

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

January 13, 1954

## The Cure for Envy

General Superintendent Williamson

**E**NVY is of Satan. When the serpent beguiled Eve, he poisoned her spirit and that of her offspring. Her first-born became an envious murderer of his brother.

Envy is defined as "chagrin at the sight of another's excellence or good fortune, accompanied by some degree of hatred and a desire to possess equal advantage."

In its more refined manifestations envy is not so hideous. But unbridled envy has caused every war in human history. It has inspired class hatred, political intrigue, community and domestic quarrels, and torn the church with senseless divisions.

Envy is the most destructive force in the world. But for envy, the discovery of atomic energy would be an unmixed blessing to mankind. It is envy that forces nations to live in fear.

Unrestrained envy *may* work the destruction of its object; but it is *certain* to destroy the one who har-

bors it. There is a legend which tells of a statue erected to the memory of a noted wrestler. A contestant who had been beaten by him wrestled with the monument under cover of the night until it fell on him and crushed him to death. He who indulges envy destroys himself.

The cure for envy is love. Love "envieth not." Pure love of God and man expels that form of self-love called envy.

Love rejoices in the good fortune of everyone. It is not covetous of the better clothing, house, automobile, or salary of another. Love does not begrudge his fellow his grace or gifts, his place of honor in the church or the community. He who has love will follow with enthusiasm as well as lead with humility.

Love does not desire advancement at the cost of the demotion of someone else. It does not discount another's success, not even a predecessor or a successor.

"Love is of God."

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

## SING ON!

By Katherine Bevis\*

**T**HERE are times in your Christian life when, though you know you have lived and walked with God, perplexing things come that you cannot understand. This is a time when you have to find your comfort in the Scriptures, and when hymnology fellowships your experience and brings great comfort and strength into your life.

It is then you should look and sing with the poet:

*Sometimes 'mid scenes of deepest gloom,*

*Sometimes where Eden's bowers bloom,*

*By waters still, o'er troubled sea.*

*Still 'tis His hand that leadeth me!*

There is nothing else that scares off the devil so quickly as the singing of a hymn. It was Martin Luther who said: "Let us sing a hymn and spite the devil."

There is nothing else that so beguiles the pilgrim's steps, and quickens his weary pace, when the miles are growing long and weary, as the singing of a hymn. Singing makes every movement rhythmic, every service praise, every act thanksgiving.

Sing when times are dark; you will make them bright. Sing when the house of life is lonely; it will become peopled with unseen choristers.

Go down into the valley of shadow with a song, and you will find yourself singing the new song of Moses and the Lamb when you awake on the other shore.

God can do more with a little, humble soul filled with song than He can with a giant who is glum and silent.

People who love God and delight in His commands have a song in their hearts. In Ps. 100:2 we read: "Serve the Lord with gladness; come before His presence with singing."

Are you feeling that life for you has become a tangled skein, tangled with problems that seem to be desperately hard to unravel? If so, examine them and see if somewhere in the tangle there is not the golden thread of a hymn, a song of praise, and, commencing with that thread, sing out and on until knots are all untied, until the threads of life's skein are all untangled.

The following words are golden threads that will, without fail, untangle any snarl:

*Lord, I would clasp Thy hand in mine,  
Nor ever murmur nor repine,  
Content, whatever lot I see.*

*Since 'tis my God that leadeth me!*

\*Houston, Texas

Then, be satisfied as He leads, while the words of a beautiful old hymn ring out to bless your heart and soul.

### "I Will Be with Thee"

(Heb. 13:5)

By Viola R. Hess

*Amidst the toils and stress of life  
Comes one sweet whisper clear,  
'I will be with thee to the end.  
I'll always be there, near.'*

*'Tis so sweet to feel His hand  
Upon our lives each day,  
And know that He will guide our  
paths  
Along life's rugged way.*

*My life I've given to His control  
To do with what is best.  
It's my sweet joy to serve my Lord—  
In Him is perfect rest.*

*So, while I'm here, I'll work and pray  
To see souls won for Him,  
That they too might find rest and  
peace  
And a life that's free from sin.*

### The Dean's Diary

By E. B. Shannon\*

*Thursday*—John Jones has just walked out of my office. Just a few minutes before, he came in with a broad smile and a gleam in his eye and laid a letter on my desk with the words, "Prof, look at this."

I picked it up and read that John was being offered a teaching assist-

antship in one of the most outstanding of the New England universities. This assistantship would make it possible for him to carry out his plans for earning a Doctor of Philosophy degree in chemistry. It was the fourth such letter he had shown me in the past three weeks. Each one had contained a fine offer for financial aid while John attends graduate school.

It seems only a few months—but it was four years ago—that John came to our Nazarene college with the understanding that he would have to "work his own way." I remember the first job he had was mowing lawns for some of the elderly ladies of the community. However, it wasn't long until he progressed to a student assistantship in the chemistry department and then to a student counselor's position in the men's dormitory. Now he has the opportunity to study under the outstanding scientists of the world.

All of this impresses me, but a conversation I had with John a few weeks ago seems tremendously more important. We were discussing a number of things when he said: "Prof, I sure am glad I came to a holiness college. If I had gone to a state school as a freshman, I probably wouldn't be a Christian today. Now I believe I could go to any school and keep a vital experience because I have become established and know what I believe and why I believe it."

Upon inquiry as to what brought about this change, he attributed it to the wholesome atmosphere where students are urged to put God first, the godly lives of the faculty, the fellowship of Christian classmates, and an opportunity to learn in a situation where relative values are placed in proper perspective.

As I think of this I am impelled to breathe a prayer of thanksgiving: "Thank You, Lord, for a place where young people can go for an education, and while they are obtaining the very best in academic training they can also become established in an experience of entire sanctification. You know, Lord, that our Nazarene youth deserve the very best, so put it on the hearts of all who deal with them to leave no stone unturned in their efforts to get them into a Nazarene college."

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*He said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34).*

### HERALD OF HOLINESS

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Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

## Studies in the Epistle to the Hebrews:

By H. Orton Wiley\*

### XVIII. The Priesthood of Christ

WITH the fourth chapter of this Epistle, the writer closes his discussion of the apostolic work of Christ and introduces (4:14-16) the subject of His priesthood. He therefore turns from Moses, the apostle of the old covenant, to Aaron, its high priest, thus making a sharp distinction between these two orders of service.

*The distinction between the work of an apostle and a high priest.* It is of the utmost importance that we keep clearly in mind this distinction. A prophet represents God to man; a priest represents man to God. While other functions were often performed by the priest, they were not essential to his office. This distinction is important in that priests never performed the act of absolution, and thus the claims of modern sacerdotalism find no basis in the Scriptures. For this reason ministers are never spoken of as priests in the New Testament, but as prophets, in that they represent God to man in the ministry of His Word. Protestantism holds firmly to the "universal priesthood of believers" under Christ, the one great High Priest, who alone can forgive sins and cleanse us from all unrighteousness.

*The qualifications of a priest.* Four things are mentioned concerning the ancient priesthood: (1) The priest is chosen from among men and ordained to offer both gifts and sacrifices. (2) He must have compassion on them that are ignorant and out of the way. (3) He must make an offering for his own sins as also for the sins of the people. (4) He does not take this honor to himself, but is called of God. It is important also to distinguish between a mediator, an advocate, and a priest. A mediator is one who reconciles man to God; an advocate pleads for his restoration from sin to holiness; while a priest preserves and sustains him in the way of life. Thus some hold that while a sinner needs a mediator or an advocate, the Christian needs a priest. Perhaps one of the greatest failures in the Christian life is that of not grasping the necessity of living our lives through a Priest; not only do we need the priestly atonement to cleanse us from all sin, but we need the priestly intercession to preserve us from all unrighteousness.

*Christ and the new order of priesthood.* Having stated the essential qualifications of a priest, the writer now proceeds to show that Christ not only fulfills these conditions, but does so on a vastly new and higher plane. Aaron was a priest of death; Christ was a Priest of life. Aaron was a priest by virtue of his relation to Levi; Christ is a Priest in His own right. The Aaronic priest-

hood was temporal; Christ's is eternal—"a priest for ever after the order of Melchisedec." Thus Christ joined in himself both the priestly and kingly offices and is, therefore, able to establish a royal priesthood of believers (I Pet. 2:9). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (7:25).

*The warning against slothfulness* (5:11-14). In the latter part of this chapter we have a warning against slothfulness. This fourth warning comes to a fuller expression in 6:12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises." They had a great High Priest to intercede for them, and yet they had made no progress. They had the Holy Spirit to inspire and guide them, yet they had not pressed forward into the fullness of the new covenant provided for them. They should now be able to teach others, yet they themselves must again be taught the first principles of the doctrine. Maturity in Christian experience is a capacity for spiritual perception and skill in spiritual discernment, and to this they had not attained.

### SOMETHING FOR JESUS

By R. E. Zollinhofer\*

*Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is* (I Cor. 3:13).

God's judgment fires will burn our works, and all that is not pure gold will be destroyed. Only that which is built on the Foundation, Christ Jesus, will remain.

All selfish gain will be burned. All earthly possessions will be consumed. Every gainful act will go up in smoke. All that we do to reap self-comfort, recognition, praise, fame, fortune, or reward will be burned until there is nothing left.

We have a right to own earthly possessions, to achieve recognition, to enjoy comforts, and to receive a little reward. To be denied these things would take away the initiative, zeal, and color of life. The danger is that we strive for great gain for ourselves only and do nothing, or very little, for Jesus.

Every day I must do something for Jesus. I must save a little money for Jesus. I must gain a little praise for Jesus. I must do something in secret so that only Jesus will receive the fame, recognition, and praise. I must do something for Jesus every day so that, when the judgment fires burn my works, there will be something left out of each day. Then I believe that He will say, "Well done, thou good and faithful servant."

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# The Joy of the Fullness

(Ephesians 5:19)

By E. W. Lawrence\*

ACCORDING to the Word of God, holiness of heart and life is not optional, but imperative. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Every believer is called unto holiness. "This is the will of God, even your sanctification" (I Thess. 4:3), said the Apostle Paul writing to the believers at Thessalonica. There follows a timely warning: if we despise and reject that Blood-bought word of sanctification, we do not so much reject the messenger as the Son of God himself.

This blessing of heart holiness implies a cleansing from all sin, a deliverance from that traitor of indwelling carnality, that fleshly aptitude that lusts against the Spirit. Holiness also implies a being made perfect in love. "The love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5). The blessing of holiness also implies a baptism with God's own Holy Spirit. "He shall baptize you with the Holy Ghost, and with fire," is how John the Baptist, the Lord's fore-runner, announced it. The first disciples were told to "tarry ye in the city of Jerusalem" until the baptism became their possession.

In his Ephesian letter, the Apostle Paul exhorted the believers to "be filled with the Spirit." It is usual to speak of the baptism with the Holy Spirit as the initial crisis that lifts our lives from the realm of the carnal into the spiritual, a crisis that comes as a kind of second conversion, that can be both dated and timed, so drastic and yet wonderful is the same, and that led the early Methodists to designate it as "a second work of grace in the heart." Having been baptized with the Spirit, we are to remain in a condition of fullness, and then to be continually refilled as occasions demand.

Consider the *outward effect* of this *inward filling*: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19).

*Euphoria* was the word that the ancient Greeks used to express an immense sense of well-being. The *euphoria* of alcohol brought its adherents into a temporary state of gaiety. The singing of drunks is a false *euphoria*. On the other hand, Christianity has too often been associated with gloom, both in our places of worship and in the lives of its adherents.

When filled with the Spirit of God we shall be delivered from that icy coldness to life exuberant, cordial, gay, and infectiously happy. Cold conventionalities will thaw in our presence. The

Spirit-filled life alone can produce the true *euphoria*.

The early-day Christians were "drunk" with joy. The early disciples of Francis of Assisi were so radiantly happy that they laughed aloud in church. They were called "God's glee men." Then the early Methodists stole some of their best hymn tunes from the opera, and set the songs of Zion to dance music.

*My God, I am Thine.  
What a comfort divine! . . .  
And my soul it doth dance  
At the sound of Thy name.*

A brother who met the Cliff College Trekkers on the beach at Clacton-on-Sea, England, and who was converted to Christ from a life of sin through their instrumentality, said that their holiness was of the "radiant, rollicking type."

The early soldiers of the Salvation Army danced for joy. William Booth told them that, if the Spirit moved them, they could leap for joy in hymn or prayer. They did. A story is told of a Dr. Farmer, organist of Harrow, who presided on one occasion at a Salvation Army musical festival. His musical soul was offended by the brother playing the French horn. He is reported to have appealed to the drummer not to hit his instrument so hard, and the beaming bandsman replied, "Sir, I'm so happy I could burst the blessed drum." When Farmer turned to the horn player with a similar remark, the enthusiastic player answered, "But, sir, I am so full of joy that I want to blow this thing quite straight." And just how can we be filled with joy? By being filled to overflowing with the Holy Spirit.

This fullness is for *all* (Acts 2:39) who have been delivered from the guilt of sin.

This fullness is *God's will*. "The Lord . . . hath sent me," said Ananias to Saul of Tarsus, "that thou mightest . . . be filled with the Holy Ghost" (Acts 9:17).

This fullness is *our need today*. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses" (Acts 1:8), said the risen Lord Jesus himself. Then He commanded His disciples to "tarry . . . in the city of Jerusalem," until they were endued, or "clothed with" the Holy Spirit and consequent "power from on high."

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## A MATTER OF MIND

By Alice Whitson Norton

*The breaths of icy winds caress my cheek,  
And ruthlessly they rumple up my hair;  
Snowbirds are on the wing along the creek  
And winter desolation fills the air.*

*The crack of deadwood sounds beneath my feet,  
Yet in my heart is neither fear nor dread,  
Since I can see in winter's gloom and sleet  
The joys of springtime looming up ahead.*

\*London, England

Any blame for not being Spirit-filled lies with ourselves. It is not, "Has He given?" but, "Have we received?" "Have ye received the Holy Ghost since ye believed?" asked Paul of those at Ephesus who had been converted through the ministry of Apollos.

When Spirit-filled, we shall become a blessing to others, and rivers of blessing will flow out and refresh the dry, thirsty wilderness around. Great Britain would be frozen up each winter (as the gulf of the St. Lawrence, in Canada) and its commerce therefore void but for the warm waters of the Gulf Stream that flow from the Gulf of Mexico right across the mighty Atlantic and wash these shores of ours. This is a parable of the Holy Spirit, who is the Gulf Stream of the love of God. There is no end to the possibility of a Spirit-filled man or woman. There is an abundance of provision. "Whithersoever the rivers shall come, shall live" (Ezek. 47:9).

The pipes of an organ are cold and silent, but allow the musician to sit at the console, and run his fingers over the keyboards, and the pipes are filled with beautiful harmonies. This is a picture of the difference that the fullness makes.

"Be filled with the Spirit," is a command. But every command in the Scriptures presupposes a promise, in the power of grace divine. "Be filled with the Spirit" because "ye may be filled." Revere the initial gift in obedience (see Acts 5:32), then "walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

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*Then said Jesus . . . If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free (John 8:31-32).*

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## The Lifted Look

By R. B. Oliver\*

MUCH ADO was made a few years ago about the "new look." Newspapers, radio, and fashion magazines praised it, condemned it, held it up to ridicule, and compared it, until practically everybody in America was conscious that there was a new style in women's wearing apparel. It all was the design of the style creators to make the public "look" conscious. Women everywhere clamored for the "new look."

If some way could be found to make the Church of God as conscious of and as desirous of the "lifted look," it would make greater strides towards its goal of winning the people of the world to the kingdom of God. The "lifted look" is the look prescribed by Christ for His followers. It is the "look" He gives to His devotees. This is the "look" that sees the need and gives the vision and the burden for imploring the Lord

for help in supplying that need. It is the *upward* look—the look that sees beyond the tangled lives of those who people the swamplands of sin, to the snow-washed peaks of the life of holiness, to which we are to guide them. The "lifted look" is the *worth-while* look; it is the *eternal* look. "I say unto you, Lift up your eyes, and look . . ." (John 4:35).

The "lifted look" implies that there is a lower look—a downward look. The necessary things of life claim our attention. The needs of the day—food, shelter, and clothing—of necessity claim our interest, employ our time. Yet in the midst of the clamors of life God would have us keep the "lifted look."

The disciples left Jesus by the side of the well for what they thought was a rest in the shade and the sweet smell of water. The dusty trudge from Jerusalem was tiring. No doubt He was hungry, and we know that He was thirsty. But He had the "lifted look." He did not see just meat, bread, and cooling water when He lingered at the well. He saw a needy soul that was to come that way for water, who needed the water of life. He saw a life occupied with the menial things—carrying water, fixing meals—that was to catch the "lifted look" and bring salvation to her home and community. The "lifted look" is catching.

Contrast the "lifted look" of Jesus with that of His disciples. The food for lunch was very necessary, of course, but notice that they were so concerned about it that all twelve men were needed to procure it. Twelve men go to town to get food enough for lunch. No account is given of their encountering and supplying a single need while doing the chore. No doubt every person whom they met or dealt with had a soul need, but did they see it? No, theirs was the lowered look.

Soon after the return of the disciples to the well, still fussy and busy with their lunch, the Samaritan woman, who had just tasted of the water of life, caught the "lifted look" and saw the terrible soul need in her community, and immediately went and said, "Come, see . . ." We know that hers was the "lifted look" because "the woman then left her waterpot, and went her way into the city, and saith to the men, Come, see . . ." (John 4:28).

"Lift up your eyes, and look on the fields . . ." There is ripened grain all around us, ready for the sickle, and not enough sickles to harvest it. Let's get the "lifted look." Slip out of your Sunday-school class next Sunday and spend the time driving your city or town, noting and jotting down the addresses of children playing, who should be in a Sunday-school class. Then call on those homes during the week. Before the week is out you will have begun to "lift up your eyes, and look" upon the terrible need, and you will begin to see the opportunities in Christian service. You will begin to see the possibilities tied up with getting boys and girls into Sunday school, and under the influence of the gospel. You will begin to see the responsibilities incumbent upon

\*Tucson, Arizona

those who have drunk of the water of life. After you see the need, after you see the responsibility, then you will find it easy to pray the Lord of harvest to send laborers, for you will find there is more than you can do. "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).

## How God Answers Prayer (II)

By L. Wayne Sears\*

*Tribulation worketh patience* (Rom. 5:3).

**H**AVE you seen people who seemed to be possessed of remarkable patience? Nothing ever seems to upset the even tenor of their ways. They always seem perfectly contented and at ease—never upset and never out of patience.

Have you ever prayed for patience? I have. Many times I have knelt and asked God for more patience. But it seemed to me that God misunderstood my prayer, for I had no sooner begun to pray for patience than I began to have such tribulations and difficulties that my patience was quickly exhausted.

So I prayed to God about it again. I told Him that I wanted to develop patience. I wanted an even disposition, and needed lots of time to work on it. I wanted Him to let me partake of His infinite grace to the extent that, whatever came my way, I would have such calmness and such assurance that I would never be out of patience.

Then I learned another lesson. I learned that patience is not developed in easy circumstances,

\*Pastor, First Church, Ponca City, Okla.

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## HOUSE OF LIFE

By Jean L. Phillips

*When clouds of sorrow downward pour their tears,*

*And winds of trouble beat with fearful blast,  
I'm safely roofed with prayer and have no fears,  
And walled with praise that stands both sure  
and fast.*

*This little house of life He helped me build  
Is warmed with love He daily doth provide.  
Within it all the storms of life are stilled,  
And Grace and I therein, with Peace, abide.*

*Gay thankfulness, a candle tall and bright,  
Rebukes the darkness with a steadfast light.*

*Thanks, thanks, dear Lord, for refuge safe and sure,  
That doth the utmost storms of life endure!*

but in difficult. I learned that patience is not needed when all goes well and there are no trials. I had prayed for patience, and the Lord had answered my prayer. It was not the way I wanted it answered, but it was the answer He wanted me to receive.

Patience is the result of cultivation of that quality of trust that believes God works all things for our good. So I found that it is dangerous to pray for patience, for God may send tribulations instead. But those tribulations will work patience, if we use the grace this is supplied with all of the circumstances.

## "Renewal of Covenant"\*

By E. E. Wordsworth\*

**T**HE CAPTION is Wesley's. While perusing Wesley's *Journal* the writer has been repeatedly impressed with Wesley's emphasis on the necessity of covenant renewals. It was his practice among the societies to stress this important matter on fitting occasions. January 1, 1771, he records: "A large congregation met at Spitalfields in the evening, in order to renew, with one heart, and one voice, their covenant with God. This was not in vain; the Spirit of glory and of God, as usual, rested upon them" (Vol. V, p. 398). On another occasion he says, "We met, as usual, in the evening, in order to solemnly and explicitly renew our covenant with God" (Vol. V, p. 442).

There are some striking words and phrases to be emphasized: "in order to renew," "with one heart," "and one voice," "solemnly," "explicitly." Such renewal was evidently followed by the blessing of God according to Wesley. "This was not in vain; the Spirit and glory of God rested upon them."

Wesley himself once said concerning his own spiritual life, "If I fail to fast and pray I soon lose my spiritual heat." Brother, sister, if that could be true of the great soul of Wesley, let me ask where you and I stand today.

Proper introspection is beneficial as well as revealing. We are admonished to "take heed" lest [we] "fall." Morbid self-examination spells defeatism, but a wholesome look within one's own soul is helpful and corrective in its effect. We sometimes take too much for granted when it would be better to admit frankly our shortcomings, bow humbly at the throne of grace and beg for mercy, and thus renew our solemn covenant with God. Our consecration should deepen, enlarge, and be more spiritualized with the passing of the years. Honestly, now, dear reader, don't you think you could be more spiritual, Christlike, godly, and devoted to the Master? Make a check on your covenant vows and prayerfully consider your present relationship with God.

\*Pastor, Goldendale, Wash.

# Ten-Year Prayer Meeting—African Style

A true story by Bess A. Olson\*

W. J. Platt of England listened with astonishment to the French lawyer in Great Bassam, Africa. "I can't believe it," he murmured. "It's too fantastic!"

It was in 1913, and he had been sent to negotiate the reopening of the English church in Great Bassam, which two years previously had been closed by the French; but what the lawyer was saying drove everything else from the Englishman's mind.

"Away yonder," said the lawyer, waving his hand toward the Ivory Coast, "are thousands of village people waiting for you. They have even sent a deputation here asking us to send them missionaries. Queer bunch of natives—folks call them 'Harris Christians.'"

Platt inquired around town. "What is this I hear about 'Harris Christians' waiting for a missionary?"

"It is true," answered the townspeople. "For years thousands of natives have been sending the message, 'We have burnt our amulets and fetishes. Send us teachers to enlighten us.'"

Though limited for time, Platt determined to investigate. Hardly daring to believe, yet feeling a strange thrill of hope, he started the trip by dugout canoe along the lagoons that run for two hundred miles behind the coast. What he found was amazing—in every village crowds turned out to welcome him!

"You are the white man we have been waiting for!" they cried. "You are the answer to our prayers!"

In triumph, in shouting and singing of hymns, they led him to their villages and to their churches. Yes, unbelievable as it seemed, each village possessed a church made of stones, blocks of red latrite. Some were roofed with elephant grass. Others, however, had roofs of corrugated iron, which the natives had carried on their heads for miles from distant towns. Each church had a bell tower and bell.

At the village of Cosnos, Platt preached to five hundred natives packed into the church. An even bigger crowd and church met him at Toupa. Everywhere he was greeted enthusiastically and the natives listened with hungry hearts.

The time he had allotted for investigation, however, was soon over. He must return to England. The people stared at him out of dark, bewildered eyes. "But you cannot go!" they cried. "We have waited for you for ten years!"

"Ten years!" gasped Platt. "You have waited—tell me!"

They told him, then, of the coming into their midst ten years before of a "prophet," William Ward Harris, a "man of God." He had passed through the Ivory Coast country with a message of salvation from the "true and living God." He had gone on to the Gold Coast, but he had left behind him thirty thousand hearts praying for further revelation.

"Prophet" Harris was a Kroo by race. Born in Cape Palmas in Liberia, he was converted at the Wesleyan Methodist church. He went about Liberia testifying; then in 1903 he began a missionary tour of the unreached villages of the Ivory Coast. Carrying a large cross made of bamboo and a Bible, which some authorities claim he could not even read, he denounced the heathen religion and preached in the name of Jesus.

"Put away your false gods!" he commanded. "Pray to the true God, Maker of heaven and earth. Buy yourselves Bibles that you may be ready when one shall come who can read them to you. Someday God will send a white man to you who will tell you all about himself and His Son, the Lord Jesus Christ!"

He preached with such fervor and power that everywhere multitudes destroyed their fetishes and shrines. "He is a prophet," they declared, "come to tell us of God."

As his fame grew, crowds of men and women came from upcountry, trooping along forest paths to hear him. Fetish priests were powerless before him and the people eagerly drank in the message of the living God. It was a message of love—a message they longed to hear.

And though Harris' gospel was elementary—"Idol worship is wrong, charms unavailing; there is one God and one Saviour, Jesus Christ"—it held. The people built their churches. Through a wandering salesman they were able to procure large family Bibles in English, which they kept in honor on tables in their churches.

They selected "preachers" from their own midst and, long after Harris had passed on to the Gold Coast to stir up the people in a similar manner, they continued to meet at their churches every Sunday at the ringing of their bells.

True, they could not read the big Bibles, nor could their preachers do much more than lead the meetings; but they could sing the hymns that Harris had taught them, and they could pray. Sometimes the preachers would make a trip to Great Bassam, hear a sermon and come home to preach it, as well as they could, to the people.

Year after year they waited. Still no white man came with the gospel. Three years, five years, eight years, and then a terrible thing happened. Their beloved, unread Bibles were all

\*Los Angeles, California

(Sources of research: *An Epic on the Ivory Coast*, Sir James Marchant, K.B.E., LL.D.; *Friends of Africa*, Jean K. MacKenzie; *The Evangelization of Pagan Africa*, J. DuPlessis, Litt.D., D.D.)

confiscated by the French government because they were printed in English!

It was a terrible blow! The Bibles had become a symbol to the people that someday one would come who could read them—now they were gone! But the churches remained and the bells called them to worship. The people continued to wait and pray, and it was through the loss of their most prized possession that God sent the answer to their prayers.

With the confiscation of the Bibles, the English church at Great Bassam was closed. That was what brought Platt to the country two years later, where he heard from their own lips the story of their long, long prayer meeting.

Soon the Christian world was ringing with the story. Hearts were stirred and, not one, but many white men and women went to tell the Word of God to the people who had faithfully cried to the Lord in a prayer meeting ten years long!



As the Father hath loved Me  
so have I loved you:  
continue ye in My love.  
JOHN 15:9

## Think on These Things

By F. Lincicome\*

**I**T IS NOT more spiritual food that we need; it is more spiritual exercise. Our hearts and our churches are filled with spiritual depression. "An impression minus expression equals depression." It is a scientific and spiritual fact that idleness is the prelude to death. There is a law in the natural world that it is use or lose. That same law operates in the spiritual realm. It is use or lose. Many a person lost his religion after he found it because he didn't do anything with it. Something happens to us spiritually when we are not active for God.

Religion, as you know, is like a hole in your pocket—the more that you give away, the larger it becomes. The rubber on a tire rots more from disuse than it wears out with use. The sponge hardens into the adamant rock unless it is squeezed constantly and relieved of its liquids. A well that is not drawn from becomes stagnant and impossible for use. The mechanic, in building an engine, must not only allow for the intake and combustion, but also he must allow for

the outgo and the exhaust; otherwise the engine would be blown to pieces. When God created you and me, He created us spiritually, not only for the intake of His love, goodness, peace, power, and forgiveness, but also for outgo in service and the giving of ourselves.

Religion is one thing you have to give away in order to keep; to corner it is to kill it. There is too much of an attitude among us that salvation is something merely to be enjoyed rather than something to be shared. We are not only to be negatively good; we are also to be positively righteous. We are not to be so heavenly minded that we are of no earthly use. God has saved us not only from something but also for something. God has not saved us just to make us more comfortable, but to make us comforters.

The Church is not suffering so much from sinners on the outside as from lazy, indifferent, good-for-nothing, worldly-conformed, hypocritical members on the inside. I am in a different church every three weeks, and I find that churches are filled with willing people—those who are willing to work, and those who are willing to let them work. There are only two active people in some churches, namely, the preacher and the janitor.

Most of the work that is being done in the average church is being done by 20 per cent of its membership; the rest of them are sit-down strikers. One of the greatest strikes ever known is now on in the churches—they get on their knees and pray like the colored man who said, "Lord, use me; but if You don't mind, Lord, use me in an advisory capacity." Many Christians are willing to give God their mouths, but they won't give Him their feet.

One little prayer group prayed for the Holy Spirit to go up and down the street and bring the people in to hear me preach. I told them that He would do it if they would furnish Him legs and feet. We have prayed, "Now I lay me down to sleep," too long; we need to change it to, "Now I get me up to work. I pray the Lord I will not shirk. And if I die before the night, I pray the Lord my work's all right."

A pastor was complaining that he could not get his church to do anything. I said: "It is not to be wondered at. Your church has had half a century of negative preaching. Negative preaching will produce negative Christians, and a negative Christian's religion consists largely in what he does not do. It produces *do-nothing* Christians."

Entire sanctification is more than feeling happy twice, and then sitting around the rest of your time, watching your experience to see that nothing happens to it. About all that one-half of the so-called Christians are doing is sitting around smelling the coffee and watching the bacon fry. Then they get on their knees and pray for God to save a lost world while they are loafing on the job. They call that religion, but it is nothing but mere sentiment.

\*Evangelist, Gary, Indiana



# Little Things That Make for Big Living

By Grace Noll Crowell\*

*For who hath despised that day of small things?*  
(Zech. 4:10.)

THE ABOVE text refers to the friendless, the poverty-stricken, and weakened Jews of other days. It had been asked: "What can these feeble ones do? Will they be able to accomplish of themselves their own upbuilding?" And the answer came: "No, but God will do for them. They shall rejoice, and shall see the plummet in the hand of Zerubbabel—the master builder under a God who is a far greater Architect."

Let none of us despise the day of small things. Jesus himself took a little child and set him in the midst of the disputing ones. He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). He used the sparrow, that homeliest of all small birds, as an example of His infinite care over us all.

There is nothing too small for His notice. He tells us that even the hairs of our head are numbered, yet nothing is large in comparison to the Almighty himself. In Isa. 40:15 we hear the prophet crying out: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."

King Solomon, in a ruminating mood, speaks out with admiration for the small things of earth. "These are four things," he says, "which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces" (Prov. 30:24-30).

And we, even we, the children of God, are so small that we move ant-like upon the earth for a season, and then, as far as the earth is concerned, we are no more. But marvel of marvels—God so loved us that He gave His only Son to die for us. One immortal soul is so important that He would go himself out through the blackness of the storm at night to fetch the lost one back, to bring him safely into the sheltering fold.

We hear some child of His say: "I do not feel I dare take certain things to God in prayer. They would seem so insignificant to Him. They are too small to bring to His attention, I fear." That child should be reassured and made to understand better the all-encompassing heart and love of God for His children. There is nothing that concerns us that does not concern Him. We can pray over every puzzling problem, every immediate need, and He will hear and answer, one way or another.

\*Dallas, Texas

He will surely answer that which will be for our ultimate good. We can praise Him with grateful hearts for some answered prayer, some special blessing, and He will be pleased as an earthly parent is at an expression of gratitude on the part of a child.

We as individuals are small, indeed, but there is no limit to the things any child of God can accomplish—always with His help, for we are truly nothing in ourselves. The good deeds we do today may not seem great, but summed up through a lifetime of many good deeds they become monumental. The kindly word spoken may be inconsequential in itself, but over a period of years the countless kindly words will so etch themselves upon the hearts of others that they will become clear and shining testimonials for the indwelling Christ in a life.

The lone missionary, landing upon a foreign shore, may be but a speck in the tangled jungle landscape, but through him the power of God will work great and mighty things, until his shadow be lengthened to touch the farthest corners of a continent, and through his influence many souls will be saved for eternity.

The earnest, sincere preacher of the gospel, standing high in his pulpit in a great auditorium, may not seem large physically to those in the rear; but if he is giving out freely the Bread of Life to the hungry, and the Living Water to the thirsty, if he preaches Christ and Him crucified, as that same Christ wants him to preach, he will grow tremendously in stature, until he becomes a spiritual giant in the land of the living.

God grant, as the days go by, that we may all grow as did the Child Jesus, increasing in "wisdom and stature, and in favour with God and man" (Luke 2:52).

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## PRAY ON!

By Frances B. Erickson

*How often the enemy taunted my soul,*

*And whispered that prayer was in vain,*

*"You pray that your loved ones*

*Through Christ be made whole,*

*But they go on in sin just the same!"*

*Discouraged? Oh, yes—yet not in despair;*

*There was still that "last knot in the rope."*

*I believed God was faithful, He would answer*  
*prayer—*

*When, glory! He honored my hope!*

*Oh, I love Him supremely! My cup overflows—*

*How unworthy am I of His care!*

*But my faith has been strengthened,*

*For three worlds must know*

*God is faithful! He does answer prayer!*

*So pray when you're weary of praying—pray on!*

*Pray, though prayer seems a futility.*

*Hold fast to God's promises! He will respond!*

*Lo, the answers to prayer you will see!*

The homes of earth are small, individually, with their low roofs and restricting walls; but within those homes, if altars to the living God be erected, those altars will last forever, and become as high as heaven, and as broad as earth itself. There with Christ as Indweller, the small seeds of faith will be planted in hearts to become huge stalks that no evil wind can shake from their anchorage. A little flame can be started to become a consuming fire, as a child grows in wisdom and stature and goes forth to give the gospel "to every creature."

Around those family altars may be one who, having absorbed the teachings of the Christ, will go out into the world to become a great physician with the Christ's own compassionate heart and hands to bless sick and needy humanity. On and on that home influence will go until, like a pebble cast into a stream, its ringing will reach and encircle the farthest shores of eternity.

No people need ever grow too utterly disheartened, no nation need quail and falter before an enemy, while altars are kept living and warm by the firesides of earth.

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*God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3:17-18).*

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## UPS AND DOWNS

By Mary E. Cove\*

**A**FTER ALL, what is a mountain but a heap of rock and earth, etc., over which a person can go up and down? A high place with no ups and downs isn't very attractive.

Once when we were taking a trip across to Idaho, we noticed an increasing difficulty in breathing. We became restless, and began to look around to see if there was any reason why the air seemed so different. The conditioning apparatus seemed all right, but the feeling of airlessness continued; and so we asked a fellow traveler if she noticed anything.

She laughed and said, "You're having difficulty with the altitude."

"Altitude!" we exclaimed. "Why, we haven't climbed any mountains. What do you mean?"

She laughed again. "Have you checked on your timetable map?" she asked.

We pulled out our map and, to our astonishment, found that at that moment, not very far from Cheyenne, Wyoming, we were around 8,000 feet above sea level. We were used to Boston sea level. No wonder we felt queer!

But we hadn't noticed any mountains. We had just steadily climbed over a rising area until we were on that high plateau. We felt sort of cheated. Where were the gorgeous scenes of canyon and steep mountainside, of swift streams and rocky valleys, of turning a sharp curve and catching your breath at the sudden view of miles and miles of beauty out beyond? It was the up and down that we missed. It seems as if the ups and downs are what make mountain scenery.

Once we thought the down of mountain climbing would be easy. That was before we trudged down Mt. Washington the day after we had climbed up. By the time we had reached the bottom, every joint in our body, especially in our knees, was screaming. No, climbing down is hard, and climbing up is hard, though the up-climb is more exhilarating. You reach one point which looks like a summit, and another lifts its head out beyond.

We knew a young man once who said, "When I make \$10,000.00 a year, I'll be satisfied and stop working so hard." That was back in the days when that salary was really a good one. Years went by, and he reached the \$10,000.00 mark. One day his mother said, "Son, remember what you said about the \$10,000.00 salary?"

"Yes, I do," he answered, "but I guess I want just as much more." And he got at least part of it, but he worked so hard with so little real rest that long before his time he died suddenly. Climbing God's mountain peaks does not bring such disastrous results.

However, mountain peaks can seem at times more than things exhilarating and tantalizing. They can seem like downright work—hard, grueling, back-breaking, killing work—so difficult that there is danger of missing the view. The ups and downs of the long, weary stretch become almost too much for us. We feel as if we never could lift our feet for another uneven step, and the way will never end. Just about then we usually find ourselves on a very dismal stretch of road, where there is nothing to see but road, road, and more road to travel.

Those are the times when we must think constantly about the divine promise, "He that shall endure to the end, the same shall be saved" (Matt. 24:13); and "Let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Oh, give me the ups and downs of God's mountain climbing—the thrill at the end of each day of knowing a strength beyond your own had swept in when you couldn't go on yourself; the view from that point of the climb that is more than just money earned and things achieved, but that reveals victories won which bring joy to God and the angels; victories which mean perhaps that someone, tempted to turn back, had taken new courage and had his face once more set toward the peaks.

Oh, yes, the easy way of the world is not what it is said to be. Give me the ups and downs of God's mountain climbing!

\*Wollaston, Mass.

# Endued with Power from on High

By M. Dale Brown\*

**T**HE LAST commandment that Jesus gave to His disciples was for them to tarry in Jerusalem until they "be endued with power from on high." Jesus was signifying in this message that this enduement would make them fire-baptized preachers. Knowledge of books they *might* have, but this power they *must* have. No college or seminary could grant to them this necessary portion of their lives and ministry. They had been with Jesus for three years as of this time, and they felt as though they lacked something in their personal testimony.

There are a vast multitude of churches over our land today that lack this power. There is no longer a great amount of power in their ministry of reaching souls. There is no unction in the pulpit, and no power in the preacher. There is no God-given blessing prevalent in the hearts of the people. The Sunday evening service that once was full of life and power is now something in the past. The prayer meeting with unction and the fervent blessing of the Holy Spirit is no longer in existence. There is no real spirit of evangelism and no longer is there a fervor for the salvation of souls.

When one is thinking on the subject of fire-baptized preachers, his mind seems always to center around the beautiful experience of Peter. At Pentecost, with a flash from God's power, he became a new creature—a new man within and without. The incoming of the Holy Spirit simply fired him to a white heat hitherto unknown. He secured a great burden for souls, which is a part of true salvation. Now Peter had a flame burning in his heart. He now had a message, a burning message to the sinners of his day. Oh, that the present-day servants of God might have this burning passion for lost humanity!

Upon preaching a few times after this enduement of God's power, Peter soon discovered that this new power was just the thing for leading souls to the Lord. Thus he preached for conviction of sin and the fear of an endless eternity. He preached that men and women would come to a saving and sanctifying knowledge of Christ Jesus. All of those who listened to him could feel his message pierce into their hearts, placing conviction upon their sinful lives. This was the result of Pentecost. No longer was Peter a dry, dead, and compromising preacher, as he was prior to Pentecost. He was now endued with this great power from the throne of God. Never before was he possessed of a power such as this. Thus Peter kept alive and burning for God until he was the victor of the martyr's crown.

Christian worker, preacher, missionary, layman, can you say that this is your experience? Is your soul on fire for God? Have you a burden for the lost? Or are you fireless, powerless, cold,

and unconcerned for the salvation of others? Is your church a great big, beautiful, and handsome tomb in the midst of a cemetery? If this is so, dear friend, "Awake thou that sleepest, and arise from the dead" (Eph. 5:14). *It is time to seek the Lord.*

There is power, there is fire, and there can be life and sanctification for all of those who will seek this powerful enduement. It will make a vast difference in your Christian life. It will put in your souls a burning passion for those outside of the kingdom of God. It will grant to you a blessing, the like of which you have never witnessed. It will aid in your living, and give you grace in temptation. This is what the early holiness movement possessed, and this is what our blessed church was founded upon. This is what we all must have, or we will eternally fail.

## THREE ESSENTIALS

- Swift to hear,
- Slow to speak,
- Slow to wrath.

*James 1:19*

## BROKEN HOME

By Dolores S. Douglas\*

**S**OMEWHERE—there is a broken home. Maybe it is down the street from you, or it could be around the corner from me. The shades are drawn and the screen door hangs slightly ajar. There's an old part of a wagon, and a torn piece of paper doll lying unnoticed in the uncut grass; weeds are tumbled near the door.

Each room of this little house could tell of the ones who lived here not too long ago. The old fireplace stands cold, no longer glowing with light and warmth, surrounded by laughing voices. In the bright, yellow nursery, Humpty Dumpty looks down from his wall at the spot where the crib used to stand.

Oh, how like Humpty Dumpty is this little home, broken by divorce! Two hearts parted who once had stood so happy to say the marriage vows! Lives that once had seemed to blend in harmony had reached a tragic end. Tiny souls wept in disbelief at parents torn asunder.

Was a preacher too busy to visit that home? Did a layman fail to name that home in prayer? Those bewildered parents can have their lives put back together again. Those precious souls, lost without God—who will point them to the Saviour? Who will tell them of the One who can mend their broken hearts and rebuild the shattered life?

O, dear brother and sister, let it be you and let it be me!

\*Pastor, Cortez, Colorado

\*St. Petersburg, Florida

## I Like Christmas Cards

**T**HERE are people who don't believe in Christmas cards. Some of these folks say that sending them is a heathen custom. I radically dissent from this claim. Another reason that I have heard against the practice of distributing Christmas greetings is that it's too expensive. Again, I disagree. I appreciate the more elaborate and beautiful cards, and am always glad to receive them, but they are not essential in order to convey the season's greetings. If costlier cards drain your pocketbook too much, use the simpler and cheaper ones. They can bear to your relatives or friends the Christmas message. The main thing is to send them, even if you can spare only a little time and money. In buying, signing, addressing, and mailing them your happiness will be enhanced and those to whom you send them will be thrilled to receive them. I like Christmas cards!

As I write this it is still a few days until Christmas, and quite a stack of cards have already come to us. We like to send Christmas cards as well as receive them, but never can give as many as we would like to. This is especially true of 1953, since sickness and other circumstances have prevented us from buying and distributing as many as usual.

If I were a poet I would write a few lines right now entitled: "To a Christmas Card." Thus I would be able to let you know more adequately what I have felt as I have looked over the Christmas cards we have already received. Perhaps I am getting older and more sentimental, but it seems that they have thrilled me as never before. Or maybe I have begun to appreciate hearing from relatives and friends more than ever.

I might add that if my prose were more gifted in the artistry of colorful words I would describe some of the unusual pictures which I saw as I looked at these Christmas greetings. There are the varied colors of some of the winter scenes with churches or homes, or with only the broad open spaces—fields or forests; majestic pictures of the wise men and the gleaming star; simple reproductions of paintings of the shepherds, of Mary and Joseph and the Babe in the manger, and of the head of Christ. Then there are the greetings with various Christmas decorations on them and also the large cards with striking coloring and in large lettering "Christmas" or the "Season's Greetings."

I must also mention the brief letters which are hidden away in some of these cards. It is as if the writer were present and opening up his heart to you after a long silence. How intimate and revealing these sentences from relative or friend are! They are extra blessings which come with part of the Christmas cards.

Further, there are the stories which gather about the long friendships represented by several of these cards. I shall tell only one of these. We

# EDITORIALS

were in Rhode Island just after our marriage. Christmas was near at hand and we were lonesome. Money was not very plentiful, since we were teaching in a holiness school which had almost no financial resources. I had preached several times in a Baptist church in a nearby village. One family among the members of this church insisted on our spending the Christmas holiday with them. The father and mother and their daughter and her husband lived there. Ruth was the granddaughter—about five years of age. In a short time after this we left New England and these new-made friends, never to see them again even to this day. Now they are in a distant state. Ruth is a grandmother, and her grandfather and grandmother have gone on to heaven. Her father and mother are great-grandparents. Every year since we separated from these friends who were so kind to us, we have had a card from them at Christmas, and sometimes there has been a brief message tucked away inside. We still hope to get to visit them again in this world.

More significant than all else is the good cheer each of these cards presents. It bears a message from the heart of the sender to the heart of the receiver—a token of friendship and of a common reverence, if not faith in Jesus Christ—the Bethlehem Babe, Saviour of mankind, Prince of Peace, and King of Kings. It reminds us of Him by whom and for whom all things were created, of Him who is the hope of earth and joy of heaven.

## It's Nice to Be Appreciated

**S**OME days ago a pastor, in speaking of his district superintendent, said to me: "He's one of the hardest-working men I've ever known; besides, when a pastor and church really need his help and advice, he gets on the job and does everything that he can to assist them in handling their problems." He gave me a specific illustration of what his district superintendent had recently done to help him and his church. I was glad to hear this good word about this district superintendent.

It's easy to criticize, but this pastor didn't do that; he expressed his appreciation for his district superintendent. He did this privately, to me; he wasn't expecting any return. He had no idea his district superintendent would find it out and, so far as I know, his district superintendent will never find it out. It was an instance of genuine appreciation, and it thrilled my heart. All of us like to be appreciated.

A district superintendent has a very responsible position, one of the most important jobs in our church, and his task is not an easy one. If

# Stephen S. White

## Three Words That Caught My Eye

he makes a success of it, he has to be on the road nearly all the time, and certainly he puts in long hours. As a church, we should appreciate the work of these men even more than we do, remembering my subject, "It's Nice to Be Appreciated."

In this connection I want to mention a letter I received a short time ago. The writer devoted his whole letter to his pastor. He and his wife had been members of the Church of the Nazarene only about a year; they had come to love the people of the church which they had joined, and especially to think very highly of their pastor. This man's wife had had a very serious operation about a year before they joined the church; when it was over, she was much better for a time, then the trouble returned. They were much disturbed, but their pastor and the people of the church stood by them in a wonderful way. He wrote: "I don't think there has been a night or a day but that some of our fellow Nazarenes were in our home. The telephone rings almost all the time, the people wanting to know about my wife and what they can do." Then a few weeks ago this man took his wife to a hospital more than two hundred miles away, and the pastor insisted on going with them. Authorities at this hospital said the man's wife must be operated on again, and that immediately. At this point I quote again from the letter: "So we drove home, another 230 miles, and then went on to the Mayo Clinic, where we are now. The operation has been performed, and we are hoping to get back home for Christmas."

The husband, writer of the letter, finally closes his epistle thus, "My reason for writing this letter is to let the people know what a wonderful man my pastor is." He had already stated that they were looking forward to the time, in the very near future, when they would get back home and to their church, to the people and pastor they loved and appreciated so much.

In a world where there is so much adverse criticism, it is refreshing to receive a letter like this one, as well as listen to the pastor compliment his district superintendent. Let me say again, It's nice to be appreciated. Don't forget to tell people when you like the way they have treated you, or what they have done. Many of the people about us have problems and burdens which they can hardly take, and your kind words in their behalf may be the margin of safety for them. They may be that which will keep them from going down in the storm. It is nice to be appreciated. In fact, I am inclined to think that expressed appreciation for others is not at all out of line for those who love God with all their hearts, and their neighbors as themselves.

**W**HILE Adlai Stevenson was on his trip around the world he made the statement that he thought the policy of the United States was going to win out in the cold war against communism.

### A National Policy

Then he defined this policy as one of "patience, firmness, and sacrifice." It has been some weeks since I read what Mr. Stevenson said, and yet I have not been able to forget those words, "patience, firmness, and sacrifice." I believed when I first read the statement that it was an excellent description of our policy today, and I still believe that it is. I am convinced that President Eisenhower is striving to live up to it. As the representative of our government, he is manifesting "patience, firmness, and sacrifice" in dealing with world problems. Some people think he is too slow in acting toward Russia and other nations which are causing us difficulty. They think he is willing to try too many ways to settle the cold war; in other words, they think he is too patient. I don't think he is.

On the other hand, while he is patient in dealing with these problems, he has manifested a spirit of firmness. There are certain convictions for which he stands, for which he is determined that our country shall contend, and he will not compromise on those points. He is ready to deal with Russia when she shows that she really wants to do the right thing, when she is ready to do something about freeing those countries that she holds in bondage. Our country has taken its position and does not propose to be moved from the same. It believes in patience, but not in appeasement. I agree one hundred per cent with this policy.

With patience and firmness, there is also sacrifice. We are ready to give, and give, and give to other nations. Of course, God has blessed us and we have plenty, and we haven't sacrificed to the point of hurting yet; but we have sacrificed. We have done much to help other nations, and many times it has not been appreciated as it should have been. We have not received anything in return, and have not expected to receive anything in return. I am heartily in accord also with this element in our policy. We not only need patience and firmness, but also we need to be willing to sacrifice.

**T**HIS IS not all. Not only is this a commendable national policy. The three words which constitute it might well set forth the policy of the

### A Policy for Christians

Christian in his efforts to reach the lost. He must be patient, long-suffering, forbearing. A virtue which is often praised in the Bible is the virtue of patience. Certainly, we should let patience have her perfect work in dealing with lost men. Along with this, though, we must manifest firmness;

we can't compromise with sin in order to get people to be nice to us or claim to go our way. Sin is sin, and it must be repented of; also, the saved need to be sanctified, and they must consecrate everything in order to be sanctified. It's not easy to go with Christ; the demands are many, and we must everlastingly hold the standard up. Yes, as a part of our policy in working for God we must have firmness, an uncompromising spirit with reference to wrong.

Last of all, in the Christian policy there must be sacrifice. We must be willing to put ourselves out in order to win lost men to Jesus Christ. We must be willing to pray; we must be willing to fast; we must be willing to give; we must be will-

ing to manifest the spirit of sacrifice in many ways. There is nothing that lies so close to the heart of the gospel as this spirit of sacrifice. Jesus gave His all; He was willing to sacrifice in order to make our salvation possible, and we must be willing to do the same.

Patience, firmness, and sacrifice are three wonderful words, and they describe well the policy of our government in dealing with the world situation. They also set forth well the policy of the Christian as he goes forth to extend the kingdom of God. God help me, and you, to be patient, firm, and sacrificial as we do everything that we can to promote the kingdom of our Christ.

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## Home Missions and Evangelism

Roy F. Smee, Secretary

### NEW CHURCHES

**D**ISTRICT Superintendent Harvey S. Galloway organized a new church on November 20 at South Amherst, Ohio. The church was made possible because a laywoman became interested in her neighbors and started a Sunday school in her own home. The district followed up this contact, rented a hall, and sent Rev. Frank Roddy for two evangelistic campaigns in the community. At the conclusion of the second campaign, the church was organized with eighteen charter members. Already a building fund is started, with the possibility of securing property in the near future. Rev. Robert Clay has been appointed pastor. This is the sixth new church on the Central Ohio District during the quadrennium.

District Superintendent Mack Anderson has organized a new church at Cochran, Georgia. This is the ninth new church this quadrennium on the Georgia District.

At Chilliwack, in the Fraser valley in British Columbia, District Superintendent Edward Lawlor recently organized a new church. They had fifty-seven present on rally day in Sunday school and are planning for a larger building in a new location. Rev. Howard Griffin is the pastor. This is the fifth new church since the General Assembly on the Canada West District.

District Superintendent W. M. McGuire organized a new church at Mt. Morris, Michigan, on November 15 with 28 charter members. The Sunday school averaged nearly seventy-five during December. Rev. Jess Moss is the pastor.

Two more churches have been organized by District Superintendent W. D. McGraw, Jr., on the Oregon Pacific District, both on December 13. There were twenty-eight charter members at Gladstone, a town of about three thousand population between Portland and Oregon City. A church building is being rented, with option to buy. Rev. Don Fowler is the pastor. The Oregon City Church gave twenty members to assist in starting this new church.

At Oceanlake, a community church, holiness in doctrine, voted unanimously to affiliate with the Church of the Nazarene and turned over their property, valued at over \$4,000. They have a basement church with Sunday-school facilities for nearly one hundred. They are now averaging about twenty-five in Sunday school. Rev. James Boone is the present pastor.

There are eight new churches on the Oregon Pacific District this quadrennium.

District Superintendent Robert F. Heinlein organized a church at Aliquippa, Pennsylvania. The church is making good progress under the pastorate of Rev. W. L. King. This is the fifth new church on the Pittsburgh District during the quadrennium.

The Yucaipa Valley Church was organized on November 13 on the Southern California District by Dr. R. J. Plumb. There were twenty-one charter members, with a majority coming from the Redlands Church.

District Superintendent Leo C. Davis organized a Central Church in Terre Haute, Indiana, on December

17. A house on a corner lot has been purchased, and the interior remodeled for chapel and Sunday-school space. Rev. Mertie Melton has been appointed pastor, and the new church is making progress. First Church and Southside Church in Terre Haute cooperated in making the new organization possible. It is the fifth new church on the Southwest Indiana District since the General Assembly.

### In New Zealand

It is summer now in New Zealand, and Rev. and Mrs. R. E. Griffith have recently concluded some tent missions. There are always plenty of discouragements in these missions. During the first one, it was rainy and muddy nearly every night, and Mrs. Griffith fell and broke a bone in her leg at the beginning of the campaign, while she was out ringing doorbells. In spite of this, Mrs. Griffith missed only one service and a young man with Arminian background who is studying for the ministry was reached. He and his new bride will make an excellent pastor and wife for the Church of the Nazarene in the future. Several other prospective Nazarene preachers have been found, and there will probably be two or more students in the Australian Bible college from New Zealand when it opens for the next semester.

Some of the best contacts have been made through children's meetings and through radio broadcasts as opportunity affords.

Construction of the church building has run into many delays, but the foundations are now in and faster progress is now expected.

Do not forget to pray for the Griffiths and the needy field of New Zealand. During the New Zealand summer, the Sunday schools take a holiday for two months, but our Sunday school will still be in operation every Sunday.

# Religious News and Comments

Edited by Delbert R. Gish

AT THE height of the controversy over the evolutionary theory, evolutionists hailed the "discovery" of the skull of the Piltdown man in a gravel pit near Sussex, England. Its age was declared to be 500,000 years and it was accepted by proponents of the theory as a link between primeval man and man in his present more highly developed state. Some time ago the British Museum of Natural History declared it to be a hoax. Its jawbone is not that of a man at all, but of an ape of rather recent date which was used in the reconstruction of the skull. This brings to mind another hoax in connection with evolutionary theory: a falsification of some sketches of skeletal structures by a German scientist in order to show a connection between monkeys and men. Since the heat of controversy has cooled down, it is well to remember that it was not all generated by those who were defending creationism, and that opposition to the evolutionary enthusiasts had some rational grounds in addition to faith in the Scriptures.

## ITEMS FROM HERE AND THERE

Israel drafts both men and women into her military service at the present time—men for a two-and-one-half year period and women for a two-year period. Women are taught the use of fighting equipment in anticipation of a time when they will be needed in defending their land.

Protestant leaders rejoice that the Italian Supreme Court upholds the principle of freedom of worship in accordance with the new constitution of 1948. Local officials and police can no longer legally prevent non-Catholics from holding religious gatherings.

Dr. Jesse M. Bader, for many years director of the department of evangelism of the National Council of Churches, retired from this position on December 31.

Eddy Gilmore, well-known correspondent of the Associated Press, who has spent twelve years in Russia, reports that even though the churches there are under state control, the people attend in great numbers. He says that "On special days such as the Russian Christmas, or Easter, you cannot even get near the churches, the crowds are so large."

Secretary C. R. Hooton, of the Methodist Board of Temperance, states that the 1952 per capita consumption of alcoholic beverages in

this country was over eighteen gallons. Excepting France, the United States has the highest rate of alcoholic consumption and the largest crime bill in the world.

"Layman of the Year," selected by the Washington, D.C., Federation of Churches, is Woolsey W. Hall. This is notable because Mr. Hall is the second Negro chosen to this honor in eighteen years. He retired from the U.S. Treasury as one of its pur-

chasing agents in 1949 after forty-six years of service.

The Zondervan Publishing House, of Grand Rapids, Michigan, is sponsoring its third International Christian Textbook Contest which will close September 30, 1955. Prize money amounts to \$2,000.00, and anyone not in the house employ may enter.

It is reported that Robert LeTourneau, the outstanding Christian businessman and manufacturer of earth-moving machines, has completed agreements with Peruvian authorities to help in the development of a million acres of jungle land east of the Andes Mountains.

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## THE SUNDAY-SCHOOL LESSON

By J. George Taylorson

Topic for January 24: Christ for All People

Scripture: John 4:1-42 (Printed, John 4:27-42)

GOLDEN TEXT: *We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world* (John 4:42).

Jesus sits on a wellhead, tired and thirsty, subjecting himself to the courtesy of a Samaritan woman of doubtful reputation. It is not only what Christ gives, but what He asks for that draws us to Him. As He looks into our hearts, saying, "You have something I need," there is the instinctive urge to say, "Here am I, Lord." Today He would have us share in the most tremendous enterprise of all time—a light to the world, the salt of the earth, the last hope to a rapidly dying world.

There is no hope without Jesus and His faithful followers. Our Lord has no other plan for redemption except as He channels His message through His disciples. We are each and all called to live in this sin-drenched age as His personal representatives. Christ saved us, not to be pampered, spoiled, or mollycoddled, but that we would all become evangelists of the Cross and endure hardness as good soldiers. There is no dual standard; our lives either belong to Him or they don't. There can be no nullifying "riders" in the consecration of our lives. While the missionary and minister have special responsibilities, all redeemed souls are all His for service. The only vital question is not the proportion of our talents but the faithfulness of our stewardship. In a universe that is answerable to God, our time is not our own. It will be well for us to keep in mind that we are free to invest our talents or

to bury them, but we are certainly not free to escape judgment on what we do.

Our Christian leaders tell us that we are rapidly losing the battle for a Christian world. Pagan forces are swiftly changing the map of the world in their favor. Does it not seem that, when there are six hundred million people in the world claiming the name of Christ, we are giving poor account of our stewardship? As we realize the urgency of the hour and then lift our faces to the face of God, dare we each ask if He is satisfied with the way we are doing?

Over one-half of the population of the world, one and one-half billion, are hungry people. Their one main thought is to get enough to eat to keep alive. They are sick in body, mind, and soul. Many of this teeming mass of humanity are filled with deep, seething resentments. Can we not hear our Master say, "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?"

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

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*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another* (John 13:34-35).

# FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

## Thank God

For Answered Prayer!

**M**Y WIFE'S health has continued to improve since early in November. In the past month she has been able to do more than in any month since we came to British Guiana. We have been surprised at the improvement ourselves and, while we have praised God for it, we have felt that there was some reason for such a marked change.

A week ago we received some of our HERALDS and in looking through we noticed a request for prayer that was carried in the HERALD of November 4th. As I read it to my wife she asked me the date of that particular issue and when I told her, she said, "That was the week we began to notice the improvement in my health!"

To us it was just another indication of how great our God is, and how faithful our Nazarenes are to pray when needs are presented to them. Mrs. Ault and I want to thank you for responding to this request. Praise God for the answer to your prayers that is so much in evidence. In these difficult days we are happy to be a part of a people who can pray things to pass.—DONALD AULT, *British Guiana*.

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**"PRAY MORE—God Is Waiting to Co-operate!"**

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## —And Thank You!

We want to thank every one in the homeland who has so graciously responded to our request for back-date literature. Up to the present time we have received about one thousand packages and we have a good supply of HERALDS and *Other Sheep* on hand.

However, since ninety-five per cent of our Sunday-school enrollment is in the children's division—Beginners through Intermediates—we can use *continuous supplies* of suitable materials for these ages—quarterlies, story papers, flannelgraph, workbooks, picture cards and leaflets—all these are more than welcome.—DONALD AULT, *British Guiana*.

## Bereaved

Mr. Chris H. Scheel, the father of Mrs. Kenneth Stark, one of our missionaries in Africa, passed away on November 27, at the age of seventy. He was a wonderful Christian and left a shining testimony. Pray for Mrs. Stark and the other members of the family at this time of bereavement.

## Revival at Bremersdorp

Sunday night we closed a wonderful revival here at Bremersdorp. It is the best one I ever experienced here on the big station. We had huge crowds in the services with many visitors from outside. From the first Monday night to the last Sunday night there were seekers at the altar every night—sometimes as many as thirty at one time. About seven new women repented, most of them from a nearby native area. Then there were many victories among the school children. We praise the Lord for His wonderful help.

The Lord is still blessing in the Sunday-school work. We opened two new Sunday schools during October at two kraals where we have had preaching services for years, but no Sunday school. Including the branch Sunday schools which we run from

this main station our attendance has been running well over 630 for nearly two months. On October 25 there were twenty-one heathen children who chose the Lord for the first time in one of our branch Sunday schools.—DOROTHY BEVILL, *Africa*.

## Bolivia Report

We took our assembly to Corocoro this year. In the evangelistic services we saw at least fifteen new professions of entire sanctification and over fifty new individuals seeking pardon. The prayer meetings at 5:30 in the morning were attended by about 125 people. The borrowed tent was packed out each night in spite of dust at first and mud at last. Projector and public address system helped greatly in drawing the crowds.

We have received a total of 135 full members this year. There will be a few losses, too, but in all that is a wonderful increase. May God be praised and the good Christian national workers be given much credit!—EARL D. HUNTER, *Bolivia*.

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## THE QUESTION BOX

Conducted by Stephen S. White

*Q. Do you think that every Christian church, however small, should begin giving something for missions—home and foreign? There are those in our little church who think that we should be excused from this financial burden.*

A. I can't see how any church, however small, can read the New Testament and not feel a responsibility for home and foreign missions. Your church may not be able to do as much as some others, but it should rejoice in doing what it can.

*Q. Would it be right for a leading layman or a minister of a holiness church to play checkers in a county tournament?*

A. If I were to discuss all of the questions which come to me about what people who at least profess to be followers of Christ should not do, wear, or say, or as to how, when, where, and for what they should spend their money, I would just about cover everything which has to do with the lives of human beings. Now I'll admit that some people who, no doubt, intend to truly follow Christ show so little judgment about it that they perhaps need a constant caretaker. Furthermore, it would seem that this caretaker should attend them all of the time and dictate every move of their lives. Nevertheless, I

do not believe that any such scheme is in harmony with God's will for His children. Each child of God must take over the responsibility of following Christ for himself. This does not mean that he is not to have direction through the Bible, the Holy Spirit, and the church, but it does mean that he must finally learn to do some thinking and choosing for himself. In the last analysis, no other person can assume his responsibility as a Christian and make his decisions for him. The life of a Christian is not something mechanical; it is moral and ethical—based on choices that the Christian himself makes. After saying this, permit me to add some further words lest I be misunderstood. I doubt if any leading layman in any holiness church (ours included), much less a minister, could find enough time to give to the playing of checkers or any other like game to become an expert in it—certainly, not expert enough to enter a county tournament.

*Q. Does a born-again Christian have to be sanctified wholly in order to get into heaven? In other words, does he have to be freed from the carnal mind, or inbred sin, before he can enter heaven?*

A. The only answer that the Church of the Nazarene or any other



# THE HOME CIRCLE

Conducted by Grace Ramquist

Christian church can give to your question is yes. I know of no Christian church which believes that sin can enter heaven. On the other hand, no person who is really saved when he dies will go to hell. This brings me to the other question that you raise in your letter—What about those Christians who died or will die without light on the second blessing? In the first place, let me say that not as many have died or will die without this light as some think. I know of people who came into the light of this truth of entire sanctification without ever hearing it preached—just by reading their Bible under the leadership of the Holy Spirit. In the second place, if the born-again Christian really dies walking in all of the light he has before he gets the light on the eradication of inbred sin, he will be cleansed from this inner sin nature and made fit for a holy heaven. This is what always happens to the little child that dies before it reaches the time of moral accountability. He is in the Kingdom, but he still has the carnal mind within, which must be destroyed in order that he may enter heaven. On the other hand, if a born-again Christian gets light on holiness and refuses to walk in it, he loses his born-again state and becomes a sinner. In such a condition he would surely go to hell if he died. There is nothing more dangerous than light, or apprehended truth. It does not pay to trifle with it. There are more people than we think who as Christians have walked up to the light of holiness and turned it down. They may still profess to be born again, but they are not, and surely would have no chance to get to heaven if they should die. No person can be a Christian and walk behind light. All of us need to everlastingly remember this fact.

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Q. Amos 8:11-12 speaks of a famine of the hearing of the word of the Lord. What time does this refer to? Also, please explain its meaning.

A. I believe that it refers to the time immediately preceding the second coming of Jesus, and it has to do with a famine of hearing the Word—not necessarily of the preaching of it. That famine is now on. People are ignoring the Word—there is a famine of hearing the truth which is preached.

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*Jesus answered them, saying, . . . Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (John 12:23-24).*

## I Will Not See—

**T**HE EYES are placed in the face so that one may obtain pictures for the use of the mind. For that reason when we see anyone who has not the use of his eyes, we feel sorry for him and wish with all our hearts to help him. There are people who have physical eyes which are perfectly good, yet they do not use them as they should. Eyes they have, but they see not.

There are many reasons for a person's not using his eyes. Sometimes the reason is that he does not want to learn that he is wrong. Maybe he has declared what he believes is the right for years, then suddenly through his physical eyes, he sees he is wrong, yet he does not have the courage to say so. No, often he says, "I will not see," and so turns his back on the right and sees only what his mind wants to see.

It is more difficult for some people to say they are wrong than it is for others. If men here on earth only would remember that they are human even if they are fathers and heads of families! A courageous "I am wrong," sometimes does more good for those who live near than anything else in all the world. In order to do this effectively, one must continually be looking for the right—the right even when it means what he has said previously is wrong.

In our Sunday-school class yesterday, our teacher told us of an experience he had when he was a little boy. He was in the cellar working, when his little brother came down there. A few days previously, the father of the boys had placed a basket of grapes in the cellar. The little boy looked around, then said to his older brother, "Abe, the grapes ain't here."

"Oh, yes, they are," the older brother responded not deeming it necessary to stop his work.

"No, they ain't," the little fellow insisted.

"Surely, they are," Albert repeated. When the little brother refused to be convinced, Albert walked over to the basket which had been concealed under a burlap sack. He pulled back the sack and there before the two boys lay the basket of grapes.

The little brother could not help catching sight of the grapes, but because he did not want to admit his error, quickly he turned his back on the basket and said, "Me won't see."

I am tempted to believe that many people take that same attitude to-

ward the changes in living which go on around them. Attitudes of people change, ways of acting change, styles of clothing and materials change, but they turn their backs on the truths and with eyes closed they say, "We won't see!"

If once I can find such a person who refuses to drive an automobile, ride in an airplane, burn gas in his furnace, use an electric refrigerator, take penicillin, then I will be glad to pat him on the back and say, "You don't need to see, for you are consistent. Keep your back turned; close your eyes, I believe in you!"

But for the most of us, let us be ever willing to admit our errors and courageously use our eyes to see the right!

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## Lasting Impressions

Every day people are dying and many of them are leaving wills which give their property, personal and real, to others who remain here on earth.

In a study of why certain gifts are made, it was found that many times huge amounts of money are left to certain people and institutions because of some deep impression made on the giver when he was young.

There was the man who was raised in an orphanage. He was treated with kindness in the foster home and grew up feeling that he was loved. When he died, a rich man, he left all his millions to an orphanage.

There was the woman who had been deserted by all friends. She did have a dog. The dog stayed with her even when she was ill. The preacher did not come to see her; the church did not help her; her relatives did not care whether she lived or died, so upon her death her will left \$500,000 to her dog. According to the conditions of the bequest, the dog was to be cared for in luxury until it died and then the remainder of the money was to be given for the care of other dogs. The will could not be broken, although many tried to break it.

The story I like best, however, is about a little lad who was visiting with his grandfather one day. The grandfather reached into his pocket and brought out three pennies. One penny he pressed into the palm of the child's left hand saying, "This is for Home Missions." Then he took the two pennies and pressed them into the child's right hand saying, "This is for Foreign Missions."

The boy grew up. All of his life he was a giver to missions—one portion to home missions and two portions to foreign missions. When he died and his will was probated, it was found that he had divided his estate into two parts. One-third went to home missions and two-thirds went to foreign missions.

It was not difficult to believe the real estate man when he told us that our house was built in 1947. Although it was not finished even when we purchased it in 1948, yet we believed that it was well started in 1947. The cement which was the porch, had in childish printing this

inscription, "July 7, 1947." We knew that such a deep impression could not have been made except when the cement was wet and pliable.

A child's mind is so pliable. The impressions made in early life often remain with him throughout his life. The fears and loves of childhood are his until life leaves his body.

How necessary it is then, that every child early in life learns to love God and the church. The impressions of childhood are hard to erase. After all it was wise old Solomon who said, "Train up a child in the way he should go: and when he is old, he will not depart from it."

November Rev. and Mrs. Roy Turner were our evangelists and singers. The Lord mightily used and blessed them, and twenty-six seekers bowed at the altar to be saved or sanctified, and all found victory. Since our assembly sixteen seekers have bowed at the altar of prayer in our regular services, nine new members have been added to the church, and our Sunday school has more than doubled last year's average attendance. Two Sunday-school rooms have been equipped with tables, benches, and heating units, and improvements made in the main auditorium. The Lord is blessing our labors. We have a wonderful people here who love God and the church, with a spirit of harmony and love prevailing among the members. During our revival with the Turners, the pastor took the flu and was in bed most of the last week of the meeting. The members came in, called the doctor, paid all the medical bills, and with the help of friends of the church carried groceries and money into the parsonage until we felt we weren't deserving of the love and devotion of these fine people; also they gave us a good love offering. We love and appreciate our district and Rev. and Mrs. D. S. Somerville, our good district superintendent and wife, who have stood by us so royally since we gave up our job and took this church without a salary at our last assembly. Our people are rallying to the cause and supporting us. —Allen F. Ralls, Pastor.

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## NEWS OF THE CHURCHES

Evangelist Paul A. McGuire writes: "We will be attending the Evangelists' Conference and have an open date immediately following which we would like to give to some church between Kansas City and California. The closing date would be January 31. We can be reached at 318 South F Street, Wellington, Kansas. We will carry the whole program if desired. Mrs. McGuire and Angie travel with me."

Evangelists Harold S. and Flossie Richardson write: "At this writing we are in a good revival with Rev. James Leonard at Mt. Gilead, Ohio. Since September 1 we have worked in seven revival campaigns. God gave us one of the best revivals in the history of our church at New Richmond, Ohio, with Rev. Gail Moorman and his people, with six new members received into the church. At Modoc, Indiana, with Rev. Harold W. Spencer and his good folk, God met us time after time. At Brookville, Ohio, with Rev. Mary S. Wickline, God was in our midst and gave victory with many praying through, and six new members received into the church. At Ladoga, Indiana, with Rev. A. R. Meyer, God came on the scene to give victory to earnest seekers. One Sunday morning service lasted until 4:50 p.m., with waves of glory and shouts in the camp as souls prayed through. At Waverly, Ohio, with Rev. John S. Coffman, God blessed and gave victory in every service. On the last Sunday we raised money for the new parsonage, which is under construction. Brother Coffman is doing a good work. At Uniontown, Pennsylvania, with Rev. D. A. King, God came to bless and give victory; many prayed through. We are enjoying our work as we close our eighth year in the evangelistic field. We still have some spring and fall dates in '54 and '55 open. We will go anywhere the Lord may lead for offerings and entertainment. We carry the whole program. Write us, R.R. 4, Muncie, Indiana."

Elkhart, Indiana—First Church is on the upgrade. Recently Miss Mary E. Latham spent one week with us, helping us to reorganize, rearrange, and revitalize our Sunday-school department. Her worth to the denomination is invaluable; our Sunday school, from the superintendent to the last teacher, is definitely inspired and encouraged. We gained ground in our last revival meeting with our fine evangelist, Rev. Wilbur Brannon, and song leader, Curtis Brown. These men were wonderfully used of God to help in the needs of our church, and they have been recalled for a later date. Our finances are growing; in the last six months we have paid over \$4,100.00 on General Budget. The pastor recently received a good increase in salary, and the parsonage was redecorated and partially remodeled. The Lord is getting to us in the regular services. In our last official board meeting, \$1,000.00 was set aside to begin a permanent annex building fund so that in the immediate future we can begin the first unit of a new Sunday-school annex, which we desperately need. Remember us in your prayers.—Margaret Niccum, Secretary.

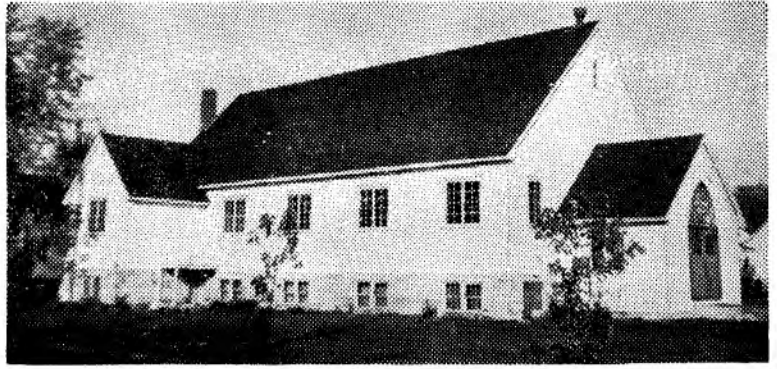
Rev. Ira L. Truc, Jr., writes, "After pastoring our Tulare church for five and one-half years we felt the leading of the Lord to accept the call to the Arcata church on the Northern California District. We enjoyed our ministry with the good people of Tulare. At Arcata, we follow Rev. Harold Latham who has done a splendid job in the building of a congregation and also a two-story educational building."

Paris, Kentucky—We have had two good revivals since our assembly. Rev. and Mrs. Charles O. Switzer, from the new church in Winchester, gave us a good revival in September. Brother Switzer is a good, old-fashioned gospel preacher, and he and Sister Switzer play and sing well together. The last two weeks in

Evangelists C. W. and Esther Brockmueller report: "God has been good to us and we are enjoying our work among His people. We have labored with some of the best pastors and Christian people we have ever met. Recently our work has been in the Middle West, and we have seen some wonderful victories for Jesus—we give God all the glory. At Limon, Colorado, we had the joy of seeing a new church organized; a good pastor is now on the field, and the work is growing. During recent months our meetings have been in Kansas, Oklahoma, Nebraska, and Colorado. We have some open time in 1954 and shall be glad to slate with any of our churches. We can come as a party, or alone. We have our music and preaching, also large felt-o-scenes with colored lights. We have a few spring dates we'd like to slate before we go to Canada. Write us in care of our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Painesville, Ohio—At our annual recall meeting our pastor, Rev. C. B. Wood, was given a unanimous vote, also called for three years. Brother Wood has been with us since last May and under his ministry and leadership the church has grown spiritually and numerically. He also serves as the district secretary. We are happy to have Brother Wood as our pastor.—Secretary.

## Viroqua, Wisconsin



The accompanying picture is that of a church that through faith, sacrifice and determination has come along in spite of many hindering circumstances. Again and again God has come to the rescue, when the situation appeared impossible—the results are this fine building in this thriving town. Organized in 1942 by Rev. C. T. Corbett, then district superintendent, Rev. Perm Gustafson was placed in charge. They worshipped in a store building and a few folks were added to the group. Feeling his need of schooling, Brother Gustafson resigned after two years that he might go to Olivet College. Another pastor came and the basement was started and completed after another pastoral change. In 1948 Brother Gustafson returned as the pastor, and two years ago I urged the group to do something to get out of the basement, secure a loan and proceed with the superstructure. Pastor and people began to work, without getting a loan, and as the bills came due it seemed the money came in to meet them. Workmen

were few and many times Brother Gustafson worked alone; but with the aid of a few others the work proceeded. Today we have this beautiful building, dedicated in December (1953), 65 x 33 feet, with two wings, full basement, new plumbing and furnace, valued at \$25,000.00, and without one dollar of debt. The faith

of those who did not want to borrow money has been rewarded, and we appreciate those who have given much in money, prayer, and labor to make this building possible. We proceed with confidence to increase our numbers by revivals and visitation work.—Charles A. Gibson, District Superintendent.

Evangelist L. W. Conway writes, "Due to unavoidable circumstances, I have the date of February 3 to 14 open, and would like to slate this time in an east or east central state. Write me, 1043 Columbia Street, Newport, Kentucky."

Calhoun City, Mississippi—Recently we had a one-week revival with Evangelist Joel Danner, and for the first time I saw every person in the house saved or sanctified. Also, every person who was not a Nazarene, with one exception, joined the church. We have given Brother Danner a call to return for another meeting. Twelve new members were added to the church.—Anderson Newton, Pastor.

Pastor Frank McConnell writes from Bethany, Oklahoma: "Rev. J. A. McNatt was at Williams Memorial Church for a revival, November 15 to 25. There were seventy-two persons who prayed through to definite victory. On the two Sundays of the meeting the Sunday-school attendance was 325 and 328. Brother McNatt is a great preacher and an excellent revivalist. Max and Pat Huff, college students, were our good singers. Many ask how we have built such a large church in three years. There is just one answer: *calling*, then giving the folk something when they come. This church made over eleven thousand calls last assembly year."

Evangelists Alva O. and Gladys Estep report: "We have been in the evangelistic field for nearly two decades, and it looks as though this year will be the banner year of them all. The flame of holiness still burns vigorously in our great Church of the Nazarene, as scenes around the altar have reaffirmed. His abiding glory has made preaching easy and victory clean-cut. It has been our privilege to work with some of our finest pastors and people. Our most recent meetings were as follows: at Leipsic, Ohio; at Massillon, Ohio First Church, where Rev. J. O. McCaskell is the fine pastor; Zanesville, Ohio North Side Church with Rev. Curtis Powell (our third meeting in Zanesville). Next we were at Spencer, Indiana, with Pastor Scutt at First Church; then to First Church, Winona, Minnesota, with our fine pastor, Rev. S. Frank Moss; in the new church building at Newark, Ohio East Side with our old friend, Rev. Chester Newcome; then at Pana, Illinois, with Rev. Ruel Braswell. This was said to be the greatest meeting they have had in many years. Altars

were filled night after night, crowds came, finances were easy, entertainment was wonderful. We were invited back for another meeting in most of these places. We are now looking forward to our spring meetings. We carry the full program of the meeting, including song leading, solo work, and Scene-O-Felt pictures illustrating both sermon and song. We still have one date open for the fall of 1954. Write us at Losantville, Indiana, Box 238."

Seattle, Washington—On December 21, 1952, we had our first Sunday school at Highland Park Church. We placed one hundred as our goal, and reached it in March. By June we were averaging over one hundred, so we established two hundred as our goal to be reached before we were one year old. On December 13, just one week prior to our anniversary, we had 202 in Sunday school as a result of a three-week rally drive, with Mr. Chet Griffith as our rally director. The entire Sunday school stayed for the morning worship, and an evangelistic message was given in behalf of the Juniors. God's presence was felt permeating the service and twenty-six knelt at the altar giving their hearts and lives to Christ.—Arthur E. Mottram, Pastor.

Evangelist Walter Patterson reports: "In September we were with Rev. George Manross at Palacios, Texas, and had a fine revival with fifty souls finding God in pardon or cleansing at the altar. On October 4 we began at Denton, Texas, with Herschell Patterson, our son, pastor. It was a good revival with many souls at the altar. We began a union revival with the Methodist and Baptist churches at Sand Town, Arkansas, on October 18. There was wonderful co-operation, and many souls were saved. On October 28 we began a revival with Walton Bloodsworth, pastor at Bramon, Oklahoma. He is doing a fine work there. Many souls were saved. We then went to Oklahoma City May Avenue Church, where Brother Floyd Dean is pastor. God really blessed us in this good church. All of these pastors treated us royally. We had 149 to pray through in this series of services, and thirty-three joined the church. I am making up my slate for 1954. If you feel that I can be a help to you, write me at R.R. 3, Waurika, Oklahoma."

Oregon, Illinois—On November 29 we closed a very fine revival meeting with Rev. and Mrs. Fred Bertolet, the "Musical Bertolets," who are grand people. They held a wonderful meeting for us. Mrs. Bertolet provided beautiful music on the Hammond organ, and the messages by Brother Bertolet were direct and full of gospel truth. There were many seekers at the altar, and a wonderful spirit. Finances came easy, and the church is moving forward. God is blessing and we are looking up.—Jesse W. Brown, Pastor.

Somerton, Arizona—Recently this church had what many members said was the best revival in the past twenty-five years. The special workers were Rev. Harold Buckner and Professor and Mrs. L. C. Messer. They are a splendid corps of workers; preaching, praying, singing, and working for the salvation of souls. About thirty-five seekers prayed through to victory, with a nice class of members added to the church. In all, we had the best harmony and co-operation throughout the church we have seen. The Messers are great singers and children's workers, and there was fine attendance in the children's services conducted each evening after school. Also, we had the Juniors for the "Booster Choir," and some evenings there were as many as twenty-four in this choir; as well as a fine adult choir of sixteen regulars. Brother Buckner is a good preacher of the Word. The revival tide continues, with a fine increase in Sunday-school attendance (130 present last Sunday), and a full house for preaching services. We praise God for answered prayer.—L. W. Dodson, Sr., Pastor.

Evangelist R. F. Lindley writes, "I have been busy for the Master, and am having some of the outstanding revivals of my ministry. I will be closing a meeting in California on May 2, and have an open date, May 5 to 16, that I'd be glad to slate with some church in California. Write me in care of our publishing house, P.O. Box 527, Kansas City 41, Missouri."

New Castle, Indiana—South Side Church is showing gains all along the line in every department, but most of all spiritually. The testimonies of our people are "on fire" and there is an attitude of love, co-operation and vision. The building fund is growing daily and plans are under way for a ground-breaking service for our new church, with the cornerstone laying and dedication all ahead of us. God is leading and we are keeping step. Recently we had a wonderful revival with Evangelist Fred Bouse and James and Rosemary Green as the special workers. God blessed and gave many victories. Five good members have been added to the church since our assembly.—S. T. Moore, Pastor.

Evangelists J. H. and Maggie Crawford report: "Closing our last revival for 1953 in December marked our eighteenth consecutive year in the field of evangelism. In the forty-one years we have labored as pastors and/or evangelists in the Church of the Nazarene we have never enjoyed our work more. There have been hard battles to fight, but God has given glorious victories. We have labored on eight different districts and have enjoyed wonderful fellowship and co-operation with our pastors and people. Scores and scores of

souls have prayed through to God for regeneration, reclamation, and entire sanctification, also we have seen some definite cases of divine healing. Our pastors stand loyally by the standards of our church—they are a credit to our church and our educational institutions. Our greatest need now in our Crusade for Souls is to get our people sanctified wholly; we need more intercessory prayer throughout our movement. We face the new year with courage and faith, believing God to make it the best of our ministry. We begin with three campaigns in Illinois through January, then go to California for February and March; have open time for some week-end meetings while there. If you desire our services, write us at our home address, 910 N. Pleasant Street, Springdale, Arkansas."

Waltham, Massachusetts—Our recent revival services were richly blessed of God through the Spirit-filled ministry of Evangelist W. F. Miller. About forty people were saved, sanctified, or reclaimed. Brother Miller organized this church in 1931, and this was the fourth time he has been with us. He spends much time in prayer and in calling, and God blesses his ministry. We look forward to a good year under the leadership of our good pastor and wife, Rev. and Mrs. C. I. Willwerth. A large lot has been purchased in a fine section of the city, and plans are under way for a new church plant—parsonage, educational unit, and youth center. We thank God for His blessings.—Reporter.

Warrington, Indiana—Our church recently enjoyed a good revival with Rev. Chester Plummer as the evangelist, and Boyce, Catherine and Linda Pierce as the singers and musicians. The Spirit of the Lord was upon the services, and there were a good number of seekers at the altar. The work of Brother Plummer and the Pierces is greatly appreciated. On the closing night nine new members were added to the church. The work of this church is prospering under the guidance of the Lord and the leadership of our good pastor, Rev. C. C. Montandon, who came to us last September; truly he is a servant of God. Church and Sunday-school attendance has increased about fifteen per cent since Brother Montandon came

to us. At present we are building Sunday-school classrooms in the basement of the church—a Junior department auditorium, five classrooms and an office. God is blessing in the regular services, budgets are paid in full to date, and the N.Y.P.S. budgets are paid in full for the year. An extensive remodeling program has been completed on the church parsonage, greatly adding to its value.—Ruth E. Trees, Reporter.

Albemarle, North Carolina—This is a "baby" church, only four and one-half months old, with a lovely chapel for worship on a good corner lot in a fine residential section of this town of eleven thousand population. In December we had a good revival campaign with Rev. C. G. Mitchum, of Monroe, doing the preaching. God gave us eighteen seekers at the altar, and others sought and found help from God in their homes. Over eighty new families attended our services for the first time during this meeting; many of them said it was their first time in a holiness meeting. A generous love offering was given to the pastor and wife. We count it a privilege to serve God in this part of His vineyard. Pray for us as we move into a much-needed building program.—Raymond M. Hayse, Pastor.

Pastor Glen VanHook writes from Moultrie, Georgia: "Following our district assembly in October, we entered our thirtieth year as pastor of Moultrie First Church. The years have brought problems of many kinds, but God has helped us so that our church membership has doubled and our Sunday-school attendance tripled. During these years the Lord has helped us to construct a new stucco church building with fourteen Sunday-school rooms, conservatively valued at \$45,000.00. Material from the old building was salvaged, a new lot purchased, and a church built and organized in the Moultrie Crestwood area, giving them the major part of their membership from First Church. Also, we have bought and completely remodeled a nine-room parsonage, valued at \$11,000.00. Our thirtieth year is proving to be a good one. In the early fall we had a very successful revival with Evangelist Nettie A. Miller; she was used of God in a great way, attracting a number of new people to our church. Also, we have had two week-end meetings, with Rev. S. W. Osborne, and Miss Sandra Cox. Both of these meetings were a blessing to our church; the second one brought in more new people to the services than any previous meeting. Our Sunday-school average for December was two hundred, souls are finding God in our regular services, and we thank God for His blessings. Our new one-thousand-watt radio station, WMTM, is carrying 'Showers of Blessing' every week, and once each month we broadcast our Sunday morning service from the church."

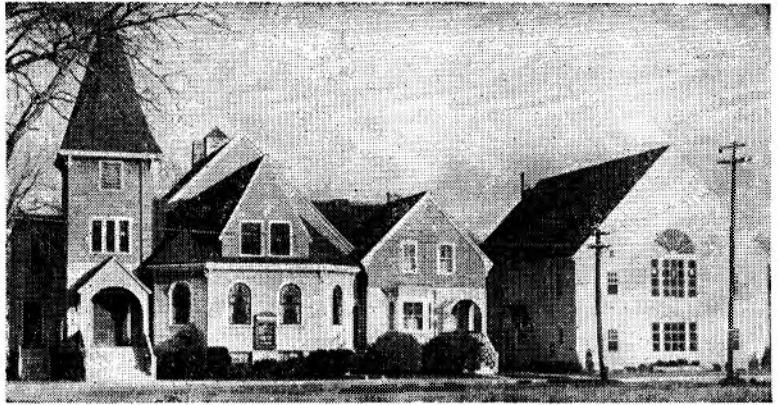
## WE CANNOT KNOW . . .

By Margaret S. Connelly

*We cannot know what fate is ours  
Nor can we count the oncoming hours.  
The breath of life that comes and goes  
Is ours, for how long nobody knows!*

*Whether tomorrow will bring us rest  
Or sorrow's burden now unguessed,  
We can but seek God for our Friend,  
Trusting His guidance to the end!*

## South Portland, Maine



This church, organized March 8, 1900, by seven young men who had been sanctified at old Orchard Camp, has enjoyed under God and the leadership of splendid pastors, a continuous growth throughout the years. At the right (in the picture) is our new Christian education building which was planned to care for the growing Sunday school, the Caravan and youth groups, and the many activities of the church. The downstairs is finished in knotty pine, with nine classrooms and a central assembly room which can be divided into two rooms by a modern folding partition; upstairs is the recreation area. God has blessed this undertaking of faith from the beginning. Through gifts of money and material, the kind consideration of our many friends and members, and the loyal and devoted work of the men of the church, the building was completed. It cost, including equipment, approximately \$22,000.00 in cash; it is valued at about \$35,000.00. It was started with \$1,000.00 in cash and \$3,300.00 in pledges. The total debt, when

financing is completed, will be about \$11,000.00. It was felt this type of building would best meet the needs of our church and our community. God has honored the effort by giving us the largest November average in our Sunday school's history—307. Our rally day attendance was 502. The

Caravan and youth groups are thriving; all departments of the work are being blessed of God. Church attendance is at a peak, and giving has doubled in the last five years. God is blessing in old New England, and we praise Him for it.—H. Blair Ward, Pastor.

Fairgrove, Michigan—An eight-day revival effort came to a close December 6 in the Quanicasssee Church. Eight seekers claimed definite help, some saved for the first time, some sanctified, and others renewing vows. We thank God for Evangelist Doris Hendrick, her pictures taken on a tour of the Holy Land, and her wonderful spirit in preaching and praying faithfully. The church is continuing intercessory prayer for those on the list submitted at the beginning of the revival. A love offering was taken for the pastor, Rev. Erma Pierce Havens, showing the church's loyal support to her.—Mrs. Rose Jahr, Secretary.

Rev. Robert S. Bradley writes, "I am glad to report recovery from my illness during most of last year, and want to express thanks and appreciation for the faithful prayers of God's people, and especially the visit of Brothers N. E. Roland and Calvin Wheeldon who anointed and prayed for me. I have conducted several meetings in this area, including supplying for the chaplain at the Veterans' Administration Hospital on several Sundays. Previous to my illness, Mrs. Bradley and I averaged thirty meetings a year, over a period of five years, showing our famous, life-size painting of the Lord's Supper at each service, with a definite emphasis on the symbols and experience of heart holiness as portrayed in the tabernacle and life of Jesus and the apostles. Wife and I are now slating meetings for one week, or all day Sunday, in churches convenient to Route 31, between Fort Wayne and Miami, during January. We travel by house trailer. Write us, 849 Columbia Avenue, Fort Wayne, Indiana."

Baker, Oregon—On December 13, First Church closed a thirteen-day revival with the George Gillespie Party. Many souls sought and found God around the altar, and the church was greatly helped and blessed of God. Brother Gillespie preached under the anointing of the Spirit; his messages were simple and to the point. Mrs. Gillespie and the boys, Jim and Joe, won the hearts of young and old alike with their vocal and instrumental numbers. Our people responded well, and have called them back for a future meeting. The Gillespies are tireless workers, and pray and work, seeking only the advancement of the Kingdom. We are entering our second year with this fine group of Christians, and God has signally blessed their untiring efforts this year. It is a privilege to labor for the Master here, and the warm, invigorating sunshine of His presence reveals that greater days are ahead.—Howard Mansfield, Pastor.

Wooster, Ohio—We came to pastor this beautiful church last August. Rev. Wm. O. Blue had done a good work and he and his family had endeared themselves to the people. The folks received us graciously and stand behind the entire program of the church one hundred per cent. We have averaged three hundred in Sunday school for the past three months, and recently closed a wonderful revival with Brother Curtis R. Brown as singer and the pastor serving as evangelist. The church gave \$1,825.00 for missions—the greatest Thanksgiving offering in its history. Pastor and family appreciate this fine people, and best of all, God continues to bless in every department of the church as we move ahead in the Crusade for Souls Now.—C. D. Westhafer, Pastor.

Calgary, Alberta, Canada—First Church recently enjoyed a profitable revival week with Rev. Shelburne Brown, superintendent of Los Angeles District, as evangelist, and Brother Ray Knighton, Jr., of Chicago, as singer. These two young men made a most excellent team and the church is reaping both spiritually and numerically from these who found God in saving and sanctifying power. In these last two years, First Church has given over \$42,000.00 to district and general interests from the \$98,000.00 raised for all purposes. Over \$18,000.00 was given to home missions, and an additional \$9,500.00 loaned for building purposes; \$5,000.00 was invested in Canadian Nazarene College. Over one hundred members have united with the church in the last twenty-six months. Ten years ago there was one church in Calgary with 222 members, an average attendance in Sunday school of 223, and \$11,000.00 raised for all purposes. Today there are four excellent churches, with a membership of 540, raising over \$60,000.00 a year, and an average attendance in Sunday school last year of nearly 700. Two of the four churches were organized in the last eighteen months. Last Easter nearly 1,300 were in Sunday school. Home missions is "paying off" in Western Canada. We deeply appreciate the fine co-operation and harmony of our colleagues, Rev. W. R. Robinson of Calgary North, Rev. Harold MacMillan of Calgary South, and Rev. Tom Gillespie of Calgary Bowness, with the help and co-operation of our good district superintendent, Dr. Edward Lawlor. God continues to give First Church excellent congregations with great preaching crowds and a fine spirit. We deeply appreciate our good people.—Oscar F. Reed, Pastor.

Evangelist Cloyce Elsea writes, "I have had a good year in revival work, conducting seventeen campaigns in seven different states. God has blessed, and pastors and people have been most kind. Because of an unavoidable cancellation I have an open date, March 2 to 14, also have the month of February open. Will be glad to accept calls anywhere. Write me, Box 18, Van Buren, Ohio."

Freeport, New York—In the past four months Community Church of the Nazarene has enjoyed an outstanding time of blessing. There have been significant accomplishments in the Sunday school; last year's average was 90, and we averaged 170 for the five Sundays in November this year. On Rally Day, November 22, Freeport set a new record with 213 present. God's richest blessings have been ours as our altars have been lined with men, women, and children seeking and finding full salvation. On November 29, we had the joy of receiving eleven new members into our church, bringing the membership to fifty. On December 13 we concluded a one-week revival campaign with District Superintendent Robert Goslaw as evangelist. He was wonderfully used of the Lord to bless the hearts of our people, and there were good results. Indeed God is blessing us and we are rejoicing.—Edward W. Levin, Pastor.

North Little Rock, Arkansas—Under the ministry of Evangelist Fred Thomas, First Church was recently blessed with a very successful revival. Many say that it was one of the greatest revivals that the church has experienced. Brother Thomas preached under the anointing of the Holy Spirit throughout the campaign. His messages were forceful, inspiring, and soul-lifting. The Lord seemed to give him unusual wisdom and skill in conducting the altar services, resulting in approximately 135 souls seeking the Lord during the meeting. In service after service God blessed with His holy presence and shouts of praise and victory were often heard. In one service the Holy Spirit moved with great power and victory, and people came to the altar without waiting for the evangelist to bring his message. The harvest of the revival was solid and substantial. Many spiritual victories were won and a good class was received into church membership on the closing Sunday of the campaign.—W. Raymond McClung, Pastor.

Lincoln, Nebraska—On December 13 we closed a very gracious week of revival services with Dr. and Mrs. Remiss Rehfeldt, general foreign missions secretary. Some very outstanding cases of salvation were accomplished. Dr. Rehfeldt is a great preacher and was a great lift to our people. Earlier in the fall we had a very good revival with Rev. Clayton

D. Bailey, one of the best. Other good evangelists who have been with us are Rev. C. T. Corbett, Rev. Howard Sweeten, Rev. Glen Jones, and Revs. Whitcomb and Maridel Harding, our excellent district superintendent and wife; also the pastor preached in one revival. Led of the Lord to Lincoln First Church almost three years ago, we have had a fruitful ministry, having seen seekers at our altars in a great majority of regular services, and received forty-four into church membership. Lincoln First is a 10 per cent church, with all departments contributing their part. God has helped this people to pay \$7,425.00 on the indebtedness of our new youth center, increase the General Budget 66 per cent, and increase the district budget from \$725.00 to \$1,206.00, our apportionment this year. All budgets are paid to date. God has blessed a faithful people who support His kingdom, and for all victories and blessings we give Him praise.—Clarence W. Perry, Pastor.

Evangelist George H. Talbert reports: "On December 13 we closed a good meeting with our church at Kampsville, Illinois, with Rev. William Campbell, and then went home for the holidays. This marked the close of a year that began in Montrose, Michigan, in January, and carried us to fifteen districts to preach in twenty-one revivals and conventions, thirteen of which were return engagements. We are glad for our friends who call us again and again; this year we had our eleventh meeting with Rev. D. J. Snyder in Lockhart, Texas. We traveled 25,000 miles, had 317 preaching services, saw hundreds of spiritual victories, three preachers definitely called, the church edified, Christ exalted, hundreds of new friends made, and old friendships enriched. God has been good, the pastors wonderful to work with, and the church generous. We close the year with good religion, good health, and the future as bright as the promises of God. In most of the meetings this year my wife has been my able co-worker, directing the music, praying, shouting, and singing the glory down. She is a great blessing to me. We have some dates left in 1954. We will be attending the Evangelist's Conference in January, and have an open date following. Write us at Box 438, Abilene, Kansas."



So are the paths of all that forget God; and the hypocrite's hope shall perish. Job 8:13

**New York District Sunday-School Drive Sets Record for November**

The New York District Church School Board organized and executed our greatest Sunday-school month during November, beginning with an inspiring Sunday-school convention on Labor Day, and a district tour following, with members of the board and the district superintendent speaking. Rev. Fred Fick, chairman, Rev. Donald Strong, promotional secre-

tary, Rev. James Collom, Rev. Samuel Smith, Rev. Robert Shoff, and Rev. Edward Levin gave effective leadership.

A "Send-your-pastor-to-Kansas City" contest stirred much interest and excitement. The pastor whose school showed the largest numerical gain over last year's average, during November, was given free transportation and hotel expense to the evangelists' conference at Kansas City in January. A campaign for new members was included, and our district exceeded its goal of 313 in November by enrolling 407! Brightwaters, Long Island, had the largest number of new members, with thirty-one; the other leaders were Freeport and Valley Stream with thirty each, and the new home-mission church at Stelton, New Jersey, with twenty-nine.

The winning pastor, receiving the free trip to Kansas City, was Rev. Herbert Bedell of Brightwaters; he did an outstanding job. He is pastoring a church of nineteen members, and they averaged fifty-nine last year. In November they averaged 148 each week with a record attendance on rally day of 193.

Close behind and doing a magnificent job were Rev. Edward Levin of Freeport, and Rev. Samuel Smith of Valley Stream, Long Island; they were given free transportation for their unusual work. Our newest home-mission church at Stelton, New Jersey, was highest in percentage and fourth in total points.

November was a record-breaking 130 per cent increase over last year's average. We have seen that it can be done! God rewards holy living, hard work, faithful visitation and believing prayer with new people coming to our Sunday schools and churches.

ROBERT GOSLAW,  
*District Superintendent*

### Southwest Indiana District Sunday-School Workshops

Southwest Indiana District, under the leadership of Superintendent Leo C. Davis, recently closed three very successful workshops, with Dr. Paul D. Updike as special worker. The theme of the workshops was "light"—the necessity of the lights all burning, light from the departments of the Sunday school, and light on the how's and wherefore's of Sunday-school work. This was the most successful workshop on the district.

We are moving forward. In 1948, when the district was organized, the enrollment was 11,073; average weekly attendance was 6,762. Now the enrollment is 14,039, a gain of 2,966, and average attendance is now 8,669, an increase of 1.907. The increases and growth are due to the aggressiveness of Brother Davis, the willing co-operation of the district, and the blessings of God. Dr. Updike stirred our souls and presented a real challenge, which we have accepted.

LEO DARNELL, Reporter

### Church School Tour Wisconsin District

A tour in the interest of Sunday schools was conducted on the Wisconsin District with Dr. Erwin G. Benson as the special worker. The church schools chairman, Rev. A. E. Gerdes, presided over the rallies in the zones of the district. Dr. Charles A. Gibson, district superintendent, presented some matters pertaining to district work. There were afternoon and evening services.

The afternoon services were not too largely attended, but the information and instruction relative to our Sunday-school literature given by Dr. Benson was indeed helpful, and those present were given a greater appreciation for the literature we use. The evening services were times of inspiration and blessing as Dr. Benson brought a stirring message each time on the Sunday school and its work.

Throughout the tour a large number of people in the churches stepped forward and pledged themselves to the work of the Sunday school in their local churches. The tour was one that we consider helpful indeed for the promotion of the work of the Sunday schools in Wisconsin.

REPORTER

### Southwest Indiana District

It became my privilege to organize Central Church of the Nazarene in Terre Haute, Indiana, on December 17, with eight charter members. This is our third church in Terre Haute. The congregations and pastors of the other churches, First and Southside, co-operated in the third church project to the fullest extent. Property has been purchased in the form of a dwelling on a corner lot. It has been remodeled into an auditorium, with classrooms for Sunday school. Rev. Mertie Melton is the pastor, and she is succeeding in making her ministry felt in the immediate community, which is a populous area and a community of promise relative to the work of our church.

LEO C. DAVIS,  
*District Superintendent*

### DEATHS

MRS. RHODA SHORT WHATLEY was born in Texas, February 6, 1873, and died September 19, 1953. At the age of sixteen she was converted. Years ago she received the experience of entire sanctification, and united with the Church of the Nazarene. When the Eastside Church of the Nazarene was organized in Bethany, Oklahoma, in 1951, she became a charter member. She and her husband, Charlie Whatley, did a great deal of pioneer church work. She is survived by a sister, Mrs. Maude Hickey; also four brothers, Rev. G. B. Short, J. C. Short, Rev. F. O. Short and Rev. M. M. Short. Funeral service was at Eastside Church in Bethany, with Rev. Darrel L. Slack, pastor, in charge, assisted by Mrs. Susie Eagen Glover. Burial was in the Bethany Cemetery.

WILFRED CARL TURNER was born in Union County, Iowa, October 7, 1893, and died July 16, 1953, at Archer, Florida. He had been superintendent of the Nazarene Sunday school in Archer for the past four years. He is survived by his wife, Muriel, a son, Roger; also two sisters, Mrs. Elizabeth Turner Clipson, and Mrs. Grace Turner Hawes.



### SERVICEMEN'S CORNER

CHAPLAIN Everett Penrod (air force) writes from Johnston Island: "We recently started two regular Sunday broadcasts of 'Showers of Blessing' in addition to broadcasting our Sunday morning service over the AFRS station WTTV on Johnston Island. 'Showers of Blessing' comes on every Sunday afternoon, 2:00 to 2:15, then is repeated Sunday night 11:45 to midnight and is featured as the 'World's Last Sunday Night Broadcast,' since it is the last broadcast before the International Date Line. We are the last western outpost, so are the last ones to see the sun set every day."

"May I take this opportunity to thank you and the wonderful Church of the Nazarene for the encouragement and faithfulness to the service personnel. I have failed to express my personal thanks, but if you could read my mind you would be many times rewarded. Especially did I appreciate the literature and the felt prayers during my tour of duty in French Morocco. Surely if the stalwart folks at home realized the depth of aloneness so deeply felt by the service man or woman away from home, church, and everything held dear, they would never cease to pray. For certainly the religious environment alone is enough to cause us to go down in defeat. You will never be able to grasp the joy I personally felt in receiving the church literature. I come from the shelter of the parsonage but I am afraid that I took the HERALD OF HOLINESS, *Conquest*, and the Sunday-school papers more or less for granted, and the *Come Ye Apart* made no particular impression; I can assure you that not one precious word missed serious perusal while in Morocco. I trust the commission shall be able to continue on with this important and encouraging project.

"Due to the prayers and to the literature giving me a church contact away from home, I can report personal victory and a stronger determination to stand up for Christ. It is my glorious privilege to now be in southern California and to have my choice of Nazarene churches, and to be able to worship the Lord in the true Nazarene fashion."

PHYLLIS McALPHIN

**NAZARENE SERVICE MEN'S COMMISSION**  
*Albois* DIRECTOR

ERNEST E. GROSSE, Sr., age 86, died suddenly at the home of his son, Rev. F. F. Grosse, Jr., at Hanover, Penna., on November 28, 1953. He was born in Germany, coming to this country at the age of four. He spent most of his life in Lansdale, Pa., where, in 1917, he opened his home to cottage prayer meetings. Later a mission hall was rented for services, conducted by Rev. J. H. Parker, who became the first pastor of Immanuel Church of the Nazarene, the outgrowth of this work. Brother Grosse was powerfully sanctified in 1914; all who knew him knew he walked close to God, and was mightily filled with the Spirit. A few years after the Lansdale church was organized, he felt led to sell all he had and give to the Lord, investing several thousand dollars to get the new church on its feet, and giving several thousand dollars more to foreign missions. He trusted God for his healing, and was kept sound in body right up to his home going. He attended revival services the night before his death. He is survived by three children, Rev. E. E. Grosse, superintendent of the Washington-Philadelphia District; Kenneth of Lansdale, and Mrs. R. C. Roberts, wife of the Nazarene pastor in Scottsdale; also one sister, Mrs. Ernest G. Swarz. His wife and three children preceded him in death. Funeral service was held in Immanuel Church, Lansdale, with the pastor, Rev. Nelson G. Mink, in charge, assisted by Rev. J. H. Parker, Rev. H. E. Heckert, Rev. John Nielson, Sr., and Rev. John Parry. Interment was in Ferndale Cemetery, Philadelphia.

MRS. G. W. MARR, age 68, died July 22, 1953, at her home in Peniel, Texas, after an illness of three months. She was born Alice May Franklin on April 16, 1885; married to G. W. Marr in 1903. She had made her home in Peniel, Texas, for twelve years, and was a member of the Church of the Nazarene, prominent in church and community affairs. She is survived by her husband, four sons and three daughters; also one brother and four sisters. Funeral service was conducted by her pastor, Rev. C. H. Wilson, assisted by Rev. Joe Newby.

MRS. MAGGIE M. MATHIS was born January 17, 1884, and died at her home in Princeton, Florida, November 16, 1953. In 1903 she was united in marriage to W. B. Mathis. The family moved to Princeton in 1909, and when the Church of the Nazarene was organized in 1913 she, with her husband, became a charter member. She served as a teacher in the Sunday school for many years, and was active in the Lord's work until seven years ago when she became seriously ill. She gave a glowing testimony of her love for the Lord even to the time of her death. Her husband preceded her in death, also one son. She is survived by her mother, Mrs. John L. Chambers; four sons and five daughters, also three brothers and one sister. Funeral service was conducted by Rev. John McKay, assisted by Rev. C. F. Crauswell and Rev. J. H. Benson.

ELMER BLACKWELL of Antlers, Oklahoma, died December 9, 1953 at the hospital in Paris, Texas, after having suffered a severe stroke. He was a faithful layman in the Church of the Nazarene, having served in every office of the church since he was converted and united with the church. He stood by the church with his finances and prayers. He is survived by his wife, Mrs. Frankie Blackwell of Antlers. Funeral service was conducted by the pastor, Rev. Cecil Burns, assisted by Rev. M. R. Archer and Rev. Sammy Pace.

CECELIA, five-month-old daughter of Mr. and Mrs. J. P. Hill, died in the hospital in Cortez, Colorado, on November 17, 1953. Besides her father and mother, she is survived by one sister, Mary Ann. Funeral service was conducted by the Nazarene pastor, Rev. M. Dale Brown, assisted by Rev. T. A. McClain.

## ANNOUNCEMENTS

### WEDDING BELLS

Miss Helen McBride of Baker, Oregon, and Mr. Howard Slemmer of Spokane, Washington, were united in marriage at First Church of the Nazarene, Baker, on December 19, with Rev. I. F. Younger, district superintendent, officiating.

Miss Judith Jeanenne Willis and Mr. Max Meadows were united in marriage on December 13, at the Church of the Nazarene in Mound City,

Missouri, with Rev. Don Dobbs, pastor, officiating, assisted by Evangelist Harold Willis, father of the bride.

Ferne Lawrence of Bethany, Oklahoma, and B. F. Gelightly of McLean, Texas, were united in marriage on September 19, at Bethany, with Rev. James Stewart, of Albany, Oklahoma, brother-in-law of the bride, officiating.

SPECIAL PRAYER IS REQUESTED by a lady in Indiana for a friend in Michigan who has been laid off from work and needs work very badly for the sake of his children—also some unspoken requests of her own;

by a lady in Illinois that her family may get their eyes opened to entire sanctification as a second work of grace, also that a request of long standing may be answered;

by a Mother in Oregon for a 17-year-old boy in the army who left home before he finished school and is in desperate need of spiritual help, also for the salvation of her husband and children.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Akron	April 28-May 2
Canada Central	May 12-14
Washington-Philadelphia	May 20-22
Florida	May 26-27
North American Indian	June 11
South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

### G. B. Williamson

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Idaho-Oregon	May 12-14
Oregon Pacific	May 19-20
Nevada-Utah	May 26-27
Northwest	June 16-18
North Dakota	June 23-24
Northeastern Indiana	July 7-9
Maritime	July 14-15
Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

### Samuel Young

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Albany	May 5-6
Northern California	May 12-14
Washington Pacific	May 19-20
New Mexico	May 26-28
Southern California	June 2-4
Alabama	June 30 July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 29-30

### D. I. Vanderpool

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

San Antonio	May 5-6
Abilene	May 12-14
Arizona	May 19-20
Los Angeles	May 26-28
Nebraska	June 2-3
Rocky Mountain	June 10-11
West Virginia	July 2-3
Colorado	July 7-8
Eastern Michigan	July 21-23
Western Ohio	July 28-30

Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

### Hugh C. Benner

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

British Isles	.....
New England	..... June 23-25
New York	..... July 2-3
Michigan	..... July 14-16
Northwest Oklahoma	..... July 28-30
East Tennessee	..... August 4-5
Chicago Central	..... August 11-12
Northwest Indiana	..... August 18-20
Tennessee	..... August 25-27
Kansas City	..... September 8-10
Southwest Oklahoma	..... September 15-17

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