altar one at a time. Then, when they had them all on and had received the witness of the Holy Spirit, they took one thing after the other off the altar. In other words, it seemed to me that such persons tried to lure the Holy Spirit into their lives much as the landlady lured her tenants. But, unlike her tenants, who were forced to stay by circumstances, He was not compelled to stay; and, even if He did not depart, a blessing was lost for everything taken off the altar. The Holy Spirit is never the loser—we are—whenever we rob Him of anything.

## **Little Talks on the Holy Spirit:**

### **VI. The Holy Spirit and Creation**

"The Spirit of God moved upon the face of the waters" (Gen. 1:2). Before that, the earth "was without form, and void; and darkness was upon the face of the deep." One of the older writers describes this activity of the Spirit thus: "The word 'moved' [in the original] signifies a gentle motion, like that of a dove over its nest, to communicate vital heat to its eggs, or to cherish its young. Without Him, all was a dead sea; a rude inform chaos; a confused heap covered with darkness; but by the moving of the spirit of God upon it, He communicated a quickening prolific virtue. The principles of all those kinds and forms of things, which in an inconceivable variety compose its host and ornament, were communicated to it." This truth in Gen. 1:3 is substantiated by the following scriptures: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Ps. 33:6). "Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth" (Ps. 104:30). "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

All of these verses tell us of the work of the Holy Spirit in creation. There is another which should be mentioned because of its unusual significance. It reads thus: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent" (Job 26:13). There has been some disagreement as to how this verse should be translated. One translation puts it thus: "By his spirit the heavens are garnished; his hand hath pierced the swift serpent." Another translator gives us these words: "By his wind the heavens were made fair; his hand pierced the fleeing serpent." The last we shall call attention to gives these words: "By his spirit the heavens he beautified." A marvelous thought is given in this verse from the standpoint of any of these translations. The Spirit not only brought order out of chaos, and thus was a very essential Instrument in creation, but also He is responsible for beautifying the heavens, placing the flaming suns and rushing planets and all of the other heavenly bodies in their proper order. The Holy Spirit had the power not only to create but also to "garnish," or beautify, the heavens at the same time.

It is no wonder that Isaiah says, "Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" And again, it is He "who hath measured

the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (40:12). What is said about the creative activity of the Holy Spirit is a prophecy and a promise of His creative work in the hearts of men. He can bring those who are dead in trespasses and sins back to life again. He can breathe upon the valley of dry bones, which might well describe the heart of the sinner, and that valley of dry bones will become alive again. He is the same yesterday, today, and forever, and is ready not only to re-

## *Editorials*

create the dead soul but also to come into man's heart and abide with him forever. He can eliminate the darkness and then illuminate our hearts with His presence. He is God in the human heart as well as God in the illimitable universe.

### **"One Substance and Three Persons"**

"One substance and three Persons" is one of the foundation principles upon which the Early Church built its doctrine of the Trinity. It is difficult to see how anyone can read the teachings of the New Testament without finding there a doctrine of the Trinity. It teaches a oneness as to God, and also a threeness. Jesus says: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17). And in verse 26 of the same chapter, He says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Comforter, the Spirit of truth, and the Holy Ghost are the same.

In these verses we find Jesus talking to His Father about sending the Holy Ghost to His disciples. Certainly, there is a threeness here. When we think of the dispensations of the Father, of the Son, and of the Holy Ghost, these truths point to a certain threeness in the Godhead. Although the New Testament writers built on the monotheism of Judaism, there was never a hint that they had moved away from that position to a tri-

theism, or polytheism—a belief in three gods, or in many gods; they were still believers in one God, and yet they speak of this God in terms of a Father, a Son, and the Holy Ghost.

A present-day writer has said that the more we emphasize the threeness, the more we make the oneness mysterious and difficult to understand. Then he goes on to state that the more we emphasize the oneness, the more we make the threeness difficult to understand. No doubt there is some truth in what he says. Nevertheless, the classical teaching of the Christian Church, that is, the teachings of the Christian Church during its his-

those who say, “What’s the difference, why bother with these theoretical problems?” Remember, however, it takes some thinking to have a theology. The world has awakened to this fact, and theology is coming back into its own. People are going to have an ideology, some system of belief, and if they are not given a Christian ideology, they’ll find an ideology in some other way. This is illustrated in the rise of communism, with its ideology.

## Men Ought Always to Obey God

Jesus said, “Men ought always to pray, and not to faint” (Luke 18:1). Someone has put the emphasis just on the “ought” in that verse, “Men *ought* always to pray,” and that was good for a change. Now I want to put the emphasis on the words, “*Men ought always*” to obey God. You ought to obey God, whether you feel like doing it or not. Follow the divine leading, regardless of the obstacles which may confront you. Men *ought* always to obey God. That is the supreme demand which the Christian religion makes of you. It puts before us the kind of God that we can afford to trust completely and then demands wholehearted obedience.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). What God wants of men more than anything else is obedience; He wants that even above sacrifice. Of course, if we do obey, we will have to do some sacrificing, but the thing of first importance is obedience. Men ought always to obey God; obey Him on Sunday—yes. Go to Sunday school and church and the Sunday evening service, whether you feel like it or not. If God is saying for you to go, go. Men ought always to obey God. His orders stand above the orders of men or angels. We must also obey God on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday—every weekday. We must do what He wants us to do, and not do what He does not want us to do. Men ought always to obey God.

If God is calling you to this or that kind of service, don’t hesitate about following that call. King Saul disobeyed God and finally took his own life. Judas disobeyed God and became a suicide. Pilate disobeyed God, and, although we do not know for sure, we have some reason to believe that his life came to a miserable end. This much we know, he was miserable so long as he disobeyed God. There is no peace outside of doing God’s will. There is no great understanding of God’s truth outside of doing the will of God. “If any man will do his will, he shall know of the doctrine.” People often become confused in their thinking because down deep in their hearts they do not will to do the will of God. Most problems arise out of the heart’s

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**STEPHEN S. WHITE**

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tory, from the standpoint of orthodoxy, has been that there is a very definite threeness in the Godhead along with a very definite oneness—one substance with three Persons. Those who hold to such a view can never accept the position that the one God is God the Father at one period, and then God the Son at another period, and God the Holy Spirit at still another period. They believe in the three dispensations, all right, and the fact that they are successive in a degree, or to an extent, as far as we experience them—that is, historically. But the historic Church holds that they rest back on distinctions which are eternal in God, distinctions which are imminent and fundamental. I don’t believe that we can be Christian, truly Christian, in theology, unless we accept the threeness to the extent that we believe that it is more than merely temporal; we believe that it is eternal, that it is written into the very nature of God himself.

At the same time, we cannot forfeit our belief in the fact that these three Persons, these three distinctions in the Godhead, are in the Godhead, something that is one in substance and yet three Persons. That’s how the Early Church described this situation; and for many centuries that description was followed by the true followers of Jesus Christ, the exponents of the gospel of Christ. Such a view certainly harmonizes with the Scriptures and makes the Godhead richer and much more versatile.

It seems, then, that we can’t afford to reduce the mystery of the oneness in the Godhead to such an extent that we have a God who only functions in three ways. Again, we cannot afford to reduce the mystery of the threeness to such an extent that we make the one substance into three gods, or three separate substances. Sometimes there are

disinclination, the heart's unwillingness to go God's way. We ought always to do the will of God.

If a sinner should chance to read these lines, let him remember that it is God's will for him to repent and be saved. If a Christian should happen to read these words, let him remember that if he is not sanctified, it is God's will for him to be sanctified wholly now. It is God's will for every Christian who is not already sanctified by the baptism with

the Holy Ghost to consecrate his all and be sanctified. Obedience is the one thing that God wants from you and me.

Read the Ten Commandments and be sure that you keep them. That's what obeying God means. Read the Sermon on the Mount, which gives us Jesus' interpretation of the Ten Commandments, and obeying the teachings of that sermon. Men ought always to obey God!

*When the law of gravity fails . . .*

## I Shall Be Going Home

By **EDGAR K. ZOOK**, Layman, Faith Church of the Nazarene, Fairbury, Illinois

There is something about a road that always suggests eternity to me. So never-ending the highway seems, stretching on and on beyond the far horizon! Someday I shall ascend higher than man has ever been, or than any of man's scientific instruments have gone that have been sent aloft for information. My mortal remains will be earth-bound, anchored to a small plot of ground on this whirling "round" of matter—not so with my soul. Upward through space it will be drawn as the sun attracts moisture upward. Joyfully it will journey, shedding nostalgia as it goes, for it is homeward bound!

Strange that a man doesn't sit down, strike the pose of Rodin's "Thinker," and contemplate on this ethereal voyage through upper space. Such thinking is limited, and even the imagination is stunned by the prospect of such a flight. Easier it is to imagine riding a shooting star, or hanging on to the tail of a cloud-hopping comet.

Right now in my mind's eye I can see Jesus and His disciples on the slope of Mount Olivet in

Palestine. It was a moment the disciples were never to forget. Despite the pull of gravity, the law which unequivocally states that what goes up must come down, Jesus showed himself to be Master of natural forces. His feet left the ground, and He started ascending. No doubt the disciples waited for Him to tumble down, but instead His body rose higher and higher. At last He disappeared into a waiting cloud. Mouths open, eyes starting out of their sockets, they waited vainly for His reappearance. Only the coming of angels, who told them Jesus would return to earth in like manner, seemed to break the spell.

I like to think of the cloud carrying Jesus to His waiting Father, just as old Elijah was borne aloft in a chariot of fire. Shall our souls be floated upward as was Jesus', shall a waiting chariot carry us home, or shall we just be sucked up by heavenly force in the "twinkling of an eye"? This limping mind of mine has only the barest of conjectures to offer.

This only I know. My God, who made heaven and earth and all that is therein and who planned so wisely for their ages-long upkeep, also made provision for my soul getting safely to heaven. So I don't have to worry. I have seen the clay bodies of friends and relatives laid to rest, one by one. That I can fully understand. What becomes of the soul I must understand through faith. Faith comes by hearing, hearing by the word of God, and God's word is fully and satisfactorily explained in the Bible.

So the "conclusion of the whole matter" is this: There is a way to heaven and that way is Jesus; therefore, by following Him we are sure to get there. The road is clear, the guideposts are up, and no one can have any excuse for not making it through to that "Beautiful Isle of Somewhere."

Prayer was a habit of the scribes and Pharisees. When the hour of prayer came, all activity ceased until the ceremony was observed. Seemingly, the present-day order is: get all else done first, then pray if you have time left and feel like doing so. The order really should be—pray first, do later! Note the difference when this is done.

—JAMES D. HOLSTEIN.

# World's End

By CLARA AIKEN SPEER

*For there shall come a day when all shall stand*

*In their essential being. Then no sheath  
Of outward beauty, courtly manner,  
grace,*

*Can hide the true self lying under-  
neath,  
Nor win by strength of thew or brain  
the prize*

*That should be virtue's. Then no mark  
or scar,*

*Bleak face, misshapen body, stumbling  
word,  
The brightness of a shining soul can  
mar.*

*Freed then from everything that might  
impede*

*The perfect working of infinite law,  
Each man shall recognize his very self;  
With thankfulness or hate, with fear  
or awe,*

*With calling on the mountaintops to fall,  
Or with ecstatic praise in word and  
songs;*

*And move, as steel to magnet, toward the  
place*

*Where in eternal sureness he belongs.*

## Beside the Shepherd's Tent:\*

By JESSIE WHITESIDE FINKS

*All we, like sheep, have gone astray;  
We each have turned to our own way.*

*Forgive us, Lord, for we repent;*

*Keep us beside the Shepherd's tent!*

*Beside His tent are pastures green;  
From crystal springs flow streams serene;*

*There we may bask and drink our fill  
And hear our Shepherd's voice so still!*

*Beside the tent we need not fear,  
Though clouds arise and foes draw near.*

*We find our shelter 'neath His wing;*

*Though danger lurks our hearts can sing!*

*Beside the tent the Shepherd hears  
Our faintest cry, then dries our tears.*

*He bids us look to Him above  
And dwell forever in His love!*

*Beside the tent, Lord, I would live;  
And to the Shepherd I would give*

*My time, my talents, and my all  
And ever listen to His call.*

*Beside the tent, then, help me live;*

*My straying feet, O God, forgive;*

*Feed with Thy Word; watch with Thine eye;  
And draw me nearer, O Most High!*

\*Thanks to B. V. Seals for the title and the inspiration of these lines.

## MORE Than He Asked for!

By ART RAKESTRAW, *Ada, Oklahoma*

Let us go back some nineteen hundred years and visualize a scene in the city of Jerusalem, hard by one of the beautiful Temple gates through which a throng of worshipers passed constantly in and out. At one side hunched a deformed figure who for twenty-five years and more had held out his bowl or cup and ever and anon in a listless monotone said, "Please help a cripple," or words to that effect—a scene which can be duplicated in many of our cities today.

We are told that unless something unusual claims our attention we see but little above our eye level, and probably all that this man saw of what was going on about him was a procession of legs and feet. His mental condition could likely be described as one of apathy. As for the passing crowd, judging by folks of today, we would designate their state of mind as that of indifference.

Here came two men, and from force of habit the cripple made his usual plea. But instead of tossing him a small coin and hurrying on, as many of us would do, they stopped and one spoke up, "Look on us." It was not a fleeting glance, but we are told that he fastened his eyes on him, indicating a deep personal interest. The beggar, who up to this time had been looking at their shoes, gave heed unto them. The mood of apathy had given way to that of expectation. We can visualize the intent looks. He was no longer "just another beggar" for they were not just two passing worshipers.

Then Peter made a most amazing statement, promising the mendicant far more than he had asked for. Now notice closely what happened. "He took him by the right hand, and lifted *him* up." We get a mental picture of one man helping another to his feet. Is that what happened? No! Observe that the word "him" is in italics. The translators put that in. Peter did not lift him up at all. He just "lifted up," that is, gave him an upward pull; and this, together with a receptive attitude on the man's part, released the flood of divine energy which surged into his wasted frame, and he leaped to his feet.

The use of some physical action to serve as a point of contact—as a key to unlock the inexhaustible reservoirs of life abundant—is mentioned several times in the Bible. The woman touched the hem of Jesus' garment and virtue passed from Him to her. The muddy waters of Jordan proved the point of contact for leprous Naaman.

I think we may take a lesson from this incident. There are many people in the world who are in the same condition as the man beside the gate. They are victims of apathy, hopelessness, and despair. They have ceased to look up. They may need but an upward pull, a little encouragement enabling them to make contact with the infinite Source of energy, which would quickly lift them out of their helplessness. Sad to say, many give them a downward push instead. Let us cultivate a personal interest in those unfortunates who suffer from physical, mental, or moral disability, and they may be our witnesses, even as this man was, in the presence of our accusers.



## BEYOND TRAGEDY, WHAT?

By Russell V. DeLong

The voice of Dr. Russell V. DeLong is known around the world, wherever "Showers of Blessing" has had radio outlet. Millions, each week, listen to his pungent, Spirit-anointed messages and thousands have received spiritual help.

*Beyond Tragedy, What?* is Dr. DeLong's latest book. It comprises nineteen of his choicest messages given over "Showers of Blessing." These messages are concise and condensed. The paragraphs are meaty. You have very little straw to thresh to find bushels of grain. All the way through you sense that nervous urgency for souls that has made Russell V. DeLong one of the top evangelists of the day. All of the messages are splendid; the message entitled "He" is especially appealing—one of those Christ-honoring gems that, I think, you will want to read over and over again.

The jacket is very attractive and has a fine picture of Dr. and Mrs. DeLong.

—NORMAN R. OKE, *Book Editor*

This book may be ordered from the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

## In the Sanctuary

By ELSIE DeRUITER

*Within these sacred walls  
I feel the presence of my Lord;  
And find such rich reward,  
When His sweet blessing falls.*

*To sing each grand old hymn  
With those of kindred minds,  
And feel the tie that binds,  
Makes earthly problems dim.*

*When tithes are gathered in,  
There's giving from the heart;  
And those who have a part  
God's benefits shall win.*

*Our pastor's voice in prayer,  
His message from the Lord,  
Gleaned from His Holy Word,  
We do most gladly share.*

*Whose heart is blessed the most  
Must enter in with thanks  
To join the Christian ranks,  
Where Christ himself is Host.*

## The Sunday-School Lesson

MELZA H. BROWN

Topic for  
January 20:

### Jesus' Standard of Righteousness

SCRIPTURE: Matthew 5 to 7 (Printed: Matt. 5:13-20, 43-48)

GOLDEN TEXT: *I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven* (Matt. 5:20).

The lesson for today is taken from

the great masterpiece, the Sermon on the Mount. Space forbids dealing with the whole sermon. I would recommend to every reader "Sermons on the Mount," which is Chapter VI in the book entitled *God Has the Answer,\** by Dr. H. Orton Wiley.

Jesus sets forth in this lesson the principles of His kingdom and the standards of righteousness which He requires. These principles are based upon attitudes with which He opens His discourse. The spirit and attitude of the individual are indeed important to the living of the gospel righteousness. The Pharisees were strict and radical, but their spirit and attitude were both contrary to the spirit and attitude of Jesus. Thus Jesus gave us the words of the Golden Text of today, "Except your righteousness shall exceed . . . ye shall in no case enter into the kingdom."

Two qualities of the gospel righteousness are given to us in the symbols of salt and light. Salt is a preservative but must be used to be of any value. Light is essential to life but must shine to glorify the Father, not ourselves. Your



light cannot be too bright if it glorifies God, but if the wick gets turned too high it produces smoke and blackness. The wick is too high when it is magnifying self rather than God.

Jesus' standard of righteousness was higher than that of the law. Because He did not fulfill the prophecies as the Jews expected their Messiah to do, they accused Him of destroying the law and the prophets. This He denied; and proclaimed that He came, not to destroy, but to fulfill.

The latter part of our lesson deals with what we are to be, so that we can do what Jesus demands in righteousness. The Christian is to love even his enemies and to pray for those who mistreat him. Many professed Christians do not pray for anyone, let alone for their enemies.

To carry out the demands of these verses from 43 to 47, Jesus gives the prescription necessary. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Many will deny

the possibility of such an experience of *being* and thus they cannot carry through on the *doing*.

Jesus' standard of righteousness is not an impossible standard, but is possible only by divine grace and through the power of the Holy Spirit.

\*May be ordered from the Nazarene Publishing House; price, \$1.50.

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## Foreign Missions

REMISS REHFELDT, *Secretary*

### On the Way to Formosa

By R. R. MILLER

Tomorrow we call at the island of Mauritius after four wonderful days of beautiful wind, weather, seas, and sailing. God has given us a pleasant voyage thus far. In Africa we visited many of our old haunts, and our hearts were warmed to see and hear how those who had started out to serve the Lord under our former ministry are still going on, and are winning souls for the Kingdom.

We had three services in and around Piet Retief, and met the Smiths of Idalia. We made a one day trip to Johannesburg and enjoyed an evening with the missionaries of that area. We spoke at the Coloured Bible school the next morning before going on our way. We also had a one-day visit at Swaziland.

Now we are on our way again, and looking forward to reaching Formosa and starting on the task for which we have been sent.

(EDITOR'S NOTE: *Brother and Sister Miller landed in Formosa on December 12.*)

Rev. and Mrs. John Holstead sailed November 26, 1956, for Formosa, where they will work with Rev. and Mrs. R. R. Miller in opening the new work for the Church of the Nazarene.

### Africa: Gains and Goals

By WILLIAM ESSELSTYN

We have just closed one of the best Missionary Council meetings which we have ever attended during the twenty-eight years that we have been in Africa. Eighty-four of our missionaries and thirty-six children were present. God melted our hearts together and greatly blessed us during the Sunday noon prayer and fasting service, and other services from day to day. Business went smoothly due to the remarkable harmony.

The reports show that the past year has been one of exceptional blessing and

progress. For the first time in history our African membership has topped the 10,000 mark with a gain of over 1,800 souls. Our Sunday-school enrollment has now passed 15,000, a gain for the year of 2,259; 75 students are enrolled in our Bible schools, an increase of 10 over last year. Surely we have much to praise God for! We also want to thank you for your part in helping us to make these gains. Your prayers and gifts have meant a great deal.

June 18, 1957, will mark the fiftieth anniversary of the landing of our first Nazarene missionaries in Africa and on that day our Golden Jubilee Celebra-

### Prayer Requests For Cape Verde Islands

*Lydia Wilke writes:* "Our pastor here at St. Felipe, Fogo, has suffered for over six years with terrible headaches. The doctors offer no promise of help here, as they say it is a very bad case of sinusitis. The past week he has been almost out of his mind with pain on the top of his head. It has me worried. Please put him on your prayer list.

"Also, we have no church buildings on this island, and no permission yet to build in St. Filipe on the land that we own. Now the house we use for Sunday school has been sold and we are requested to leave. It joins the house we own where we hold church services. We had hoped to buy it and remodel both houses into a church if we finally are not allowed to build on the site that was bought for a church.

"Please pray that permission to build the church will be granted soon."

tions will be inaugurated. Since there are special historical landmarks in connection with the founding of the work down through the following years until 1961, these celebrations will continue for a whole quadrennium. We have set the following goals which we hope to have attained by April 30, 1961, and we covet your prayers that we may be able to do so; for if we can reach them, they will automatically mean the salvation of thousands of African people now in sin and darkness. These goals are:

1. A membership of 15,000, not counting children.
2. A total giving by the African church of \$42,000.00 for the last year of the celebration.
3. The establishment of five new mission stations, three of which should be in central Africa.
4. The attaining of self-support by 25 per cent of our present churches.
5. One hundred and fifty additional national workers, bringing our national staff up to 600.
6. The opening of work among the Indians of South Africa.

### Address Instructions

CORRECTION: Rev. and Mrs. William Russell's address in England is 58 *Cop-pice Avenue*, Lower Willingdon, Eastbourne, Sussex, England.

Packages going to Jordan for distribution should be addressed as follows:

Church of the Nazarene  
c/o Rev. Don DePasquale  
P.O. Box 416  
Amman, Jordan

### New Addresses

Rev. and Mrs. G. H. Pope left England on December 27 for Africa. Their address will be:

Rev. and Mrs. G. H. Pope  
P.O. Box 55  
Naboomspruit, Northern Transvaal  
South Africa

Rev. and Mrs. Philip Steigleder are now located at:

Rehoboth Nazarene Mission  
Private Bag, P.O. Chloorkop  
Via Johannesburg, Transvaal,  
South Africa

# the Question box

Conducted by STEPHEN S. WHITE, Editor

**Quite a few of the churches on my district have members that belong to the Masonic or other oath-bound secret orders or fraternities, and these churches do not seem to be doing anything about it. Just what are we going to do, drift along until we become like many other churches which take in just anybody?**

In the first place, I am inclined to think that you have unintentionally overstated the matter. I travel over our church considerably and I find our pastors and other leaders, as a rule, striving to live up to the *Manual* when it comes to taking members into the church, as well as in other matters. On the other hand, where there is a conscious, or deliberate, breakdown as to what you mention, those responsible for the same are violating the *Manual*, which they

vowed before God to keep. We must remember that these words from the Bible—"Come out from among them, and be ye separate"—are still true. When we ignore the restrictions of the *Manual*, we are treating this truth lightly. As a church, we must not let down our standards when many of the older denominations are bemoaning the fact that they make no demands on those who seek membership in them.

**Was the rich young ruler who came to Jesus asking what he could do to inherit eternal life a Christian?**

I follow those Bible students who say that the rich young ruler was not a Christian. In other words, he came to Jesus, seeking to be saved, and not to be sanctified wholly. The context seems very definitely to imply this interpretation. In verses 13 to 15 of Matthew 19, He is talking about children being in

the Kingdom, or saved. Then Jesus follows the story of the rich young ruler with some words as to rich men in general. There He talks about entering the Kingdom of Heaven, or the Kingdom of God (vv. 23-24)—this is conversion, and not entire sanctification.

**Will you please explain I Pet. 3:18-20?**

"These verses have been called the most difficult in the New Testament." The key verse here is: "By which also he went and preached unto the spirits in prison" (v. 19). Some would say that this very difficult passage means nothing more nor less than that at least some of the dead were given a chance after death, a second chance. But such an interpretation makes this verse teach something which is contrary to the remainder of the Bible. Conservative Bible scholars have not been willing to ascribe such a meaning to these verses. Another interpretation is that this doesn't mean that Jesus actually preached to those who had died in the sense that He gave to them again the opportunities of grace, or another chance

to get right with God. Instead, they would give the classical Greek meaning to the word preach and declare that here Jesus was only heralding His triumph over sin and death to those who were at that time in the realm of the dead, or those living in the world beyond. A third and perhaps the most common explanation may be given in the words of Wesley's statement as to these verses, which are found in *Wesley's Notes*: "He [Jesus] preached through the ministry of Noah to unholy men before the flood; who were then reserved by the justice of God as in a prison, till he executed the sentence upon them all; and are now also reserved to the judgment of the great day."

**What should a wife do whose wicked husband insists that she must not go to church?**

She should stand on her own rights and go. Neither God's nor man's law demands that a wife be disloyal to God and the church. She should be kind and patient and do everything that she can to persuade him to agree for her to go to church. But if he still re-

fuses, then she should tell him firmly that she is going to do what she feels in her heart she should. I add that I can't understand a husband taking such a stand as to his wife in this enlightened age.

**Will the Church go through the tribulation?**

I do not believe that the true Christian, the person who is a member of

the invisible Church, will go through the tribulation.

## The Water Tower

By JESSIE WHITESIDE FINKS

Possibly some folk would not enjoy my picture this morning . . . the water tower in our little city, it being utilitarian. But when I look upon it I do not see the ungainly thing it is, but as the source of pure water which comes to us without concern or effort on our part because someone before us was progressive in spirit and forward-looking in the needs of our city to provide a wholesome water supply.

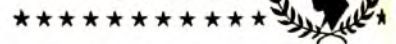
That water is an essential of life, none question. Its absence means suffering and sickness, dearth and death. The water courses of the world are the places around which the world's history clusters. Water is important and I am thankful for pure water at the turn of the faucet; but I am mindful of the fact that, though I drink, I thirst again.

And because of this I am reminded of what Jesus told the woman of Samaria, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13-14).

It is of first importance then that I drink of the Water of Life—Christ—the Well of Salvation. Then, even though I cannot provide a water tower of pure water for others, I can dig wells in hearts—wells of comfort—wells of love and encouragement—and wells of tender solicitude that they too drink of the Well of Salvation, that they may never thirst.

It is an important lesson that the water tower speaks to me, so I am glad for this picture in my window frame today.

## Servicemen's Corner



### Had You Heard

. . . That we recently started sending our church literature to the ship's lounge of 300 ships?

. . . That our literature is now being sent to 500 base reading rooms?

. . . That your Nazarene Servicemen's Commission endeavors to follow our servicemen with letters, and our literature, wherever they go around the world?

. . . That if the local church fails to notify us of these young people who enter the armed services, these young people miss out on all the services our church tries to provide for them?

. . . That each pastor should take per-

# Nazarene Young People's Society and

# Nazarene Junior Society

**PONDER W. GILLILAND**  
Executive Secretary

## Attention Juniors!

### CAPE VERDE SPEAKS

(Each year the Junior Societies send a special offering to the Juniors' Own Missionaries, to be used to buy Christmas gifts for national children. This year we sent \$250.00 to each of our four fields. Here is a letter from Cape Verde. —P. G.)

"If it hadn't been for the Juniors' help I don't know how we could have given out anything this year! Our Sunday schools are growing so fast that Christmas giving is a real problem. You should hear our pastors heave a sigh of relief and say, 'Gracias a Deus!'—'Thank God,' when they hear that the check from the Juniors has arrived.

"The boys will get cotton pull-overs. (They cost only 25¢ each but are nice!) I tried to get material for the girls but that was too costly, so they will get

plastic cups and combs. Each of those in our sewing class will get a little scissors and plastic thimble. The babies will get plastic cups.

"They have never had such nice gifts and I'm anxious to see their eyes! The Juniors' money is divided for each island as to the number of Sunday-school enrollment. To be sure, all that I mentioned can't be bought with this money, but the most of it is. We are so grateful! Please express our thanks to every boy and girl!"

## The Tarheel State

"One hundred and forty-one young people from all over the state attended the Ninth Annual Camp and Institute of the North Carolina District. It is the unanimous opinion of everyone that this was the finest crowd of young people we have ever had. Many were saved and sanctified during the week.

"An outstanding event during camp is the election of one boy and one girl to be known as Mr. North Carolina Nazarene and Miss North Carolina Nazarene. They are chosen on the merits of their being church members, active in the N.Y.P.S., spiritual in their daily life, good sports on the campground, having fine dispositions, and being all-around best campers. Inez Thomas and James Van Hook were the two chosen.

"Miss Toby Bean, of the Asheboro Church of the Nazarene, was selected as the winner of the district-wide oratorical contest, another annual event held at the time of the District N.Y.P.S. Convention."

A. H. JOHNSON  
District President

## Arizona District

"Our records show that every church on our district now has a Lamplighters' League. A few are still 'inactive' but with our chief Lamplighter, Rev. Don Holly, on the job they cannot remain inactive long."

DONALD AREY  
District President

sonal responsibility for getting this information to us?

\* \* \*

Chaplain (Major General) Charles L. Carpenter, chief of air force chaplains, writes to Rev. W. C. Allshouse, pastor of First Church, Washington, D.C.:

"Please accept this expression of my sincere gratitude for your contribution to the success of the Protestant Preaching Mission program which you recently concluded in the Far East. The reports of your ministry are beginning to come in and they are indeed most encouraging. We have heard that your sermons were most effective in motivating a religious reaction among your listeners and that your personal interest in the air force men and their families was greatly appreciated."

Chaplain Clifford E. Keys, Jr., writes from Fort Campbell, Kentucky:

"Our chapel attendance continues to grow. My group is receiving trainees from jump school, so that soon we will be up to full strength. A widespread publicity program is enabling us to reach more people in our chapel program. The men who are finding Christ as their Saviour are encouraging me.

"I am writing this in the hospital on 4 December. Today I broke my ankle on my ninety-fifth parachute jump. Would appreciate your prayers for a speedy recovery."



ROY F. SMEE, Secretary

## Report Of Nazarene Bible College In Sydney, Australia

We are now nearing the close of our fourth year of college operation, and the graduation, November 15, of our second class. If they all "make it" there will be five, three young women and two young men, one of whom is already serving a pastorate. This year we have had fourteen students, in addition to six who have taken evening classes. Many visitors have benefited by occasional services and classes.

During my absence of six months in the States, Rev. A. C. Chesson, our Northmead (Sydney) pastor, served as acting president and helped with the teaching, while Rev. A. C. Garratt not only carried a full teaching load but also the responsibilities of the College Church. Both men are to be commended for their faithful and efficient work. The staff and students co-operated so well that upon my return October 8 there was evidence everywhere of real progress in all respects. The grounds were in good condition, the Sunday school had increased in average attendance, and best of all, the students had developed spiritually.

One of the outstanding activities was a children's mission conducted by the students in August. Seven of the young people voluntarily devoted their vacation time between second and third terms to this week of special services. They wore themselves out at it, but their enthusiasm and hard work produced results. The sight of crowds of children running excitedly from the public school across the street to the Nazarene Bible College was a great thrill, they reported. New enrollees in the Sunday school and new friends among parents of the community were some of the immediate results.

Our college is still very small, but as we look back to March, 1953, when we started, and take inventory, we are encouraged. We have a wonderful property, in a most desirable and scenic location. We have a host of friends and loyal supporters in the neighborhood, thanks to our student visitation (and remember that these folk had never heard of the Church of the Nazarene before). Some of them have been saved and are in the church today. The "spade" work in setting up such an institution has been done: the college is fully incorporated, with a strong board of loyal Nazarene ministers and laymen. Financial contacts and methods have

**NAZARENE SERVICE MEN'S COMMISSION**  
Ponder W. Gilliland DIRECTOR

# Thought for the Day



by BERTHA MUNRO

## One Way to Grow Up Change Privileges to Realities

### Monday:

"Don't worry about anything; always tell God what is troubling you, then take His peace" (see Phil. 4:6-7). Perfect *trust*? I'm human—how can I help being swamped with worries? It is Jesus who offers the privilege: "Take no anxious thought. Come unto Me, and I will give you rest" (Matt. 6:25; 11:28). His offer should be good!

### Tuesday:

"Faith as a grain of mustard seed" will remove mountains. I'm not seeing any

mountains moved. Things ought to be different. I know, but—Yet Jesus said, "Hitherto have ye asked nothing . . . ask . . . that your joy may be full." It sounds worth trying. (And Jesus' enthusiasm should be contagious!) (Matt. 17:20; John 16:24.)

### Wednesday:

"Free indeed." And of age to claim our freedom. Yet psychologists tell us we shall always live haunted by fears. Surely we have a right to capitalize on every privilege bought for us by Christ's redeeming death? The fear that torments and the care that shuts out the face of Jesus would seem to be included: "The truth shall make you free"; "The law of the Spirit of life in Christ Jesus hath made me free" (John 8:32; Rom. 8:2).

### Thursday:

"Abide in me. . . . He that abideth . . . bringeth forth much fruit." Wonderful to know Christ intimately as some saints do; He never seems very real to me. Yet Jesus said, "As the branch cannot bear fruit of itself. . . . no more can ye." "If a man abide not in me, he is cast forth as a branch, and is withered; and . . . burned." It begins to look as if privilege soon turns into obligation. (John 15:4-6.)

### Friday:

Is it for us minimum standard, or maximum? As little value as we can get in our sanctified experience, or as much? In everything else we want full value. Here, as in other areas, the best costs, but it is worth the price.

### Saturday:

Yet minimum standard is basic. Only the cleansed personality can claim privilege; for human nature has a perverse twist which centers everything in self. God himself must give us the eager, loving desire to learn and do the will of God at whatever cost to self. A consuming hunger for God's best is the hallmark of the truly sanctified, and the condition of growth.

### Sunday:

"Growing up into him in all things"—the vision of privilege comes as the problem confronts us. New situations bring us face to face with new privileges; soon we learn to see every problem as a path to privilege.

Privileges claimed and made our personal realities—only another way of saying walking in light, in step with God. And, "If we walk in the light, as he is in the light, we have fellowship," and the Blood keeps cleansing.

been established. Academic policies have been formulated, the curriculum stabilized, and a catalogue made available. We have a smooth-functioning staff of full- and part-time workers. Best of all, with God's blessing, the school is doing what it was commissioned to do: train loyal, Spirit-filled young men and women for the Nazarene work in Australia and New Zealand. While not all were able to complete the full three-year course, four of our present pastors received training at the college.

Much more needs to be done, but we feel that the foundations are laid. Applications already received indicate a larger enrollment next year. We face the future with faith in God and confidence in the prayerful and loyal backing of the Australasian Nazarenes. And our position will be mightily strengthened if we have the prayers, in addition, of Nazarenes everywhere.—RICHARD S. TAYLOR, *Principal*.

## The Griffiths Return To New Zealand

Mrs. Griffith, Connie, and I were privileged to travel more than 30,000 miles during our time in the United States. Mrs. Griffith and Connie for the most part visited the Eastern districts and I the Western, meeting at Kansas City for General Assembly. We

returned to the West Coast, where we took passage for New Zealand. The memory of our refreshing fellowship with the church at home is very precious. Both pastors and people were most kind and co-operative, and we cannot help but feel that it is a great privilege to be in the service of the Church of the Nazarene.

We are glad to report a renewal of the battle here in New Zealand and have held campaigns at both Auckland and Hamilton churches and are now preparing to hold a meeting in Dargaville, 125 miles north.—R. E. GRIFFITH.

(Note: Our two New Zealand churches and the second Auckland mission sent in \$100.00 for the Thanksgiving Offering.)

## Chinese Missionary Convention

"Behold the Harvest" was the theme of the Chinese Missionary Convention held November 2 to 4 at the Los Angeles Chinese Church. The purpose was to bring before the Chinese Christians the need of reaching out to their own people.

Friday evening Rev. Stanley Yu, host pastor, preached an inspiring missionary message. On Saturday morning, for the first time, the pastors of the three Chinese churches met together with Rev.

Harry Wiese, supervisor of the work. They had a wonderful time of fellowship and a good season of prayer. God's Spirit blessed and encouraged their hearts.

Pastor Yu was in charge of the meeting Saturday night and Rev. Floyd Holly, pastor of the Fresno church, brought the messages Sunday morning and evening. In N.Y.P.S. he spoke to a wonderful group of young people on the importance of being filled with the Spirit. God is definitely speaking to some of these young people for full-time service for Him.

There are doors opening for a greater advancement for the Chinese work on the West Coast. Help us pray that God's will may be done.—MRS. FLOYD HOLLY, *Reporter*.

## Ketchikan, Alaska, Anniversary

Our fifth anniversary day was wonderful, capped by three new Nazarenes joining us in the battle against sin. Nine more and we will have doubled our membership of last year. How God has been good to us! Through His Spirit we are reaping some of the sowing of those past five years. We believe God has yet many more reapings in the whitened field that is Ketchikan.—CLARK H. LEWIS, *Pastor*.

# NEWS

# of the Churches



## New England District Annual Preachers' Meeting

The annual midyear preachers' convention of the New England District was held December 3 to 5, at the Lowell, Massachusetts, church with Rev. Earnest Bradley as host pastor, and Rev. J. C. Albright, district superintendent, as chairman.

Dr. G. B. Williamson, guest speaker, brought timely, inspiring, and practical messages. They were received in a spirit of grateful appreciation and determination to live and spread Bible-taught holiness throughout all New England.

The devotional messages, given by ministers of the district, to open each day's session were a great blessing. Papers were read on, "The Pastor and His Prayer Meeting" and "Preparing for Revival Meetings."

Dr. Edward S. Mamm, president of Eastern Nazarene College, and other representatives brought greetings to the convention and spoke of the good progress that has been made this past year at the college.

Two special features on the program were a panel discussion on the "Function of the District Organizations" and question-and-answer period of general interest to the minister.

The convention was closed by a season of spontaneous prayer around the altar.—*Reporter.*

Pastor Oliver Morgan reports from Owosso, Michigan: "We are now in our sixth year with this wonderful people; 140 members have been received into the church, the Sunday-school attendance has reached 252, and many good revivals have been held by some of our best evangelists. Recent special workers have been Rev. C. T. Corbett, Paul and Helen Mayfield, District Superintendent O. L. Maish, and the Keller-York Evangelistic Party. Large crowds attended the indoor camp and many people came to the Lord. It has been a pleasure to have our district N.E.M.S. president,

## RAVENNA, KENTUCKY



Last November 4 was a great day for our church, when Dr. A. B. Mackey, president of Trevecca Nazarene College, assisted by District Superintendent D. S. Somerville, dedicated our new sanctuary. There were shouts of victory as a handful of consecrated Nazarenes and friends gave over nine thousand dollars in cash and pledges. This church was organized on April 21, 1950, with 29 members, a number of them children; now we have 106 members. We came here in January of '56 and found a fine group of folks, worshipping in a nice basement. God inspired our hearts, plans were drawn, and work begun on

our 40 x 66-foot sanctuary of modified Gothic architecture; every feature is carefully planned to contribute to the spirit of worship and evangelism. Room for future expansion is assured with the purchase of the property to the rear of the church. Present seating capacity is about 300, with provisions for a balcony seating an additional 75. During the time we have been here we have seen over 200 seekers at our altars, with 16 new members, and real growth in all departments. In November we had a great revival with Rev. and Mrs. William Pirtle as the special workers.—*RAYMOND M. HAYSE, Pastor.*

Mrs. O. L. Maish, with us; also missionaries, Miss Jessie Rennie, Rev. and Mrs. Russell Birchard, and Miss Irene Jester. Last year for the first time we were a

'10 per cent' church in missionary giving. Our fall revival with Rev. Joshua Stauffer, as evangelist, saw much good accomplished. As a result of the rich

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Bible ministry of Brother Stauffer. about 50 people sought God at the altar. We are now erecting an educational unit, and additional auditorium, enabling us to seat 125 more people. When the new building is completed, the valuation of our property, including church and parsonage, will be about \$80,000.00. We are now in our second three-year call with this spiritual, aggressive people. If you have friends here, write us at 502 E. Mason Street, and we'll be glad to contact them."

Evangelist "Jimmie" Allen writes: "During recent months I have been busy in revivals at Lawrence and Augusta, Kansas; Southside Church, Oklahoma City, Oklahoma; Oildale and Brentwood Bakersfield, California; Las Cruces, New Mexico; and at this writing am with Pastor Mink and our First Church in Waco, Texas. God is giving good revivals. My heart is in personal evangelism work. Write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Norfolk, Virginia—First Church began its fifty-second year with what many of the older members say was one of the best revival meetings they can remember. Under the Holy Ghost-anointed ministry of Evangelist Doris McDowell, the church was greatly edified, and about seventy-five souls sought God at the altar, finding definite help for reclamation, regeneration, and entire sanctification. Also, about twenty-five came forward in a special healing service, and the Lord poured out His Spirit, with several testifying to definite help physically. The attendance from night to night was most gratifying, with many new people, several of whom sought God for the first time. Because of a changing community, we are now negotiating for the purchase of new property with the view of building a church. God is helping us in every way, with an average Sunday-school attendance of 244—the best on record. Please pray for the progress of God's work here in the greatest navy center of the world.—MERWYN D. GRAY, *Pastor*.

Evangelist Charles E. Haden writes: "I will be in Florida after the first of the year and have two open dates that I would like to slate either in Florida or in any of the south central states—January 16 to 27 and February 13 to 24. Write me, P.O. Box 245, Sacramento, Kentucky."

Evangelist C. H. Dooley writes: "Because of some unavoidable changes, I have an open date for the spring, April 12 to 21. I shall be glad to go as the Lord may lead. Write me, 2012 Boulevard Street, Greensboro, North Carolina."

Columbia, South Carolina—Grace Church recently had a good revival with Evangelists J. T. and Vesta Drye. They were used of God to bless the people in message and song, and the Lord gave us seventeen seekers. Brother Drye is a scriptural preacher with a gift of quoting the Word of God. Our church was greatly helped by the ministry of these workers, and we appreciated their work with us. A nice love offering was given to the pastor at the close of the meeting.—H. G. CLAYTON, *Pastor*.

Evangelists William and June Schmidt write: "We are now in our third year of full-time evangelism, and we appreciate working with our good pastors and people. We carry the program of preaching, singing, and Scene-o-felt. We have an open date, March 27 to April 7, and will be glad to go anywhere the Lord may lead for freewill offerings and accommodations. Write us, Box 331, Vicksburg, Michigan."

Rev. V. J. Shetler writes: "After two good years as pastor of our church in Pineville, North Carolina—where the indebtedness was greatly reduced, and substantial gains made, with an outstanding revival by Evangelist C. B. Fugett—we entered the home-mission field on the Virginia District under the leadership of Superintendent V. W. Littrell. In Richmond, Virginia, we took over our new Southside Church, with a small membership worshipping in a store building. For two years we labored with this people, and God gave progress. A nice corner lot was purchased, and an educational building erected—the first unit of the church building plans. Also a nice parsonage was provided a few blocks from the church, and a church bus purchased. A wonderful revival was conducted by Evangelist Fred Thomas. Now we have located in the Shenandoah Valley at our Sangersville church—here again we have unlimited possibilities for the Kingdom. The church has received us in a wonderful way. We will have time to conduct some revival meetings during the year in connection with our work. Write me, Route 1, Bridgewater, Virginia."

Evangelist R. Lester Hale writes: "I will be at home in Florida during the holidays and have open dates for January and February, which I'd like to slate between Florida and Michigan. Write me, % General Delivery, Kissimmee, Florida."

# INVESTMENTS



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Depreciate  
Too!

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Address .....

Saginaw, Michigan—Sheridan Avenue Church recently had a good revival with Evangelist Lester Hale. His messages were clear and forceful, and a revival spirit prevailed which strengthened the church and helped sinners to repent and believers to be sanctified wholly. We are now in a building program—getting out of a basement where the church has been for seventeen years; block walls are up, and the roof on. The church has raised over ten thousand dollars for the building fund in a little over a year, besides carrying the local, district, and general budgets. A beautiful spirit of co-operation prevails, and our fine people are doing much of the work, saving us many dollars in man-hour time. We hope to be in the new building this spring.—HUGH PUTNAM, *Pastor*.

Pastor P. L. Liddell writes from Philadelphia, Pennsylvania: "In June of 1954 we came to First Church here, following the good ministry of Rev. John N. Nielson. Any success we may have had is due to the splendid spirit of co-operation on the part of this people. They have purchased more than an acre of ground in a fast-growing residential section of the city—two blocks from Hi-way 73. We have enjoyed blessed harmony, which has produced a spirit of genuine evangelism. Visitation evangelism is conducted each Monday night with a wonderful response. Recently we had a revival with my father, Rev. T. T. Liddell, as evangelist. Our people fasted and prayed, and two nights of prayer were held, with good attendance. The result was a wonderful revival, good attendance, seekers in almost every service, and many new people saved with believers sanctified. We are reaching new people, attendance is up, enthusiasm is high, and finances are good. In three Sundays this church of seventy-two members gave almost \$1,800.00; with \$549.00 in the Thanksgiving offering. We were a '12 per cent' church last year. We have raised in excess of \$10,000.00 toward our new church in two years. By spring we hope to break ground for the new church designed by George R. Scriber. Please pray for this work."

Evangelist G. Franklin Allee reports: "The joy of seeing souls find God in regeneration and entire sanctification, and in getting our Sunday schools off to a fresh start, is rich compensation for any problems an evangelist may face. At this writing I am concluding my tenth meeting for the autumn season. I conducted two-Sunday meetings in our churches at Enterprise and Wallowa, Oregon; Rapid City, Huron, and Madison, South Dakota; Lewiston (Orchards) and Juliaetta, Idaho; and one-week meetings in Idaho Falls, Idaho; Palouse, Washington; and First Church, Nampa, Idaho. In some places we witnessed the salvation of many souls, in others the battle was more difficult—yet in every place we saw victories at the altar in answer to believing prayer. I greatly appreciate our consecrated ministers and laity, and want to be faithful to every task committed unto me."

Rev. Melza H. Brown writes: "I completed thirty-seven years of pastoral work last July, and began evangelistic work September 1. During the fall I conducted seven revival campaigns and also served as guest speaker at the Los Angeles District Preachers' Retreat. I enjoyed working with the pastors and churches and God gave us souls in each of the meetings. I enjoy preaching holiness, and am certain it is the need of humanity. My home address is 1715 North 15th, Boise, Idaho."

Et. Myers, Florida—In December our church closed what everyone felt was the best revival in the church's history. Evangelist Sammy Sparks was at his best, and night after night preached with the anointing of the Holy Spirit. Rev. and Mrs. Warren Hayes, along with the local talent, furnished the special music. New people were in attendance almost every night and souls were constantly seeking the Lord. The church was mightily stirred for a great forward move. On the closing night the church board met amid shouts of praise and voted the pastor a twenty-dollar-per-week increase in salary.—JAMES O. DEAL, *Pastor*.

Evangelist John P. McIntosh writes: "I have an open date, January 29 to February 3, and would like to state this time in the Midwest or central states. Also I have some time open in June and July, and some choice fall dates for '57. I shall be happy to go anywhere the door opens. Write me, 8240 East Third Street, Paramount, California."

Evangelist Haven Goodall writes: "Since last reporting we have seen many souls bow at the altar and pray through to God, also a good number have united with the church. We were given calls for return engagements in some places. Wife and I travel with house trailer and carry the full program—special music, singing, Scene-o-felt pictures, and preaching. We have some open time in February, which we'd be glad to slate for youth revivals; also have some fall dates open for '57. We'll be glad to go anywhere the Lord may lead for free-will offering. Write us, 6850 West 115th Street, Worth, Illinois."

Juliaetta, Idaho—Recently we closed a good revival with Evangelist G. Franklin Allee. The people were thrilled and helped by his inspired messages, and a number of souls were saved, reclaimed, and sanctified. Some heads of families were saved for the first time. We thank God for His blessings upon the work here.—R. E. BÉBOUT, *Pastor*.

Princeton, Indiana—God is blessing and helping our church. Sunday-school attendance for October was 400; and for November, 402. We need more room and probably will be in a building program before long. In September we enjoyed a good revival with Rev. Lyle Eckley, superintendent of Northwestern Illinois, as the evangelist, and Evangelist Franklin Moore was with us for a week end in December. God gave us a real spiritual uplift.—CLYDE MONTGOMERY, *Pastor*.

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JANUARY 9, 1957 • (1075) 23

January 9, 1957

Middletown, Indiana—December 2 (1956) is a day the Nazarenes here will not soon forget—it marked the beginning of a much-needed revival in the church. It was a real revival; a time of making things right, and getting help for our own souls; a time of repentance. God took over the service on Sunday morning, and Pastor Blaine L. Strauser did not even get to preach. The afternoon song-fest, sponsored by the Crusaders' Quartet, proved a wonderful success, with the church filled to capacity. In the Sunday evening service again God came and it was a time of praise, shouting, and singing. It was a glorious day, and we thank God for what He is doing for us here in Middletown.—MRS. MAE HIGH, *Secretary*.

North Memphis Church (Tennessee) recently witnessed one of the greatest outpourings of the Holy Spirit we have seen in years. Miss Wanda Becker was the evangelist and Brother A. C. Wakefield the singer. Three times during the meeting the altar was filled with earnest seekers while Brother Wakefield was singing the glory down. Harmony prevailed among all the workers, and the Lord had His way in bringing many seekers for salvation, sanctification, or healing to the altar—there were many happy finders. Since coming here three years ago, we have been privileged to have the following workers in revivals: Rev. C. E. McCracken, Dr. J. I. Hill, Rev. John Ellis, Rev. J. W. Short, besides the two mentioned above. We have a fine people here, whom we love and appreciate, and a wonderful district superintendent in Rev. D. K. Wachtel to lead the district on. Miss Becker and Brother Wakefield were given a call to return in the fall of '57. If you have friends here, or at the naval station, write us (751 Leath Street) and we'll be glad to contact them.—IRA L. CAMPBELL, *Pastor*.

Clare, Michigan—We witnessed a real outpouring of God's Spirit in three days of special revival services with Rev. Neil Strait as the evangelist. His messages unlocked the heart of many needy persons, and eight souls prayed through to God; all of us were drawn closer to the Lord. We were also blessed by the special messages in song by Charles Osborne. We thank God for these consecrated students from our Olivet Nazarene College.—FORREST STOLL, JR., *Pastor*.

## DEATHS

MRS. NANNIE BOYD was born in 1870 and died October 30, 1956, in a hospital in El Paso, Texas. She was converted at an early age and united with the Church of the Nazarene. She was an active member of the local Valley Church of the Nazarene at the time of her death; an active Sunday-school worker, loyal to her pastors and the entire church which she loved. Mrs. Boyd was present at Pilot Point, Texas, at the union of the Pentecostal Church of the Nazarene with other groups. Funeral service was held in the local church with her pastor, Rev. E. E. Kinzier, officiating, assisted by Rev. Harold Morris and Rev. Paul Stanton, with interment in the Evergreen Cemetery, El Paso.

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OTTERBIN (Ott.) MADDOX was born July 21, 1879, in Concordia, Kansas, and died July 5, 1956, in the hospital at Kingfisher, Oklahoma. Coming to Oklahoma as a young man, he was united in marriage to Garnet Sillis, and settled on a farm near Hennessey, Oklahoma. He was converted, and when the Church of the Nazarene came their way, he and his wife united with that church. He was faithful unto death, having been in the Sunday morning service at the Dover Church of the Nazarene the day he was stricken. Many preachers and missionaries will remember the fellowship of his home. He is survived by his wife and one son. Funeral service was conducted by his pastor, Mrs. Vida Robinson, with interment in the Hennessey cemetery.

WILLIAM HUDSON, a member of First Church of the Nazarene, Lynn, Massachusetts, died October 25, 1956, at the age of ninety-two years. He was received into membership of the Lynn church on April 4, 1920, by Rev. S. W. Beers, then the pastor. Mr. Hudson served on the church board, and was Sunday-school superintendent for many years. He was a man of prayer, a firm believer in the Bible, a faithful member of the church, and a consistent tither. In 1953 he gave one hundred new hymnals and three beautiful pulpit chairs to the church. He is survived by his wife, Mrs. Olive Pyne Hudson, and seven daughters. Brother Hudson was a true example of "The Nazarene." Funeral service was conducted by his pastor, Rev. Robert W. Carlson.

MRS. VIOLA CETORA STOCKTON was born April 19, 1885, in Cloud County, Kansas, and died November 10, 1956. She was faithful and interested in the work of the church, although she was bedfast for about four years. She is survived by a daughter, Mrs. Oscar Edwards, and a brother, Joseph Teasley. Funeral service was conducted in First Church of the Nazarene, Tucson, Arizona, by her pastor, Rev. J. Erben Moore, Jr.

MRS. VILLIE BARRY was born March 6, 1870, in Mississippi County, Missouri, and died November 11, 1956. In spite of her advanced years, she was deeply interested in her church, and was a faithful tither. She is survived by a son, George A. Barry, and two daughters, Mrs. Bessie White and Mrs. Charity Ross. Funeral service was held in Tucson, Arizona, with her pastor, Rev. J. Erben Moore, Jr., officiating.

MRS. OTHA SWEET MEEK slipped away quietly to heaven on March 29, 1956, at the age of seventy-four years. She was converted at the age of twenty-three at a schoolhouse near Woodward, Oklahoma, and sanctified several years later. She will be remembered for her devotion to the cause of holiness and her love for Nazarene foreign missions. She was preceded in death by a son, Ova Leo Sweet. She is survived by her husband, Rev. Alfred E. Meek; four sons, Homer, Bill, and Henry Sweet, and Wesley Meek; one daughter, Mrs. Reathy Brummett; also three brothers and four sisters. Funeral service was conducted by Dr. E. S. Phillips in First Church of the Nazarene, Bethany, Oklahoma.

OSCAR OLIVER, age seventy-six, a retired accountant, died in Fort Wayne, Indiana, November 21, 1956. He was a native of Blackford County and had lived in Fort Wayne the past fifteen years. He was a member of South Side Church of the Nazarene. He is survived by his widow, Ella; two nephews; and two nieces. Funeral service was conducted by Rev. J. Ray Shadowers.

## ANNOUNCEMENTS

RECOMMENDATION—Dr. L. Guy Nees has resigned as pastor of College Church in Kankakee, Illinois (as of January 1) to enter the field of evangelism. For a number of years he has sensed a call to evangelism, but only recently felt clear to give full time to the work. He has shown outstanding progress in several areas during the four years as pastor of this church. Leading in building the beautiful \$300,000.00 church building, with basement and sanctuary, was an outstanding accomplishment. The financial giving has increased 50 per cent, membership increased 30 per cent, and his work among teen-agers, boys, and girls has been particularly successful. His ministry in the Kankakee area and to the townspeople has been a major contribution. The faculty and students of Olivet Nazarene College have appreciated his counsel and pulpit ministry. As a district leader he has been most co-operative and helpful. The local membership and friends are for him 100 per cent. Those desiring an evangelist for a local church meeting, or a speaker for camp or youth institutes will find in Brother Nees an evangelistic, deeply spiritual, and helpful person. His home address will be Kalispell, Montana; or you may write him c/o our publishing house, Box 527, Kansas City 41, Missouri.—Mark R. Moore, Superintendent of Chicago Central District.

BORN—to Rev. and Mrs. Eddie Clark of Colona, Illinois, a daughter, Carol Beth, on December 12.

—to Wayne and June (Williamson) Powell of Indianapolis, Indiana, a daughter, Rebekah Sue, on November 29.

ADOPTED—by Rev. and Mrs. Donald K. Ballard of Tuscaloosa, Alabama, a son, Jon Stephen, born November 10.

SPECIAL PRAYER IS REQUESTED by a reader in Ohio that he may become established in an experience of entire sanctification;

by a lady in Ohio that God may touch and heal of a severe nervous breakdown, also other physical afflictions, also for four unspoken requests;

by a friend in Nebraska for a middle-aged man who has learned he has cancer—has always stemed indifferent toward God—he needs prayer, and also his family;

by a reader in Jamaica that God may undertake in serious family difficulty and help in a special way.