

# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

November 10, 1954

## Revival for Survival

### General Superintendent Powers

**T**HE SURVIVAL of the nation is definitely linked with spiritual revivals. "Righteousness exalteth a nation: but sin is a reproach to any people." "In God we trust" is more than a high-sounding phrase on a national coin; it is the symbol of an ideal of a nation of God-fearing people. "God save the Queen" is the confession of a great commonwealth that it is dependent upon God. No nation is stronger than the character of her citizenry, and Christian character is the product of the Christian message. Like the phylacteries of the ancient Jews, these truths must be kept before each succeeding generation, and each generation must witness their demonstration in mighty, spiritual revivals. Otherwise the church will fail the nation, and "The wicked shall be turned into hell, and all the nations that forget God."

The survival of the Christian Church as a spiritual force depends upon revival. Any institution is justified or condemned by its product. The redeemed and transformed lives of men always have been the true credentials of the Church. In every crisis hour of the Church's history, when its right to existence has been challenged, it has been able to produce reliable witnesses who have silenced its critics with a self-evident testimony: "One thing I know, that,

whereas I was blind, now I see." Without the ringing testimony of the newly saved and sanctified, the Christian Church cannot long survive. The church that is without a divine visitation will forfeit its spiritual influence and become nauseating to both God and spiritual men.

The individual Christian cannot long survive without making a personal contribution to a revival. We are "saved to serve," and when this principle is neglected, religious life soon becomes unsatisfactory. The Christian is just "Christ continued," and Christ "came not to be ministered unto, but to minister, and to give his life a ransom for many." The Christian must not only bear the name, but he must have the corresponding nature. A professing Christian without a burden for souls is a misnomer. "If any man have not the Spirit of Christ, he is none of his." Therefore the individual Christian must do all within his power to precipitate Holy Ghost revivals if he would retain a satisfactory personal experience.

The earnest, urgent prayer of the Church today should be: "O Lord, revive thy work in the midst of the years,' for the sake of my country, for the sake of my church, for the sake of my own soul, and for Christ's sake, Amen."

## NEWS IN BRIEF

On October 26, we received the following telegram from Ronald Bishop in British Honduras:

**PAUL WENT TO HEAVEN THIS MORNING. REACTION TO PENICILLIN INJECTION.**

Paul was their only son, just one year old on October 4. Pray for this bereaved family, that God will hold them close in His comforting arms.

REMISS REHFELDT,  
*Foreign Missions Secretary*

Word has been received from Rev. Mrs. L. B. Smith of Newport News: "Rev. Lester B. Smith, pastor at Newport News, Virginia, died suddenly, October 22, at his home. Rev. M. Richard Jones, a former student of his at Olivet, conducted services at Newport News in accordance with his request. Final services and interment at Cowpens, South Carolina, were conducted by two of his sons, Rev. Timothy Smith of Eastern Nazarene College, and Rev. Samuel Smith of Valley Stream, New York, with his six sons serving as pallbearers and the quartet singing."

Rev. W. R. Robinson, pastor of North Hill Church in Calgary, Alberta, has been appointed by Dr. Hardy C. Powers as pastor of the First Church in Vancouver, B.C., Canada.

Rev. A. W. McQueen has received a three-year recall to begin his eighth year as pastor and to continue the excellent building program of the East Lake Church of the Nazarene, Chattanooga, Tennessee.

## GRACE ENOUGH

By Dale Schulz

*How much of grace may I receive  
Dear Lord, today, from Thee?  
For storms are raging, winds are  
keen.*

*"Enough, my child," said He.*

*When will they pass, dear Lord,  
I cried,*

*These clouds, so thick and dark?  
"No matter, Child, leave that to Me  
I'm in thy little barque.*

*"When storms have passed, and clouds  
have flown,*

*Then shalt thou clearly see  
How all-sufficient is My grace  
And stronger shalt thou be!"*

## ROYAL "DYNAMITE"

By Pauline E. Spray\*

**T**HE OTHER day our two young daughters were sitting at the piano. The older one was playing, while the younger sang, "All hail the power of Jesus' name! Let angels prostrate fall. Bring forth the royal 'dynamite'—"

This did sound very comical, and we had to laugh at her mistake. We hastened to explain to her that the phrase is "royal diadem."

Yes, it was an amusing incident but not without truth. We, as Christians, do need some "royal dynamite," do we not?

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

He was speaking of power to remove mountains—"royal dynamite."

Do you have mountains of fear, resentments, and discouragements looming up before you? Are you faced with the mountain of poor health? Do you have insurmountable hurdles to climb? Are you challenged by something far greater than your own strength?

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). Claim this promise for your own. Believe in it with all your heart, soul, and mind; and trust in the almighty power of our gracious and loving Heavenly Father. Take your mountains to Him in prayer, relinquishing all to His keeping and you too, will find a working "royal dynamite."

\*Sparta, Michigan

*And let us not be weary in well  
doing: for in due season we shall  
reap, if we faint not (Gal. 6:9).*

## HERALD OF HOLINESS

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## GLEANINGS

### From the Office Editor's Desk

"The HERALD OF HOLINESS is a source of great inspiration for me. It has helped me bring another hard-drinking man back to God. I enjoy the entire HERALD and would not be without it."—A subscriber in Ohio.

"We are enjoying the editorials more and more . . . the HERALD OF HOLINESS is the best religious paper in America. It should be placed in every home, school, and institution in our nation for inspiration and instruction in righteousness and right living . . . note our new address for we do not want to miss a copy."—A subscriber in California.

"I have taken the HERALD OF HOLINESS for forty-one years. I have full salvation, saved when fourteen, sanctified in January of 1900; will be ninety-two years old in October of this year."—A subscriber in Maine.

"When I returned home last evening I found a note on the table saying I was to call on one of the members of the church who had been ill, and who at this time had a great burden and needed special help. I went immediately to the home and there I found the person in a wonderful spirit. She had already found the help she needed. *Where?* The September 15 issue of the HERALD OF HOLINESS had made the pastoral call and helped her through to victory. We do appreciate the HERALD OF HOLINESS!"—Nazarene Pastor in Indiana.

"The HERALD OF HOLINESS is a great blessing to our own hearts. We use many of the articles on our broadcasts—also *Come Ye Apart* messages. Praise God for the Church of the Nazarene."—Nazarene pastor in Massachusetts.

"In regards to the HERALD OF HOLINESS, which has been coming into our home for some time, it surely has been a great inspiration in our home, with many, many helpful things to read and think upon. I am now subscribing for a family who were saved (father, mother, and teen-age daughter) in our revival. The daughter also was healed . . . I am made to believe that the HERALD will be a silent preacher going into the home of young Christians for comfort, strength, and courage."—Evangelists in Kentucky.

Before we try to go through—

## We Should Pray Through

By B. V. Seals\*

**I**N MY early Christian life I was often exhorted by spiritual leaders to *pray through*, and we often heard them testifying about it in the testimony meetings.

I believe it is necessary for sanctified people to pray through as often as possible. While we have our devotional prayers every day, there must be times when we get alone and pray until we get closer and closer to God, and farther and farther from our problems and burdens. We must pray until we are so sure of our position with God that problems and burdens that have taken on an exaggerated importance are pushed back, back, and back into their proper place, and we no longer see "men as trees, walking."

We must pray until place and position, honor and fame seem unimportant compared to the divine approval. We must pray until we renew every covenant vow, until we fully intend to go with God regardless—regardless of the road that must be traveled along the line of obedience. I am more convinced all the time that godliness is profitable in this life, but our devotion to God must not be based on how life may appear to treat us.

I must thank God for the privilege of following Him; learn to find and accept God's plan for my life in His providential dealings. We must learn to bless the rod that chastens us and kiss the hand that corrects us, and say, "The Lord doeth all things well."

I believe about everybody has times when the enemy comes in like a flood and we are well-nigh swamped, distressed, bewildered, and driven. We must find some place alone with God and wait and pray until every other voice is hushed and we hear only His—and His sheep know His voice. We must pray until we realize that everything is "all right in my Father's house, and I am His child." Then there comes a great calm in our souls that is so deep, constant, and abiding that it is undisturbed by *things*.

I wish I could learn when and where to give up trying, and only trusting, be blessed. I want to do all God has a right to expect me to do, and then have faith to believe that God will take over when I have gone as far as I can, and do for me what I cannot do for myself. This way, instead of coming to the point of despair, my extremity will become God's opportunity, and I will not come to the point of despair, but victory.

God has ways and means of doing things that I have not even thought of, and I do not have to, in my prayers, make suggestions to Deity. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

When we pray through, then we can say with all of our heart, if I live, it will be Christ; if I die, it will be gain.

In these days of pressure when we must get up earlier, go faster, and stay at it longer, we must find some place alone with God where we can pray clear through. And may God help me to find that place, even today!

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**Thankfulness is not limited to any one season of the year, but SUNDAY, NOVEMBER 21, is a good time to give generously for world evangelism.**

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## Are YOU Sanctified Wholly?

By E. E. Wordsworth\*

*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thess. 5:23).*

**I**T WOULD be very profitable to look into the Epistle from which my text is taken for expository purposes. It is very clear to the careful Bible student that Paul's prayer was for genuinely converted people to receive this second work of grace. But we immediately come to the practical consideration and ask, "Are you sanctified wholly?"

In order to be sanctified wholly you must first be sure you have been scripturally converted to Christ and have maintained such experience. Do not assume to seek this grace unless you are now in a saved relationship to God.

Furthermore, you must walk in all the light God has given you. Any disobedience at this point spells failure in seeking holiness of heart and life. Examine yourself in the light of God.

Have you consecrated yourself to Christ for the sanctification you seek and need? Rom. 12:1-2 requires this consecration. Then what about your faith? Read Gal. 3:14; Acts 26:18; Heb. 11:6; Mark 11:24.

Now, may I ask, what about your present spiritual condition? Sometime you have sought conversion and sanctification, but are you now enjoying full salvation or not? Honestly now, do you have carnal spells, fly off the handle, manifest unholy tempers, and grieve the Holy Spirit? How do you act around home, at the church board meeting, when under pressure and strain, when you cannot have your own way, etc.? Is there any bitterness, resentment, envy, spirit of strife, jealousy remaining? Perhaps you neglect your prayer life, the reading of the Word, Christian conversation, witnessing for Christ, your spiritual meals, and expect to be kept. Remember, you must take time to be holy if you would live triumphantly!

\*Superintendent, Washington Pacific District

\*Pastor, Goldendale, Washington

## THE ANSWER

By Mary Louise Trager

*I asked my God to give me strength  
To meet the needs of that day's length.  
I asked my God to give me power  
To stand the test of that dark hour.*

*He gave me strength to do those tasks,  
The willingness is what He asks.  
And all the tests I overcame  
Because I trusted in His name!*

## THE CHURCH

By W. Shelburne Brown\*

How thrilling it is to read the words of Jesus, "upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Here are militant, conquering words. But how disappointing to go to the church on the corner and enter a dingy entry hall, papered with out-of-date posters, be handed a dog-eared hymnal, and sit with a small group through an ill planned program. Surely there is no connection between Jesus' words and this human creation that we see! But there is! God has deigned to use human institutions for His purposes in advancing His kingdom on earth.

In the book, *Screwtape Letters*, by C. S. Lewis, one of the devil's underlings is seeking advice on how to get his "patient" safely into hell. The problem is that the "patient" has started attending church. The undersecretary advises that the fact of attending church is not significant in itself. If the tempter can merely keep his "patient's" attention on the external facts in the church, all the good of church attendance can be more than undone. For example, if the person can be attracted to the fact that the usher's shoes squeak, or that someone sitting nearby sings off key, then the whole point of the service will be missed. Evidently, if this is the way the devil is active, then he is busy in most of our churches. How difficult it is to see through the human and catch the divine message. Beyond the lack of professional choirs or oratorical preaching or cathedrallike buildings, God is still at work in His church. And in the most primitive worship situation, God does work in response to His promise that "where two or three are gathered together in my name" (Matt. 18:20), Christ is there in the midst.

Because Christ is at work in the Church—in your church—then it is worthy of your support. And it is not any one segment of the church that is worthy, but the entire program. There are those who would select the missionary aspect of the church to the neglect of the local needs, while others are sure that their money should be spent solely on local needs and let others take care of the needs of a lost world. But God has blessed the church with a wonderful group of laymen and preachers who love the church enough, and see God's hand at work in the church until they support every channel of service without partiality, realizing that it is sharing in the task of God in every way.

Giving money is not the only way that we support the church. Not long ago, a layman was heard to express his disapproval of a Sunday-school superintendent who demanded co-operation in the work of the church schools but refused

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## HOLINESS IS

### The Great Stabilizer

By Barney Brumeloe\*

THE PAST twenty years have brought many changes in our economy. Financial tides have risen to all-time highs. Men have been, and are now, living in fear of receding tides, while much talk is being made of a financial recession. Our government is sparing no effort toward stabilizing the nation's economy. We are told, through press, radio, and other means of communication, that stabilization is the great need of this hour. Most of us are united in this belief.

The same is true in the religious life of men. When men, low in sin, find the Christ of pardon through repentance, and begin to rise on spiritual tides of grace to higher and higher planes of heart and thought life, there must come a stabilizing experience in addition to the first experience or else there will surely come a spiritual recession.

John the Baptist had reference to this when he declared, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). Christ had reference to this great stabilizing force when He said to His disciples in Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

When the stormy tides of worldliness, persecution, and fear come, for come they must, and begin to rock the spiritual economy of the soul, when emotional feelings have been dispensed with, and we must live by faith alone (sometimes naked faith), if we do not have the stabilizing force of the Holy Spirit as a second work of grace in our hearts, the results will doubtless be a spiritual catastrophe, ending in backslidings and heartache.

Should we not pray, "Our Father, give to us all this great and stabilizing power, which alone is endued by Thy Holy Spirit"?

\*Pastor, Cottage Hill Church, Birmingham, Alabama

\*Superintendent of Los Angeles District



the same co-operation in the missionary enterprise of the church. "Well-rounded" is a term applied not only to personality, but should be applied to our relationship to God's cause. We are not to play on one hobby nor to follow our personal pets in the way we give service. God's work deserves our whole-souled response to the whole program of the church for the whole world.

How do you give your money? How do you give your service? Do you tie strings on it, trying to designate it for your pet enterprise? Let go of it, Man! Give yourself and your money to the Church. It is God at work in the world.

## God's Goodness and Our Response

By A. E. Airhart\*



**T**HERE is no lovelier virtue than gratitude; and, conversely, nothing cuts the heart more deeply than ingratitude. "Blow, blow, thou winter wind," wrote the poet, "thou art not so unkind as man's ingratitude."

There are those who thoughtfully hold that man's complete response to God's love, goodness, mercy, grace, and blessing can be summed up in one act—thankfulness. Perhaps such a viewpoint is not far wrong, for genuine gratitude is so inclusive. It can hardly exist without its lovely companions: kindness, generosity, thoughtful concern for others. Real gratitude out of a purely selfish heart is an impossibility.

Genuine gratitude to God amounts to a demonstration that one has attained to a proper sense of values. It is the expression of our understanding of the fitness of things in the world that God has made. The grateful and the thankful man has come to grips with life's realities.

Religion itself reaches no loftier forms than in its expressions of praise. "Give unto the Lord the glory due unto his name," says the Psalmist, "bring an offering, and come into his courts" (Ps. 96:8).

I am glad we have an annual Thanksgiving Offering in the Church of the Nazarene. What an opportunity to demonstrate our gratitude for God's multiplied, tangible gifts, for the things of the Spirit, and for His abounding grace! Our overflowing thankfulness ought to make this year's offering the greatest expression of love and concern for a lost world in the history of the church. The tremendous need challenges us also. We give that others may be saved! Make your own offering the expression of your grateful response to the unmeasured goodness of God.

\*President, Canadian Nazarene College  
Red Deer, Alberta

Let's give more in '54—remember the Thanksgiving Offering, November 21.

## The Place of Music in the Revival

By Haldor Lillenas\*

**S**OME years ago the writer attended a few meetings of the Oxford group. It is not the purpose of this article to discuss the merits or the demerits of this particular group, but during their meetings not a single song or hymn was used; and this omission was so painfully evident that I left the meeting with a peculiar sense of loss.

Christianity always has been a singing religion, ever since the angels sang over the starlit hills of Judea, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). If we should lose our treasury of sacred song such a loss would be beyond human computation.

In the revival meeting music must play an important part. *In the first place*, it is a great attraction. Music is almost a universal language. In America it is said that 95 per cent of the people have singing voices and I believe the other 5 per cent enjoy music too.

When the people come together in an evangelistic service they often do so because they want to hear good singing or instrumental music and also because they like to sing. Their tastes may differ. There are those who like the better type music and endure the other type, but many can best appreciate the common music as is evidenced by the thousands who listen to the radio programs of the inferior type. Be that as it may, gospel singing has a strange power to attract people to the services, and let no one ever suppose that the musical part of the evangelistic service is a necessary evil. It is indeed, in a very large sense, an attraction that brings a large proportion of the people under the sound of the gospel.

*In the second place*, music is an introduction to the preaching service. When people gather for a public service they come from many homes and with many of the cares of the day still occupying their thoughts. The song service helps to arrest these thoughts and to focus them upon the things of God. Thus the song becomes a door through which they enter into the temple of God and wherein they think thoughts of God and His mercies.

*In the third place*, the song service is a part of the worship. It should never be a mere entertainment. It can be conducted in such an irreverent manner or in such a spectacular way as to become merely an entertainment. This is often true regarding the special songs sung in a revival. It is a travesty upon the gospel to sing

\*Retired Nazarene Elder, Pasadena, California

songs of the type that tickle the fancy, half-comic songs or catchy songs that remind one of the popular songs employed by the devotees of the theater or dance hall. These, it seems to me, should have no place in the revival service. True gospel singing is a part of the worship of God. Through such songs and hymns we worship God in adoration and praise, or we testify of His goodness, or admonish our fellow man in songs of invitation or exhortation.

In the fourth place, music has a very large part in the invitation service. It is difficult to explain the power of music on the emotions of man. However, it is a well-known fact that thousands of souls have been moved to a definite decision to seek God while such invitation songs as "Almost Persuaded," "Softly and Tenderly," "Don't Turn Him Away," "Just as I Am," and "Pass Me Not," have been sung. In many instances I have observed that during an invitation no move has been made by anyone until the invitation song was sung. It seems that God has a way of reaching the hearts of men and women through the avenues of song when other methods fail.

Indeed, music has a large place in the success of the revival, so let us keep singing the glad songs of the gospel, the inspiring hymns, and the appealing and soul-stirring invitation songs. Let us pray that as a church we may never lose our passion for souls, but that we may continue to strive to win them to our Lord, whether by sermon, or song, or our living testimonies.

## Studies in the Epistle to the Hebrews

By H. Orton Wiley\*

### XL. HOLINESS In Relation to the Church

*Follow peace with all men, and holiness (literally, "the sanctification"), without which no man shall see the Lord (Read 12:13-17).*

THIS entire section is an amplification of the idea of personal holiness in relation to the church, and should be read with this thought in mind. There are three dangers against which the church is warned, and following these, an illustration showing the consequences of failing to heed such warnings and exhortations.

Looking diligently lest any man fail of the grace of God (12:15a). The first warning is against "falling behind" and thus losing the grace of God. We have previously pictured the triumphant procession of worthies under the Captain of our salvation, and the thought here is that of one who is not being borne along with the rest but is left standing behind. Such were those who were beginning to shrink from the persecutions and hardships of the way, and were in danger of losing the grace of God. This would

indeed be a personal calamity, but the apostle points out that it is not only a danger to one's self but also to many others in the church.

*Lest any root of bitterness springing up trouble you (12:15b).* The root of bitterness refers to any person failing of the grace of God. Thus Antiochus Epiphanes in the Book of the Maccabees is spoken of as "a sinful root." Some think of the "bitter root" as poisonous. The real point of the text, however, is the effect that a carnal and embittered person has upon others. He troubles or "perturbs" them so that they too are likely to become defiled. The apostle is in no way uninformed as to the danger of an embittered person in the church. In all probability the Jewish Christians worshiped in their former synagogues, and an influential but embittered person could do much damage. Mother Knott in referring to Psalm 91 said, we could "trample upon the young lions" but when they grew up they were not so easily conquered. The apostle warns against the very beginnings of carnal things in the church.

*Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright (12:16).* The third great danger against which holy people are warned is that of allowing sacred things to become common or ordinary. The very frequency of our worship, our prayers, and our reading of the Scriptures may make them merely formal, unless we strenuously guard against this tendency. The illustration is that of Esau who, not holding continuously before him the sacredness of his birthright, in a moment of weakness sold it for a morsel of meat. The word "profane" as used here, means simply common or ordinary. The word "fornication" evidently refers to spiritual fornication for there is no reference to physical fornication in the original historical statement. It is the setting of the affections upon the world and the things immediately at hand, rather than upon God and things eternal.

*The consequences of allowing sacred things to become common (12:17).* Whatever may have been the eternal destiny of Esau, this is not the subject of discourse here. The question here is the sale of his birthright, which having disposed of in a moment of weakness, he could never again obtain, however bitter his repentance. This birthright was sacred. It would have made him the head of the family at his father's death; and furthermore, it meant for him the inheritance of the bloodline which would lead to the Messiah, according to the promise made to Abraham. When one fails of the grace of God, and a root of bitterness springs up, it is possible that no repentance of his can ever repair the damage done to others. This is the fearful thought against which the apostle would have us constantly on guard. We must continue to follow after, or "pursue" peace within the church, as the context seems to indicate, but we must ever possess "the sanctification" without which it is impossible to see the Lord.

\*President Emeritus, Pasadena College, Pasadena, California

## Fasting for Fitness—

### AND TO WIN!

By Joe Norton\*

"In my work I eat only one meal a day so that I can keep in shape for riding. Otherwise my weight would increase and I would have to give up my job," thus spoke a race horse jockey to a pastor and an evangelist who had called in his home.

Here was a man of the world who was fasting to keep in shape and also to win. His problem was to keep small enough to be successful.

In thinking of this, I ask, "Can the Church afford to do less?" In the Christian race we are beset on every hand with temptations to get discouraged, to take our ease, to be complacent about the evils of our day, and their consequences. We need to fast and pray to keep spiritually fit. Jude admonished, "Keep yourselves in the love of God" (Jude 21). Fasting and prayer will help us to discern right from wrong and keep us energized spiritually.

It is also necessary that we fast and pray if we are to win others. After failing to cast out the evil spirit from a youth the disciples inquired of Jesus, "Why could not we cast him out?" Jesus answered them, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9: 28-29).

Three days of fasting and prayer with true repentance moved God to save Nineveh from fearful judgment. In the days of Esther, three days of fasting and prayer by the Jews gained for them the right to defend themselves against their enemies and they had life instead of death.

The Apostle Paul testified that he was "in fastings often" (II Cor. 11:27). Once, after fasting fourteen days and nights, he gave a great message to those about to be shipwrecked, "Be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, . . . God hath given thee all them that sail with thee" (Acts 27:22-24). Two hundred and twenty-six persons were saved from death in the sea because Paul had a faith produced by fasting and prayer. Also, there was a great revival on the island of Melita.

The lives of Moses, Elijah, and Jesus are all examples of fastings and prayer.

In answering the question of the scribes and Pharisees, "Why do the disciples of John and of the Pharisees fast, and thy disciples fast not?" Jesus insisted, "The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:18, 20).

Let us contribute to the Crusade for Souls Now by backing all our personal evangelism efforts and ministry with much fasting and prayer.

\*Evangelist, Hamlin, Texas

## DIVIDENDS OF GIVING

### "The Auckland Star" (New Zealand) Speaks:

"To one of New Zealand's newest religious denominations, the new year has meant the beginning of the building of its first church. The 60 foundation members are now looking keenly to the day when they will hold the dedication service in their modern church on Dominion Road. Mr. Griffith hopes to be able to open the new church about October. It will seat 300 people, with ample provision for extensions when they become necessary."

The opening of Nazarene work in New Zealand has been made a reality through the vision and soul burden of its founder, the prayers of thousands of Nazarenes, and their contributions for world evangelism.

THANKSGIVING OFFERING—NOVEMBER 21

### GIVE MORE IN '54

A prayer for missions is reinforced by a sacrificial gift in the Thanksgiving Offering—Sunday, November 21.

## BEHOLD THE LAMB!

By Hazel E. Howard\*

JACOB'S eyes swept the fertile plains around Sichem approvingly. He was returning from his long exile in Padan-aram, a wealthy man, as wealth was reckoned in those days. "It is just what I want for an inheritance for my sons," he told himself. He counted out a hundred pieces of money and handed it to the children of Hamor. The land was his.

One hundred and twenty years ago, his grandfather, Abraham, made the first known recorded purchase when he paid the sons of Heth four hundred shekels of silver for the cave of Machpeleh. Moffatt's translation reads, "fifty pounds in current silver ingots." As an ingot is a molded bar of metal, this would suggest the money was not in coins and therefore not weighed. Reading between the lines, coins were then introduced in these intervening years between Abraham's and Jacob's transactions.

The Hebrew word used for "piece of money," *kesitah*, implies the coins used by Jacob were stamped with the figure of a lamb, from which we may assume that each piece possessed the value of one lamb. Incidentally, this is the first time the word *kesitah* appears in the Bible.

While the fact of the lamb coins may appear trifling, yet, may it not suggest a deep spiritual significance? Peter wrote, "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ,

\*Redlands, California

as of a *lamb* without blemish and without spot" (I Pet. 1:18-19).

All through the Old Testament we see the shadow of God's Lamb, Jesus Christ. Our first glimpse is in the Garden of Eden after Adam and Eve disobeyed God and sinned. As soon as their eyes were opened, they were appalled at what they had done and did what sinners still try to do today—hide from God and make a righteous cover or excuse for their sin. "They stitched some fig leaves together and made themselves girdles" (Moffatt's translation). When in time they had to appear before God and confess their wrongdoing, He, in His great love and mercy, clothed them with "coats of skin." We are not told what animal was sacrificed for this purpose, but it is not improbable God chose a spotless lamb. Even in Eden, then, the innocent shed its lifeblood for the guilty sinner.

The shadow of the Lamb was woven into the fabric of Abraham's life when God commanded him to offer up his only son, Isaac, for a sacrifice. How paradoxical this must have seemed to Abraham. Was God contradicting himself? Would He fail to keep His promise? Had He not said to Abraham, "Thou shalt be a father of many nations" (Gen. 17:4), and, "I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee" (Gen. 17:6). Then, how Abraham must have argued with himself as he and Isaac trudged through the underbrush up the slopes of Mt. Moriah—could this be? Isaac is my only son. God's promise can and must be fulfilled through him. God is holy and just. He cannot lie. And yet, He tells me to sacrifice him. Life must have appeared very complex and dark at that moment. Was God mocking him? Surely not. Had He given him this son, whose miraculous birth occurred after both aged parents were assumed physically incapable of producing children, only to snatch him away? And if He did, then how would God's promises be carried out? The old patriarch was tested to the breaking point and yet, behold his faith.

Isaac said, "My father! . . . Behold the fire and the wood: but where is the lamb for a burnt offering?" (Gen. 22:7.) They had everything but the essential part of the sacrifice, the sacrifice itself.

Abraham replied, "My son, God will provide himself a lamb for a burnt offering" (Gen. 22:8).

What a beautiful shadow of the Lamb of Calvary. God, providing himself a Lamb in the person of His beloved and only begotten Son, Jesus Christ, as an offering for our sins, when the fullness of time was come.

We see Abraham building the altar. What matter if he dallied at the task as if to postpone the moment? He was a human father. Had he told the lad's mother? Probably not. Soon he would have to face her and break the news that he, the boy's father, had killed his only son. How would she take it? We see him binding his sacri-

A native evangelist preaching to his people in Japan, a doctor saving a child's life in India, Bible school children in Latin America learning about the Saviour—these and many more services are made possible when we give hilariously in the Thanksgiving Offering—Sunday, November 21.

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fice, his dearest possession, to the altar. Our hearts beat a little faster as we watch the old man's hand pick up the keen-edged knife and lift it above his head. Did his eyes close for a moment? Did his lips move in prayer for strength? Was it then the angel of the Lord called from heaven, "Abraham, Abraham"?

"Here am I," he answered dutifully.

"Lay not thine hand upon the lad, . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12).

When Abraham lifted his eyes, there stood a ram, caught in the thicket by his horns—a substitutional sacrifice. But there was no substitute for the Lamb of God on calvary. He was the supreme sacrifice to which all the millions of lambs slain throughout the ages point, and He took our place so we might not die in our sins. He paid the price of sin on the cross.

Again, we see the shadow of the Lamb in Exodus. The Lord instructed Moses that every household should take a lamb, without blemish, a young male, kill it at the appointed time and strike the blood on the two side posts of the houses wherein they should eat it. When the death angel flew over Egypt that dark night, he would pass over the houses marked by the blood, the sign of salvation. Those without the blood must forfeit their eldest son, who, as the firstborn, represented the family. The lamb, pure, innocent, and guiltless, represented and substituted for the eldest son. Again, the innocent must die for the guilty.

It is significant that the Passover Lamb is always spoken of in the singular, never the plural. *It is the Lamb*. Records reveal no less than a quarter of a million of these creatures were slain yearly for the Passover festival, but the lamb never appeared on the Passover supper table after Christ's crucifixion. Nor is it recorded that the lamb was on the table when Christ observed the Passover for the last time with His disciples. The reason is plain. He, himself, was the Passover Lamb.

As He passed the bread, He said, "Take eat; this is my body. And he took the cup, gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28).

That word "many" is notable. He did not say, "for you, my twelve disciples," or "for a select few," or "for the Jews," but "for many." For the



whosoever. In Hebrews we read that He put away sin by the sacrifice of himself.

John, baptizing in the River Jordan, introduced Jesus to the bystanders with, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). The Lamb, and not His shadow, had appeared at last.

## GOD IS LOVE!

By Paul T. Hendon\*

"Look back over your own history, as revealed to you by grace," observed Oswald Chambers, "and you will see one central fact growing large—God is love." Though the eyes of sinful men are closed to its sublime reality, the very structure and laws of the universe blend their voices with the testimony of the Word of God and with the testimonies of thousands of God's saints throughout the ages in declaring—God is love.

It requires but scant observation of nature for them to discern the laws of justice in perpetual, omnipresent, and unrelenting operation, but that nature's God is a God of love they say they cannot, and will not, believe. They harness the physical forces of nature and construct huge hydroelectric plants, dams, and factories as boons to mankind, but vehemently deny, or foolishly ignore, that greater moral and spiritual forces lend themselves to the harness of obedience to the divine will.

It has been my invariable experience, whenever endeavoring to reason with such men for the kingdom of Heaven's sake, to discover that their loud and furious protests or simple and retiring ignorance is due, fundamentally, to a deep-rooted misconception of the nature of love. They think it is something soft, and weak, and full of tears; something spineless, and delicate, and very vague. Never having drunk from the cup of divine love, they know not how to conceive of it except to associate it with some transient, fleeting ecstasy they have experienced while in fellowship with a member of the opposite sex.

This is not intended as a derogatory reflection on human love, for, next to divine love, there is nothing nobler under the sun than the love of one human being for another. What I am saying is that, if your conception of love does not agree with justice, and judgment, and purity, and holiness—then your idea of love is wrong. God is love, but He is also the "Just One." He is Mercy, but He is also Truth. He is Grace, but He is also a God of wrath and vengeance against all manner of iniquity and sin. And in, and through, and above all, God is eternal and immutable, or unchanging. If He ever was love, He still is, and forever shall be. "He that hath an ear, let him hear" (Rev. 27) the greatest, grandest fact on the stage of time—God is love.

\*Nashville, Tennessee

## I AM DEBTOR!

By Hugh Rae\*



WHEN the Mayflower left the shores of Britain, the significance of the event was not appreciated. These pioneer fathers were leaving a homeland which was to be proud of them in the years to come. They settled in a new land which was to be molded by their faithful, spiritual integrity.

Today there is little to remind us of these brave men, yet our glorious religious heritage—freedom, enlightenment, and liberty—are ours because England produced such men as the Pilgrim Fathers.

It is true that religion has in many places become a formal thing; education has been channeled along the lines of materialism, and morals have all but died in modern society. Yet "The Greater London Revival" and the "Tell Scotland" movement are indications of a trend back to God. We offer our thanks for the opportunity of service in such an hour as this. Of difficulties there are many, but these must serve as stepping stones to greater service. In discouragement we turn to the source of all strength, for in Him we live, and move, and have our being.

Are we alive to our opportunities? To those who cannot go, the privilege of giving as a token of gratitude to the past, is yours. To those who hear the call of service, we cannot give less on this Thanksgiving Day than ourselves and all we possess. As ministers and educators we would grasp this opportunity and pray for strength to reach out for our God. As I sit here in my office and think of the magnitude of the task, my prayer is that we might go forth into the battle with the full assurance that behind us are men and women who are "thankful" for the privilege of giving. A few miles from our shores lies the great continent of Europe. To them we are debtors and we know that the answer to their need is to be found in full salvation. This dark hour of our history should be to the Church of Jesus Christ an hour when we will offer our thanks. We know that we have an answer to the problem of living. That answer is Jesus.

\*President, Hurler Nazarene College  
Nithill, Glasgow, Scotland

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Jesus can be the Light of the World only through His followers. Thus we must make it possible for others to go to that part of the world which we cannot reach in person. Remember the Thanksgiving Offering.

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# Withered Hands

By John T. Donnelly\*

ALL the miracles of our Lord are purposed to be symbols of analogous works which can be wrought in the soul. "But that ye may know that the Son of man hath power" (Matt. 9:6) to heal and emancipate the spirit, He restored a paralyzed body to freedom. He drove the palsy out of the body as a token that He could drive the palsy out of the soul. He could impart the same strength and buoyancy and agility to the one as He had given to the other. And so it is with all the miracles of our Lord; they are types of the "greater things than these" which He can work among the secret needs of the spirit.

There was a man with a withered hand. A legend comes along the centuries that he was a bricklayer, an ordinary working man, who had been reduced to unemployment by the loss of the member he needed most. But his calamity had not embittered him or made him spiritually insensitive. He was found in the synagogue seeking communion with God. And there the Master met him and restored life to his withered hand, and he was whole again.

There are withered faculties of the soul. There are spiritual members that can become dry and

\*Chaplain with the U.S. Air Force in Germany

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## Mark the Perfect Man

By H. B. Garvin

*Go mark the man, the perfect man,  
The man with God enthroned within;  
Whose holy heart and upright plan  
Through Christ doth conquer every sin.*

*'Tis not the man with mighty wealth,  
Nor he who leads an army strong,  
Nor yet the man who wins by stealth;  
But he who triumphs over wrong.*

*Mark not the man with human skill,  
Whose foolish heart doth scorn at God;  
For all his wisdom will be nil  
When he is laid beneath the sod.*

*But mark the man who walks with God,  
Like Enoch in those ancient days:  
Or, patient Job, who humbly trod  
The paths of suffer'ing human ways.*

*Yes, mark the man, the perfect man,  
The man who yearns and loves and weeps,  
Who sows in tears where'er he can,  
And in the end God's harvest reaps.*

impotent. There are mysterious hands which can lose their grip and even their power to apprehend the heights—and a diseased faculty can impair the strength of the entire life. It can hinder our spiritual progress, and dissipate the vigor of moral aspiration and service. The faculty of love can be a withered hand. It can shrivel away until it has no strength, no reach, no hold. "Love never faileth." But when the love itself begins to wither, life is comparatively impotent. It is the disease of the withered hand. Something has happened at the very fountains of vitality, and love sickens and dies.

The faculty of hope can be like a withered hand. Think for a moment of a man endowed with brilliant hope, pursuing some personal quest or engaged in some positive endeavor. What power there is in his activities! The man who lays hold of the triumph of tomorrow has a mighty inspiration in the battle of today. The man endowed with hope is a magnificent worker. But if hope shrivels into despondency, or dies away in despair, how depleted is the man who touches the task, for a dullness steals over his spirit; laxity and limpness take possession of his soul. When a man can say, "I have lost my hope," he is a man with a withered hand.

The conscience can be a withered hand. A live conscience gives a man a discerning apprehension of right and wrong. But the conscience can be benumbed. It can become as unresponsive as a paralyzed hand. The withering is made manifest in apparently small disloyalties. Moral unsoundness is like every other disease; it can proceed from the apparent trifle until it corrupts the pillars of life.

What can we do with these withered hands of the soul? We have only one resource. We can bring them to Him who made them, and who can remake them by the power of His healing touch. But we must bring them deliberately, naming the withered member in the presence of our Lord. We must bring them submissively, laying aside all presumption and pride. We must bring them obediently, ready and willing to carry out the Christ's decree.

"Stretch forth thine hand," Jesus said to the man with the withered hand. So must I bring my withered love to Him, and if need be I must "stretch it forth" in effort and service. I must bring my withered hope to Him. At His command I must stretch it forth as a hopeful man until the gracious light is restored. The Saviour's power goes with the Saviour's demand. The Saviour's power is received in human obedience.



*If the Lord will, we shall live, and do this, or that (Jas. 4:15). The Word of God exhorts us to follow this pattern in facing the uncertainty of life. How true it is that life is a gift from God, and to really appreciate it we should take God into consideration as we walk through this life!*  
—G. W. ABERSOLD.



## Dedication Service—Nazarene Theological Seminary



**Nazarene Seminary Building**

The Seminary building was dedicated Sunday afternoon, September 26. Over 800 people attended the service. The 5 general superintendents were present for the occasion. Dr. Hardy C. Powers presided, Dr. Hugh C. Benner gave the address, Dr. G. B. Williamson read the scripture, Dr. D. I. Vanderpool offered the first prayer, and Dr. Samuel Young offered the prayer of dedication. Dr. Jarrette Aycock, chairman of the board, received the keys from Mr. George Burke, superintendent of construction. Professor Ray Moore and a male quartet rendered special numbers in song. President Corlett gave a summary of costs of the building and also of furniture. The building, by contract, cost \$380,210.00. Additional finishing work on the ground floor and top floor, such as painting and

laying of asphalt tile, was financed out of current funds. Over \$22,000.00 has been received for furniture.

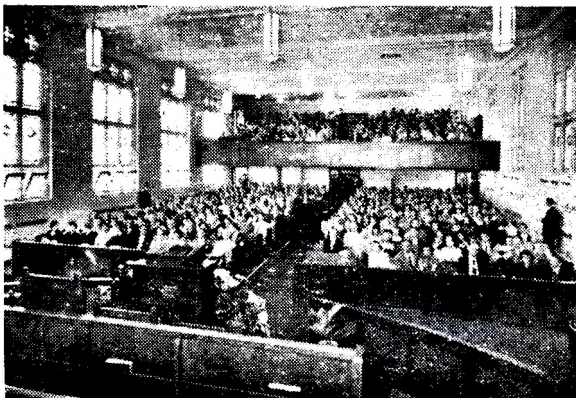
Dr. Williamson presented the needs of the Seminary for funds for purchasing the balance of the furniture and to complete the landscaping on the Seminary campus. Over \$6,200.00 was pledged in freewill offering. One thousand dollars was pledged for furniture for the lounge. Three pledges of one thousand dollars each were given as a start on a fund to finance the completion of the landscaping.

It was a privilege to have Mrs. L. A. Reed, widow of the first professor in Preaching at the Seminary, with her son, Dr. Oscar Reed of Calgary, Alberta, Canada, and her daughter, Mrs. Elizabeth Knighton of Chicago. Dr. Oscar Reed, in behalf of the

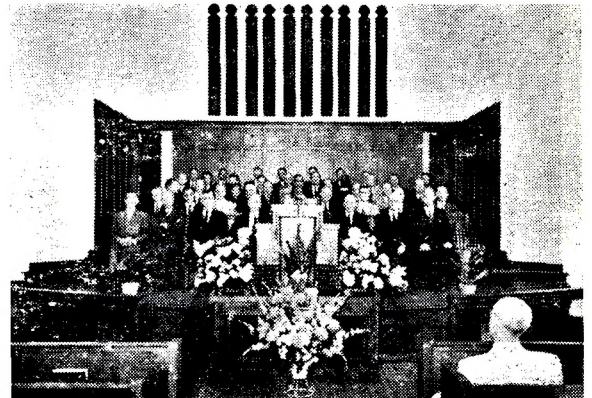
family, presented a picture of his father to the Seminary. The picture will be hung in one of the classrooms which will be designated as the Reed Lecture Room.

Mr. Audrey Waller Cook, an outstanding painter of Kansas City, painted a picture of "The Adoration" to hang over the mantel in the lounge.

The people and churches have responded generously in providing the money for the construction and furnishing of the building. The Seminary administration, staff, and student body wish to express their deep appreciation for this great help and to solicit the prayers of everyone that the balance of the money needed will come in to pay all present bills and to complete the landscaping before the General Assembly.



**Chapel—Looking from Platform**



**Chapel Platform**

## II. The Unique Son

(Matt. 11:25-30)

**V**ERSE twenty-seven comes next in the eleventh chapter: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Here we have the second peak of divine truth in the grand climax. It, too, is one of the highest in the New Testament. It describes the unique Son, unique because of His special relation to the Father. "All things are delivered unto me of my Father." That could not be said of any other creature in the universe. In this respect Jesus stands in a class by himself. The Father has not delivered "all things" to anyone else. Again it says, "and no man knoweth the Son, but the Father." Only God the Father is able to fathom the meaning of the Incarnation, the personality of Him who is both the Eternal Son of God and also the Son of Man by His birth of the Virgin Mary. "The Word was made flesh, and dwelt among us, . . . full of grace and truth" (John 1:14). Word here begins with a capital letter and refers, of course, to the Son, Jesus Christ. Again I say, only the Father could comprehend the meaning of the Incarnation.

The third amazing statement in this verse is, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Just as the Father stands closer to the Son, Jesus Christ, than anyone else, so the Son is nearer to the Father than anyone else. He's the only one who knows the Father except those to whom He may reveal the Father. This not only speaks of the exceedingly close relationship between the Father and the Son, but it also emphasizes His place<sup>4</sup> as Mediator between the Father and man, "and he to whomsoever the Son will reveal him." No wonder we have these words in John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." When we read this in the light of the verse before us and similar teachings in the New Testament, we realize that we can know God the Father only through the Son. He is the unique One in this sense, as well as in other respects.

This verse gives us the highest teaching in the Synoptic Gospels—the first three Gospels—as to Jesus Christ. It is Johannine in spirit, if not in language, and compares favorably with what John says as to Jesus' unique relation to the Father. The phrases, the only begotten Son, used by John, and the beloved Son, found earlier in Matthew, point up the same truth.

**N**EXT, let us turn to the opening verse in the Gospel of John, "In the beginning was the Word, and the Word was with God, and the Word was God." Word is written

**John 1:1** with a capital "W" here, referring to Jesus Christ. When we read

Matt. 11:27 we are on a mountain peak which ranks with John 1:1 for altitude. Matt. 11:27 teaches the deity of my Christ as few other verses in the New Testament do. It also makes us feel at home when we read Col. 1:15-17 where Paul speaks thus of the Son, "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

**T**HEN there is the passage in Hebrews, chapter one, verses 1 to 3, which brings to us the thought of the unique Christ: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

**Heb. 1:1-3** hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Thus the unique One of Matt. 11:27 is "the express image of" the Father, and upholds "all things by the word of his power." These words in Matt. 11:27 harmonize well with the picture which is given to us of Christ in Revelation five. There He is spoken of as "the Lion of the tribe of Juda, the Root of David," the One who was "worthy to open the book," and the only One who was worthy to do it. He is the Lamb that had been slain, the One who actually "took the book out of the right hand of him that sat upon the throne," and opened it, and "the four beasts and four and twenty elders" sang a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:7-10). It was after this however, that the real chorus began:

**A**ND I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten



**Revelation 5**

thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (vv. 11-12). Following this, a much larger chorus, made up of "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" sang, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (v. 13). None of these verses which we have quoted, or referred to, in connection with Matt. 11:27, seems to be the least out of place—they do not say too much about my Lord, the Son, when one realizes that "all things" were delivered unto Him by the Father, and "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." In all of these passages we have been walking in the high places of God's holy Word.

As we come to the conclusion of our discussion of the unique Christ as set forth in this verse, we can only think of that grand old hymn, so familiar to all of us:

*All hail the pow'r of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all. . . .*

*Let ev'ry kindred, ev'ry tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.*

*Oh, that with yonder sacred throng  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all.*

### III. The Great Invitation

**T**HE LAST three verses of Matthew 11 bring to us what has been called across the centuries, the Great Invitation. Too often it has been disassociated from the highest Christian virtue, and the unique Son, or the verses which immediately precede it. If Christ were not who He is, as set forth in verse 27, and the other passages akin to it to which we have referred, the Great Invitation in the three succeeding verses would have no value. As the unique Son of God, He can say:

"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" (vv. 28-30). No other religious leader ever dared to use such startling words with reference to himself. No other religious leader has had the audacity to give such an invitation. Christ could give it because of what He was, because of His unique relation to the Father.

The Great Invitation is definitely connected with verses 25 and 26, where humility is taught in such revealing words. He who comes to this Master of men must come in humility, with "poorness" of spirit if he would find that rest which the Master offers.

**L**et's notice the Great Invitation itself, always bearing in mind its Source. It is Jesus who is speaking, and He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

**Source and Universality.** He is the Center of the invitation, and He's the One who possesses the power to do what is promised in the invitation. Without Him it never could have been called the "Great Invitation." Thank God, there are no limitations on His power to save. He can save any and all who come, and save them to the uttermost. He can take care of the last and least remains of sin at its worst.

As we must never forget the source of the Great Invitation, so we must never forget the fact that it is universal. It is not to a foreordained few, to a certain group, it is to *all* men, whatever their nationality, color, social standing, wealth, or education may be. It is for any and all who have a need for salvation—and that means that it is for all of us; for all of us have sinned and come short of the glory of God.

**T**HEN notice the result here: What is promised in the Great Invitation? It is rest to all who labour and are heavy laden; rest from your sins, and from your sin; rest from the **REST** burden of guilt, and the domination of a hellish sin nature. There is rest for the weary, in Christ. If you have been struggling, my unsaved friend, turn your burden over to Jesus. If you have been fighting with the carnal mind, my unsanctified friend, let Jesus take care of it. His "yoke is easy" and His "burden is light." We must never forget the promise set forth in the Great Invitation, never overlook what the Master promises to do for everyone who will come to Him.

**A**ND, last, we must direct special attention to the first word in the Great Invitation, *Come*. Thank God for the Source of the invitation, its universality, and its promise, but we **COME** must remember that none of these will avail for us unless we *come*. That is our responsibility, and it is there that



the most of the difficulty arises. The Master is ready, and willing, and able, but the question is, Are we ready, and willing to come? The Master makes the first move; He has made the provision, and given the invitation, but the next move is ours. There are no benefits from this great invitation which can be reaped except by those who come. "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."

The grand climax of Matthew 11 is found in the verses 25 through 30. Here the highest virtue is evaluated, the unique Son is described, and the Great Invitation is given. There is little in the whole gospel of Jesus Christ which cannot be found in these verses, so far as the actual application of the gospel is concerned. To read any of the scriptures is like taking a journey in the mountains, taking a walk in the heights where the vision is clear. There are few places where this is more true than in the passage before us. Nothing can surpass the blessing and joy found in the study of God's eternal Word.

## HOME MISSIONS and EVANGELISM

### NEW CHURCHES

*Telegram*—Organized new church East Side Hot Springs, Arkansas. Ten members. Others coming. Sunday school, forty-four. Bought nice property. Rev. Rose Harrison called as pastor.—W. L. FRENCH, *South Arkansas District*.

District Superintendent John L. Knight reports the organization of two new churches on the Florida District. The Coral Village Church is in the southwest section of Miami. Rev. Merle S. Dimbath is the new pastor. The DeSoto Park Church is located in Tampa, and Rev. Cecil Beeman has been appointed pastor. There are ten new churches on the Florida District since the General Assembly.

### Crusade Conference Nevada-Utah District

September 9 found us in Las Vegas, Nevada, for a Crusade for Souls Conference with District Superintendent Raymond Sherwood and his fine people. Andrew Young, pastor at Santa Ana, California, and Nicholas A. Hull, pastor of University Avenue Church, San Diego, California, were my associate workers. These men are most effective in bringing to the hearts and consciences of our people the importance of personal evangelism. They have worked the Crusade for Souls program in their own churches and are reaping the benefits in growing congregations, seekers at their altars, and the spiritual benefits to any church which will work at the task of personal soul winning. I always like to have someone who has succeeded, tell me how to succeed. This makes the Hull-Young ministry in these Conferences doubly worth while.

Another thing that makes these men a great team is the fact that

### ROY F. SMEE, Secretary

their methods are varied and different, yet they reach the same objectives—the salvation of souls. We cannot emphasize too clearly that a heart-burning passion for the lost is the potential which makes Crusade for Souls succeed in any area. Methods are important, but useless without the dynamic of love for lost mankind. Each group must make the program fit the particular area in which it finds itself.

This Nevada-Utah District set a standard that is hard for any district to attain. It spreads over two of the larger western states. These states are sparsely settled. Much of the area is mountainous, covered with sagebrush, and inhabited by little more than jack rabbits. Utah has only a very small percentage of people who are not Mormons. In spite of these handicaps the district made a net increase of over 20 per cent in membership last year. And 25 per cent of the district membership were present for the first service of the Crusade Conference.

They were enthusiastic about the challenge of the Crusade and left the conference determined to go home and double their efforts in personal visitation soul winning. They have already spoken for another conference next year.

### Indianapolis District Crusade Conference

Dr. Samuel Young, Gordon Winchester, and myself were at Greenfield, Indiana, October 12, for the Indianapolis District Crusade for Souls Conference, which was held in the Methodist church. The local pastor, Brother Rothwell, had every detail for entertaining the large group worked out in splendid fashion.

Brother Luther Cantwell, the district superintendent, had advertised the conference until it was one of the best attended district conferences we have ever held.

The messages brought by Dr. Young were most effective. Many said that they never heard him preach better. The anointing of the Spirit was upon him as he preached and brought to all of us a new sense of personal responsibility in the all-important matter of soul winning. Brother Winchester, pastor at Pensacola, Florida, spoke from a wealth of experience gained in serving three pastorates. These pastorates ranged from a town of about six hundred people to his present city and God blessed the organized efforts in personal evangelism in these churches in marvelous ways. As Brother Winchester related his various experiences of how God gave victory in the face of what seemed to be the impossible, God came on those Indianapolis District Nazarenes until they shouted and wept and promised God that they would go home and put the Crusade for Souls to work.

On the closing day Brother Cantwell put it to the group as to whether they wanted another like conference next year. They shouted their approval. We plan for another visit to the Indianapolis District next year.

Brother Cantwell is fitting into the district superintendent's harness well. And "harness" it is. It consists largely of a well-fitting collar and strong traces with no hold-back straps. (Ask some old-time farmer to explain the figure!) The Indianapolis District is on the move for God. The home-missionary challenge is gripping pastors and people. I plan to visit the district for a home-missionary tour next April 18-24.

May God bless the Indianapolis District Nazarenes.

# THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for November 21: Support of the Church

Scripture: I Cor. 9:14; Gal. 6:6; Gen. 28:22; Lev. 27:30; Mal. 3:8, 10; I Cor. 16:2; Prov. 3:9; Luke 21:1-4; II Cor. 9:7 (Printed: same)

**GOLDEN TEXT:** *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:10).*

I ask myself the Psalmist's question, "What shall I render unto the Lord for all his benefits?" (Ps. 116:12.) What shall I give unto God? The Christian's immediate response is "all." A deadly generality, with the possibility of results. In order for my stewardship to become effective, this general thought of consecration must have some very specific outlets; the abstract ideal must result in concrete practice. Tithes and offerings have been the recognized plan through which our Lord has designed to support His Church.

It is quite possible to be more Christian in some areas of our living than in others. How sensitive some are in regard to money as related to the Church! A fresh appraisal of

ownership will be most revealing. How much do we really own? What can we call our very own?

Tolstoy once told a story which illustrates the fevered greed in man. It is a parable of a man who had been promised all the land he could walk around from sunrise to sunset. He began, happy and carefree, glad for his physical strength, his strong legs, and determined will that would combine to make this accomplishment highly successful. As the day wore on, his greed for the soil increased and he was consumed with a burning desire to get more and more. Accelerating his pace, throwing off his jacket, then his shirt and shoes, he pushed on until, as the sun was about to fall beyond the horizon, he fell forward with his fingertips touching the goal—dead! They took a shovel and gave him his reward—a strip of land six by two feet. What a commentary on modern living! Heaven has no use for earth's currency and there is no exchange. There is not one thing there that all the money on earth will buy. It is more worthless

than the old German mark or Confederate currency. How much do we really own that we will take along with us?

One of God's choicest gifts to man is the ability to give freely of his means. The tithe is the tenth part of our increase. This belongs to the church of our membership. It is not ours to disburse, but this responsibility belongs to the church itself. Mal. 3:10 reads, "Bring ye all the tithes into the storehouse."

The motive for giving springs back to our love for God and our desire to see His cause advanced. God owes us nothing, but gives us everything. Where would we be without the benefits of His providence and grace? Surely the least I can do is to show my love in a very tangible way—giving one-tenth of my income to the church and then adding offerings as opportunity arises. Not giving through fear of embarrassment if we don't, nor of dire consequences should we fall short, but simply because we are our Father's children and we love our Father.



## Religious News and Comments

By A. K. BRACKEN

### Whose Parish?

Multiple millions of America's younger young men will be drawn into the armed services of their country during the next several years ahead. They are all people with spiritual and moral needs. Brigadier General Frank A. Tobey, Deputy Chief of Army Chaplains, in a message on "Reserve Chaplains Needed," says: "Our chaplain reserve strength must come from volunteers who feel an obligation to provide religious and moral ministrations for the men and women of the army. I have no doubt that clergymen of all faiths would respond immediately in the event of all-out mobilization. But without previous training, they would not be available for immediate assignment.

In such a situation trained reserves would be invaluable" (*Washington Religious Report*). Whose parish is this? Does not the mission of the Church include these too?

### "Burma Surgeon"

Dr. Gordon Seagrave, "Burma Surgeon" of World War II, is now a consultant at the Jungle Hospital he set up here (Namkham, Burma). Charged with treason by the Burma government in 1950, he spent fifteen months, six of which were in jail, clearing himself of the charge. Now, fifty-seven years of age, he performs as many as 1,500 operations a year. He is quoted as saying, "You cannot find greater happiness than in being needed."

### Honorable Mention

During the recent football game between top-rated Oklahoma and Texas Christian University, the captain of the latter's team, Johnny Crouch is reported to have rejected, on his own initiative, the decision of one of the officials of the game, erroneously awarding to his team a touchdown. A forward pass to the end zone was ruled complete when Crouch knew it was a trapped ball (caught on the bounce). He reported it to the official and thus lost the point and went on to lose the game by a very narrow margin. His deed received and merited the rather ecstatic applause of the press and of the nation. He reflected credit on his team, his institution, and on

athletics in general. This stands out in striking contrast to many incidents that in recent years have marred the records of big-time college athletics. Throwing the game for money, cheating on examinations, faking injury to win, are all dishonest and no amount of "saying grace" over them can make them otherwise. The young boyhood of America can use a large quantity of examples like that of Johnny Crouch.

#### Stork Evangelist

A Canadian Anglican bishop says that Anglicans there are losing "the battle of the cradle" (stork) and immigration to the Roman Catholics. In his opinion Canada will be a Roman

Catholic country by 1970. (*Christian Herald*)

#### "Year of Sorrow"

"Alabama's Year of Sorrow" is the title of an article in the *Christian Century*. There was the drouth and threat of water famine, crops were lost; they face a most difficult problem of de-segregation, yet want to be law-abiding; the police scandal in Birmingham, with twelve policemen convicted of crimes. Phenix City ("Sodom"), with scarcely paralleled revelations of a brood of vicious, corrupting crimes! Churches and ministers are trying to help. The army gives either too little or too late. There are laws for the vendors of evil, but none for the consumers.

It is to Alabama's credit that she is endeavoring to do something. The nation is similarly afflicted with crime. The home-grown crop of "subversives" of the underworld are at work. Let us beware lest we oversleep the sleep of moral indifference.

#### Decoration

At its recent World Convention, through its president, Dr. Daniel Poling, President Eisenhower was decorated with the Christian Endeavor insignia. Speaking to a crowd of more than one thousand delegates, the President called for "a great moral crusade." Thank you, Mr. President, for emphasizing the program of morality of the Christian Church!

## FOREIGN MISSIONS

#### PRAYER REQUESTS

Requests for prayer have come in for two of our missionaries.

Mrs. George Hayse, of Africa, is in very poor health and Brother Esselstyn requests that we pray that God will touch her.

Mrs. Charles Alstott, of Haiti, has had "more than her share of sickness during the past year," and would appreciate your remembering her in prayer. She is a nurse and her duties are heavy.

#### God Is Blessing Italy

By Alfredo Del Rosso

I am busy traveling and preaching in Florence, where we have many new people coming to the services. Thank God for that! Some of them have been blessed, coming to the altar for repentance and salvation. They listen to the preaching of the gospel with tears on their faces! Glory be to God for the vision of precious souls in Italy coming to Jesus Christ and accepting Him as Saviour and Sanctifier.

It seems that the work in Italy for us and for other groups too, is having a time of freedom and peace. Our new hall has regular services without disturbances. We pray and believe that the dear Lord will grant this time of peace to continue that the preaching of the gospel may be done in Italy with blessed results to the glory of God.

The new field in Castellammare di Stabia requires much prayer and care. Also, in Montalcino we have some new souls coming to the services and some of them are accepting the Lord Jesus as Saviour. Tomorrow

#### REMISS REHFELDT, Secretary

#### Please note: IMPORTANT

Changes and corrections of missionary addresses which appear in the November

#### Other Sheep

Dr. Thomas H. Jones, Box 14, Bremersdorp, Swaziland, South Africa

Rev. and Mrs. Oscar Stockwell, Missao Nazarene, Tavane, Manjacaze, Gaza, Portuguese East Africa

Miss Bertha Parker, will be on furlough, leaving Africa the last of November.

Rev. Ronald Denton's address is: Rev. Ronald Denton Juan M. Perez, 5920, Montevideo, Uruguay

("Juan M. Perez" is the name of the street)

Dr. and Mrs. Quentin Howard, Benque Viejo, British Honduras, Central America

Rev. and Mrs. Roy Copelin, P.O. Box 2092, Pasay City, Manila, Philippine Islands

Rev. and Mrs. C. Dean Galloway, Apartado 21, Jinotepe, Nicaragua, Central America

row I shall go there again and we pray that our persistency in difficulty shall bring fruit to the glory of God and the preaching of the gospel of Jesus, the crucified and risen One.

I have finally prepared the "Manual" (an abridged translation in Italian) and we hope to print it soon.

PRAY FOR THE WORK AND THE WORKERS IN ITALY.

#### From Korea

We are off to a good start in our Bible School. There are twenty-two students enrolled for this first term, eight of them being our pastors. We are having a great time. Each evening during the first week of school we had regular revival services. A number of the students were at the altar, as well as some townspeople. Some of the students testified to having a definite experience for the first time in their lives. There is a wonderful, co-operative spirit among the entire student body.

Some of our students have testimonies that make us marvel. God has marvelously delivered them out of certain death at the hands of the communist troops.

Adeline and I are making the rounds again in our churches on week ends. God has given us some wonderful services, with seekers in every service. Next Saturday we go down to Pyungtaek, a nice town about forty-five miles south of Seoul.

We are praising the Lord for the wonderful way in which He is blessing in these days. Things are beginning to take a definite shape to us and we anticipate great things for the work here. This is the Lord's work and He knows full well how to lead and bless. We appreciate His leadership and give Him praise for His matchless and sufficient grace. Please remember us in your prayers.

—DONALD OWENS.

... My grace is sufficient for thee: for thy strength is made perfect in weakness (II Cor. 12:9).

# A Thought for the Day

By Bertha Munro

## "The Letter Killeth"

**Monday:**

Jesus made it crushingly plain that a man could lose his soul while obeying scrupulously the rules laid down by a church. He even said that making these one's ultimate standard of conduct tends to separate from God. First "teaching men's ideas as 'doctrines,'" then "laying aside God's command," next "rejecting" His laws, finally "making God's word of none effect"—this fearful progression downward makes me examine my own "oughts" and "ought nots." (Mark 7:7-9, 13.)

**Tuesday:**

On my knees in God's presence I will ask myself if I have tried to live on a diet of things to do and not to do: "They say a sanctified person should . . ." If I never press beyond the act to its spirit, the "things" will become meaningless as the Pharisees' washings. Duty added to duty can edge God out. (II Cor. 3:6.)

**Wednesday:**

Thank God for men and women whose radiant lives prove they have found the Way. It is safe to follow their guidance—to God's Word and God's response. I need not be a spiritual parrot; whatever they show me of truth, God will be there to verify. (John 7:17.)

**Thursday:**

No rule book can make its list complete; life is too complex and too changing. To keep alive spiritually, we must think with God. A young man told me, with tears in his eyes, that he had conscientiously refused movies and the dance, but sitting with a girl for two hours at night in a parked car was not on the forbidden list and he had almost lost his soul by putting himself in temptation's way. Possibly there are some items not included by name in our own church *Manual* to which the Spirit would call our attention. (John 16:13.)

**Friday:**

Some day I must stand alone before Christ to be judged. Then "these sayings of mine" will be the one accepted standard. These are my absolute. Where these are concerned I am not free to pick and choose. (Matt. 7:24, 26.)

**Saturday:**

As I read the Word today, I will not forget that I have an Interpreter to explain and apply. Every day I purpose to stay with it until some aspect of the truth grips me personally. Then, "recognized truth is imperative." (John 16:14.)

**Sunday:**

"The Holy Spirit is the Great Conservator of orthodoxy"—I have relegated the high-sounding pronouncement to the theologians. It is for me and means simply that having turned myself over to the guidance of the Holy Spirit, I can trust Him to keep me straight—and real. (John 14:16-17.)

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# THE QUESTION BOX

Conducted by Stephen S. White

*Q. Explain Matt. 27:51 where it says that the veil of the Temple was rent in twain.*

A. There was a beautiful veil which separated the holy place from the holy of holies, or the most holy place. This is described in Exod. 26:31-35. Jesus' death did away with the ceremonialism in which the high priest entered the most holy place once a year on the day of the atonement. The rending of this veil between the holy place and the most holy place when Jesus was crucified was symbolic of the fact that the old order had been done away with. Once for all Jesus Christ offered himself for the sins of the people. In Heb. 10:19-20 we have these words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." The veil of His flesh took the place of the veil in the Temple and the latter was rent asunder from the top to the bottom.

*Q. The carnal nature is often referred to as the Adamic nature. Please compare the nature and status of Adam before the fall with that of the sanctified person today.*

A. When we talk about the carnal mind as the Adamic nature, we mean the nature of Adam after he sinned and fell—the sinful nature which is ours when we come into the world because of Adam's sin. Before Adam fell he was holy, but his holiness differed at least in two respects from ours after we are sanctified. His holiness didn't carry with it a marred mind and body which is ours even after we get saved and sanctified. Thus we are subject to mistakes and disease after we are sanctified, which was not true of Adam. We do not get Adamic perfection when we are sanctified. On the other hand, our holiness is ethical, or moral, because God bestows it upon us as a result of our choice, while Adam's holiness

was bestowed on him in creation apart from his choice. Because of this some have said that Adam's holiness was negative and ours positive. I don't like this way of stating it. I prefer to say, as some have, that Adam had a holy nature, while we have a holy character in its beginning even when we are first sanctified.

*Q. In Mark 1:34 we have these words, "And he . . . suffered not the devils to speak, because they knew him." Was it the devils that Jesus cast out?*

A. Devil, or demon, possession is something that no one has been able to explain in a completely satisfactory way. Some have thought that it was a physical condition only, while others have thought it was a sinful state—something in the moral and spiritual realm. And there have been those occasionally who would make it a mixture of these two conditions. Whatever devil possession was, it was healed or done away with. Yes, the devils were cast out and those who were possessed by them were freed.

*Q. A certain individual said to me that we do not owe one-tenth to the Lord because He fulfilled the law of Moses when He came. This person also declared that salvation is free and that we buy it when we are made to tithe. He says that the scriptures on tithing in the Old Testament are not for us today.*

A. First, I would ask this gentleman if he would rule out the whole Old Testament. Doesn't it have any value for us today? Also, what would he say of Jesus' words in Matt. 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone"? Jesus stood for tithing as well as the weight-  
(Concluded on page 20)





Sylacauga, Alabama—First Church recently closed a very successful revival with Evangelist T. A. Shirley. Each service was greatly anointed of the Lord. The messages of Brother Shirley were timely and to the point. Night after night the altar was lined with seekers, also the church was built up in the faith and challenged to do more in the Crusade for Souls. We feel we never can be the same after this revival. Coming here almost two years ago, God has helped us to make progress in the work. Our Sunday-school average attendance is now over two hundred, and people are praying through in our regular services. It is a wonderful privilege to pastor this fine group. Pastor and people are in harmony with the general program, and working in the Crusade for Souls.—James C. Kelley, Pastor.

Evangelists Charles and Marion Laird write, "We have enjoyed being with Pastor Ford at Calvary Church in Elmira, New York, also with Brother Kaufman in Brocton. At the present time we are in a revival with Brother Costa at Blakemore Church in Nashville, Tennessee. We thank God for these fine Nazarene pastors. We have an open date in January, we'd like to slate on the Central Ohio District; also an April date which we'd like to slate on the Albany District. Write us, R.F.D. 3, Salem, Ohio."

Rev. C. Newton Monnett writes, "The new town of Levittown is located just three miles from the Church of the Nazarene in Bristol, Pennsylvania, and families are moving here from all over the United States. If you know of friends or relatives moving to Levittown, please let me know (2010 Wilson Ave., Bristol), and I shall be glad to contact them for the church."

Cardington, Ohio—September 26 brought to a close one of the best revivals this church has witnessed for a long time. Our evangelists were Rev. and Mrs. H. C. Litle, who are much loved by the Nazarenes of this district. They won many new friends in our community by their sincere and prayer-saturated ministry. Brother Litle presented and exemplified heart holiness in the services, preaching with the anointing of the Holy Spirit in such a way that the church was definitely strengthened. A unique feature was that our Junior church held a revival at the same time of the adult service, meeting in a separate place. Mrs. Litle served as evangelist for our Juniors and teen-agers, and the effort met with wonderful results. The attendance at the first service was fourteen, reaching a total

of thirty-four, and thirteen boys and girls prayed through to victory. Brother and Sister Litle left a definite, helpful imprint within our church. A love offering and a very nice amount in addition is deposited with the treasurer, making it possible for the pastor's wife to attend the pastors' wives' retreat in the spring.—Veryl W. Jenkins, Pastor.

Evangelist Winfield A. Mundell writes that he had a gracious meeting at Denhoff, North Dakota, with many souls finding God; men getting saved, sanctified, and freed from the tobacco habit. A real outpouring of the Spirit! During November he will be in two meetings in Colorado, and has some open time after January 1. Write him, % Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo.

Evangelist Charles Oliver writes that he has two open dates in '55, one in February and the other in June. He would like to slate these dates in the Midwest or South. Write him, % P.O. Box 527, Kansas City 41, Missouri.

Evangelist Cloyce Elsea reports: "This has been a good year as I have worked in five different districts with our loyal Nazarenes. Both pastors and people have been wonderful, and I praise God for the open doors and His blessings. I am open for calls for revivals, camp meetings, and week-end meetings. At present I have the month of February open and also the first two weeks of March (1955). I have had the privilege of having had Mrs. Elsea with me in most of my meetings; the Scene-o-felt pictures she uses are a great help in the services. I also have a few open dates for the fall of '55. Write me, Box 18, Van Buren, Ohio."

Evangelist William T. Zimmerman reports: "Entering the field of evangelism at assembly time, June 3, I spent the first two weeks of June with Pastor Earl Rice and our church at Litchfield, Nebraska. New people were attracted to the services, and the church was built up spiritually. In the next meeting, with Pastor Milton McCreery and the church in Broken Bow, the Spirit of Christ was upon the services in an unusual way, and the pastor writes that the spirit of the revival continues. We were given a unanimous call to return in '55. Upon arriving at Burwell, we found the pastor had resigned, so we served as both pastor and evangelist. But the splendid people prayed, worked, and gave, new interest was created in the community, and we left the church united under Rev.

Harry Lawyer. In the meeting with Brother Andy Kramer and church in Long Pine, the people went out and brought in the folks, and prayed as the evangelist preached. God gave victory at the altar, with one beautifully saved and three others gloriously sanctified. God gave some unusual victories in the meeting here. The pastors in all these churches are fine, self-sacrificing folks, dedicated to God and the work of the Kingdom. I have some open time I shall be glad to slate as the Lord may lead. Write me, P.O. Box 581, Fremont, Nebraska."

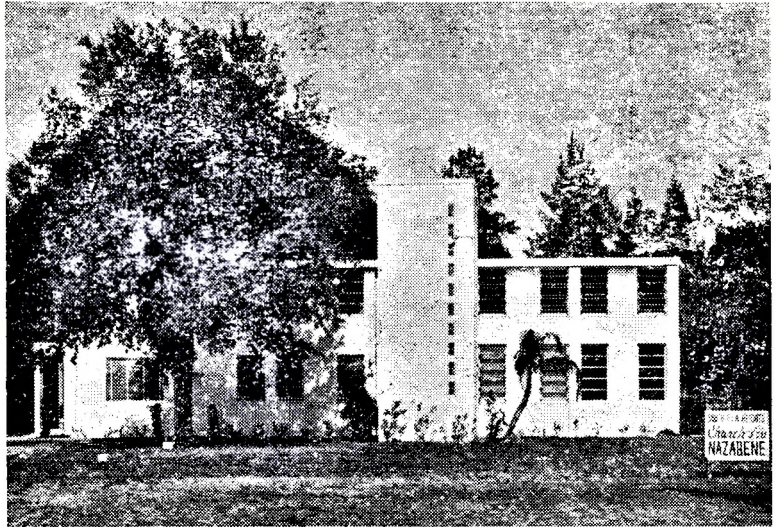
Evangelist Edward E. Mieras reports: "We had a good five-day meeting with Pastor Alvah Eastman and First Church, Kalamazoo, Michigan. A number of souls prayed through to definite victory. The ten-day revival campaign with Pastor Lorne Lee and people at Fuller Avenue Church in Grand Rapids was also blessed of God from start to finish. Children's meetings were conducted after school, with an average attendance of 106. Thirty new contacts were made for the Sunday school. Souls were saved and believers sanctified. A special feature on the first Sunday was the presence and blessing afforded by the songs and messages of Rev. George Bennard, author of 'The Old Rugged Cross.' The closing day of the campaign was highlighted by the attendance of Mr. and Mrs. Elmer H. Kauffman. I have two more campaigns in Michigan, then start for my home in California, holding a few campaigns with our North American Indians in Oklahoma. I will be available for revivals in the West after January 1. Write me, 1962 Brigden Road, Pasadena 8, California."

Evangelists Emmett E. and Jewell Taylor write, "We have an open date in December, and also one in January, which we'd like to slate in Florida or nearby states. Write us, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Ranger, Texas—Now in my third year in this pastorate, the church is moving forward in all departments. We have been able to meet all of our obligations, the pastor has been given two salary increases, and all budgets are paid to date. We have had a 20 per cent increase in church membership, and also have secured a new parsonage which is debt free. Recently we had a successful revival with Evangelist Walter Patterson, and God gave fourteen seekers at the altar for regeneration and entire sanctification. Brother Patterson is a good, old-fashioned holiness preacher. Sister Patterson also proved a blessing in the services.—C. D. Buckhanan, Pastor.



## South Florida Heights, Lakeland, Florida



The South Florida Heights Church was organized August 6, 1953, with 33 charter members. Rev. J. B. Rose felt definitely led to resign as pastor of Lakeland First Church to start a new work on the south side of the city, with the approval of District Superintendent John L. Knight. We began by holding services in the home of a member, later coming to a community chapel, and then growth forced us to move to the tabernacle on the Florida campgrounds. A ground breaking service was conducted and work began on the modern, two-story structure which later will be used as an educational unit. This building is of masonry block, 32 x 77 feet, on a lot 135 feet square, situated on one of the main streets and highways leading into the city. This building, with an evaluation of \$40,000.00, was completed and equipped with an indebtedness of \$13,000.00. We have an auditorium fully equipped with pews, new electric organ, console spinet piano, with seating capacity of 225 on the main floor; also a pastor's study, office and choir room, a classroom and modern nursery, equipped with speaker. On the second floor we have five classrooms and two assembly rooms. A modern, furnished,

two-bedroom apartment is provided for the pastor and family. The first service was conducted in the new building on last February 14, with 175 in attendance. Continuous growth is evidenced by the reception of 11

members since organization. Our church is fully organized with Sunday school, N.F.M.S., N.Y.P.S., and Junior society. Pastor and people work harmoniously together. — Mrs. Mary Dantzer, Secretary.

Rev. M. H. Rozzell writes, "Since May of last year I have been pioneering a home-mission church in La Grange, Georgia. We have about thirty members at present. Our Sunday school averaged forty-two during the past assembly year. We organized on May 31, 1953, with twelve members, and averaged fourteen in Sunday school for the first three months. The battle has been hard, but God is helping us."

Evangelist Howard W. Jerrett writes: "I will be in the deep South for the holidays and have an open date in late January and one in February. Will be available for revivals with large or small churches. Write me, Marksville, Louisiana."

Evangelist Mel-Thomas Rothwell reports: "The 1954 summer camp-meeting season was for me characterized by the rigor of battle but also the thrill of gracious victory. Among the six camps and one convention in which I worked were—the Minnesota District camp, which was inspiring and thrilling, under the able leadership of Superintendent Roy F. Stevens. Several hundred people were converted or sanctified, or both, in these services. Evangelist Bernie Smith was an effective and helpful co-worker, and Dr. Paul S. Rees spoke eloquently to a large Sunday afternoon audience. Night after night the long altar and front seats were lined with seeking hearts. Superintendent Stevens, who has brought a wealth of experience to the district, led the forces, and much of the effectiveness and organizational smoothness of the camp can be credited to his generalship. The decision to

move this camp to Mission Farms was a major victory for the Church of the Nazarene in that fast-growing district. Mrs. Stevens was most gracious in handling her duties during the camp. The camp season closed at the Richmond, Maine, camp—a new Nazarene camp. Despite the widespread damage from Hurricane Carol, the camp proceeded without interruption. With the electric facilities knocked out for four days we, Rev. R. T. Sellick, my co-worker, and I experienced a revival of the old brush-armor days; lamps and lanterns provided light for the tabernacle. Thank God, we enjoyed the old-fashioned power (as well as old-fashioned lights), and the altars were filled and the tabernacle was crowded out for the two final days. Rev. H. Blair Ward, pastor at South Portland, Maine, was the effective camp chairman. Thank God for the living flame of holiness that still burns vigorously in the great American camps."

Evangelist W. D. Huffman writes that because he is pulling a house trailer, he would like to spend January and February out of the snow area. Anyone desiring to slate this time, write him, 138 E. Hazeltine Street, Richland Center, Wisconsin.

Carthage, Tennessee—Evangelist W. M. Tidwell was with us in a great tent revival during the summer. Many hearts were touched by his wonderful messages as he preached with the anointing of the Holy Spirit. All previous records were broken in the number of seekers, attendance at the services, and in Sunday-school attendance. Many

folks agreed that it was the best revival in the history of the church. We are grateful to God for Brother Tidwell's ministry with us.—W. G. Cass, Pastor.

## Christmas Gift Ideas

"What, Christmas already?"

"No, not quite, but soon enough to start thinking about it!"

For hundreds of Christ-exalting gift suggestions—gifts you will enjoy giving, your friends and relatives will appreciate receiving—see our brand-new holiday catalog. A copy has been sent to every Herald of Holiness subscriber.

Look it over, keep it handy and this year, WHY NOT . . .



## Nazarene Publishing House

2923 Troost Avenue, Box 527  
Kansas City 41, Missouri

Washington at Bresee 1592 Bloor St., W.  
Pasadena 7, California Toronto 9, Ontario

Benton, Arkansas—We recently closed one of the most profitable revivals in the history of our church. Rev. R. F. Lindley was our evangelist, and his heart-searching messages were of untold benefit to our membership. Many were drawn closer to the Lord and established in grace. This was our second revival with Brother Lindley, and we feel it has helped our church to set new goals in a forward move for God.—Earl Wasom, Pastor.

Brocton, New York—We recently closed one of the best revivals our church has had, with Rev. and Mrs. Charles Laird as evangelists. Our church was greatly helped spiritually; backsliders were won to God; others were saved for the first time, and some were sanctified. All of our Sunday-school records were broken the last Sunday, with 106 in attendance. Four new members were received into the church. Brother and Sister Laird carry a burden for souls and possess a wonderful spirit. They won the hearts of the people.—Everett Kaufman, Pastor.

Memphis, Tennessee—Park Avenue Church recently completed a one-week young people's revival that has left its blessings upon the members and friends of the church. The evangelist, a converted Greek, Brother George Cocoris; and the pastor, Rev.

Hayes Oliver, attended Trevecca Nazarene College together. Brother Cocoris brought stirring messages from God. The Lord blessed our church with twelve new members, of which six are young people. The church has also purchased a new parsonage; it is a lovely three-bedroom, perma-stone house. With such a devoted pastor and family, we feel God has many blessings ahead for our people. If any one has loved ones in the Navy Millington Base and would like them to be contacted, our pastor would be glad to do so. Write, Rev. Hayes Oliver, 3647 Park Avenue, Memphis, Tennessee.—Reporter.

Evangelist G. H. Chapman writes, "This has been a great year and God has been in our services everywhere. It has been a real pleasure to work with His people. I shall be glad to go to any church, large or small, so I may build the kingdom of God. Write me, Box 592, Bethany, Oklahoma."

Elyria, Ohio—Recently our church had a good revival campaign with Rev. George R. Anderson as evangelist and Douglas Fisk as singer. The Lord blessed these fine workers and gave many seekers at the altar. Twenty-five young people sought God for pardon and heart purity on the closing Sunday; some were new people who never had attended our

services before. Brother Anderson preaches with the power and unction of the Spirit; he is sane and sensible in his presentation of the gospel and manifests a fine spirit. Brother Fisk, a graduate of E.N.C., sang beautifully and was a great blessing. Pastor and people are working together to reach this community for God and holiness.—J. E. Hanson, Pastor.

Evangelist E. G. Wright writes, "Due to a cancellation I have an open date, January 19 to 30, also February 16 to 27. I'd like to schedule these dates in West Virginia or North Carolina, if possible. Write me, c/o General Delivery, Staunton, Virginia."

Rev. H. C. Emmert writes, "After serving as pastor of our church in Ardmore, Oklahoma, for more than two years, and also receiving a good three-year call, I have resigned to enter into full-time evangelistic work. Feeling it to be the will of the Lord for me to leave the pastorate after eleven years, I am now moving to Oklahoma City. I served for two years at Henderson, Texas, more than seven years with the Crown Heights Church in Oklahoma City, and two years in Ardmore. My new address is, 3213 N. W. Pioneer St., Oklahoma City, Oklahoma."

Pastor and Mrs. C. K. Dillman of Casey, Illinois, report an excellent revival, now in its seventh week. God is blessing in many ways. The Casey church was organized in August of 1953, and is progressing nicely as the Lord continues to bless.

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## THE QUESTION BOX

(Continued from page 17)

ier matters of the law. Further, it has never been taught so far as I know that tithing or any other kind of mere works would open the door to heaven. We must first, last, and always be saved by faith. Then we serve God, that is, we work for Him. We can never buy our salvation by works. However, we will manifest our new life in Christ by righteous works and among them should be tithing and the giving of offerings. Again, if those who lived under the Old Covenant gave tithes and offerings to express their gratitude for what God had done for them, surely those of us who live under the New Covenant should not do less. Our blessings are much greater than theirs. Some people are terribly afraid of works. I heard of a preacher who told the sinners not to put anything in the offering plates as they were passed. He was afraid that they would believe they could thereby work their way into heaven. Sinners get many blessings from the presence of the church in the community and should help to support it, but that alone will not get them into heaven.



Evangelist L. H. Dickerson reports: "At this writing I am at Griggsville, Illinois, with Pastor R. M. Bohannon and his good church. Mr. Orlando Russell, song evangelist, is my co-worker, and God is wonderfully blessing. Already twenty-one people have prayed through to victory either for regeneration or entire sanctification. Brother Russell sings with the anointing of God and is a beloved brother. Pastor Bohannon is much loved by his people. I have some open time and will be glad to go anywhere for freewill offerings and entertainment. Write me, Box 662, Bethany, Oklahoma."

### Fifth South African District Assembly

The fifth annual assembly of the South African District was held at Three Rivers, Vereeniging, from 30th September to 1st October, 1954. Rev. and Mrs. J. MacLachlan, pastor of the entertaining church, excelled themselves in caring for the comfort of the delegates. The time was one of heart searching and spiritual upliftment, and we closed the assembly with the determination that we would, by His grace, do more for Christ this coming year.

The number of delegates attending broke all previous records. About 40 new faces were given a special welcome, including Rev. (Mrs.) Snyman, who had travelled 1,400 miles from Northern Rhodesia to be present, and 2 prospective Nazarenes, likely to form part of the charter membership of the church in the centre of Johannesburg, South Africa's largest city, if and when it is organized. The district superintendent reported that two new churches were organized during the year, one on the new gold fields in the Orange Free State, where services are being held in 4 or 5 towns; and the other in Lusaka in Northern Rhodesia. Our district now embraces 3 countries, the Central African Federation, Mozambique, and South Africa, and covers an area of one million square miles. The number of organized churches is now 17, and there are some 24 preaching places, making a total of 41 which are served by 14 pastors. The net gain in membership during the year was 96, making the total 417, and there are over 1,000 children enrolled in our Sunday schools. The value of fixed property in the district now exceeds £44,000.

The Rev. George H. Alexander, B.A., was granted elder's orders on transfer from the Methodist Conference, and three new candidates were licensed to preach, namely, Rev. Mr. Prinsloo, Rev. Mr. van den Berg, and Rev. W. A. Siebbeles. Many of the churches have made great strides towards self-support, and have reduced the total grant by about £900 per year, while the R. T. Williams Memorial Church, our Afrikaans medium congregation at Vanderbijl Park, has now become financially self-supporting.



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We have experienced a year of consolidation and of progress, and we give thanks to God for all who have borne the burden of the year. Perhaps an unproportionate share of this burden fell upon the shoulders of Rev. and Mrs. C. H. Strickland, our district superintendent and his wife, and we almost felt ashamed as we listened to his report, for it seemed that he had done the work of three men during the year that had passed. The assembly showed its appreciation by making a presentation to this beloved couple who are literally laying down their lives for His sake, and our emotions were aptly expressed just at that moment as we sang the Doxology.

—STAFFORD FINNEMORE, Reporter

### Tennessee District Assembly and Camp Meeting

The forty-second assembly and camp of the Tennessee District held at Camp Nacome, was characterized by a spirit of advancement, and a marching forward to win a lost world to Christ and the church.

Dr. Hugh C. Benner presided over the assembly sessions. Tennessee appreciates the wonderful spirit and leadership of Dr. Benner. His messages and spirit will never be forgotten.

Rev. D. K. Wachtel gave his report on Thursday morning, and was re-elected with a wonderful vote. His report was characterized by a spirit of optimism, also a report of the past year's work showed the greatest year in every department, 403 net gain in church membership, 1,623 net gain in church membership, 1,623 net gain in Sunday-school enrollment, 859 gain in Sunday-school average attendance, and \$45,118.00 for missions or 8½ per cent of all finances. At the close of his report, a fine love offering was given to the Wachtels. The Tennessee District loves the leadership of Rev. and Mrs. Wachtel. We feel great things are in the future under their leadership.

Our annual camp meeting was held in conjunction with the assembly and

conventions with services each night of the week. Dr. Edward Lawlor was our camp evangelist. His messages and wonderful spirit helped many find Christ during the altar services. Professor John T. Benson led the singing and was also a blessing to the camp.

In the preceding conventions, Mrs. D. K. Wachtel was re-elected N.F.M.S. president, Rev. Robert Gray was re-elected head of the N.Y.P.S., and Rev. M. E. Redford was also re-elected District Church School Board chairman. A fine class of young men were ordained as elders: John Knight, Kenneth Clay, J. R. Vaughn, W. D. Gleaves, Walter Thompson, Ray Duncan, Tom Overton, Harold Graves.

—L. H. ROEBUCK, Reporter

### Georgia N.Y.P.S. Convention

The Georgia N.Y.P.S. convention opened on September 21, with Rev. H. W. Mingledorff, district president, in charge. Encouraging reports were given from the local societies.

The order of the day was set for 10:30 a.m., with Rev. D. W. Thaxton, superintendent of the South Carolina District, presiding for Rev. Mack Anderson, our own district superintendent, during the election of president. Rev. H. W. Mingledorff gave the president's report and was re-elected. He is loved and appreciated by our young people.

Brother Thaxton was the special speaker and brought a wonderful message on the abiding values of Pentecost.

Good reports were given by our district officers: the Junior supervisor, Mrs. Robert Huff, reported five new societies for this year.

We joined the N.F.M.S. in the afternoon for the message of Miss Lydia Wilke, missionary to the Cape Verde Islands.

We are determined to have a better society next year by the help and grace of God, using our theme, "By My Spirit, Share."

—VIVIAN BUCKNER, Reporter

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## San Antonio District Sunday-School Tour

The San Antonio District Sunday-school tour was one of the finest we have ever experienced. We were privileged to have as our special workers, Rev. and Mrs. Lyle K. Potter, who are now giving full time to this field and evangelism. Each of the seven rallies was blessed of God as Brother Potter brought promotional ideas, organizational helps, and the evening message: "A Doctor's Prescription for Sick Sunday Schools." Mrs. Potter's singing was enjoyed by all.

We were also privileged to have with us on the tour, our newly appointed district superintendent, Rev. W. H. Davis. Brother Davis has been well received on the district, and we are sure that great days are ahead as he leads this united group forward.

—PAUL D. MANGUM

Chairman Church School Board

## Rocky Mountain Preachers' Retreat

The annual Rocky Mountain District preachers' retreat was held September 7 to 9 at the Lion's Camp, south of Red Lodge, Montana. Although there was an unfortunate conflict with the opening of school in the area, yet a good delegation of pastors and wives gathered from the states of Wyoming and Montana for this our second retreat.

The retreat was a time of inspiration and blessing. We were challenged by papers and discussions that came to grips with our problems. The high point came on Thursday morning when, after having partaken of the Lord's Supper together, we were stirred by Dr. H. C. Powers' challenging message on "Let down your nets for a draught."

Dr. Powers was at his best as he ministered to us. Our hearts were stirred again and again as from his recent visits to the mission fields, from his great knowledge of preachers in general, and from his profound insight into the Word of God, he drew out the truths that blessed our souls, answered our questions, and strengthened us for the days ahead. His messages were just what we needed.

We would express our appreciation to our district superintendent, Rev. Alvin L. McQuay, to Brother Murray Pallett, chairman of the Retreat Committee, and to all who helped to make this occasion one of the brightest spots of the assembly year.

—WILBER A. ROGERS, Reporter

## North Carolina District Assembly

The fourteenth annual assembly of the North Carolina District was held at the Northside Church in Charlotte, September 22 and 23. It was a time of many blessings, of tears flowing, folk encouraged, strength imparted, visions enlarged, and of hands strengthened to do exploits for God.

Dr. Hardy C. Powers presided, and he was a real blessing to us all. His

usual manner of handling the business of the assembly with ease and grace, together with his timely messages, will not soon be forgotten.

Dr. Lloyd B. Byron, superintendent for two years, brought a splendid report. His report showed a gain in membership; increase in total giving; General Budget overpaid by more than one thousand dollars; and fourteen churches reported a net increase of 10 per cent or better in membership. Two churches were organized, both self-supporting; one has erected a new building of block and brick construction with a debt of \$4,000.00. Church and parsonage property now valued at \$725,800.00, an increase of \$77,000.00. Sunday-school enrollment is now 5,033. Following his report, Brother Byron was re-elected on the first ballot, after which he was given a love offering in appreciation for his faithful stewardship to the district.

North Carolina Nazarenes are united. We have a deep sense of obligation to the thousands of unchurched people in this heavily populated area. Our purpose is to give them the message of scriptural holiness to the best of our ability.

—W. LEE GANN, Reporter

## ANNOUNCEMENTS

BORN—to Fred and Wilma Moon, students of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Barbara Lynn, on October 12.

—to Rev. and Mrs. Jerald D. Johnson of Coeur d'Alene, Idaho, a son, Dennis Lane, on September 17.

WEDDING BELLS—Miss Harriet Catherine Brooke of Washington, D.C., and Mr. Denver Berean Frame of Richmond, Indiana, were united in marriage on October 9, in First Church of the Nazarene, Washington, D.C., with the pastor, Rev. William C. Ailshouse, officiating.

SPECIAL PRAYER IS REQUESTED by a friend in Illinois for a middle-aged husband who really needs salvation—"Pray earnestly that God will get hold of him in some way";

by a lady in Washington that God may undertake in the sale of some property as this would mean payment of old debts and spiritual advancement of an elderly Christian man much harassed by the problem;

by a woman in Illinois that she may succeed in her present undertaking without a disaster, and that God would help in the solution of a special problem which would be of great assistance in other matters, also that she may get back to regular attendance at Nazarene services;

by a lady in Oklahoma that she may make the right decisions in some difficult problems she is facing, that she may know the will of the Lord completely for her life and may be able to live victoriously for Him, also for the salvation of two brothers.

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## SERVICEMEN'S CORNER

STEPHEN STEPHENS gives us this insight into the good that our literature has done at Fort Bragg, North Carolina. He writes: "The books which you sent us for our chapel library have been received. For this most generous act we are indeed grateful, and we pray that the Lord shall return to you, in His own way, the harvest reaped from a seed of such kindness sown."

"The library is in excellent order by now, and several of the books you sent are beginning to show signs of usage. How we pray that the Lord's blessing shall attend this portion of our ministry. The periodicals sent to me are also finding their place in the library."

"I have now started my new work with Destroyer Squadron Four. The variety of problems that I have dealt with is great, but it is a thrill to be of assistance to servicemen who need a chaplain. Never a day passes that I do not realize anew how much we must depend upon God in the solving of the many and varied problems that exist. Only God knows the solution. The men of the navy are appreciative of spiritual help from the chaplain, and are especially receptive to the preached Word. Often they come to the chaplain's office following divine services, seeking spiritual help and guidance in their lives. Never have I seen a more opportune place to do God's work than here in the service of our country."

"While my ships of Destroyer Squadron Four are in Norfolk, Virginia, it has been my privilege to attend the Central Church of the Nazarene, under the pastorship of the Reverend Blackmon. The Central Church has been most gracious to me and my family. We feel very much at home and welcome."

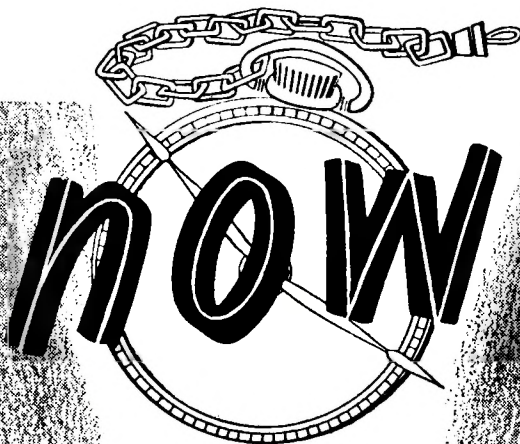
—CHAPLAIN WILLIAM HUFFMAN

Chaplain George C. Laurie, who is stationed in Alaska, writes, "Had two conversions this month that looks as though the men really were serious. It resulted in a change of life for both of them and since then, they attend services regularly."

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November 10, 1954



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Psalms 50:14

