

February 20, 1952

# HERALD OF

OFFICIAL  
ORGAN OF THE  
CHURCH OF THE  
NAZARENE

# holiness

## Dangers—Right and Left

### General Superintendent Powers

**J**OSHUA, the son of Nun, the new leader of the children of Israel, received instructions from the Lord in the following words: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Joshua 1:7). The obedience demanded of Joshua was a "straight-line" obedience, from which he was not to deviate either to the "right hand or to the left."

In all moral conduct there is an *exactness* required which admits of no variance. The way of holiness is a straight and narrow way, and to move either to the right or the left is to miss it. The tendency is not the same in all lives. To some the very thought of turning "left" is abhorrent, hence their greatest peril is on the "right hand." To others "the right hand" is equally distasteful, and hence danger approaches from the

opposite direction. But to turn *either* direction requires the making of "a crooked path," and will bring the soul into the snare of Satan.

Every virtue seems to be bordered by these twin perils. For example, cheerfulness is a virtue, but to one side of it are the marshes of melancholy, while on the opposite side are the quicksands of levity and giddiness. Religious fervor is most desirable, but it can be chilled into frigid formality or flame into wild fanaticism. Economy can degenerate, on the one hand, into prodigality or, on the other hand, into miserliness.

Safety for the soul lies midway between the two extremes. We must turn not from this position to the right hand or to the left. The Spirit-illumined Word is our guide. In our preaching, teaching, and living we must persistently "hew to the line," being careful that we neither stop short of nor go beyond that line. There are dangers both right and left.

# Campaign Winners for 1951

## Maritime, Central Ohio, South Dakota

### TELEGRAMS

*Red Deer, Alberta, Canada*—Dean Arnold Airhart elected president of Canadian Nazarene College. A spirit of unanimity and expectancy prevails in the student body, faculty, and constituency. Presentation of President Airhart enthusiastically received in chapel service.—D. GEORGE MACDONALD.

*Royal Oak, Michigan*—Eastern Michigan District just closed a two-day Vacation Bible School Workshop. It was the opinion of 275 workers who attended that it was the most profitable thing our district ever has done to promote religious education. Miss Mary Latham's ministry was a great blessing to us all.—K. A. HUTCHINSON, *Chairman, District Church School Board.*

*Pasadena, California*—Wonderful response to Seminary appeal. Bresee Avenue Church, Pasadena, with Pastor George Taylorson subscribed \$2,254 (quota \$1,367); El Monte, with Pastor McKee subscribed \$605 (quota \$508). District Superintendent Sanner assisted at both services and believes Los Angeles District will reach full quota of \$9,000.—RUSSELL V. DELONG, *Dean of Seminary.*

### NEWS IN BRIEF

Rev. R. T. Morris has resigned as pastor of First Church in Muncie to accept a call to pastor First Church in Huntington, Indiana.

Rev. Curtis D. Withrow has resigned as pastor of the church at East Rockaway, New York, to accept a call to pastor First Church in Muncie, Indiana.

Rev. W. Lee Gann has resigned as pastor of the church in Hominy, Oklahoma, to accept the call to pastor First Church in Burlington, North Carolina.

Young People's President Charles Cook sends word from Tuscaloosa, Alabama: "Holten Heights Church just closed the greatest youth revival in the history of the church, 59 definitely praying through to victory. Rev. Johnny Price, our evangelist, a

### TELEGRAM

The Alabama District quota of 2,650 *Herald of Holiness* subscriptions was exceeded by 98 during January with 26 churches not reported. Of the 64 churches reporting, 39 reached or exceeded their quota. Outstanding work during the drive was the Lanett church with 240 members securing 1,000 subscriptions.

M. C. Garrison,  
*Campaign Manager*

student of Trevecca Nazarene College, was at his best and greatly used of the Lord. A beautiful class of sixteen was received into the church on Sunday morning (Feb. 3)."

Florida District, with Rev. John L. Knight, superintendent, had Dr. E. O. Chalfant on the district, January 13 through 27, for special home-mission emphasis. This was followed up by rallies with Dr. and Mrs. A. S. London, Sunday-school evangelists, February 20 through 28.

Dr. Haldor Lillenas and wife will appear in "Music Evenings" in twenty churches on the Northern California District, February 17 through March 9.

### HERALD OF HOLINESS

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THE MARITIME DISTRICT with an impressive subscription list equal to 129 per cent of the membership led the entire church in percentage figures and became the winner in Zone III of the 1951 HERALD OF HOLINESS subscription campaigns. In Zone II, Central Ohio District with a 69½ per cent record barely beat North Dakota with 68 per cent. In Zone I, South Dakota was again an easy victor with 108½ per cent.

Awards for the outstanding work done by these districts were mailed last week to Rev. J. H. MacGregor, Dr. Harvey S. Galloway, and Rev. William H. Deitz, the three winning district superintendents. The awards of cash and a three-day, all-expenses-paid trip to Kansas City were made available to the campaign managers, Miss Dorothy J. Thompson of Maritime District, and Rev. Joseph F. Nielson of Central Ohio. Rev. E. K. Bryant, who managed the campaign in South Dakota so successfully, has since moved to another district.

Besides these winning districts the following reached or exceeded their quotas of subscription lists equal to 60 per cent of their membership:

North Dakota, quota, 600; subscriptions, 729; Rev. Harry Taplin, superintendent; and Rev. Claire W. Kern, campaign manager.

New York, quota, 800; subscriptions, 856; Dr. O. J. Finch, superintendent; Rev. James L. Collom, campaign manager.

Albany, quota, 1,300; subscriptions 1,374; Rev. Renard D. Smith, superintendent; Rev. Anthony B. Sampson, campaign manager.

Ontario, quota, 800; subscriptions, 855; Rev. T. E. Martin, superintendent; R. Bradley Harrison, campaign manager. All of these were sent a \$10 gift certificate.

Commendations and thanks to these we have mentioned and to all those who worked so faithfully and effectively in the 1951 campaigns.

THAINE F. SANFORD, *Sales Manager*



# How Do You Testify?

By Edward L. Dowd\*

THE QUESTION for consideration is not, "Do you testify?" though within the church there continues a group of members and sympathizers (in the best sense) who attend well, sing with feeling, and listen attentively, but who almost never provide an oral witness to the grace of God. To attempt any diagnosis of this area of religious experience is not our purpose here, though it may be that the corrective to this condition lies in an appraisal of the true worth of Christian testimony, its value, purpose, and method.

When God's grace first touches the believing heart, the response is spontaneous and unique: spontaneous because we are overpowered by the wonder of grace; unique because our experience is individual, it is ours alone. One young man arose from the altar and said, "I never had anything like this before. It is wonderful!" His background was not religious. Indeed, he indicated that this was his first experience of grace, and his spirit broke out with a glow of joy. His hands touched his sides as the life of God moved his soul. He was now a new creature in Christ, and the words came with ease and delight: "Thank You, Lord! Thank You, Lord! Oh, thank You, Lord!"

The testimony of a newborn child of God brings refreshing vigor to the church, spilling gladness into every listening ear. But this does not mean that Jesus left the progress of His kingdom in the hands of initiates only. To those who had been with Him for many years in hardships and blessings, who had seen His glory, suffering, death, and resurrection, Jesus said, "Ye shall be witnesses unto me" (Acts 1:8). His purpose in the repeated witness of His disciples to all the world was at least twofold. He knew its power to fortify their own faith and will, and that it would also direct gospel light upon the hearts of unbelievers. This twofold purpose still continues in the witness of Christians. Like mercy, Christian testimony is

*twice blest—*

*It blesseth him that gives and him that takes.*

It was Jesus' key to the evangelization of a lost world.

Even to suggest a consideration of the method of witnessing may at the outset seem an affront. Precious and sacred is the personal discovery and life of grace. The expression of devotion to Christ in public service ought to rely, it would seem, upon the impulse of the moment apart from thought or plan. Yet, while desiring freedom and spontaneity of expression in our services, we may be in danger of forfeiting the real rewards of the testimony service, namely, *praise*

and *encouragement* or edification. Our purpose in rising to our feet is that we might bless the Lord among men, to "rejoice evermore," and "in every thing give thanks." To brighten that praise and clarify that witness ought to employ the deepest concern of our minds and wills. Let us guard, then, against four common dangers to public testimony, namely, imitation, repetition, indefiniteness, and self-assertion.

To *imitate* is to copy. The testimony itself may be altogether valid and real, but it is couched in someone else's terminology or phrases. When we hear a testimony of this sort, we say to ourselves, "There is an honest heart. Why doesn't he say it in his own words?" The experience of grace is not an imitation, as was the hairy skin of a goat upon the smooth hands of Jacob, the deceiver. No, we are convinced that the person is witnessing to a genuinely personal fact. But he has fallen prey to *imitation of expression*. Now this is excusable in the young convert who is just commencing to witness for Christ. Let none offend this little one in the way. However, as time passes, and growth in grace proceeds, he must leave off the phrases of the other Christian, lest he indict himself as artificial.

Naturalness insures against artificiality. To be one's own self in the Lord brings His approval. A testimony is a sacrament of praise, not a recitation. Neither is it to be an oration or a lecture. Rather, it ought to be given in the common words of one's own language, and in the natural voice. As a confession of the deep work of Christ in the believer's soul, it will grow in originality, sacredness, and reverence.

Another danger common to public testimony is *repetition*, or the witnessing to grace in a manner which is identical upon every occasion.

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## Grateful Praise

By Fred Scott Shepard

*Oh, praise the Lord for wondrous love,  
Which sent the Saviour from above,  
To seek and save those lost in sin,  
That He their precious souls might win!*

*Oh, praise the Lord for wondrous grace,  
By which the ills of life to face!  
No need so great but greater still  
The power He gives to do His will.*

*Oh, praise the Lord for wondrous joy,  
So pure, so free from all alloy!  
Now in the arms of faith find rest,  
For love divine knows what is best.*

*Come, ye redeemed, and sing the praise  
Of Him whose mercy crowns our days;  
Enfolded safely by His love,  
His grace will ever constant prove.*

\*Pastor, Connell, Washington

As imitation leads to artificiality, repetition begets monotony. The former is the copying of another; the latter is the copying of oneself. When we hear this sort of testimony, we think, "He is the only one who testifies like that. Why does he repeat the same thing each time he speaks?" The fellow who repeats his testimony in the same manner time after time actually may be enjoying the grace of God in a measure. He may still be on the highway of holiness, but we surmise from his words that he has long since seated himself (if he has not reclined) upon the pavement! A *highway* implies movement towards a destination. If the soul is making progress, he ought to be describing the new lands which he is traveling as he seeks the heavenly city.

A bit of the seasoning of preparation and variety would be like salt and pepper to an otherwise bland and monotonous testimony. What a blessing comes from hearing of some new answer to prayer, some fresh joy in fellowship, or of the ray of new light shining out of the Holy Word in an hour of deep distress! A lively testimony may alter the entire service, if it is fresh and wholesome.

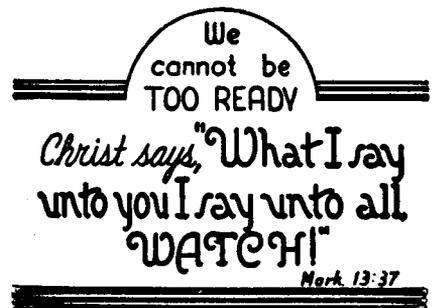
A blood brother to repetition, the third danger to public testimony is *indefiniteness*. When blind Bartimaeus cried to Jesus for mercy on the road to Jericho, the Lord said, "What wilt thou that I should do unto thee?" (Mark 10:51.) Bartimaeus answered with definiteness: "Lord, that I might receive my sight." After Jesus healed him, we are sure that his testimony was as definite as his petition. Similarly, if our seeking of grace has been answered, our witness should bear out the facts of the work. The enemy of our soul hates the word of clear witness. If he can lead the believer into a haziness of testimony, making him think all the while that he is humble for not telling what God has done in his heart, Satan's purpose will be furthered. But let the Christian's confession be clear and specific, and the devil will flee from him. While every testimony need not include them, the standing and state of grace need frequent avowals. In his later years, the sainted John Fletcher told how he had lost the blessing of perfect love at least four times through failing in his witness of the grace of entire sanctification.

Nor need the believer hesitate to tell where he stands with Christ because present feeling is lacking. "Rapturous joy," wrote John Wesley in a letter, "such as is frequently given in the beginning of justification or of entire sanctification, is a great blessing; but it seldom continues long before it subsides into calm, peaceful love." If we recognize that God seeks devotion of will and purpose, our feelings cannot prevent a clear witness even when they are deeply moved. Wesley wrote again, "A will steadily and uniformly devoted to God is essential to a state of sanctification, but not a uniformity of joy or peace or happy communion with God."

A fourth danger to public testimony is *self-assertion*, or self-glory. Like pride, it is least felt in the heart which may be most apt to its performance. To make oneself a special case with regards to responsibility in the Kingdom, or a special favorite of the grace of God, is to endanger oneself of spiritual self-assertion. There were those in the days of Wesley who, though they professed it, "made the very name of Perfection stink in the nostrils." The same reproach attends the profession of salvation if the life does not match the testimony. Self-examination before God and the Scriptures with an open heart provides an antidote to self-glory in the testimony service. "But God forbid that I should glory," wrote St. Paul, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). In this same spirit Charles Wesley wrote,

*The purest saint that lives below  
Doth his own sanctity disclaim.  
The wisest owns, "I nothing know."  
The holiest cries, "I nothing am."*

How do you testify?.



## The Simplicity in Christ

By Mina Wiarda\*

**S**IMPLICITY in Christ is referred to thus, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." God's plan for man is simple. It is "Christ in you." Oh, this blessed simplicity, with its power to lift the soul of man to the very heights of the presence of God! And with its power to humble! There is for us, as for the Corinthians, the temptation to be carried away, by the cunning of Satan, into spiritual speculations and theories which would eventuate only in corruption. It is easy for the human mind to drift into speculations that are far from the divine simplicity.

Believing is simple. The simplest thing we do in life, and we do it all the time, concerning 'most everything, and from our very infancy! Now we place this same faith in Christ. Trusting is simple. We have trusted from our earliest

\*Pierre, South Dakota

years; trusted many persons and things and teachings. This same trust we place in Christ. And His substitutionary work is simple. We readily accept substitutes—we have many of them. Likewise, we simply accept His perfect substitution, and stand in complete justification. His love is equally simple to perceive. What child has not known the power of a great love—usually a mother's? Christ's love is the same as that, only infinitely greater. All down the line, the simplicity that is in Christ must be held to, lest we go astray in the confusion of human philosophizings regarding Christ and Christianity.

*If our love were but more simple,  
We should take Him at His word;  
And our lives would be all sunshine  
In the sweetness of our Lord.*

In our reading of the Bible, in our praying, in our witnessing, in our service—we should find ourselves living the happy, peaceful, childlike, contented life. We could meet the attacks of the enemy, the temptations of the world, and the subtilities of the flesh, in the way in which Jesus met them—in simple, childlike reliance on the power of the Word.

By the presentation of the simple message, backed up by the utter simplicity of a completely yielded life, others will be drawn to the rest to which Christ invited men when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Could language be simpler? We make Christianity so difficult, complicated, burdensome—straining to know so much, and learning so little; striving to do so much, and accomplishing so little; struggling to be so much, and turning out so small!

It is simple faith that saves, and common trust that keeps, and unaffected love that satisfies, and unassuming service that glorifies. God's great ones have been simple souls. Taylor of China, with all of his great mission work, amazed men with his happy, childlike spirit, but he assured them that the work was not his responsibility but his Father's. No wonder he could say when his last penny had been spent, "My heart is as light as my pocket!" Only the childlike find the way. "Except ye . . . become as little children."

Satan is no doubt the author of the confusion so prevalent today, whereby he has corrupted multitudes from the sweet, happy, pure, restful, refreshing simplicity in Christ. Oh, just to be occupied with Christ alone! Then we should know, and do, and be what all of our complicated systems of thought can never achieve. When our thinking becomes disturbed in these days, how good it is to return to this blessed haven of mental and spiritual and physical relaxation! The simplicity that is in Christ!

## Power to Bring Forth

*The children are come to the birth, and there is not strength to bring forth (Isaiah 37:3).*

**G**OD HAS BLESSED the Church of the Nazarene. He has given us noble leadership. Our people are unexcelled. Our message is the needed message. Our organizations, our methods, and our program are sufficient.

In this day of world crisis the Church of the Nazarene should play a leading role.\* We try hard. We grind early and late. Our leaders die of overwork. And yet we get so little result. Everywhere we are met with the cry, "There is not strength to bring forth." Our insufficiency reminds me of the hand mill on which we ground our corn in the early days in Swaziland.

The mill was a good piece of machinery. It gave more and better meal than we had when we ground our corn on stones. But the output was hopelessly inadequate. It took all our strength and eighteen hours a day grinding to barely keep our mission family from habitual hunger.

One day we bought a gasoline engine. We moved the mill close up to the engine. We harnessed them together with strong leather bands. When the engine began to turn, the mill poured out sack after sack of fine, white meal. In a short time there was more meal than we could use. We ground for the other Christians. We ground for the big camp crowd. We had plenty of time to grind for our unsaved friends and neighbors. We were hooked up to something with power!

God is that power and energy the Church of the Nazarene needs. We are moving in close to Him during this year of prayer. We are harnessing ourselves together by intercessory prayer and expectant faith. God has promised to supply our need.

*As soon as Zion travailed, she brought forth her children (Isaiah 66:8).*

LOUISE R. CHAPMAN,  
General W.F.M.S. President

## Holiness as the Second Blessing

By Milton Harrington\*

**P**AUL in his letter to the church in Rome writes, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29). I note specifically that he mentions the "fulness of the blessing"

\*Pastor, Lovington, New Mexico

and not just the blessing of the gospel of Christ. The second blessing brings the fullness of the blessing of the gospel. It is denoted as the second blessing because it is the completion of the first blessing of redemption and can be stated in no greater descriptive language.

Albert Ludlow Kramer, quoted in *Bibliotheca Sacra*, July-September, 1951, issue, and a Calvinist publication, states: "I am filled with the Spirit by bare faith in God's promise. This so-called 'second blessing' is not a fresh giving of God. It is the realization that God fills us when by our choice and will we desire Him to do so. God's promises are so colossal that most of us do not have the faith to receive them at the time of our first surrender."

Paul writes to the Corinthian Church, "And in this confidence I was minded to come unto you before, that ye might have a second benefit" (II Cor. 1:15); and the marginal reading interprets "benefit" to mean "grace," a second work of grace. Paul is saying that it is beneficial to you. *The American College Dictionary* defines benefit as "anything that is for the good of a person." Doesn't holiness as the second blessing fit right into Paul's message when he says, "a second benefit"?

God first destroyed the world by water. Water is typical of regeneration or the new birth. We read that "according to his mercy he saved us, by the washing of regeneration" (Titus 3:5). But that was not complete enough; sin soon put its head above the surface again. The next cleansing of the world, according to Peter, will be by fire; and John preached, "He shall baptize you with the Holy Ghost, and with fire." Even in His dealing with the world, God reveals His eternal plan of *two works of grace!*

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## THE SEED

(Matt. 13:5, 20-21)

By Frances B. Erickson

*The seed I had planted seemed to be in fertile ground,*

*For soon my plant grew sturdier each day.  
No rare blooms of loveliness were likely to be found,*

*And everyone exclaimed who passed my way!*

*One morning, to my sorrow, I noted that the blooms*

*No longer nodded brightly in the sun;  
The soil I thought was fertile was underlaid with stone,*

*And the flowers now were dying one by one!*

*I was suddenly reminded of that seed the Saviour sows,*

*The Word of God, to all who will draw nigh.  
Some "with joy receive it"—for a time they seem to grow;*

*But when testings come, they fall away and die.*

## "He That Goeth Forth . . . ."

By M. R. Korody\*

*He that goeth forth . . . and weepeth* (Psalms 126:6).

I WATCHED the four-motored plane as it taxied amid the green lights of the apron on a military base, preparing for a take-off. The air was clear and crisp in the early morn of Alaskan winter. As the props began to churn up an artificial snowstorm, I turned my back on the scene to avoid the penetrating blast, and became once more the victim of an affliction which Alaskan pastors often suffer.

Again I was suffering the same lump in my throat, the fruitless effort of holding back scalding tears, reserved for just the Chief Shepherd and myself. It was heartbreaking, watching them leave. Each time it is the same. We have seen so much of it since the work began. In times like this, it would be easy to give in to self-pity.

Many obstacles were surmounted in winning these fine young people. We had seen them turn from drinking, smoking, rough-talking, movie-going worldlings to God-fearing, praying, churchgoing, holy people. We watched their children as they learned of God and also sought Him at an altar of prayer. These new Nazarenes a church needs, and it wants to keep them.

We had all agreed it must be God's will that they go. One does not question the decisions of people you know are led of the Spirit. I began to reflect on the number of new Nazarenes who were leaving Alaska, going "outside" to face the people of the mother church for the first time. A sense of blessedness in His presence stole over me. We would not be embarrassed by these Alaskan Nazarenes with their "holy freshness" and simple faith in God. They would do the church good.

As I turned the car towards Alaska's largest city, with the red neon signs marking the brothels, a Voice seemed to speak to me and say, "You and your people, God's people, will do it again and again as long as breath is in you, till you complete your task of turning them from darkness to light, from the power of Satan unto God."

Our task is not only one of "goeth"; but in order to bring in precious sheaves, the "weepeth" is necessary to water the precious seed as we sow. Then shall we say as the Psalmist, "The Lord hath done great things for us; whereof we are glad."

Lord, give us more "go" in our seed sowing. Help us to weep between the porch and the altar until we may bring in much harvest.

\*Pastor, Anchorage, Alaska

# ARE WE AWAKE?

**T**HE MATTER of sending a United States ambassador to the Vatican is not a closed issue. The president of the United States has indicated that he will press the matter in this session of Congress. There are some rumors that he may send a prominent Catholic to the Vatican as his "personal representative" if the idea of sending an ambassador fails.

An official Catholic newspaper reported recently that Senator James H. Duff (R. Pa.) has received more than 80,000 letters, cards, wires, and calls on the Vatican matter, with only 200 advocating a Vatican ambassadorship.

In the name of national unity and to save our established constitutional position on the separation of church and state, every American citizen should view this matter with deep concern. We should particularly let our senators and representatives in Congress know our stand on this vital issue. Much more is at stake than appears on the surface. Write or wire today!

S. T. LUDWIG,  
*General Church Secretary*

## EPHESIANS (Art. XXXIII)

By H. Orton Wiley

### Closing Remarks and Benediction

**H**AVING SPOKEN of the virtue and value of prayer, the Apostle very naturally concludes with a personal request, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (6:19-20).

*The Apostle's Request for Prayer:* Nowhere does the Spirit of the Master shine more brightly through His servant than in this personal request for prayer. He does not pray for vengeance upon his enemies, but only for boldness to preach to them the remedy for all sin—the blood of our Lord Jesus Christ. Neither does he think of his danger, but only of his testimony. His body may be in bonds, but his spirit manifests a glorious freedom. There is in his soul no bitterness, no desire for vengeance, no self-pity. He has been redeemed from all sin, and lives in constant communion with Him who redeemed him. Boldness therefore becomes a New Testament virtue. The apostles, after the Day of Pentecost, prayed that they might speak the word with boldness, and were given a fresh infilling of the divine Spirit. So here St. Paul, as the other apostles, prays likewise for boldness that he might make known the mystery of the gospel of Christ.

*An Ambassador in Bonds:* It ever must be kept in mind that St. Paul was not accused of any crime, only of heresy in the Jewish religion (Acts 24:5; 26:31). For this reason he was allowed to live in his own hired house at Rome, with a soldier who kept him (Acts 28:16). He was tied with a chain to this soldier, his right wrist and the soldier's left arm being chained together. This chain was long enough that the two could walk with ease, and so wherever the Apostle's duties called him he was free to go. It is for this reason that he says, "For the gospel's sake I execute the office of an ambassador in a chain."

Bengel says, "The world has splendid ambassadors, and Christ's are in bonds." But these ambassadors had much that the world's ambassadors might envy; for sometimes the radiance of angels shone in their dungeons and gilded their chains with glory, while others by the same Spirit sang songs of unsurpassed sweetness while in the stocks at midnight. A perpetual serenity pervades their hearts, no word of complaint escapes their lips, and when dying under murderous hands they breathe only the spirit of forgiveness and love.

*Concluding Words:* The Apostle expresses a desire that the Ephesians (6:21-22), and also the Philippians (1:12), and the Colossians (4:7-8), may know the success he had in preaching the gospel at Rome, the converts that had been made, and the comfort he had experienced in all his tribulations. For this reason he was sending Tychicus, "a beloved brother and faithful minister in the Lord," who was to declare his state and make known to them all things.

*The Benediction:* "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (6:23-24). Thus this rich epistle begins with grace and peace and ends with peace and grace, to which is added a solemn Amen. This Hebrew word signifies "truth," and with it the Jews closed not only their prayers but also their solemn speeches. The Christians followed this custom, and thus signified that the things they had spoken to either God or men were their real sentiments and desires. This is the meaning of St. Paul's concluding Amen.

I close this series of studies with the well-chosen words of Dr. Graham: "Reader, we have now finished our travels together in this pleasant garden, and like all others, we must part. To me this labor has not been a toil, and to thee may it not be unprofitable. Grace and peace be with thee, Amen."

(The End)

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Generally speaking, we do not lose the respect of others because we hold to a high religious standard. Respect is lost when we fail to measure up to the high standard we profess.—MARY SANDERS.

# "You Know Big God— I Mean in Heart?"

By Edgar N. Pierce\*

THE OTHER DAY while sitting in the shade of the barracks, I was thinking of the days of my youth before coming into the service. "What is youth?" was the thought that entered my mind; and for the first time in my life, I really took the subject under consideration.

During the last eight months I have seen the youth of America, of Japan, and now the youth of Korea. All are somewhat of the same nature. In America, we learn in our youth to be dependent upon our parents for things that we ourselves cannot obtain. But in Japan and Korea, the youth are predominantly dependent upon themselves and their youthful friends.

Being stationed in Korea as a Welfare Specialist (chaplain's assistant), my duties are very versatile. Among them, I try to keep a shining light beaming from my life, that others might see Christ living and reigning in my soul.

While I was studying from a historical geology book that same day by the barracks, a young Korean man, about twenty-three years of age, came and sat down beside me. He knew very little English but wanted to try to read. In the book there was a chapter on evolution, of man's appearance on earth. He read some, then turned to me and in very broken English said, "Not so, God make man, not *ooma*," meaning beast or animal.

I was rather stunned by his sudden interest in the wrong teaching of the history book. Then before I could ask him anything about Christ,

\*Welfare Specialist, 3 Bombardment Wing

he looked me in the eye and, trying to find words, he said, "You know big God?" I said, "Yes, I know God." Then, "I mean in heart . . . ," he said.

The statement of that young Korean man struck deep, for then I realized the full meaning of heartfelt salvation. Here in a war-torn country, a native was asking me, a youth of so-called Christian America, if I really knew Christ in my heart.

He told me that his family and most of his friends had been killed in the beginning of the war. Then he added, "If God not help, me dead too."

How important it is that we as Christian young men and women should be always on the alert to remain in the center of God's will! What kind of answer would you give if you were asked by a youth of Japan, Korea, Africa, India, or any other country of our world, "You know big God . . . I mean in heart?"

## Spiritual Mountaineers

By R. A. Kerby\*

THE EARLY American woodsman was perhaps one of the most resourceful pioneers in the history of the world. He roamed the almost limitless forests, mountains, and plains of this continent and was the forerunner of civilization. Upon becoming lost, he would not exhaust himself by threshing around in the underbrush, but instead he would survey the landscape for the highest point and would then bend every energy toward scaling that point. After arriving at that point of vantage, he would be in a position to get his bearings and pursue his journey anew.

There are times in the life of every individual when it would seem that he is hemmed in on every side by trials, difficulties, and perplexities. He should not, upon the pain of spiritual exhaustion, then start running this way and that; but instead, he should follow the example of the early woodsman, and strike out for the highest point on the horizon and from there find his true location.

Needless to say, the highest point on the moral or spiritual horizon is the holiness of the eternal God. This is the true vantage point from which to scan the ways of God and the duties of man. If this high point of vision is not reached, the whole life will be spent in vain, moving restlessly to and fro among the undergrowth of a very turbulent earth.

Recently while standing upon an eminence, overlooking an institution dedicated to the care and restraint of those who have lost contact with reality, the writer heard the babble and the bellowings which voiced the confusion of

\*Pueblo, Colorado

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## Bless Me with Thy Love!

By Lloyd M. Hearn

*Lord, bless me with Thy love!  
Bless till my yearning heart o'erflows;  
Bless till my thirst drinks heaven's rain,  
Till mine is the wine of Sharon's Rose,  
And I am Thine—till the whole world knows!  
Till the last of self by Love is slain—  
And the Song of Love is my heart's refrain!  
Lord, bless me with Thy love!*

*Bless, oh, bless me with Thy love!  
Bless till I burn with a flaming zeal;  
Bless till the world is blessed in me—  
Till the love from above, in me made real,  
Reaches out to move with the joy I feel!  
Bless till the blind are made to see,  
And the lost are found—as Love found me!  
Bless, oh, bless me with Thy love!*

those housed there. It was indeed, as Shakespeare has so well said, "a tale told by an idiot, full of sound and fury, signifying nothing." Although surrounded by a virtual continent of reality, these poor people were intellectually lost. The thought then came with terrific force that the lamentable condition of these poor unfortunates is but a faint type of the condition of those who have lost contact with spiritual reality, which is to say, the holiness of God.

Any system of thought which does not sanctify the Lord God in His holiness, which does not look for the operation of that holiness in every act of either His mercy or His judgment, is hopelessly out of touch with reality. Though the program be splendid, the proclamations suave, the preachments eloquent, and the promises glowing, still such systems are, in the light of that holiness with which we all have to do, "a tale told by an idiot, full of sound and fury, signifying nothing."

The ecclesiastical landscape is today sadly dotted with those who are feverishly running to and fro saying, "Lo, here . . . or there." The Saviour who foresaw all of this straitly charged us to believe them not. We will never find our way out of the present distress by running up and down the dry creek banks of worldly compromise, by treading the bottomless bogs of "one big church," or by forcing our way through the thorns and nettles of a merely legalistic observance of the commands of God.

If we would but listen to one of the greatest spiritual mountaineers of all time, we would soon be on our way to hope and deliverance. Harken to the thrilling message of Isaiah as he declares, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

## Biblical Criticism

By Carl Bangs\*

**T**HE TERM "Biblical Criticism" is used to refer to that technique in scholarship which subjects the Bible to rational and historical judgment. Standards are set up by men and the Bible is tested, measured, and analyzed by these human standards. The results are by no means certain, except that it seems that the Bible will survive.

A better use of the term "Biblical Criticism" would be to refer to that Christian use of scripture in which the Bible is the critic and man is tested, measured, and analyzed by divine standards. The result of this technique is certain. Man is unmasked, exposed, convicted, and humbled; but he is also forgiven, renewed, raised to sonship, and made clean.

\*Chicago, Illinois

## Your Military Missionaries

By Claude Chilton\*

**N**O DOUBT you have often wondered just what happens when a Nazarene minister is commissioned as a chaplain and dons the uniform of his country. Many of our people do not know that eighteen Nazarene preachers are now on active duty with the armed forces. During World War II, there were forty-six ordained elders of our denomination who served as chaplains or "military missionaries."

Having related some of these pertinent bits of information to church groups in all four corners of our nation, the writer felt that many thousands of others would appreciate some enlightenment as to the status of our own clergymen in uniform. It is our hope that you will be able to pray more intelligently for your representatives who serve in the army, navy, marines, and air force.

All of our chaplains must be endorsed by the Board of General Superintendents, and this ecclesiastical endorsement is renewed annually. Besides the monthly military report sent through channels to Washington, D.C., each of our chaplains submits a detailed and comprehensive monthly report to the Nazarene Servicemen's Commission at Kansas City, of which Dr. L. J. Du Bois is secretary. Our chaplains are amenable to our denominational discipline and authority as well as to the discipline of the services. No chaplain need compromise his personal convictions nor violate the ethical standards and rules of the church he represents. By regulations, a chaplain cannot be assigned secular duties. His ministry is primarily and completely spiritual and religious. However, the chaplain, in contrast with a civilian pastor, must of necessity be not only a pastor but oftentimes a father and mother to the servicemen. As such, he is interested in their entire well-being, such as housing, food, his finances, his personal problems, etc. In brief, anything that affects a man's morale and attitudes could and should be of concern to the chaplain. So in this sense the chaplain's ministry is much wider in scope than that of the civilian pastor, whose parishioners are sheltered safely under their own roofs with parental care and more social restraints.

I like to think of a chaplain as a "missionary to the armed forces" representing you, just as our fine missionaries sent out by the General Board represent us to the heathen of some twenty-eight fields around the world. Then too, a Nazarene chaplain's primary purpose in the service is to minister to the spiritual needs of our own Nazarene servicemen who are leaving our homes and churches every day to enter camps and bases. I'm sure that you would prefer that your own boy would have a Nazarene chaplain

\*Major, U.S. Air Force, MacDill Air Force Base, Florida

if possible. Of necessity and by the nature of his position, however, a Nazarene chaplain is a minister to all the Protestant men of his unit, and conducts services of a general Protestant nature. On problems of a nonreligious nature, he can likewise be of aid to men of other faiths if they have no chaplain of their own.

Some have thought that chaplains were restricted as to their preaching. This is untrue. There is no one who tells you what to preach or what not to preach. The subject matter, the theology, and methods of conducting services are all up to the individual chaplain. In fact, if a chaplain should err in not living up to or preaching the principles which our church believes, his church endorsement could be revoked. He cannot be expected to be other than what his denomination ordained him for. Again, the chaplains are not required to sponsor shows, dances, or other entertainments for the men. These are handled by "Personnel Services," a special department designed for recreation.

If you could see an army-navy hymnal, you would see scores of the familiar gospel songs sung and loved by Nazarenes everywhere. Then the old hymns of the church are contained also, giving a well-rounded spiritual hymnal for the services. There is usually a Hammond organ in most chapels in the United States, and a small portable folding organ for overseas chapels.

There is supposed to be one chaplain for each approximately eight hundred men. However this quota is rarely ever attained, and usually there is one chaplain for each twelve hundred men. Considering their wives and children who may be with them, it is seen that the chaplains have quite a good-sized parish.

Basically, the chaplain's work falls under six general classifications: (1) public worship, (2) religious and moral education, (3) personal counseling, (4) humanitarian activities, (5) cultural activities, (6) public relations. A chaplain can keep busy about seven days a week, unless he takes his normal "day off," to which he is entitled.

Two rather critical losses to the chaplain are the "detached feeling" from the denomination (especially since the salary comes from the government instead of the church) and the separation that comes frequently between the chaplain and his wife and children. The chaplain's work is not always easy; but as duty calls he must go, as men facing danger and possible death need his ministry. Your prayers to God for us will certainly be appreciated. Pray that the chaplains of the Church of the Nazarene will be able to render a spiritual ministry wherever they go. Your chaplains have already been instrumental in leading hundreds to Christ in the past. We pledge to you our best to bring God to men and men to God as your military missionaries.

## MY PEACE

By Norman C. Schlichter

*War! War! War!  
And endless cries for peace!  
The whole earth 'round there's groaning  
For certain, sure release*

*From hunger, carnage, turmoil dark.  
Through age on age the same,  
The cries go up from humankind  
For peace in man's poor name.*

*But ever, ever ages through  
All trusting Christians know  
Christ has the only certain peace.  
To Him wise seekers go.*

*Praised be His name! He is my Peace.  
Its comfort on His breast  
I find. Eternal joy I have  
In Him, and endless rest!*

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## Light of Understanding

By Edwin R. Anderson \*

**T**HE CLOCK at the top of the New Haven railroad depot boomingly informed us that it was now twelve-thirty in the afternoon of this beautiful Lord's day in Waterbury, Connecticut. Carl Rogers and I were together in my car on our way to my home for dinner.

Brother Rogers had spent many years laboring for the Lord in the African bush-country. Home for brief furlough, he was staying at my home for "old time's sake." And for this Lord's day morning in October we had gone to the Gospel Chapel for morning worship. The pastor was very good, I thought—a moving message on our blessed Lord's taking our place on that old rugged cross outside the city wall.

"And how did you enjoy the service this morning, Carl?" I queried as we now turned the last corner onto the home-street. "I thought that the pastor brought a fine message."

"Yes, Ed, it was a blessed message. But—," and then suddenly he stopped.

I flashed a glance and found my breath trapped with surprise. The strangest look was clouding my friend's features. Seemingly almost a look of deep, inner agony!

"Carl!—what is it?"

He leaned over and whispered. "I'm—I'm sorry, Ed. No, there is no need to stop. I'm really quite well. I'll explain later. I just could not help it."

\*Waterbury, Connecticut

The "later" was following dinner, when we were alone in back of the house, and Carl explained. Then I well understood the look that had clouded his face.

The pastor had brought a blessed message. But the people just sat there listening—and nothing more. It did not seem to affect, to grip them. No heartfelt "Amen!" for the marvel of His grace. Just another sermon for another Lord's day morning.

And it all reminded Carl of dear Mwambo, back there in the bush country; reminded, with the stark, almost terrifying difference! Mwambo was one of the native boys of the tribe about the station. From the beginning of the work, Carl had taken a keen liking to him. Mwambo would come to the meetings, listen intently, drinking in the message of life. And when the meetings would be over, Mwambo would remain squatting on the ground, waiting for more.

And then came that memorable Thursday twilight. Carl had gone for a short walk in the soft purple of African twilight. After a short spell of treading the narrow path that snaked through heavy brush-green, he came to a clearing. And there, sitting against a rock, was Mwambo. In his hands he held a copy of John's Gospel in his own tongue which he had been given only a few weeks before. The lad looked up, and there was the earnest questioning in the pools of those deep, dark eyes.

Carl leaned over. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," those were the words from the open page. Mwambo's eyes followed him to the place of reading. Then a long finger placed itself beneath the verse, with the quiver of earnest query.

Breathing a prayer, Carl explained once again, as simply, as slowly as he could, the old yet ever new story of Jesus and His love. How long he spoke, he did not know. But he sincerely thanked God that, as he spoke, there was a change coursing through those native eyes. The questioning was dying away. A new look was there. A look of wonder—then of understanding!

And then—then, before he knew it, Mwambo suddenly leaped to his feet. That native head was thrust to the sky. The long arms followed. And then the deep-throated cry, "Lord Jesus, You come down from that bad cross! You have no right up there! That's my place, I belong there!"

Carl sighed so deeply. "Do you understand now, Ed? I just could not help it, this morning. The people sitting there in church—and dear Mwambo those many miles away! How different—." And then he simply added these unforgettable words, "What really is wrong with so many of us, Ed? Don't we understand? Don't we really care? Don't we really love the Lord Jesus Christ for what He has done for us?"

## A Layman I Could Not Forget

By Fletcher Galloway\*

### The Biggest Giver in the Church

Mrs. B. was my spiritual mother when I was just getting started in the ministry. It took us six months to get ten people together who were willing to become the charter members of the Church of the Nazarene in that town. As I look back now, I think she was the biggest "giver" we had. Of course if you had asked her how much she gave to the church, she would have been embarrassed. Her husband opposed her very bitterly in those days. He was an unsaved man. In fact, at times his attitude was very ugly. During those first months the only money Mrs. B. could give was the little change she could slip out of the grocery money. But she was a big "giver."

I was just out of college, twenty-two years of age and unmarried. I was living in a little rented room where I had a kerosene stove to cook on. I was working at odd jobs to keep going, and spending all the time I could in pastoral visitation and study. One day Mrs. B. noticed that my shirt collar was soiled. She chided me a little about it.

She said, "You must never become careless. We want our pastor always to look nice." Then she said to me, "You know I cannot give any money, but I am going to give you the things that I can. I will do your laundry. Bring it over every Monday morning and I will be glad to do it for you." Then she said, "Every Sunday when you do not have an invitation somewhere else, come over to our house and I will give you fried chicken and biscuits for dinner. And then one thing more, I am going to get up an hour earlier every morning and pray that God will give you His anointing on your ministry."

God gave us souls. We had a continuous revival for many months during that pastorate, with an altar full of seekers Sunday after Sunday. In two years, we had a church building and a parsonage, a Sunday school running over one hundred, and forty-eight good members. Incidentally, the pastor got married and it seemed the part of wisdom to move elsewhere.

Mr. B. was gloriously saved and sanctified and became one of the good supporters of the church. In fact, the last ten months I was there, he gave me the use of his car and kept it full of gas for my pastoral visitation. He bought a good part of the furniture for the parsonage besides giving liberally in the regular offerings of the church. However, whenever I think of the "biggest giver" in that church, it is Mrs. B. who stands out in my memory.

She found a way to give when she had nothing, and she gave the things that money could not buy.

\*Pastor, First Church, Portland, Ore.

## A Letter from George Washington

*(I am indebted to Rev. G. A. Prichard, pastor of the College Park Church of the Nazarene in Lake Charles, Louisiana, for a copy of this letter. He found it in the first volume of the "Methodist Magazine," which is dated 1818.)*

**I**N THESE difficult days and in the month of February, when we are especially thinking of Abraham Lincoln and George Washington, it will be worth while for us to read this significant letter from the latter. It was written to Bishops Thomas Coke and Francis Asbury of the Methodist Episcopal Church in answer to a letter from them as representatives of their church.

This letter is a revelation of Washington's courtesy, the high aims which he set for himself, his humility, his sincerity, and, above all, his reverence for God. His courtesy is seen in the careful wording of the letter and the spirit of appreciation for the communication from Coke and Asbury which permeates it. His humility is manifest in his expressed dependence upon divine providence and in the statement that he will take in the kindest part their promise to pray for him. His aims are set forth in these objectives—the promotion of the happiness of mankind and the advancement of the civil and religious liberties of the American people. His sincerity is evidenced in his determination to manifest the *purity* of his inclinations for the promotion of the happiness of mankind and the sincerity of his desires to contribute all he could to the civil and religious liberties of the American people. More important than all else is the reverence for God which characterizes the letter throughout. He confesses his need of the assistance of Divine Providence, sanctions acknowledgments of homage to the great Governor of the universe, pledges himself to be a faithful and impartial patron of genuine vital religion, thanks the Methodists for their promise to pray for him, and concludes by telling the bishops that he will pray for them and their church.

I would feel much safer if we had more leaders today who would stand for what Washington did.

Here now is the letter—read it carefully and thank God again for the first president of the United States:

"Gentlemen,

"I return to you individually, and through you to your society collectively in the United States, my thanks for the demonstrations of affection, and the expressions of joy offered in the behalf, on my last appointment. It shall be my endeavour to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desires to contribute whatever may be in my power towards the civil and religious liberties of the American people. In pursuing this line of conduct. I hope, by the as-

## EDITORIALS

sistance of Divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

"It always affords me satisfaction, when I find a concurrence in sentiment and practice between all conscientious men, in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just, civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, I will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion: I must assure you in particular, that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the Divine benediction on yourselves, and your religious community.

"G. WASHINGTON."

### The Platform on Entire Sanctification

#### Plank Three

**I**N THE HERALD OF HOLINESS for October 1, I presented "A Ten-Plank Platform on Entire Sanctification," with the statement that I would discuss each of the ten planks separately in succeeding issues. Thus far I have dealt with the first plank under the title, "A Clean Heart: Not an Empty Heart," in the HERALD OF HOLINESS for October 15, and the second plank, "Not God, but Like God," in the issue of November 28. Our purpose now is to consider "Plank Three in the Platform on Entire Sanctification."

Plank three was originally stated as follows: "The experience of entire sanctification is not just a novelty. The possibility of men getting it is as old as the possibility of being saved." In other words, the claim that entire sanctification is only a new-fangled notion set forth by a few modern sects is false.

**E**NTIRE SANCTIFICATION is not a novelty which has been brought to light within the last hundred years. It is as old as the plan of redemption in the sense that the provision for it was included in that plan. Freedom from inbred sin, or entire sanctification, was made possible by the shed blood of Jesus Christ. It is tied up with the Cross as surely as conversion is. This is proved by the following scriptures: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered

# Stephen S. White

without the gate" (Heb. 13:12). "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

If, then, entire sanctification is tied up with the death of Jesus Christ, it is a part of the plan of redemption and is as old as it is. How old is the plan of redemption? John tells us that the Lamb was slain before the foundation of the world. (Rev. 13:8); Peter declares that we are not "redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you . . ." (I Peter 1:18-20). Thus it was in the purpose of God before the foundation of the world for man to be sanctified. The second blessing is no novelty which has been thought up by a few fanatical sects in modern times.

**T**HE ANTIQUITY of God's plan for man to be holy is stated specifically in these words: "Blessed be the God and Father of our Lord Jesus Christ, who hath

**In the Choice of God** blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love . . ." (Eph. 1:3-4). Before the foundation of the world God chose that we should be holy and without blame before him in love; and if one will read the remainder of this wonderful chapter, he will discover that Paul describes the heights of holiness all the way through it. Entire sanctification may be a novelty from the standpoint of the fact that there are comparatively few who get it and live it, but not from the standpoint of the fact that it has been conceived and arranged for only in these latter days of the world's history.

**E**NTIRE SANCTIFICATION is as old as conversion, or the first blessing, in the thought of God. When God planned for the sinner to be saved from his sins, He also included in what He mapped out for the

**As Old as Conversion**

## Campaign Winners—Congratulations!

**I**T IS A PLEASURE to make special mention of those who won in the 1951 HERALD OF HOLINESS subscription campaigns. The superintendents who receive the honors are Rev. J. H. MacGregor of the Maritime District, Dr. Harvey S. Galloway of the Central Ohio District, and Rev. William H. Deitz of the South Dakota District. The managers of the respective campaigns were Miss Dorothy J. Thompson, Rev. Joseph F. Nielson, and Rev. E. K. Bryant; the last has moved to another district recently. These district superintendents and those who managed the campaigns in their districts are certainly to be congratulated. It is never easy to win in these campaigns. Those who have come out in front have achieved that distinction by careful planning and hard work. Congratulations, winners! Your help is deeply appreciated.

The following districts, although not among the winners, reached or exceeded their quotas, and are to be congratulated: North Dakota, Rev. Harry Taplin, superintendent, and Rev. Claire W. Kern, campaign manager; New York, Dr. Oscar J. Finch, superintendent, and Rev. James L. Collom, campaign manager; Albany, Rev. Renard D. Smith, superintendent, and Rev. Anthony B. Sampson, campaign manager; Ontario, Rev. T. E. Martin, superintendent, and R. Bradley Harrison, campaign manager. I thank you, gentlemen!

future a provision for the converted man to get rid of the carnal mind. The latter is no more novel than the former. Both are older than the Bible and sin in the purpose of God—yea, than the starry heavens and man himself. The calling of Abraham and the establishment of a chosen people were but a part of the realization of the plan which God had already made to save and sanctify fallen man. The inauguration of the Christian Church at Pentecost, which followed the great event of the Cross, was but a continuation of the activities of God in the redemption of man through conversion and entire sanctification.

Men often fail to foresee the emergencies which arise. They are surprised—completely overtaken unaware with what happens; but this is never the case with God. He always prepares for the emergencies before they occur. Previous to man's sin and fall God conceived of a way to free him from the sin nature within as well as to pardon the guilt of his actual transgressions. God was not surprised and thus faced with a situation which He was not ready to meet.

# Home Missions and Evangelism

*Roy J. Smees, Secretary*

## NEW CHURCHES

**A** NEW CHURCH was organized at Olean, New York, on December 16 with sixteen charter members by Rev. Renard D. Smith, superintendent of the Albany District. They are worshipping in a rented hall and have an excellent outlook for the future. Rev. Burdett Mason is the pastor. There are eight new churches on the Albany District this quadrennium.

District Superintendent Harvey S. Galloway recently organized a church at Glouster, Ohio, the thirteenth new church for the Central Ohio District this quadrennium. Rev. H. N. Swart is the pastor.

The young people's societies on the Central Ohio District have taken their first home-mission project—raising \$2,000 for a portable tabernacle. They have enthusiastically accepted the project by oversubscribing it \$600.

District Superintendent W. S. Purinton organized a new church at Home Gardens, a suburb of Danville, Illinois, on January 27. For over a year they have been conducting Sunday school and church services in this newly developed suburb, in a church building that was moved in and remodeled. The organization came at the end of a three-week revival with Rev. J. T. Myers. There were ten adult members and six children. Rev. Mrs. Rose Buss is the pastor. The lots and building are now all paid for, and the Sunday school has been averaging nearly seventy for the past two months. The Illinois District has reached its quota of twelve new churches this quadrennium.

Medford, Massachusetts, is a city of over 66,000 population. On January 6, a Church of the Nazarene was organized in Medford by District Superintendent J. C. Albright with nine charter members and a number of others to be received soon. Rev. John Nielson, chairman of the Boston Zone (Nazarene) Ministers' Union, which sponsored the project, is serving as supply pastor. They are worshipping in the Colonial Hall on Medford Square, pending purchase of property suitable for a church home.

Such organizations as this on the New England District mean a great deal of toil, planning, prayer, and courage. There are thirteen such new churches in New England this quadrennium.

District Superintendent I. C. Mathis has organized the new Carbondale Church in Tulsa on the Northeast Oklahoma District.

District Superintendent George Coulter has organized a new church at Springville, California. The church has been sponsored by the Porterville church. It is the twenty-first new church in Northern California during the quadrennium.

There are new churches at Green Rock and at Forest Hill, Peoria, on the Northwestern Illinois District, organized by District Superintendent Lyle Eckley.

The first church over its quota for the quadrennium was organized recently on the Northwest Oklahoma

District by Superintendent Mark R. Moore at Freedom, Oklahoma. It is church number seventeen.

District Superintendent Charles A. Gibson has organized a new church at Appleton, Wisconsin, the eighth for the quadrennium.

## Church Building Restrictions

Steel is the principal critical item in new buildings at the present time. However, we are informed that only buildings requiring more than two tons of steel need to have an NPA permit. Churches requiring less than that amount of steel may proceed to build if they can secure what steel they need.

We understand that nearly all applications from churches for permission to build have been turned down by the NPA. We shall appreciate it if any of our churches that have been refused permits will report this to us, with details of explanation.

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## A New Church

**O**UR PREACHERS' INSTITUTE is over. We had a glorious time. One of the men who attended was so stirred that after getting home he spent nearly all the night in prayer, with the result that he felt called to preach. He feels that the Lord is leading him to start a Church of the Nazarene in the town of Dagupan, about fifty miles southwest from Baguio.—J. W. PATTEE, *Philippine Islands.*

## Barbados 100 per Cent Missionary

For many years missionary interests have been considered in first place on the Barbados' calendar. Looking up and out has been her practiced slogan. On the very first day of 1952 more than one thousand Nazarenes and friends more than packed our Hall's Road church, for some could not press their way through!

What a convention! The Spirit of the living God poured forth His fragrance. What singing! What praying! What an anointing on the entire convention! And what a missionary message was brought by one of our own Barbadian ministers, Rev. Kenneth Jones. His message, "Our Responsibility to the Waiting Islands," was gripping, challenging, and moving.

Every church and outstation on the district, twenty-nine in number, was represented. Only two pastors were unable to attend. Homeland districts, we challenge you!

Despite the fact that this district so recently went over the top in their Silver Jubilee Offering of \$2,500, this New Year's Day they placed an additional \$260 on top of that. Our four missionary zones, namely, the Fitkin, Reynolds, Bresee, and Moulton zones, marched joyously in the presentation of their gifts to their wonderful Lord.—MRS. A. O. HENDRICKS, *Barbados.*

## Translating For the Kekchi Indians

During the first part of this month I attended a special conference in Panajachel. This conference was arranged for all those missionaries working among the different Indian tribes in Guatemala. Dr. and Mrs. Nida, secretary of versions, American Bible Society, were with us, and Dr. Nida gave us some very helpful lectures. At present we are going over the translation of *Xbanuomeb li Apostol* (Book of Acts). This will be our next publication. Dr. Nida checked the translation, gave a few helpful hints, and urged us to get it ready for publication as soon as possible.—WILLIAM SEDAT, *Guatemala.*

# The Young People's Society

L. J. Du Bois, Secretary

## Alcoholism

### A Self-inflicted Disease

THERE ARE many today who would have society view alcoholism as a disease and who would have that society treat it sentimentally rather than scientifically. But for argument's sake let us say it is a disease. It still must be remembered that it is a self-inflicted disease and hence it cannot be viewed in the same light as diseases which are shunned.

The only disease germs which we take into our bodies willfully are for the purpose of immunizing us against a disease rather than for the purpose of willingly contracting it. Alcoholism is the only disease whose germ we can avoid if we choose and the only disease from which we can be free simply by willing to be. Its germ cannot catch us in an unguarded moment. These facts have been wholly lost to the insane and immoral generation in which we live. If alcoholism is a disease—let's kill the germs.

The germ of alcoholism can be avoided by eliminating it before it reaches the drinker. Advice on how to drink and not become an alcoholic, advice as to symptoms of alcoholism for which a drinker should watch, is the depth of foolishness! The proper advice for a potential alcoholic is *not*, "Do not drink before breakfast," or, "Do not drink more than five 'highballs,'" or, "Do not drink when alone"—but rather, "Do not drink any time," "Do not drink the first highball," "Do not drink though you are with one hundred people or with a thousand!" The best advice to follow to keep free from the disease of alcoholism is, "Do not drink—period."

We can kill the germ of alcoholism by eliminating the sale of liquor. This can be done by closing the places that sell it, through precinct, city, county, state, and national dry laws. This can be done, as has been demonstrated again and again, even in the most difficult locations and against the most difficult circumstances. This can be done if an intelligent and indignant society wants it done. Whenever we have had enough, we can kill the germ of alcoholism!

Rev. Cecil Knippers, superintendent of our work in Hawaii, writes:

"We appreciate your including Hawaii in the Prayer Tower for February 17-23. We are calling an all-day of prayer and fasting on February 22, as we are being remembered throughout the movement."

#### Prayer Tower Requests

February 17-23

Hawaii

Rev. Cecil Knippers and family are well situated after taking over the su-

perintendency of the field. Pray for them—the pastors and workers—and for the five churches and Sunday schools on Ohau. Pray as plans are laid for a church in Hilo on the Island of Hawaii.

February 24—March 1

#### American Negro Work

We are getting our feet down with our fine school at Institute, West Virginia. Rev. E. E. Hale is in charge of this work. Pray for him and for the other workers. Most of all, pray that God will raise up young people who will prepare themselves to lead the work among their own people.

## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

### Topic for March 2: "Our Beloved Barnabas"

Scripture: Acts 4:32-37; 9:20-27; 11:19-30; 13:1-4; 14:8-15; 15:1-6, 22-39 (Printed, Acts 4:36-37; 9:26-27; 11:19-26; 13:1-3)

GOLDEN TEXT: *He was a good man, and full of the Holy Ghost and of faith* (Acts 11:24).

It is small wonder that Barnabas was beloved, for he had the elements of true greatness, plus an overdose of likability. It will not be amiss if we take an inventory of Barnabas' spiritual stock.

He had a good supply of *simple faith*. We read that he was "full . . . of faith." Now it is one thing to have faith in God, and it may be another thing to have faith in one's fellow man.—These should go together, but I have known some who could trust God readily but seemed to be suspicious of nearly everybody around them. Barnabas had an ample mixture of both kinds of faith. When Saul came knocking at the doors of the Church, the rest of the apostles looked out but refused to slide back the lock. They might have said something like this: "The old fox! He is trying to slip in by guile, the better to betray the whole lot of us. I am not being taken in that easily." Barnabas alone went out with arms of welcome, gave Saul the right hand of Christian friendship, and finally convinced the apostolic alliance to accept Saul as a member. Oh, yes, I know, some will say that Barnabas was a gullible type. Maybe he was, but I like the kind of faith that trusts God at His word and

does the same for every Christian. There may be instances when that kind of faith will be betrayed. But on the other hand, a perpetual attitude of skepticism (the "I'll believe he is a saint after he has had time to prove it" idea) burns horrid scars all over the spirit of the person who cherishes it. It is acid of the worst kind.

Barnabas also had a roomful of *inner goodness*—"he was a good man." This was splendidly shown when he went ahead eagerly and built on another man's foundation. When he went to Antioch he found a thriving church: he inherited someone else's success. We really reveal ourselves when faced with somebody's success. Some belittle it, merely because someone else did it, and therefore it could not be sound. They think to elevate themselves by pulling down on another man's bootstraps. But Barnabas rejoiced in his predecessor's fine record, and complimented the man by proceeding to carry on the very program already initiated (11:23).

But the key to this whole business of inner goodness is the other phrase "full of the Holy Ghost." Barnabas alone was a fine chap; but Barnabas Spirit-filled was absolutely splendid.

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.

# THE QUESTION BOX

Conducted by Stephen S. White

**Q.** I have heard the story of the Prodigal Son many times, but never have been able to condemn the elder brother as everyone else seems to. It seems to me his accusation against the father was entirely justified and that it is the father who was at fault. Our Father in heaven does not fail to recognize our faithful service day after day, but rewards us openly even now as we labor for Him. Can you make this a little clearer to me?

**A.** First, you forget the teaching in the two preceding parables—the Lost Sheep and the Lost Coin. There was plenty of rejoicing over the lost sheep and the lost coin when they were found. Listen: "And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:5-7). Exactly the same situation is set forth in connection with the finding of the lost coin where the story closes with these words: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). These two parables picture God and heaven doing exactly what the father did when the prodigal returned. If it were wrong for the father to put on the special celebration when the prodigal returned, then it was wrong for God and heaven to do it. The ninety and nine sheep and the nine pieces of silver which were not lost were not shouted over. The feast was arranged for because the lost had been found. Thus I cannot agree with you that the father was in the wrong.

Second, as someone has suggested, Jesus is our Elder Brother. He never sinned. He always has obeyed the Father's will perfectly, even though doing so finally brought Him to the Cross, and yet He has never begrudged the welcome which the Father gives His younger brethren, you and me, who have been saved from sin—the lost who have been found. Did Jesus "get sore" because of the joy in heaven over your salvation? No, He is the perfect Elder Brother, while the prodigal's brother was far from being the perfect elder brother.

**Q.** Do you think that it is wrong for a Christian to consult a psychiatrist? If so, why?

**A.** I certainly would not want to say that a Christian never should consult a psychiatrist. However, if I went to a psychiatrist, I would want to be reasonably sure that I needed to go to one and, further, I would want to know that the one I went to was a Christian and really knew something about his profession. Psychiatry is a comparatively new science, and like all new sciences has more than its share of quacks. Again, its very novelty is likely to attract some people to it when otherwise they would pay no attention to it.

**Q.** Is there a verse in the Bible that says, "The Lord is not weary with our oft-coming"? If so, where? I have heard this quoted but cannot find it.

**A.** No. These specific words are not found in the Bible, but there are many promises and even other teachings in the Bible which imply that God never grows weary of our oft-coming to Him. The Parable of the Importunate Widow in Luke 18:1-8,

as well as many other passages, surely points to this truth.

**Q.** What is the difference between the life in a human being and the life in an animal?

**A.** A human being is a person and an animal is not. What you really want to know is the difference between an animal and a man, or an animal and a person. From the standpoint of the Bible the difference is that the latter was created in the image of God and the former was not. But you no doubt will say that what you want to know is the nature of this image of God in man. Well, it is usually described as twofold—the moral image and the natural image. The moral image is holiness. Man was created like God in that he was a possessor of holiness. The natural image consists of three characteristics, according to Dr. H. Orton Wiley: spirituality, knowledge, and immortality. When man fell he became a sinner and thus lost his holiness, but he did not lose his natural image—spirituality, knowledge, and immortality. When man went astray in the Garden he ceased to be a holy person, but he did not cease to be a person. Like God, man still had a spirit nature which is capable of knowing and reasoning and is immortal, or will never cease to exist.

## NEWS OF THE CHURCHES

Jacksonville, Florida—Central Church recently purchased a beautiful brick parsonage in a very desirable location; the over-all purchase price was \$11,000. The church completely furnished the new parsonage. Our church has enjoyed a phenomenal growth in the past eight months. Our new pastor, Rev. Aubrey Ponce, has been instrumental in the development of all departments. The Sunday-school increase has been over 75 per cent, the missionary society and the N.Y.P.S. increase as much as 10 per cent, and the offerings have increased by 40 per cent. We appreciate God's goodness to us at Central Church. If you have friends stationed around Jacksonville, notify our pastor at 721 Hogan Street.—Mrs. Nell Graves, Secretary.

Ashtabula, Ohio—God has blessed our church with a gracious revival, with Rev. Leila Dell Miller as evangelist and Jack Bierce as singer. These workers are among the finest in our church. They preached and sang their way into the hearts of our people and friends, and the crowds were the largest in recent years. Again and again the altar was lined with seekers, with definite victories

resulting. A nice class of members was added to the church on the closing day. Our workers conducted an assembly in Central High School, also presented three programs over radio station WICA. The meeting was preceded by much prayer and the revival spirit lingers with us. We are in our fifteenth year with this fine people, and pressing on to greater victories.—Frank and Helen Lehman, Pastors.

Coolidge, Arizona—Our recent revival was preceded by much prayer and waiting upon the Lord in secret. After the pastor had preached several messages on the possibility of having a revival today, our people felt that it was time that our church should witness a manifestation of His presence. Rev. O. S. Free was the evangelist, with the local church furnishing the special music. From the beginning, God came upon us and gave many victories at the altar. The ministry of Brother Free was certainly blessed of God. Nine new members were added to the church. The church has given the pastor a unanimous call to remain for the fifth year. We appreciate our people here, the Arizona District, and Superintendent Mann.—Clyde W. Rather, Pastor.

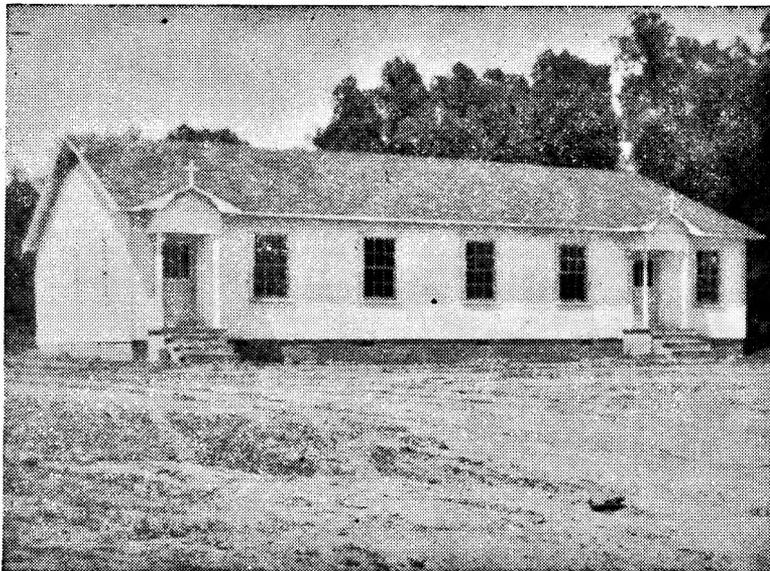
Anchorage, Alaska—Recently our church enjoyed a six-day meeting with Rev. J. Melton Thomas, pastor at Fairbanks, as the preacher. Attendance was good in spite of sub-zero temperatures. At least twenty people received definite help from God at the altar of prayer, being either saved or sanctified. One of the high lights of the meeting was a night of unusual winds from the Bering Sea, with gusts up to eighty miles per hour. Power was cut off just before the service, and we resorted to candles. About fifty people braved the storm, and with the temperature in the building dropping rapidly (our heating system is electrically operated), we sang and Brother Thomas brought a fine message on holiness. In spite of the cold, four young people bowed at the altar and prayed through to a definite experience of entire sanctification. The Holy Spirit came in waves of glory as people cried, testified, and shouted. Electricity was restored before the pipes were in danger. We thank God for the kind of courage that exists among the people of our far north churches. God is working in our midst; please remember us in prayer.—M. R. Korody, Pastor.

Pastor C. K. Dillman reports: "The work of the church here in Royalton, Illinois, is progressing nicely. The congregation is increasing, and the presence of the Lord is manifested in the services. We came here last August, after pastoring our church in Arcola for fifteen years."

The Blue Grass Zone, Eastern Kentucky District, met for an N.Y.P.S. rally at Irvine First Church on January 18, with Rev. Donald K. Ballard of Corbin as the guest speaker, and Rev. Asa Sparks, zone chairman, presiding. Special numbers were given by Wanda Cruse of Richmond First Church, and James Cartmill and wife from Mt. Sterling. Mt. Sterling had seventy-one present, and Richmond First had seventy-three, with the banner awarded to Mt. Sterling because of the most miles traveled. The Blue Grass Zone is having a wonderful year. The next rally will be on March 22, at Mt. Sterling, with Rev. D. S. Somerville as the speaker.—Wanda Cruse, Reporter.

Evangelist Ivy Bohannon reports: "I have left the field to accept the pastorate of our church in Killeen, Texas. This is the home of Fort Hood military camp. We have a goodly number of the soldier boys attending our services, and the church is growing, although it is only a little more than one year old. Our predecessor, Rev. A. C. Randle, did a fine job in planning and getting the work off to a good start. If you have friends stationed at Fort Hood, send us their names and we shall be glad to contact them; write me, 1300 Franz Drive."

## Bethel Church, Atlanta, Texas



Bethel Church, Atlanta, Texas, was organized on December 31, 1949, at which time Rev. Charles McCall was selected as pastor. From a membership of twenty-two, this church has grown in numbers and finance until today the congregation worships in its own building, pays the pastor a

living salary, and provides living quarters also. This church carries a full load of budgets. Pastor and people are in full accord with the whole denominational program.

PAUL H. GARRETT,  
District Superintendent

Orleans, Indiana—In January we had an old-fashioned revival with Rev. W. R. Fields as the evangelist, and Wayne and June Haas as the singers. We thank God for the scriptural inspired messages of the evangelist, and the Spirit-filled singing of this fine couple. We had wonderful manifestations of the Lord in the services, and several souls were saved and sanctified. In the afternoon of the last Sunday, Rev. Leo C. Davis, our district superintendent, dedicated our new parsonage. We have a small group, but some of the best people on the Southwest Indiana District.—C. A. Wheeler, Pastor.

Evangelist Lum Jones writes that he has an open date, March 25 to April 6. Contact him at his home address, 630 West 9th Street, Ada, Oklahoma.

Glasgow, West Virginia—God is surely blessing our church. Within recent months we have experienced two fruitful revivals. Evangelist A. E. Kelly brought soul-stirring messages which brought many to an altar of prayer, in our fall evangelistic campaign; nine persons were added to the church membership. Local talent was featured on the musical program. Rev. C. G. Braley, pastor of our Beckley First Church, conducted a very successful Youth Week revival early in January. His messages on entire sanctification proved to be food for hungry souls, and young people stepped forward for God. Glasgow church is growing under the leadership of our fine pastor, Rev. Earl G. Hissom, Jr., now in his third year with us. Our new, eight-room parsonage is nearing completion, thanks to the efforts of several men of the church. The completed parsonage will give us increased space for the Sunday school, as we plan to add several classrooms when the pastor and family move from the present parsonage, which adjoins the rear of the church building. Also, we are making plans for enlarging and remodeling the church auditorium. Our Sunday-school attendance is growing:

## A CHANGE

By Frieda S. Dause

No more wandering here and there  
Seeking peace and rest,  
No more searching for happiness—  
I've found the Way that's best!

No more yearning for sunlit days,  
For total absence of pain—  
For I've found peace in clouded days  
And sunshine after rain!

No more hiding from Satan's darts  
Nor running from winds that chill.  
Nothing can harm me if I remain  
In the center of His will!

## Frankclay, Missouri

also attendance at worship services is better than ever before. Our people are sacrificing, and many paying their tithe for the first time; a young men's prayer band has been formed, cottage prayer meetings are being held weekly, and souls are being won for God. We praise God for His countless blessings.—John J. Hancock, Reporter.

Evangelist J. T. Myers reports: "After thirty-four years as pastor and district superintendent, I began my evangelistic work last June as one of the workers in the New England district camp. During these seven months I have engaged in eleven campaigns in five states, and two of these resulted in the organization of a church. It has been a privilege to work with some of our fine pastors and district superintendents, and to meet scores of our very fine laymen. More than five hundred seekers have bowed at the altar during this time. Also, I have carried on a radio ministry, making transcriptions between meetings, and since the first of the year my broadcasts have been carried by three stations. My slate is filled up to June, but I do have some open dates for fall and winter. I feel that the time is short, the fields are white to harvest, and I am grateful to be one of the harvest hands. Write me, 502 Lafayette St., Danville, Illinois."

Charleston, West Virginia—First Church recently had a very profitable revival meeting with Evangelists Eddie and Ann Burnem. Some of the older folk said it was the best meeting the church has had in years. God used the Spirit-anointed messages of Brother Burnem and the singing of Sister Burnem to the blessing of all who came. God blessed and gave more than one hundred seekers for pardon or heart purity, and some hard cases were gloriously saved and sanctified. On the closing Sunday (January 27) we had 591 in Sunday school. First Church moves forward, in our new stone church building, with an average of nearly four hundred in Sunday school for January in spite of bad weather. Finances are the best ever, folks are praying through, and we have received two dozen fine members into the church since the last assembly.—A. F. Hayes, Pastor.

Kearney, Nebraska—In January we had a successful youth revival with Rev. Kenneth Johansen as the evangelist; the services continued over two Sundays. The messages were preached with the anointing of the Spirit, the old-fashioned gospel proclaimed, and sixteen souls sought God at the altar for pardon and heart purity. Some were saved for the first time. We thank God for an uncompromising preacher and for folks who pray through to definite victory.—Floyd W. King, Pastor.



Coming here about two years ago, we found a small group of folks who were willing to work and sacrifice for the church. They had a small building, beyond repair, and very little money. With what material we could salvage from the old building, a little money, and faith in a great God, we went to work. Today we have a beautiful new church, 32 x 60 feet, worth about \$12,000, with Sunday-school rooms and a gas heating plant. The debt today is less than \$1,000. We have had good revivals with

Evangelists O. S. Free, Bob Carroll, and E. E. Lewis; these are all good men and carry a burden for souls. God gave us a 32 per cent increase in Sunday school last year, and better than a 25 per cent increase in church membership. The pastor has received two substantial increases in salary. This year we have organized a W.F.M.S., and already they have raised the General Budget for the year. We thank God for the Church of the Nazarene and our great leaders.—Morgan Carroll, Pastor.

London, Ohio—Sunday, January 20, marked the close of a gracious revival here, with Rev. W. W. Loveless, retired elder who lives in our city, as God's messenger of truth. Mr. and Mrs. Russell Dixon, of Riverdale, were a great blessing in music and song, as well as others who helped. Brother Loveless opened the Scriptures to us in a marvelous way, especially on the two works of grace. It was what our church needed to get the people indoctrinated in the fundamental doctrines of our church. God blessed and gave some outstanding cases of regeneration and sanctification. In the closing service, as we were about ready to pronounce the benediction, a man and his wife came weeping to the altar and were saved. The church was so blessed and helped by the ministry of Brother Loveless that we gave him a call for another revival later in the year.—Eli Lipps, Pastor.

Boswell, Oklahoma—An epidemic of the flu has hindered our attendance some, but the spiritual atmosphere is good. Recently we suffered the loss of two of our members by death. We do love the Lord and His work, and are pushing forward.—A. G. Harder, Pastor.

Spartanburg, South Carolina—First Church had a wonderful revival in January during which a number of souls sought the Lord for pardon or purity. The last Sunday was a day of unusual blessing and divine manifestation, and in the closing service a fine class of six was added to the church membership. Rev. Ray Cloer, our district superintendent, was the evangelist. He did some great preaching night after night, under the anointing of the Holy Ghost, and was used of the Lord to help the church. First Church is on the move along every line.—J. W. McLain, Pastor.

## Orbisonia, Pennsylvania

Here is a picture of our fine church and parsonage. This church has experienced a steady growth over the past ten years. In December, 1940, Rev. H. B. Huffman, pastor at McConnellstown, purchased the closed Episcopal church building in Orbisonia and conducted revival services in it for seven weeks. In January of 1941 a Church of the Nazarene was organized. The congregation has grown until the membership now exceeds 100, and the Sunday-school average is 159. Needing larger quarters to adequately serve the people, the old Episcopal church has been enlarged and completely remodeled. We now have a beautiful and commodious sanctuary which will seat over two hundred in the auditorium, and has six large classrooms. The dedication service on Sunday afternoon of last November 25 was a high light. The church was filled to capacity. Former pastors brought greetings, and a fine offering was received to help liquidate the indebtedness. Rev. E. E. Grosse, superintendent of the Washington-Philadelphia District, brought the dedicatory message. During the past ten years the following ministers have faithfully served as pastors—Revs. Louis King, Sartell Moore, Don R. Hoffman, Kenneth L.



Akins, and the present pastor. During the ministry of Brother Hoffman, a beautiful, modern brick parsonage was built beside the church. This church also has been blessed by a large group of faithful laymen. The monumental labors of the men of the church during the past two years

are representative of the vitality, sincerity, and faithfulness of the congregation through the years. Much labor and material was donated by members and friends, so that the indebtedness on both properties at the present time is less than \$3,000.—George L. Wolf, Pastor.

Evangelists C. C. and Flora Chatfield write: "We can give a week-end holiness convention to some church, February 29 through March 2, in New Mexico, West Texas, Oklahoma, or southwest Kansas. Contact us by wire, % Rev. Bruce Coleman, Third and Maple St., El Verano, California. Also, due to an unavoidable change in our slate, we have April 16 to 27 open, and shall be glad to slate this time in the central states."

Pastor Eugene W. Moore reports: "Coming to Delta, Colorado, two years ago we found a wonderful group of good, spiritual people. They received us royally and have stood by us in every respect. From the beginning, the blessings of the Lord have been rich. A high spot in the work has been the five good revival meetings: with Evangelist Bert Daniels and wife; our sons, Donald and Darrell, preaching night about; Evangelist

H. E. Darnell and Dwight and Norma Jean Meredith as singers; District Superintendent C. B. Cox; and the last with Evangelist Spencer Johnson and wife, and Rev. Boyd Kifer and wife. More than four hundred people sought the Lord in these revivals, and we give God praise for all that was accomplished. Finances are good, budgets all paid to date, and we are working hard to pay off some of the debt on the church; it looks now as

## Sharon, Pennsylvania



Last fall we completed our twenty-first year with the good people of Sharon church. Eighteen years of that time we worshiped in an old downtown building against many

odds: poor location, poor building, and little or no parking space. For the last year in the old building the Sunday-school average was 61. Since coming to our new building we have

made steady progress: a gain of 22 in membership, with an average in Sunday school of about 140—a 100 per cent gain in Sunday school in three years. During the first half of our assembly year most of the budgets are paid to date, with the General Budget about \$100 overpaid for the year. We are a "ten per cent" church by means of prayer and fasting and the Thank Offering. Last year our General Budget was \$570, and it looks as if we will make it more than \$1,000 this year. Recently enjoyed the best meeting since being in the new building. Evangelist T. H. Stanley and the Mitchells were the special workers. They make a great team, and were given a call to return. We have one more year on a three-year call. Dr. Samuel Young dedicated our building last September 9. We thank God for our church and its leadership. Our building is properly financed and, with all outstanding bills paid, soon we will be able to make extra payments on the loan in addition to the regular monthly payments.—E. E. Johnson, Pastor.

if we shall be able to pay some \$4,000 on the principal this assembly year. During the past two weeks the spiritual tide has been unusually high. In a recent Sunday night service there was no place for preaching—the presence of the Lord was very near as the people testified, sang, wept, and praised God. After some thirty minutes, an invitation was given and sixteen came to the altar. What a wonderful service! Last Sunday night there were nine at the altar with some good victories. Recently the heads of four new families have prayed through, and this has added new life and fire to the whole church. We love the Church of the Nazarene and are enjoying our labors with this good people. After more than twenty-seven years in the pastorate, we still are thrilled and blessed with this phase of the work of the Kingdom.”

Conway, Arkansas—Pleasant Hill Church recently enjoyed a victorious revival with Rev. M. L. Kirkpatrick as the evangelist. He preaches with the anointing of the Spirit and a burden for lost souls. We greatly appreciated his ministry with us. God gave us victory around the altar, and much good was accomplished.—W. F. Carter, Pastor.

Caruthers, California—Our church has had a splendid revival with Rev. J. W. Roach, pastor of Turlock church, as the evangelist. We have never seen greater victories and more definite results than in this revival. Brother Roach's preaching was of the highest type; he is sound in doctrine, his arguments are convincing, and his persuasion was such in presenting God's message that many came forward and gave themselves to Christ. The last two nights were times we shall not forget—altar and extra chairs filled with seekers and happy finders. Eight new members were received into the church, and there were 137 in Sunday school on the closing Sunday. The church has extended to us a call for three years. We give God all the glory.—J. T. Carroll, Pastor.

## HIGH TWENTY-FIVE!

The twenty-five Sunday schools with the highest average attendance for 1951 are as follows:

1. Bethany First .....1,037
2. Nampa College ..... 665
3. Wichita First ..... 630
4. Pasadena Bresee ..... 592
5. Nashville First ..... 592
6. Little Rock First ..... 586
7. Chattanooga First ..... 572
8. Oklahoma City First ..... 540
9. Yakima First ..... 511
10. East Liverpool First ..... 509
11. Nampa First ..... 509
12. Detroit First ..... 501
13. Kansas City First ..... 494
14. St. Louis Lafayette ..... 494
15. Richmond First, Ind. .... 481
16. El Monte, Calif. .... 470
17. Kankakee College ..... 455
18. Spokane First ..... 445
19. Los Angeles First ..... 444
20. Hutchinson First ..... 442
21. Little Rock North ..... 438
22. St. Louis First ..... 438
23. Ironton First, Ohio ..... 432
24. Charleston Davis Creek .... 414
25. New Castle First, Ind. .... 408

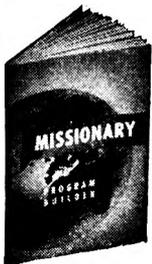
ERWIN G. BENSON, Field Secretary  
Department of Church Schools

Torrance, California—The Youth Week revival with Rev. Joseph F. Morgan as special speaker was a time of great blessing and victory. God honored these services in the salvation of many souls. Nearing completion is a new Sunday-school annex, which includes seven classrooms and a small auditorium. This will greatly assist us with our rapidly growing Sunday school. Our work is advancing along all lines, and we have a great task in this industrial area. Recently the church gave our pastor, Rev. Freeman A. Brunson, a unanimous three-year call. God is blessing him in the advancement of His kingdom in this rapidly growing community.—Agnes Foster, Secretary.

Evangelists Arthur and Vada Lee Barkley report: “During the past year we have been in meetings on the following districts—Akron, Pittsburgh, Indianapolis, North Carolina, Kansas, Missouri, Northwest Oklahoma, Southwest Oklahoma, Abilene, and New Mexico. God has blessed and given some great victories, and we have seen a number of people unite with our church. We appreciate our pastors and the program they are pushing. Recently we had a Youth Week revival with Pastor O. W. Eudaley at Emporia, Kansas; he is doing a good work there. Write us, 305 N. W. Main St., Bethany, Oklahoma.”

Pastor Olive Morgan writes: “Four months ago we came here to Owosso, Michigan, to assume our duties as pastor. The work is making wonderful advancement in every department. The fine people received us royally with a reception at the parsonage. They gave us a generous pounding at that time and since then have remembered the pastor and family with nice gifts as a token of their love. In October, Evangelist Marvin S. Cooper and wife were with us for our fall revival. God honored their faithfulness in preaching and singing, giving many seekers at the altar for pardon and heart purity. The Coopers are excellent workers, stand by the pastor, and boost the entire program of the church. Our people appreciated them and their untiring labors. Before we came, the Sunday school was averaging about 60; the last four Sundays the average has been 128. During these four months we have received 29 people into church membership. Recently the church board voted to raise our salary ten dollars per week. We have a strong N.Y.P.S., and recently at the St. Johns zone rally, sponsored by the district N.Y. P.S., we had 75 people present and brought home the banner. The W.F. M.S. is doing a wonderful work, and the General Budget is almost paid for the year. If you have friends living in or near Owosso, write us at 514 N. Shiawasee Street.”

The second annual indoor camp meeting was held at Cadle Tabernacle, January 13 to 20. It was sponsored by 75 churches of greater Indianapolis (Indiana). The excellent workers, Rev. R. G. Flexon, Dr. T. M. Anderson, and Professor Byron Crouse, drew great crowds. It was estimated that the total attendance reached more than 50,000; a total of 2,000 ministers attended the various services. Other speakers were Dr. James DeWeerd, Dr. Z. T. Johnson, and Bishop C. V. Fairbairn. At least 700 people came forward as definite seekers, with others coming for healing and spiritual help. Friday night was a great climactic service, featuring youth night with singing groups from various schools and colleges. A morning broadcast originated from the Tabernacle each morning through the



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courtesy of Station WCBC of Anderson. The executive committee voted to make the indoor camp an annual fair. Rev. Paul F. Elliott was re-elected chairman.—Gerald F. Mikels, Secretary.

Cadillac, Michigan—During a youth revival at the Cherry Grove Church, January 7 to 13, God gave us an outpouring of His Spirit at this little country church. Rev. John R. Hieftje, pastor at Ludington, preached with the anointing of God upon him, and the services were blessed with seekers for pardon and heart purity. One outstanding result was the conversion of a father and mother and six of their children. Of the thirty-five seekers, seventeen were new converts. As the result of a co-operative church, and a continual chain of prayer, God gave us a revival.—John G. Cole, Pastor.

New Bedford, Massachusetts—First Church has been privileged to have a ten-day revival with Evangelist C. T. Corbett. God graciously poured out His Spirit and a mighty tide of blessing was felt by all. Our new pastor, Rev. C. Neal Hutchinson, and his wife and family have been an inspiration and blessing since they came to us from Cumberland, Maryland. We feel that Brother Hutchinson, with his untiring work and constant zeal, helped to lay the groundwork for the wonderful revival we have had. Evangelist Corbett captivated and inspired his listeners in a series of wonderful messages. During the meeting seventy-nine souls sought God for pardon and cleansing at the altar with outstanding results. In the closing service, the evangelist noted that seven people had read the New Testament through, and a total of 157,226 verses were read during the entire meeting. A love offering of \$169 was raised to help defray the expenses of our pastor and his family to the General Assembly in June. Truly we feel inspired to press on to greater things for Christ.—Curtis B. Greany, Secretary.

Hartselle, Alabama—Our Youth Week revival, sponsored by the N.Y. P.S., which closed on Sunday night, February 3, was one of the greatest one-week revivals in the history of our church. Rev. Guy M. Glendenning, pastor of Northside Church in Birmingham, was the evangelist. Night after night he preached with the anointing of the Holy Spirit to a fine crowd of young people. Conviction was upon hearts, and God gave seekers at the altar of prayer. On the closing Sunday a fine class of adults was received into church membership; also a splendid love offering was given to the pastor. We appreciated Brother Glendenning and his ministry.—Woodrow H. Puckett, Reporter.

### An Announcement

Rev. Richard S. Taylor has been appointed the first president of the Australian Nazarene Bible College. Plans are being made for him, his wife, and son, Paul, to sail in October. It is hoped the college will open early in 1953. An encouraging number of young people are indicating their intention to enroll with the first class. Rev. Taylor is well qualified in every way for this important assignment. He has had years of experience as a successful pastor and evangelist in the Church of the Nazarene. It is reasonably certain that his doctor's degree will be granted by Boston University next June. He is also author of the book entitled *A Right Conception of Sin*, which has had wide circulation and a cordial reception in Australia. Prayer is requested for the success of this undertaking and God's blessing upon the Taylor family.

G. B. WILLIAMSON,  
Secretary, Board of General  
Superintendents



McMechen, West Virginia—January 14 marked the close of my first year here, during which time God has graciously blessed; sinners have been saved, believers sanctified, and several new members added to the church. In several revival meetings we saw God sweep over the church in a blaze of glory. Evangelist N. M. Israelson was with us for one week last March, followed by Rev. Langley Gullett for two weeks. We greatly appreciated the Spirit-filled ministry of both of these men. In October, we had Dr. O. L. Benedum, superintendent of the Akron District, with us for a few days. His fruitful and much-needed messages were appreciated by everyone. Early in November, the pastor's brother, Rev. Allen Woolums, was with us for one week. God certainly blessed and the Spirit came upon us in a special way. Recently our church closed the greatest revival in its history, with Rev. George Grimm as the evangelist. This young man preached old-fashioned repentance and dying out to inbred sin. God blessed and gave more than sixty seekers at the altar, with five new members added to the church. It is a privilege to work with these fine people who are enthusiastic and co-operative.—J. L. Woolums, Pastor.

Jacksonville, Florida—Central Church recently enjoyed the greatest revival of its history. Over one hundred people sought the Lord, and many were happy finders of God's grace as Saviour and Sanctifier. Several of the churches received new members as a result of this campaign; a fine class was added to our church. Rev. C. B. Fugett was the evangelist; he is loved throughout our church. Pastor Aubrey Ponce stated, "I never have witnessed a greater revival in my ministry." A love offering was given to the pastor for the down payment on his new car.—Nell Graves, Secretary.

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Evangelist C. T. Corbett reports: "The year of 1951 was a very busy and happy one for me in the field of evangelism. I was permitted to work in twenty-five revivals and camp meetings, with some of the best pastors and people on earth. I preached 347 times with over 1,400 souls at the altar. The new year opened for me at Greenville, Ohio, with Rev. Glenn Evans, and the Lord gave us some wonderful victories there. Our work is looking up, and the folks are planning to build a new church. My next campaign was at First Church, New Bedford, Massachusetts, with Rev. Neal Hutchinson. Truly, the Lord visited us with an outpouring of His Spirit, giving us some great altar services. It was a delight to work with these New Englanders. It was my privilege to speak in a chapel service at our Eastern Nazarene College, and my vision for the future of the church was inspired as I looked at the consecrated faculty and fine student body. President Edward S. Mann and Pastor J. Glenn Gould are making a real contribution to the holiness cause."

Mineral Wells, Texas—This church is going forward for Christ under the leadership of Pastor J. E. Perryman. The dedication service for the church annex was held on Sunday, January 6, with District Superintendent Orville Jenkins as special speaker. For Sunday school that day we had 115, which is the record attendance for this assembly year. We are now beginning our Youth Week revival with Evangelist John Allen Knight and Singer Bill Prince, both from Bethany-Peniel College.—Bobbie Warren, Secretary.

## Touring Florida

Just recently I have had the happy privilege of spending fifteen days on the Florida District with Superintendent John L. Knight. We had a great time in the right way. We gave them home missions for breakfast, dinner, and supper; we never got away from that theme.

Brother Knight has performed miracles in that great state during the past few years. It is said to be five hundred miles from Jacksonville to Key West, and there are three million souls in this state. After all, I think the most beautiful thing is not the orange groves, the flowers, the lakes, and the beautiful cities, but to me it is ever to find the people whom we call Nazarenes entrenching themselves in this great state for our denomination.

The network has been laid by those who have labored here in the past, and with the coming of Brother Knight a few years ago he has given to the work a vision and undertaking that are bringing about the miraculous. Having organized some 22 churches in the last few years, and increased the membership some 2,000, he had a program on hand in the beginning of the quadrennium (and through the quadrennium) to increase the number of churches to 100. The

encouraging thing to me was that the people showed a disposition to want to do it. Everywhere we had a fine attendance, and in the daytime during the week there was a splendid turnout of people. The outlook in Florida is great, and the Church of the Nazarene is functioning down there.

Again, we are reminded that only 8 per cent of the people go to church on Sunday morning and 2 per cent at night, among the 155,800,000 people in the United States. There are said to be 10,000 communities where there are no churches of any kind, and 30,000 communities where there are no resident pastors; also 36,000 vacant churches in the United States, and 65,000,000 people not identified with any Christian church organization of any kind.

Don't you think Brother Knight is about right in having a home-mission tour with 25 services in 15 days! My hat is off to Brother Knight and the Florida Nazarenes. We are well on the way to doing something for God down there.

E. O. CHALFANT,  
Superintendent of Chicago  
Central District

## DEATHS

REV. GILBERT R. WYATT was born March 2, 1916, at Corvallis, Oregon, and died November 11, 1951, at Elizabeth Kenny Institute in Minneapolis, Minnesota. On September 12, 1943, he was united in marriage to Miss Julia Lein. He was converted at the age of seventeen, and sanctified a short time later. Upon graduation from Northwest Nazarene College, he accepted the church at Mora, Minnesota, and in 1947 he moved to Sauk Centre, Minnesota, where he was pastor at the time of his death. During his pastorate at Sauk Centre, he assisted in the churches at Lake Beauty and Glenwood, Minnesota; also he served as chairman of the Brainerd N.Y.P.S. Zone. Gilbert possessed a richness of character that inspired others to faithfulness, loyalty, devotion, and sacrifice. Funeral service was conducted in Sauk Centre, with Rev. Arthur C. Morgan officiating, assisted by Glen Schafer, S. A. Nyhus, Richard Brunk, and Lester Braddock. Music was supplied by Rev. and Mrs. H. E. Walker, Rev. and Mrs. V. Fisher, and the Preachers' Quartet of the Minnesota District. Interment was in the Richville Cemetery.

REV. JAMES T. BLACK, one of the earlier preachers on the Southern California District, died October 31, 1951, at his home in Pasadena. He was born in Pennsylvania, April 17, 1868. He had been a resident of Pasadena for forty-seven years, and during that time organized a number of churches and served as pastor of others, including First Church, Colorado Springs, Colorado; First Church, Phoenix, Arizona; Redlands, Venice, and Boyle Heights, California. His last charge was at South Pasadena. He also served for some time as an evangelist. He is survived by his wife, Mrs. Lillie F. Black, and a daughter, Mrs. Lena M. Neeley. Funeral service was conducted by Dr. M. Kimber Moulton and Dr. H. Orton Wiley. Another great warrior of the early Church of the Nazarene has gone to his eternal reward.

LENDELL GRACE, infant daughter of Rev. and Mrs. E. R. Craven of Bethany, Oklahoma, was born April 8, 1951, and died January 18, 1952, of a sudden illness. Besides her parents, she is survived by a brother and a sister. Funeral service was conducted by Rev. Frank McConnell, pastor of the Williams Memorial Church of the Nazarene in Bethany; burial was in the Bethany cemetery.

CLARENCE M. WASHINGTON, Jr., died suddenly on November 20, 1951. He was born April 13, 1921. He served in Germany during World War II. He was converted while overseas in May of 1945, and sanctified in October of 1949 in the States. He was a devout Christian with an earnest desire to do the whole will of God. He was a faithful member of the Annapolis, Maryland, Church of the Nazarene, serving as a trustee. He is survived by his wife, Mildred (nee Cox), and two daughters: Bonnie Jean, six; and Elizabeth Ann, five months. Funeral service was conducted by his pastor, Rev. William W. Restrick.

ELMER E. DERR was born January 17, 1892, in Gordon, Pennsylvania, and died suddenly on December 31, 1951, at his home in Highland Springs, Virginia. He is survived by his wife, Mrs. Eula Johnson Derr; six daughters, Mrs. Naomi Walton, Mrs. C. B. Smith, Mrs. F. L. Barden, Misses Elizabeth, Bernice, and Ruth Derr; also four brothers and five sisters. Funeral service was held at First Church of the Nazarene in Richmond, Virginia, with the pastor, Rev. Paul R. Holt, in charge, assisted by Rev. Mrs. J. C. Marshall. Interment was made in Oakwood Cemetery in Richmond.

MRS. LILLIAN SPERRY DAVIDSON died at her home in Bellerose, L.I., November 12, 1951. She was born September 1, 1892, in Merrick, L.I. She was united in marriage to Robert Davidson in 1911; to this union were born five children. She was a charter member of the Hoopie Church of the Nazarene in Brooklyn, New York, serving on the board of stewards and in the missionary society. In November of 1949 she united with the Richmond Hill Church of the Nazarene, remaining a faithful member until her death. For forty years she was a faithful member of the Church of the Nazarene. Her mother, Mrs. Catherine A. Sperry, Rev. Wm. Howard Hoopie, and Rev. John Norberry were associated together in the beginning of the Nazarene work in the East. She is survived by her husband; two sons, Dr. Gordon Davidson, Robert W. Davidson; and a daughter, Ruth Miller. Funeral service was conducted by her pastor, Rev. Lyman P. Wood, assisted by Rev. R. W. Visscher and Rev. Henry Eisner, with interment at Evergreen Cemetery, Brooklyn, New York.

MRS. RAYMOND PAULSON (nee Marguerite Johnston) was born August 21, 1898, in Kato, Iowa. She was united in marriage to Raymond Paulson in 1934. The couple have lived in Council Bluffs, Iowa, since their marriage. She is survived by her husband; her mother, Mrs. Rachel Johnston, a member of First Church of the Nazarene in Council Bluffs; three brothers; and one sister. Mrs. Paulson was ill about seven months and made peace with God during her illness. Funeral service was conducted by Rev. Ralph E. Shafer, assisted by Rev. and Mrs. Vance Berg. Interment was in the Linwood Park Cemetery in Boone.

## ANNOUNCEMENTS

WEDDING BELLS—Mr. Delmer C. Blalock of Nashville, Tennessee, and Miss Nellie R. Meyars of Cincinnati, Ohio, were united in marriage on January 23; they are now living in Bellevue, Kentucky.

BORN—to Mr. and Mrs. Ray Dafeo of Flint, Michigan, a daughter, Rebecca Rae, on January 26.  
—to Rev. and Mrs. J. C. Leonard of West Des Moines, Iowa, a daughter, Rebecca Carletta, on January 24.  
—to Mr. and Mrs. M. H. Stephenson, Jr., of Lanett, Alabama, a son, Roger Eugene, on January 12.  
—to Rev. and Mrs. T. J. Daggett of Fredericktown, Missouri, a daughter, Deborah Ann, on January 10.  
—to Mr. and Mrs. James D. Browning of Glendora, California, a daughter, Kathryn Ann, on December 30, 1951.

SPECIAL PRAYER IS REQUESTED by a Nazarene brother in West Virginia for his health, also for his little granddaughter;

by a preacher in South Carolina, very unhappy and dissatisfied, that God may answer prayer for him;

by a Christian widow in Pennsylvania for a condition in the church that needs to be remedied, that she may have full-time employment, and for an unspoken request;

by a lady in Iowa, that very soon God may make an opportunity for her husband and family to see Him in salvation;

by a Christian lady in Oregon who, through a series of circumstances, is near the breaking point, physically, that God may undertake in a special way, that she may be able to give proper care to her husband and two small children—she does believe God is able;

by a Christian brother in Pennsylvania;

by a lady in Illinois, that God may heal her if it is His will—she knows He is able and wants His will in her life;

by a young woman in Illinois, that God may undertake for a condition in the place where she works, and also for a very urgent request;

by a lady in Florida, that God will undertake in a mighty way for her husband, who seems under deep conviction;

by a Nazarene brother in West Virginia, that God may undertake for him physically, also that their church may keep on fire for the Lord.

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### (Pre-General Assembly Schedule—1952)

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Northern California ..... May 14 to 16  
Southwest Mexican ..... May 20 and 21  
Southern California ..... May 22 to 24  
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Albany ..... May 28 to 30  
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### (Pre-General Assembly Schedule—1952)

Oregon Pacific ..... May 14 to 16  
Arizona ..... May 28 and 29  
New Mexico ..... June 4 and 5  
Rocky Mountain ..... June 11 and 12

## District Assemblies

### Summer Schedule—1952

Eastern Michigan	July 2 to 4
Nevada-Utah	July 2 to 4
New York	July 4 and 5
West Virginia	July 4 and 5
Canada West	July 9 and 10
Colorado	July 9 and 10
South Dakota	July 10 and 11
Alabama	July 9 to 11
Northeastern Indiana	July 9 to 11
Maritime	July 16 and 17
Michigan	July 16 and 17
Nebraska	July 16 and 17
Central Ohio	July 16 to 18
Pittsburgh	July 16 to 18
Minnesota	July 23 and 24
Eastern Kentucky	July 30 to Aug. 1
Southwest Indiana	July 30 to Aug. 1
Washington Philadelphia	July 30 to Aug. 1
Western Ohio	July 30 to Aug. 1
Illinois	August 6 to 8
Kansas	August 6 to 8
Kentucky	August 6 and 7
Missouri	August 6 to 8
Virginia	August 6 and 7
Iowa	August 13 to 15
Northwestern Illinois	August 13 and 14
Northwest Indiana	August 13 to 15
Northwest Oklahoma	August 13 to 15
Wisconsin	August 14 and 15
Chicago Central	August 20 and 21
Dallas	August 20 to 22
San Antonio	August 20 to 22
Ablene	August 27 to 29
Houston	August 27 to 29
Indianapolis	August 27 to 29
East Tennessee	September 3 and 4
Kansas City	September 3 to 5
Louisiana	September 3 to 5
Tennessee	September 10 to 12
Arkansas	September 17 to 19
Northeast Oklahoma	September 17 to 19
Southwest Oklahoma	September 17 to 19
North Carolina	September 24 and 25
Southeast Oklahoma	September 24 and 25
Georgia	October 1 and 2
South Carolina	October 1 and 2
Mississippi	October 8 and 9



## SERVICEMEN'S CORNER

CHAPLAIN Herbert J. Van Vorce writes from Camp Chaffee, Arkansas: "Through the help of our Servicemen's Commission's sending me the listing of names of our Nazarenes assigned here, we have been able to contact several which we would not know about otherwise. We have found some fine young men among this number and are very grateful for their friendship and presence in our services."

"What a blessing it is to receive the *HERALD* and the *Conquest* whenever we come into port! I truly enjoy them, especially when unable to attend church services regularly. Thank you so much for enabling me to have them."

HARLAND R. LUTZ

U.S.S. "President Jackson"

"Our church periodicals which you have been sending to me have been a source of encouragement and inspiration to my soul these months I've been over here in Korea away from church and home. Often I've been in a position that has not permitted me to attend any kind of religious service, and the periodicals have been food to my soul.

"It's wonderful to know that we have One who cares and understands, who is able to bring us through victorious in spite of any circumstances we are called to face. I know the Lord has been with me, both spiritually and physically, while I have been over here.

"It means everything to have a church at home which stands behind us with the prayers of the people. The boys here need the prayers of the Christians, not just for physical, but also for spiritual, protection. Pray that many may find Christ as their Saviour."—HARLAN MILLS.

"Receiving the weekly copies of the *HERALD OF HOLINESS* since entering the service has given me an inner peace of soul much needed at this time. My thanks to the Servicemen's Commission for this literature with its message of hope for all of us."

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## The Royal Thousand Years

By E. Wayne Stahl

(Revelation 20:1-6: the primary meaning  
of the Greek word from which we get our  
English one, *martyr*, is *witness*.)

"They lived and reigned with Christ a thousand years":  
Thus Revelation speaks in rich, clear tones.  
It is the coming Age of God, which nears,  
When saints of God shall sit on jasper thrones.  
Throughout the dark and fearful years of time  
True overcomers by Christ's blood were they;  
With Him they reign in majesty sublime,  
In glory, through the long millennial day.

The "beast" of evil could not conquer them;  
They would not take his number or his name.  
And now they wear a starry diadem,  
Who died the death of anguish and of shame.  
Oh, what tremendous triumph now they know,  
These royal ones; whose Emperor Divine  
Delights on them His honors to bestow!  
How gloriously they in His likeness shine!

The crimson path of martyrdom they trod  
To this supernal height where now they reign;  
They bravely suffered for the Son of God—  
How vast His recompense for all their pain!  
Since "martyr" means a "witness," we can be  
His living "martyrs" in this time of fears,  
Showing His sanctifying power. Then we  
Shall also "reign with Christ a thousand years."