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Herald of Holiness

THE HOLY SPIRIT IN LIFE

Not by might, nor by power, but by my Spirit, saith the Lord of hosts. ~ Zech. 4:6



This Nation, UNDER GOD

OUR FREE WAY OF LIFE was developed by men and women of deep religious faith. America has always been conscious of the need for religion. The founders of our republic were sincerely and profoundly men who looked to

God for guidance. Without a continuation of the basic principles on which our nation was founded, the superstructure of government cannot endure. We have respect for the founding fathers, not only because of their historic contributions, but also



By Judge Luther W. YOUNGDAHL

because they expressed a wisdom and understanding we need today. We must not take for granted that our religious heritage will endure. Indeed it can continue only as we work out for ourselves anew in each generation a sense of urgency and need which inspired them. Religious life requires nourishment and constant care.

In Sandberg's novel *Remembrance Rock*, retired Supreme Court Justice Windom had constructed this Remembrance Rock in the garden of his home. There he had reverently placed containers of earth from the principal battlefields of the nation. Justice Windom was wont to retire to Remembrance Rock for a renewal of his faith. When he passed away his grandson noticed these words written on the rock: "The terrific obstacles that faced our people in the early beginnings of our nation when the republic seemed to hang in balance—these must be remembered. To lose them is to lose the republic. Nations go down when they forget where they came from and when they become satisfied with themselves." Today we need to retire to our Remembrance Rock for dedication, faith, and prayer.

The freedom that the colonists sought was the right to seek grace through a personal relationship with God, free from the intervention of other men, the right to human dignity based on this relationship rather than on man-made standards and the moral responsibility and brotherhood arising from this relationship. It was to gain these rights for themselves and for the generations to follow that they staked their lives and their fortunes and

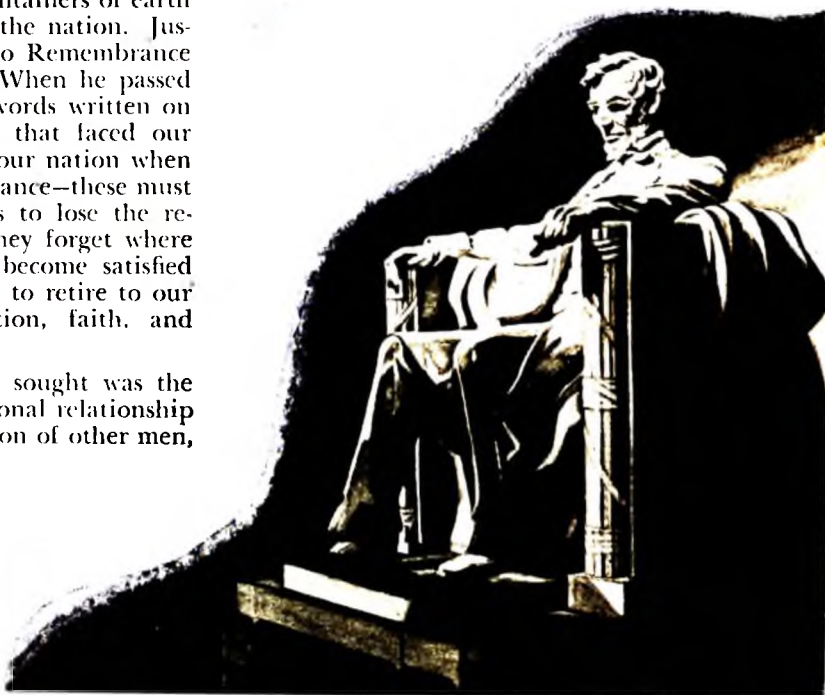
forged the American political, economic, and social system as set forth in the Declaration of Independence, the Constitution of the United States, and the Bill of Rights.

The Western world must do more than build up armaments and stockpile raw materials. As it has been so aptly stated: "The real strength of a country is not measured by armies and navies. A schoolhouse at the crossroads is more potent ultimately than a dreadnaught by the sea. One church on a hilltop is worth a score of regiments. All mankind will someday realize that there is more power and glory in 'Lead, Kindly Light' than in all the fighting anthems of the world." We must act with every spiritual resource at our command if we are to win this struggle. Millions of people who are now indifferent to God are unconsciously giving aid, comfort, and help to the Communists.

Our religion and democracy are so strong that they can never be conquered by direct and open attack. They can succumb only to indifference and neglect. Arnold Toynbee said: "All civilizations which have been destroyed, have destroyed themselves and that even where a civilization's downfall has apparently come from outside forces, external pressures merely reveal the internal weaknesses which antedated the crisis. The fall of the Roman Empire was due largely to internal corruption and in more modern history we note the corruption and lack of respect for law in the French nation was even more dangerous to the French than the German troops on the other side of the Maginot Line."

Dynamic Christianity and a militant discipleship are the need of the hour. A mild form of Christianity makes us immune to the real thing. Hatred of evil and hatred of communism are not enough. Good citizenship is vital only when it is positive.

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The Holy Spirit never gets in a rut!

IN MYSTERIOUS WAYS



Reaching a Soul

John was a student in a holiness school. His life was exemplary. He made excellent grades and was popular with his classmates. He had grown up in a Christian home and most of his associates were among the choicest saved and sanctified young people in the college. Still, John was not a Christian. He attended the Sunday services regularly, but he did not seem to be personally interested in salvation.

The friends of John had been mightily burdened for him from time to time, but he was still unmoved. The midwinter revival meeting was in progress. Unusual things were happening, for God was present in special saving and sanctifying power. Most of the unsaved and unsanctified students had been to the altar and their needs had been met. John, however, had shown no signs of conviction. His friends continued to pray for him, although they were discouraged and all but ready to give up.

But the unexpected happened. John received a telegram telling him of the death of his best friend. This occurred in a distant state, and he could not attend the funeral. At the evening meal, in a home where he and several other young men boarded, he ate but a few bites and then left the table. He went on a long walk and was not seen again until the night service. He was there; and, when the call was made, all but fell into the altar and was saved. God did not arrange for John's friend to die in order to bring about this young man's salvation, but He no doubt used this calamity to help in answering the prayers which had been uttered in his behalf.

"God moves in mysterious ways His wonders to perform." Our God is a versatile God. He achieves His holy purposes in many and varied ways—ways which are unthought of by us. He is not limited to a few possibilities as we are. He is original, unregimented, and unlimited in dealing with an individual or group. He has at His command a vast assortment of means whereby He can move on an individual soul or church.

In saying this about God, I have really been

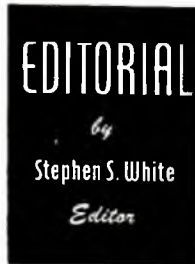
talking about the Holy Spirit. He mediates the grace of conviction and salvation to man. The Holy Spirit "moves in mysterious ways His wonders to perform." He reached this college student near the close of the revival meeting when it looked as if there was no hope that the prayers for him would be answered.

Inaugurating Revivals

The laws of revivals are unchanging. There are certain things which we must do if we would see a revival. There must be prayer and faith, and along with these a humility which makes us ready to confess and repent if there has been failure anywhere. This latter means a heart that is completely open to God and His suggestions. On the other hand, we must remember that the revival itself may come in an altogether new way. As I look back over my life, I can't think of any two revivals starting in the same manner. Neither has God saved anyone that I have been especially burdened for by the same method, or approach. Don't think that the Holy Spirit will inaugurate the next revival in your church in the same way that He did the last one. The same may be said as to the individual sinners whom you pray for and work with. Those of them that the Holy Spirit finally leads to Jesus will not be reached in the same way. The Holy Spirit is versatile. He has countless ways of dealing with lost souls. We must not limit or regiment the mighty Holy Ghost. He can't force men to be saved or sanctified, but He has any number of methods by which He can compel them to face their need. The Holy Spirit "moves in mysterious ways His wonders to perform."

Helping a Christian

Only last night at prayer meeting, an elect lady told how the devil had accused her of doing nothing for her Lord and Master. He said that she never helped or blessed anyone. But while this assault was being made on her, the phone rang and a saint of God said, "I just want to tell you what a blessing and help you have been to me through some of your writings." The Holy Spirit had a way of coming to the rescue of this Christian in her time of trial.



HOW MAY I BECOME A CHRISTIAN?

EVERY ONE IS LOST. All have sinned. Sin has caused us to be deprived of God's presence and, in thus being denied the light and life of God, to have become depraved in nature. *Deprivation* and *depravation* are the twin results of sin. Man's days have been full of sorrow, suffering, bereavement, and death. His life has been bound by sinful habits, uncontrollable desires, ungovernable tempers, and unbridled instincts. Misery, woe, guilt, and condemnation have caused anguish of soul and distress of spirit.

There has been a persistent search for some means by which to salvage this human wreck. Many solutions have been proposed—none has succeeded. There is only one remedy for man's sin and that is found in the atonement made by Christ on the cross. This mighty act of Jesus preserved the dignity and force of the moral government of the universe and at the same time revealed the tremendous love of God. *Justice* and *mercy*, *law* and *love*, *government* and *forgiveness* were united in the drama of Calvary.

Education, philosophy, social service, and even religion have been tried and have failed to atone for man's sin. Church membership, baptism, and confirmation are helpless unless preceded by something more vital.

There is only one cure for sin. There is only one solvent for the troubles of the race.

Salvation is to be found only in Christ and in the power of His shed blood to atone for man's sin. There are just five short, but all-important, steps from sin to salvation:

(1) *To realize that you are a sinner*, to be acutely aware of the fact that you have violated the laws of God, to sense your shortcomings, is the first step toward salvation. There is no help for the man who feels no need. But to the man who confesses his sins, admits his transgressions, and keenly senses his dire need of a Saviour, there is glorious hope.

(2) It is not sufficient to take step number one and confess your sins; *you must be genuinely and contritely sorry that you have willfully transgressed*

the laws of God. You must feel the awfulness of sin. You must have that "woe is me" feeling of total unfitness and lostness. You must feel completely undone and eternally lost. A "godly sorrow for sin" is an old-fashioned expression but absolutely essential as the second step.



By Russell V. DeLONG
Nazarene Evangelist

(3) In addition to confession and a godly sorrow for sin there must be a *sincere desire to make restoration and restitution for wrongs done to God and man.* If you've stolen, you must restore; if you've lied, you must correct it. As far as it is possible you must rectify the results of your evil acts. What you cannot do is not required. The devil will magnify the difficulties of this step but, remember, God is able to give you the power to be victorious.

(4) The fourth step is of paramount importance. *You must believe that Jesus Christ died for the sins of the world.* John 3:16 must become significant to you, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Specifically, your belief must become *personal*—that He died for *your* salvation. Your only hope of salvation lies in Christ. *This hope must become personal.* That "whosoever" must be focused on *you*—you must be included. Your cry must be, "O God, save *me*." The burden of your prayer must be, "It is *my* sins, *my* transgressions that sent You to the cross." The completion of step number four is taken when you say, "*I believe He died for me.*"

(5) The final step to victory is that your belief must now become *active faith.* *Belief must be consummated in personal trust.* Not just intellectual faith, nor just the result of a mental exercise; that faith must be *active.* It must result in the personal testimony, "I believe He died for *me* and that He saves *me* now."

Imagine a man drowning. You hurl a life preserver to him from the deck of a ship. It falls within his reach. He sees you, he observes you throwing the preserver, he believes it will save him. He believes, yes—but he must *act*—he must reach out and

grasp the lifesaver. He can say, "I believe," until the waves engulf him and he drowns. He must say, "I believe it will save *me* and therefore I take hold of the preserver." It's not enough to believe—I must accept and act. Belief must become active faith by saying, "*I believe He saves me now.*"

St. Paul replied to the jailer's question, "What must I do to be saved?"—"Believe on the Lord Jesus Christ, and thou shalt be saved." The jailer believed and was saved.

In I John 1:9 the promise is, "If we confess our

sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Our initial task is to *confess*; God's final act is to *save*.

Philip, after leaving the great Samaria revival, encountered an Ethiopian eunuch and said to him, as recorded in Acts 8:37: "If thou believest with all thine heart . . .," and the eunuch answered, "I believe that Jesus Christ is the Son of God." He was saved. He climbed the ladder from sin to salvation. There are five rungs, just five important steps. Will you take them now?

• • • THESE FOUND THE WAY • • •

From ALASKA

John was a habitual alcoholic and, while yet in his twenties, life seemed ruined beyond hope. He stayed sober only until promotion in his work brought more money—then drunkenness again. Life was one round of fights and drunken brawls. Then something happened.

A young man from the Nazarene church invited John to the services. John was broke and this, at least, was a place to go "for free." God dealt with the man's heart and, when he heard how Christ could make life over again, John stepped out. He had grown up a Roman Catholic and now found that he needed no human priesthood—he went directly to the great High Priest. John found wondrous deliverance from sin: no more smoking, drinking, or cursing. He has the respect of friends and employer, and amazes people with his love for the church.

From SOUTH AFRICA

Rev. Charles Strickland writes from South Africa: "I was en route to America to attend our General Assembly in June, 1952. The plane encountered bad weather over the central African jungles and for three hours all aboard were quite concerned. My traveling companion was a fellow American who had been in Africa on business for four years. When the storm was over we began talking about God's protection in such hours. He turned to me and asked, 'Can a man really know God?' In reply I told him how Christ had saved me. He made a full confession of sin and, as the plane left Lisbon for the long hop over the Atlantic, we prayed together and God saved him. As he said good-by at the New York airport, he remarked, 'Tomorrow I'll be with my family, and we'll go to church and begin serving God together.'"

From AUSTRALIA

Rev. A. A. E. Berg sends the testimony of Ray Box: "Leaving home and going to Melbourne, I plunged into a sinful life—drinking, movies, cards, and dancing. Near the close of 1948 I left Melbourne with a friend and in my wanderings we found board in a Christian home. God used this to begin probing my heart with conviction.

"Without warning my friend died. Faced for the first time with the grim reality of death, my outlook was sobered. But in a desperate attempt to run

away from God again I left that part of the country, and for months I lived in deepest despondency. Just before Christmas in 1949 I returned to Adelaide and found board with folk who attended church. To oblige them I attended with them occasionally, but nothing in the service appealed to me. However, the growing hunger of my heart drove me on. Asked to join the church, I accepted and later began teaching a class of boys—though still a sinner, and miserable.

"It was during Easter in 1950 at a youth camp that God touched my life. On that Sunday evening He reached down and plucked me from the depths of sin and called me to His service. Heaven spilled into my soul, and the tug of the world was gone. I wanted to live for Him and Him alone and immediately began preparation for His service."

From HAWAII

Gail Chibana is a fine young Christian saleslady in one of the best department stores in Honolulu, Hawaii. And here is her story.

She grew up in a Buddhist home but in the providence of God she found her way to the Church of the Nazarene and gave her heart to Christ. Soon, however, it was evident that Gail was struggling over some tremendous problem. She confessed that she had not had the courage to take a Bible into her Buddhist home. But God gave her the strength not only to do this but also to keep her Bible by her side in the hospital where she soon had to go for a lung operation. From the hospital bed she testified radiantly to victory in Christ.

From SOUTH AFRICA

He was passing our Potchefstroom Church of the Nazarene as prayer meeting was in progress. His heart was heavy and his life was sad. Once he had occupied a prominent position in the Educational Department of South Africa; but now drink with its attendant evils had made him a common tramp. He stopped and listened to the ringing testimonies of people who had been redeemed by divine grace. He entered the door and found a warm welcome. His heart was deeply moved and he asked, "Can God save me, too?" The pastor, Rev. J. J. Scheepers, invited the man forward, and after a period of prayer around the altar peace came to his heart as God rolled away the load of sin. He went away to live the new life in Christ Jesus.

... in Christian Conversion

By Richard S. Taylor

Principal, Nazarene Bible College, Sydney, N.S.W., Australia

IT IS SAID that Dwight L. Moody was once walking down a city street when a friend, pointing to a drunken man, said: "There goes one of your converts." "He must have been mine," was the quick reply, "for he certainly was not the Lord's."

It is possible to be converted to a preacher or a church without being converted to the Lord. It is even possible to be converted from some evil practices without that true inward change which makes the difference between Christian conversion and superficial reformation.

Whatever other factors may be necessary to make religious conversion genuine, the most vital is the influence and power of the Holy Spirit. Christian conversion is a supernatural transformation; and the Agent who effects this transformation is the Holy Spirit. Apart from Him, conversion is a mere "cold patch"—an attachment to church or cause maintained by the cement of human friendship and influence.

But we are not to conclude that the sinner has only to wait until the experience is in some mysterious way imposed upon him.

The Scriptures teach that, just as the sinner must have the aid of the Spirit, so the Spirit must have the free decision of the sinner. The numerous commands to repent scattered everywhere in the Bible are directed to the sinner, not to the Holy Spirit. While on the one hand God promises, "A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26), He also commands, "Cast away from you all your transgressions, . . . and make you a new heart and a new spirit: for why will ye die?" (Ezek. 18:31.)

God's part certainly will be performed. Even now He is speaking. That sense of sin, that conviction of need, those nameless longings after higher things which grip your soul—all are the voice of the Spirit. Will you respond? Will you, in the name of Jesus, confess and forsake your sins and surrender your will to God? Do it now! As you do, the Spirit will not only help but also will transform your inner being, and quicken spiritual life in your soul. Then you will have the joy of knowing what it means to be a "new creature" in Christ Jesus (II Cor. 5:17).



Richard S.
Taylor



Henry E.
Brockett

... in Entire Sanctification

By Henry E. Brockett

Author of "Scriptural Freedom from Sin" and "The Riches of Holiness"

THE APOSTLE PAUL declared that God had made him "the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16). This passage proves that the Holy Spirit is our Sanctifier and that to be "sanctified by the Holy Ghost" means that the soul is rendered "acceptable" to God. Let us briefly consider, then, the work of the Holy Spirit when He sanctifies and fills the believer.

The Divine Presence: Because He is the Spirit He dwells as a Divine Person within the believer.

The HOLY

He "shall be in you" (John 14:17). The Spirit is one with the Father and the Son, and by the Spirit's indwelling presence the believer is brought into blessed, conscious union with the Father and the Son (John 14:18, 20, 23). God is love and we know "that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13). Thus the sanctifying Spirit brings the believer into the glorious heart experience of perfect love (I John 4:16-18).

The Divine Purity: Because He is the Holy Spirit, then if He truly fills and possesses the believer He brings purity of heart and holiness. The promise of the Spirit was from the very first associated with His mighty sanctifying work of cleansing and freeing the believer from indwelling sin (see Ezek. 36:25-27). The Spirit glorifies Christ. All that Christ wrought for us on the cross to deliver us from sin the Spirit makes real *within* us. It is by the Pentecostal fullness of the Spirit that believers' hearts are purified by faith, and the problem of sin within the believer is solved (Acts 15:8-9).

The Divine Power: Because He is the Spirit of God, He brings the power of God. "Power belongeth unto God" (Ps. 62:11). By the Spirit's sanctifying power we are set free from sin (Rom. 8:2), are transformed into the likeness of Christ (II Cor. 3:18) and empowered to live a holy life to the glory of God.

It is the work of the Holy Spirit in sanctification that makes the *presence*, *purity*, and *power* of the risen Christ a glorious reality in the believer's experience. Have you received the Spirit in His sanctifying fullness?

. . . in Power for Service

By J. Glenn Gould

Pastor, College Church, Wollaston, Massachusetts

POWER FOR SERVICE—the moral strength to carry on God's work in God's way—is an essential aspect of the experience of the Holy Spirit's cleansing and sanctifying fullness. St. Peter's description of that fullness places the basic emphasis on the Spirit's ministry in and to the individual receiving Him. In Acts 15:8, reporting on the work of God in Caesarea and identifying it in kind with God's work on the Day of Pentecost, the Apostle suggests that the Spirit's fullness purifies the heart and bears clear witness to the receiving soul. But the sanctified life is a *life* as well as an experience; and the Holy Spirit, in this new and full ministry in the life of

SPIRIT

the individual, does assure one of the power to see it through to its glorious and victorious end. This ongoing ministry is a form of power for service.

But in the doing of God's will and the carrying forward of God's work in the world there arise situations which far transcend in magnitude the issues that arise in the individual life. A situation of this sort is described in the fourth chapter of Acts, where the infant Church was meeting for the first time organized and official resistance to the Christian message. Faced with the demand that they were "not to speak at all nor teach in the name of Jesus," the Church, emboldened by the intrepid leadership of Peter and John, made special prayer for the power to carry on with courage and boldness. Here was a particular situation which brought a sense of peculiar need and which could be met only by a fresh accession of power—the power of the Holy Spirit. In answer God gave them renewed and increased power for service—the power to carry on God's work in God's way.

There are frequent parallels to this experience in our days. Indeed, wherever God's Spirit is mightily at work these occasions of particular need will arise. And God will meet them by a mighty flood tide of His Spirit's power, flowing into and out through the personalities of His holy people. For such a work God must have yielded channels, fully and forever consecrated and committed to Him. Only hearts that have been cleansed from self and sin—"purified by faith," to use Peter's expression—will do. But given such hearts, the power to do God's work in God's way will be granted today as truly as in the first century.

. . . in Daily Living

By E. S. Phillips

Pastor, First Church, Bethany, Oklahoma

MANY PEOPLE have had a passing desire to know the Spirit's presence in their daily lives—with minds untrained in theological matters they have started out to find this knowledge, only to find a jungle of theology grown up around the person of the Holy Ghost. Soon, discouraged by the theological entanglements and frightened by denominational dogmas, they have given up the quest.

I would say to all who have quit trying, "The Holy Spirit's presence is more than a theological curio: He can become a daily reality in your life."

His presence prepares us to live at peace with God. The Bible tells us that a great physical catastrophe has affected our material universe. The Bible also tells us that a great moral catastrophe has affected our moral universe. That catastrophe was the fall of man, bringing sin into the world. This sin of our moral nature has made our lives dark and unlovely: it has spoiled the pleasant things, giving them a bitter taste. The Holy Spirit purifies our hearts of this original sin. Thus we are placed again in harmony with God's will and enabled to enjoy daily all things which are pure, lovely, true, virtuous, just, and honest.

His presence prepares us to live at peace with self. Selfishness, a characteristic of original sin, is the basis of most maladjustment which throws life out of balance, causing us to give emphasis to life's extremes. The Holy Spirit always subordinates self to Christ, thus bringing to life a proper balance. He enables us to get in between life's extremes and thus maintain our equilibrium. By this means, we are taught contentment in whatever state of life we may be.

His presence prepares us to live at peace with our fellow man. Sin has thrown a barrier between man and his fellow beings, as well as between God and man. This is the cause of all conflict between individuals and nations. The Holy Spirit is in the world today to purify humanity of this basic sin and thus to reconcile man to his fellow man. He is here to supplant hatred with love, ill will with friendship, crime with goodness, and war internationally and individually with brotherly kindness.

Thus the Holy Spirit is more than an abstraction or a theological curio.



J. Glenn Gould



E. S. Phillips



His influence will be felt for generations, because

God's Country Gentleman

founded a Christian home.

GOD'S COUNTRY GENTLEMAN, Merritt Mann, and his wife, Lois, did more for God and humanity than they realized when they founded a Christian home. The six children of the Mann family were born and bred in the little village of Waterville, Vermont. This country community is nestled in the mountains, interlaced with brooks, streams, and rushing falls, and bordered by heavy woods. Their house was the one which their father built for his family and to which he brought his bride. It was a comfortable home of white clapboards, situated on the one main street. Directly behind rose a high hill at whose foot flowed a branch of the Lamoille River. Its sparkling waters they could see from the windows of their dining room.

The Manns were not married too young. They each had savings to contribute toward a home. They were engaged for three years while busy building the house and establishing a mercantile business. Then they founded their home on prayer with feelings of grave responsibility that it might be the best home possible. Merritt Mann was a person of distinction, bearing, and honor. He was quiet-spoken, gentle, generous, possessed of a kindly humor. His life was his testimony and one of the finest examples of the Sermon on the Mount. Mrs. Mann was a capable, sympathetic woman of strong convictions. Her interests centered strongly in the local Church of the Nazarene and she was the "business partner" of the Mann's General Store.

The community called on this Christian layman to serve as senator and representative in the state legislature. For twenty years he was town treasurer, and for several years prior to his death he was county judge. He was sought by everyone for the soundness of his advice, his wisdom, and his Christian insight. A consistent tither and generous giver, he contributed most of all by the sweetness of his spirit and constant attitude of good will. In the interests of pleasanter human relationships, he would step aside from any place of prominence. Mrs. Mann was largely instrumental in establishing the Church of the Nazarene in Waterville, and she determinedly supported it through periods when only she and her family would attend. For thirty-five years she taught the Beginners in the Sunday school, and for many years served as organist. The nearby local camp meeting had their staunch support for forty years.

The Mann home was given to hospitality and neighborliness. It was the favorite stopping place of evangelists, church leaders, and workers. The family Bible and church literature had pre-eminence on their reading table. God's

By Mrs. John Riley

blessing was asked before meals, and family devotions had a daily place in the home. Sunday was a peaceful, pleasant day of rest observed strictly by New Testament standards.

The children of this sturdy Yankee home, reared in the soft green and rocky granite of the Vermont mountains, were grounded in the simple virtues, captivated by the Holy Spirit, molded by a holiness college, and dedicated to lay service to God and the church. It was natural that the children grew up to realize their responsibility of service to their home, church, and community and to fill places of usefulness in the world. The father imparted to them his example of broad interests and concern for the needs of people and to the boys his shrewdness, his love of bartering, and his love for the out-of-doors. The mother imparted to her girls her New England orderliness in housekeeping and her flair for cooking. Not only by precept and example but by love and discipline also the parents kept their children following paths of righteousness. It is reported that one of the sons in his preschool days experimented in the art of swearing. He climbed up on the ridgepole of the garage and there, out of reach of parental discipline, proceeded to make the air blue in a very grown-up, hired-man manner. His young sister told on him, but he defied them all by staying safely on his perch. Unperturbed, his mother worked in her kitchen, busy with her baking, knowing full well that at last a tired and hungry little boy would have to come to terms.

The parents' zeal and enthusiasm for the church was a heritage. The children had the opportunity to develop their capacities through church training and college instruction. Five of the children went to Eastern Nazarene College (the sixth died while in high school). While at college the boys found the climax of their religious training in a definite conversion and a real experience of salvation. After college these young people went out to serve the Lord in ever-widening circles of Christian influence. Edward, M.A., LL.D., serves the Lord and the church as president of Eastern Nazarene College. His influence now molds the young lives of hundreds of students and circles the world

in the lives of graduates. He is a tower of strength to his church locally and has served in district, zone, and general offices. His own four boys are secure in a Christian home.

Roger, M.D., is serving the Lord and the church and the community in Waterville. Although a busy physician, he is active in his local church as trustee, treasurer, and Sunday-school teacher. For the people of several communities who had no adequate medical attention he has built and maintained a hospital. He ministers to the medical, physical, and often the spiritual needs of his patients over a wide area of northern Vermont. As a Christian layman he has served his community as medical officer, on the school board, and as trustee for Brook Haven Home for boys, and also the Chelsea Health Center. For his own five children there is a Christian home of security.

The girls have each found God's place for them to work. Gwendolyn, in connection with her first teaching assignment in a rural school, transformed the restricted attitude of the entire community by her kindness and her love for her pupils, visiting each in his home and thus correlating her religious expression with her chosen career. From childhood she has supported each church effort. Now a highly successful supervisor of kindergarten work, she is faithful in her local church, singing and teaching.

Genevieve has a positive Christian influence as she serves the Lord and humanity as a physical therapist with the Crippled Children's Department of the State of Vermont.

Marguerite, wife of a Nazarene minister, gives herself and her talents as a pastor's wife and mother. She has been active in church work throughout her life as a Sunday-school teacher, young people's president, and church pianist. Hers is a home of Christian security for her four children.

A Christian home was the heritage. From the daily loving and living and serving the Lord a pattern was formed that repeats itself and multiplies its good in the lives and homes of the children. A Christian home ingrains eternal values in the very souls of the children. Merritt Mann, store-keeper, senator, judge, God's layman—his influence will be felt in our church for generations because he founded a Christian home.



The Church today will succeed only as it experiences . . .



What happened at Pentecost

By H. ORTON WILEY, *President Emeritus, Pasadena College, Pasadena, Calif.*

(1) *Pentecost marked the beginning of a new spiritual era.* It was the inauguration day of the Holy Ghost. As signs attended the birth of Christ, so inauguration signs attended the coming of the Holy Spirit. *First*, there was the rushing mighty wind, which was the harbinger of His coming; *second*, there were the tongues of fire which indicated His arrival; and *third*, there was the miraculous gift of speaking in other languages, signifying that His operations had already begun. The first clearly indicates the spiritual nature of the dispensation; the second, the illuminating, purifying, sanctifying offices of the Holy Spirit; and the third, the means by which the new spiritual dispensation was to be propagated—an intelligent message, preached with "tongues of fire."

(2) *The universality of the Pentecostal message.* It is interesting to note that the Greek words *heterais glossais*, or "other tongues," occur only in connection with Pentecost. It was an inaugural sign, in which the Holy Spirit elevated the powers of the disciples to speak in other languages the wonderful works of God. The first test of the universality of the Pentecostal message is to be found just here. "Can it be translated into other languages?" When therefore the Holy Spirit descended upon the waiting disciples at Pentecost, it immediately burst all bonds of narrow nationalism and overflowed into the languages of the astonished people. Christianity could speak a new language, could pierce the outward forms and speak to the deepest experiences of those even beyond Palestine.

(3) *The spiritual meaning of Pentecost.* Pentecost is vitally related to, and takes both its name and its meaning from, the Passover. The Passover marks the sparing of the first-born under the sheltering blood; Pentecost, the giving of the law. The Passover marked the beginning of the harvest; Pentecost, its close. The symbol of the Passover was a sheaf waved before the Lord; that of Pentecost, two loaves baked in an oven. The Passover was a family rite, and signifies the new birth; Pentecost has a racial aspect, and is the purifying of the newborn soul from inherited depravity. The Passover is possession by redemption; Pentecost is possession by indwelling. Christ, our Passover, was sacrificed for us on Calvary; Pentecost marks the fulfillment of the provisions thus secured to us—the coming of the Holy Spirit in His sanctifying power, writing the law of God upon the minds and

hearts of His people, and dwelling within them as an abiding Comforter.

*Eternal Spirit, we confess
And sing the wonders of Thy grace;
Thy pow'r conveys Thy blessings down
From God the Father and the Son.*

*Thy pow'r and glory work within,
And break the chains of inbred sin;
Cleanse Thou our hearts with holy fire
And with Thy truth our hearts inspire.*

ISAAC WATTS

Photos on Page 11:

1—The development of new industries and of natural resources has brought whole towns into areas previously almost uninhabited. Churches for these new communities are a vital part of our home-missions responsibility. The billion-dollar atomic energy plants on the Scioto River in Pike County, southern Ohio, are an example. The Church of the Nazarene has several new churches in this section, including this one at Waverly.

2—Rev. Gordon Winchester, pastor (*back row, center*); Mr. Douglas Mitchum, Sunday-school superintendent (*back row, right*); and some of the teachers and personal workers' group of Lanett, Alabama. Lanett, with a population of less than 10,000, has been on the Evangelistic Honor Roll of churches receiving 30 or more members by profession of faith for four consecutive years. In 1949 the membership was 183; by 1953 it was 340, an increase of 85.8 per cent. The Sunday school is now averaging almost 500 in attendance. About 50 new members were received during the 1952-53 year as a result of revival meetings. Personal calling by the pastor and groups of workers helped to gain others for an amazing total of 96 new members on profession of faith in one year. (*Photo: Harold Smith*)

3—New building for Nazarene Theological Seminary, Kansas City, Missouri, as it appeared before completion. The \$300,000.00 building is the first to be erected on the beautiful new campus in residential Kansas City. For eight and a half years the Seminary has been in crowded quarters. Enrollment has steadily grown to 250.

4—Rev. Robert I. Goslaw (*right*), superintendent of the New York District, congratulates Rev. Leonard J. Weatherwalks, pastor of the home-mission church in Stelton, New Jersey, in front of the parsonage that also serves for church and Sunday-school services until a church building can be erected. Stelton has had 5,000 new homes built in the past five years. The only other church in the town is a Baptist church built in 1689. Pastor Weatherwalks was won to the Church of the Nazarene as a layman through its international radio program, "Showers of Blessing."



1



2

The Church in the News



3



4

The Holy Spirit is our guide . . .

when we Pray



to identify ourselves with another that we will care and keep at it. The transfer of interests to which answered prayer can be trusted—"Thy kingdom come. Thy will be done in earth, as it

By **BERTHA MUNRO**

Dean, Eastern Nazarene College,
Wollaston, Massachusetts

WE DO NOT PRAY ALONE. "We know not *what* we should pray for *as we ought*; but the Spirit . . ." "The Spirit supplies our inadequacies." This is Paul's testimony.

"Without me ye can do nothing. . . . expedient for you that I go away; . . . the Comforter will come . . . he shall be in you . . . he shall receive of mine, and shall shew it unto you. . . . he will guide . . . he will reprove." These are Jesus' farewell words.

Living in us, the Holy Spirit will so transform our inner lives that we shall have common desires with the Father (the *how* of prayer): He will say to us the things Christ would say and guide our judgment (the *what* of prayer): He will be an active force to achieve results ("the power that worketh in us"). The basis of prayer, as Christ taught it, is fellowship with God through the cleansing, illuminating, energizing Holy Spirit.

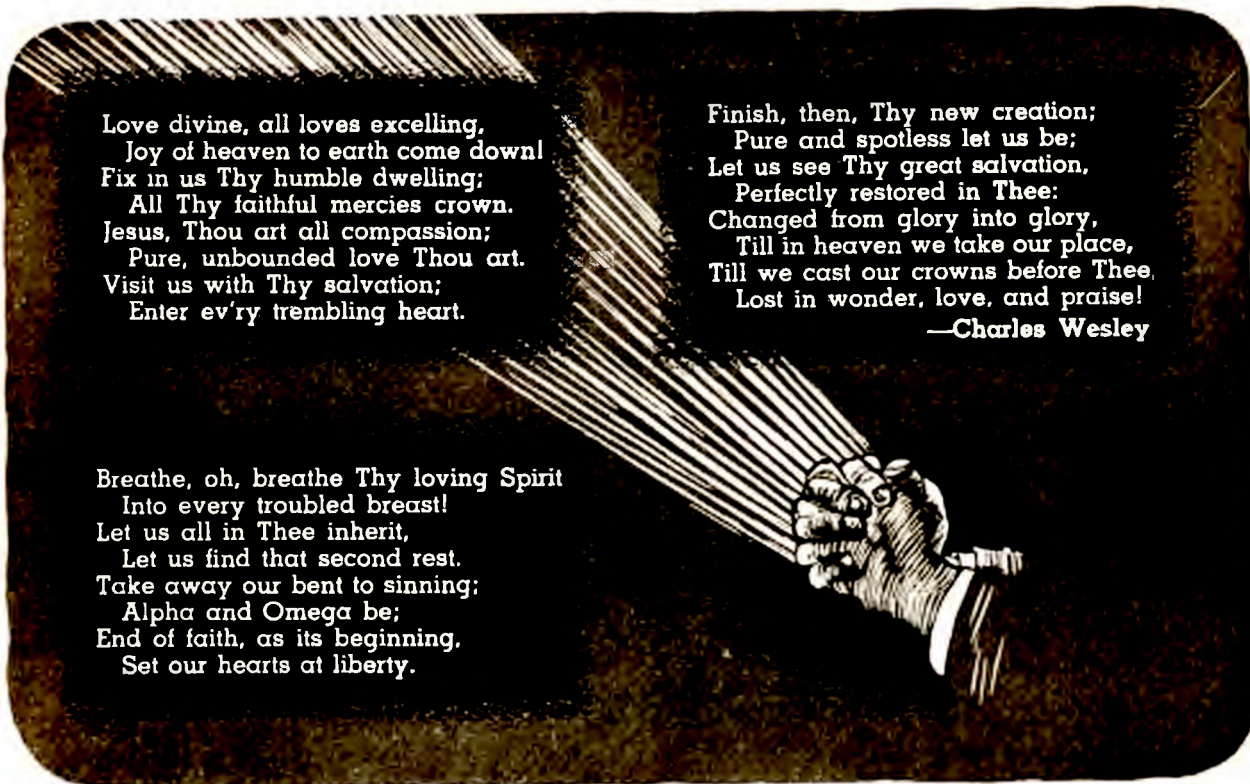
How pray "as we ought"? Through the *Spirit's heart-conditioning*. *Unselfishly*: cleansed from self-will and self-interest, the glory of God is the leverage for faith. *Intensely*: perfect love enables us so

is in heaven"—for this the Spirit of cleansing has supplied our lack.

"What we should pray for." Through *the Spirit's guiding*, pray *intelligently*. We do not use the Spirit in prayer: He uses us. We come into God's presence ready to fit into God's program. As we listen the Spirit whispers a name or a place, a song or a solution. As we follow His lead, vision clarifies and faith grips.

How get the answer? Through *the Spirit's working*: He "maketh intercession." He works in us: He creates and intensifies desire, even beyond the point of our understanding. He interprets to the Father the agonizing desires we cannot put into words. He changes desire into purpose, and purpose into faith. He enables our faith to make connections: He assures us that God has heard. We offer ourselves, yielded: the Spirit of power supplies—all but our obedience.

But the best way to learn of the Spirit's part in prayer is to listen now to His voice calling you to pray. He himself will "guide you into all truth"—the truth about prayer.



Love divine, all loves excelling,
Joy of heaven to earth come down
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion;
Pure, unbounded love Thou art.
Visit us with Thy salvation;
Enter ev'ry trembling heart.

Finish, then, Thy new creation;
Pure and spotless let us be;
Let us see Thy great salvation,
Perfectly restored in Thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise!

—Charles Wesley

Breathe, oh, breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

Even in 1954 Christians can rejoice at Easter time, for

The Tomb Is Still Empty!

HE IS NOT HERE! *The tomb is empty!
Christ is risen!*

With this victorious cry re-echoing from the new-hewn tomb in Joseph's garden, the gospel has crossed oceans and continents and passed around the world.

The empty tomb is the full proof of Jesus' power to save. He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). This is the substantial and firm foundation on which succeeding generations of redeemed men and women have based their faith on Him as Saviour and Lord. By a series of infallible proofs which pyramid as the centuries pass, the glorious fact of our Lord's literal and bodily resurrection is confirmed. Apart from this fact no faith in Jesus Christ is possible. St. Paul affirms the dark alternative, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). But the gospel, which proves to be the "power of God unto salvation to every one that believeth," and the believer's own experience of deliverance from all sin are the converse evidences that this preaching and this faith are not in vain.

The empty tomb is the full demonstration that Jesus Christ is indeed the Son of God and the world's Sin-Beaver. On Easter morning the Cross is seen to be the meeting place of judgment and love. We who believe are not abandoned to a losing moral struggle, but rather, "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." And not only so, but, "if we be dead with Christ, we believe that we shall also live with him." And therefore believing, we humbly confess that by grace we have become "dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

The empty tomb is the full assurance of a life-giving fellowship with Jesus Christ. The purpose of redemption is carried out through the organic, spiritual union of the believer with Jesus Christ. "I am crucified with Christ," testifies Paul, "nevertheless I live; yet not I, but Christ liv-



eth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Our justification, our sanctification, our freedom, our joy, our glory, are all, according to the Scriptures, "in Christ." The fact that Christ is man as well as God from the incarnation on makes such a union possible. "Blessed assurance, Jesus is *mine!*" In the words taken from Browning's *Saul*:

O Saul, it shall be

*A Face like my face that receives thee: a Man
like to me*

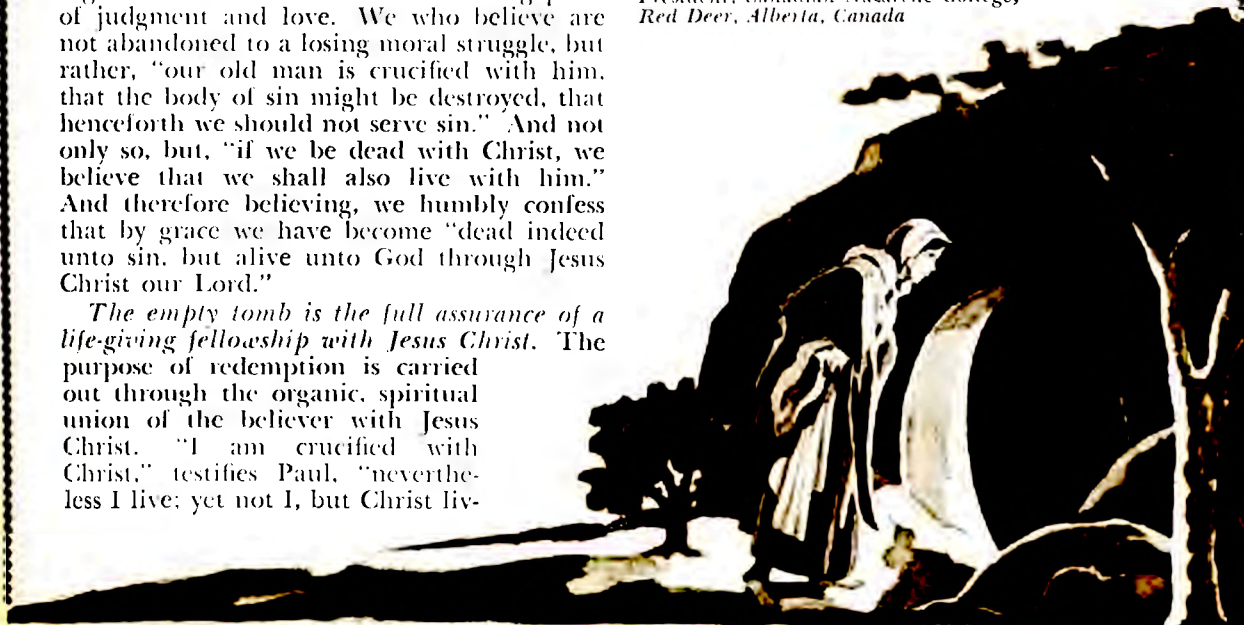
*Thou shalt love and be loved by forever: a
Hand like this hand*

*Shall throw open the gates of new life to thee!
See the Christ stand!*

The empty tomb is the full and certain promise of the universal triumph over sin and suffering. Sin-warped humanity is already transfigured in Him as its "firstfruits from the dead." His glorious body is the pattern and type of our own future state in Him. If all of the ills of humanity, and every sorrowing "Why?" are gathered up in His cry from the cross, then also in Him on Easter morning has Life given the answer. "For this corruptible must put on incorruption, and this mortal must put on immortality." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

By ARNOLD E. AIRHART

*President, Canadian Nazarene College,
Red Deer, Alberta, Canada*



THE HOLY SPIRIT *in Life*

GENERAL SUPERINTENDENTS

Church of
the Nazarene



Hardy C.
POWERS



Gideon B.
WILLIAMSON

THE HOLY SPIRIT may be called by some the unknown Person of the Trinity. Certainly He has been frequently ignored and misunderstood, even in Protestant circles. Perhaps one reason for the haziness and perplexity surrounding Him lies in the fact that we have no counterpart in nature or in human experience for the Spirit as we have for the Father and the Son. Certainly the Scriptures identify Him as God, along with the Father and the Son; and Jesus himself is our clearest Teacher concerning Him.

The person and work of the Holy Spirit come into clearest focus when He appears to men as Administrator of the divine redemption. He is the unseen but nonetheless real Agent in bringing redemption to fallen man. At the close of His earthly ministry Jesus told the group in the inner circle: "It is expedient for you that I go away: for if I go not away, the Comforter [the Spirit] will not come unto you: but if I depart, I will send him unto you." Jesus' life and ministry had been confined to geographic boundaries and limited to His own personal contacts and influence, but the proposed work of the Holy Spirit was to be boundless, infinite. In fact, Jesus had already promised His followers that they would do greater works than He had done, and He related this new power to His departure from this life to the Father. Jesus clearly identified "the promise of the Father" as the coming of the Holy Spirit which was to follow His ascension.

By the power and operation of the Holy Spirit men are convicted of sin and converted. Jesus said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Irenaeus wrote: "The Holy Spirit adjusts us to God." He also has been called "the finger of God" in giving us the moral law and enabling us to overcome evil (Luke 11:20). Through His restraining influence the moral order of our world is maintained. He deals with sinful men wherever they are.

He is the world's great Teacher, especially for the Christian. Jesus said concerning Him: "He shall receive of mine,

and shall shew it unto you"; and again, "He shall testify of me." No man can be converted without Him, for "no man can say that Jesus is the Lord, except by the Holy Spirit." Likewise through His power and presence the Christian is brought into a deeper experience of grace enabling him to become "more than conqueror" in the battle against sin.

This baptism with the Spirit is the heritage of every born-again child of God. The Spirit's work in personal redemption is incomplete until the believer has been sanctified wholly in a second crisis experience comparable to conversion. In this crisis the old sinful nature is cleansed and the believer is filled with the Spirit in a new and unique sense, resulting in a previously unrealized life of full devotion to God. This crisis is not a terminal experience; rather, it opens up the life of God in the soul until from the believer there flow "rivers of living water" to bless the lives of others.

Historically, Calvary preceded Pentecost, but it is also true that "Pentecost presupposes Calvary both historically and experientially." They are related, inseparable. It is not enough to know that Jesus died on the middle cross of Calvary for the sins of the whole world; this Cross must become concrete, experiential, personal. One by one we must receive Him as Saviour and Lord through a simple, childlike faith. Again, it is not enough to sense or to acknowledge the significance of Pentecost in the life of the Early Church and to confess that the Holy Spirit is in our world today. We must receive Him personally in cleansing and enabling power as an experience of grace received through humble faith in Jesus' name. Unless the power of His redemption becomes a reality in the lives of the individuals in the church, the standards of Jesus become mere counsels of perfection, impractical and visionary.

Someone has summarized the work of the Holy Spirit thus: "He is the Spirit of truth to sanctify (John 14:17); the Spirit of grace to beautify (Acts 6:8, R.V.); the Spirit of love to intensify (I Pet. 1:11); the Spirit of life to fructify (Col. 1:6); the Spirit of holiness to purify (Acts 15:9); the Spirit of light to clarify (Eph. 1:17); and the Spirit of prophecy to testify (Rom. 1:4)."



For the Board of General Superintendents



Samuel
YOUNG



D. I.
VANDERPOOL



Hugh C.
BENNER

FOR EVERY CHRISTIAN:

A Deeper Life

By J. Russell Gardner

Chairman of Division of Religion and Philosophy
Olivet Nazarene College, Kankakee, Illinois



GOD ALWAYS WORKS by method in accomplishing His purposes. He has a uniform plan of procedure, which, if clearly apprehended and conscientiously adopted by any man, will inevitably lead to the goal desired. God does not mock His children either in nature or in grace. If the laws of science can assure us of predictable results in the natural world, the laws of salvation can assure us of predictable results in the spiritual world. There are four such laws which, like signboards along the road to Canaan, say to every traveler thereon, "This is the way, walk ye in it."

The first is the *law of specific application*. One must declare himself a definite seeker after the specific experience of entire sanctification. He must be an unashamed aspirant after holiness as such. Many, like J. A. Wood of Methodist fame, are early deterred from applying for the experience through some personal prejudice or denominational opposition to the term. But all such antagonism must be forever laid aside. In these cases one needs to be converted to the terminology of holiness before he can enjoy the experience of holiness.

But some are not really antagonistic, they are merely indifferent. Apathy can be more fatal than active opposition. More woes are pronounced upon those who are "at ease in Zion" than upon those actively interested outside of Zion. Holiness demands that we should seek it with exactly the same intensity as we are commanded to love God—with all our heart, soul, mind, and strength. When we apply ourselves in this wholehearted manner to our search for the experience of holiness, we have fulfilled the first of its laws, the law of specific application.

The second is the *law of resolute separation*. God's holy people are now, as always, a "called-out" people. They are summoned to a life of definite separation from the world, the flesh, and the devil. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14.) We must detach ourselves from all that is not of God before we can attach ourselves to all that is of God. We break connections with the one in order to make connections with the other.

To do this requires a certain "strenuous and stub-

born nonconformity to the world" which was exemplified by the trio of Hebrew heroes in the fiery furnace. Had they not refused both to eat the king's meat and to worship the king's idols they would not have seen "the form of the fourth . . . like the Son of God." Likewise, if we do not keep ourselves "unspotted from the world," we can neither receive nor retain that holiness "without which no man shall see the Lord." This is the law of resolute separation.

The third is the *law of entire consecration*. Separation is negative; it implies "coming out from" the world. Consecration, including dedication, is positive. It implies "going in for" God. The one empties the hands of human concerns; the other "fills the hands" with divine concerns. The one renounces all that is not profitable; the other embraces all that is profitable. Separation could be external, ceremonial, and formalistic. The scribes and Pharisees were separated; Jesus and the apostles were dedicated; and the self-dedication of Jesus is the pattern for ours (John 17:19). His giving himself entirely for us requires our giving ourselves entirely to Him. No finer expression of this law of consecration is found than that given in pertinent words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

In the fourth and last place we have the *law of insistent faith, or appropriation*. This law is final, irrevocable, and supreme. Faith is the doorway by which we enter into "all the fulness of God." Without faith it is impossible either to please Him or to receive from Him. It is the hand that takes the blessings He has promised to give; and if we do not take He cannot give. Faith is the appropriating faculty of the soul.

Specifically, faith for holiness appropriates Christ as Baptizer with the Holy Spirit, just as we appropriate Him as the "Lamb of God, which taketh away the sin of the world." We receive Him as our Baptizer just as we receive Him as our Saviour. Our faith, in either case, will not let go until we know that the desired work is done. This is the law of insistent appropriation which receives "the promise of the Spirit through faith" (Gal. 3:14).

WITNESSES

To Entire Sanctification

From ALASKA

He was a young contractor and his heart was hungry for the Spirit-filled experience. He once sought this deeper experience in another denomination but the extreme conduct of the group convinced him it was not real holiness.

We had been dealing with him and after much prayer persuaded him to give his heart to Christ. When he was urged to get sanctified, a look of fear and doubt came into his eyes. Then he told the story. He wanted this second blessing, but hesitated for fear it might lead him to the same wild fanaticism he had seen before. When told that God was the Author of peace and not confusion he agreed to seek God's fullness. He made his consecration complete and the Holy Spirit flooded his heart with a sense of pureness and peace. Now he is a solid pillar in the church and is being used mightily by the Lord.

From AUSTRALIA

One night Desmond Higgs attended a Nazarene meeting. Brother Berg, the district superintendent, was preaching in the absence of the pastor. One scripture burned in Higgs's mind, "This is the will of God, even your sanctification." Also, "God hath not called us unto uncleanness, but unto holiness." He did not respond to the appeal that night and went home to pray, but spent a sleepless night. He arranged to meet Brother Berg the next evening. During the day those scriptures still burned in his mind, though Satan tried to dampen his conviction.

He hurried to Brother Berg's at 7:30 p.m. and soon the Holy Spirit came and cleansed his heart. He testified freely to former friends and companions. The Holy Spirit gave him the witness soon after and his heart was flooded with joy.

From SOUTH AFRICA

Rev. Charles Strickland, district superintendent of South Africa, writes:

I was preaching in a small town in a tent. The sermon was on holiness as an experience which we can have in this life. Among the seekers was an old man in his seventies.

"Son," he said, "I have been a Christian for many years, but I have not been a victorious Christian. I have felt my need for something deeper for many years, but until tonight did not know there was such an experience as holiness. Am I too old to receive it now?"

I replied that he could have it now as a result of consecration and faith, and together we sought the Lord. The blessed Holy Spirit illuminated his soul with a new happiness, and he arose to give definite testimony to a new work wrought in his heart.

From SOUTH AFRICA

The young lady told us after the holiness meeting that she had been seeking the Holy Spirit for many years, but had never found satisfaction. Her inability to find satisfaction had resulted in a discouragement which had brought spiritual darkness to her soul.

Explaining that sanctification was a crisis by which we entered into a life of holiness, and stating the necessity of consecration and faith, we joined with the other Christians in praying earnestly for this soul.

The blessed Holy Spirit came into her heart in sanctifying power, and immediately all doubts and fears left her, and she was conscious that she had received a wonderful experience. Her testimony was definite, and the victory of this experience has continued.

THIS NATION, UNDER GOD

Continued from inside front cover

Edmund Burke has said: "All that is necessary to the triumph of evil is that good men do nothing."

Fortunately for America and for the world, there seems to be developing a spiritual renaissance. The big event of our age is a spiritual something that has been growing in the hearts of men. Even secular organizations recognize the necessity of religion. On every side one hears, "America's problem is a spiritual one," because, despite our material resources, we Americans are searching for confidence, conviction, and hope.

Every citizen of every political and religious faith must feel a sense of security in realizing that our distinguished President understands the importance of prayer and faith in God in the solution of our ills. At a certain Prayer Breakfast held in Washington a few months ago the President said: "Without a continuation of basic principles on which our nation was founded our system of government cannot endure. Only a people, strong in godliness, is a people strong enough to overcome tyranny and make themselves free and others free." * * * * "You can't explain free government in any other terms than religious. The founding fathers had to refer to the Creator in order to make their revolutionary experiment make sense: it was because all men are endowed by their Creator with certain inalienable rights that men could dare to be free. They wrote their religious faith into our founding document, stamped their trust in God on the faces of their coins and currency and put it boldly at the base of our institutions. And when they drew up their bold Bill of Rights, where did they put freedom of worship? First, in the cornerstone position. That was no accident."

The paramount issue of the day is this: Do we still have religion in the cornerstone position in our hearts?

The Feel of

THE PIONEER



FROM ITS BEGINNING the Church of the Nazarene has been possessed with the spirit of the pioneer. Dr. P. F. Bresee, one of the founders, said of the church: "We are debtors to every man to give him the gospel in the same measure as we have received it." Jesus, while dealing with an unsaved person, made plain His purpose, saying,



By **JOHN L. KNIGHT**
Superintendent of Florida District

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Accordingly, the Church of the Nazarene declares with John Wesley, "The world is my parish," and moves forward to fulfill the Great Commission. This is both a grave responsibility and a glorious privilege.

It is a responsibility because, "We are debtors to every man to give him the gospel . . ." We must evangelize our own generation. We are told that there are more than seventy million people in the United States who never attend church and a still larger per cent who attend only part-time. Millions of these people live in areas where there is no church. It is our responsibility to take the church to these communities. With Paul, we are debtors "both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

It is a privilege because the pioneer feels that "we are labourers together with God" in the biggest business in the world. What a thrill to minister to hungry, needy souls!

We wanted to start a new church in a certain town, but we had no building. A friend began a Sunday school in his living room and announced that I would preach on a given Sunday morning. I arrived on schedule. Thirty-two people were present in that living room—for the most part unchurched and unsaved people. For twenty-five minutes I preached about Jesus and His power to save and was about to close when the Spirit impressed me to make an altar call. Sixteen hungry souls bowed beside their seats (no altar being available), and most of them wept and prayed their way to victory.

Afterwards, when I asked how many would like to see a Church of the Nazarene organized in their town, thirty-two hands went up. A mother stood and, with tears streaming down her face, said: "Three of my daughters were saved here this morning, but I have other children unsaved. If you will bring the Church of the Nazarene to our town, we will be the first to unite." *That is the thrill!* With the poet we feel,

*Just to see a saved man smile
Makes the effort well worthwhile.*

The pioneer home-mission preacher feels that he is helping to perpetuate the work and ministry of the church. Out in the darkness of sin there are diamonds in the rough. These must be found, redeemed, polished! Home mission revivals often discover talented Sunday-school teachers, church workers, pastors, and evangelists.

During Christmas holidays the home-mission revival continued with services every night. People were seeking and finding the Lord. One night Robert, a fine young man, knelt among others at the altar and asked the Lord to save him. Two nights later he was back at the altar praying for the Lord to sanctify his nature and purify his heart. The blessing came and Robert, with others, shouted the victory. A few nights later he knelt again at the altar, crying and praying.

The evangelist, kneeling by his side, asked, "Robby, did the Lord save you the other night?"

"Yes," was his quick reply.


"Did the Lord sanctify you later?"

"Yes," he responded.

"Well," said the evangelist, "if the Lord saves and sanctifies you, what is your problem now?"

"The Lord has laid His hand on me," said Robert, "and I am seeking to know what He wants me to do." He was encouraged to pray and obey the Lord. Presently Robert stood with his face aglow and said, "The Lord has called me to preach, and I have settled it tonight. I am going to preach the gospel."

A Church of the Nazarene was organized in that community with Robert as a charter member. He is now enrolled in college, preparing to preach the gospel. Thus the pioneer not only has the joy of serving his own day and generation, but also he greatly affects the perpetuity of the church and her ministry.



Your Church CAN Have a Revival!

By A. A. E. BERG. District Superintendent of Australia

WITHIN THE HEART of every true Christian there lies a deep longing for a genuine spiritual revival within the church. This desire is begotten of God's Holy Spirit, who is the divine Agent in revival power.

No church can remain a soul-saving force for long in any community unless it experiences revival visitation in its membership, and through its program reaches out to touch a lost community in consecrated service with the soul-transforming power of the gospel of our Lord Jesus Christ, and in a manner that is worthy of Pentecost.

Your church can justify its existence in the community only as it is a channel through which the Holy Spirit can work in His convicting, converting, and cleansing power. The Holy Spirit must be allowed to begin the work of revival in the hearts and lives of those who profess the name of Christ. God's people must submit themselves to the deep searchings of the Spirit of God to ascertain why revival is not a present reality. *Little things* which hinder must be recognized as big things in that they constitute a cloud which hides the approving smile of God from His people. There must be implicit obedience to the discernible voice of God, and candid confession of heart need. There must be an admission of any barrenness, or lack of such spiritual results in the church as are worthy of the cross of Christ. There must be crying to God from the heart, like the prophet Habakkuk, who said, "O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy." There must be the pleading in prayer of the unfailing promises of God and the merits of the shed blood of His Son.

A burden for revival must possess the people of God before they can possess revival. The impetus which springs from such a burden will inevitably lead to passion in prayer and to vigorous personal and church work to compass the salvation of men. The crushing burden of a lost world must be heartfelt: for thus there will be a sharing of the travail of Christ's holy soul, with Him to be satisfied at the glorious outcome—a Holy Ghost revival.

Your church can have a revival when a fervent, fasting, fire-baptized nucleus of Christians get to desperation point to see believers wholly sanctified

and sinners converted to God. The Holy Spirit will bring us to this place if we ask Him.



Your church can have a revival, for it is in the heart of our loving God to thus impart His Spirit in revival visitation and to make good in the hearts of men the full benefits of the atonement of Jesus Christ.

There is no cause to feel that God is unwilling to revive His people. He is longing to bless them and needs not to be cajoled into action. Any limitations which may exist are not on His side; they are ever on the human side.

The responsibility is upon the Christians to give God such conditions as will make it possible for Him to pour out His Spirit in revival power. The Christians must accept that responsibility. The responsibility is upon God's Spirit to work mightily when His people cry unto Him with a faith that will not be denied in sacrificial and prevailing prayer. God's Holy Spirit accepts that responsibility. God has said, "I will pour water upon him that is thirsty, and floods upon the dry ground."

Glory to God! Your church can have a revival, for the Holy Spirit is available to bring it to pass.

"There are times when the Holy Spirit seems to be furious, and he disturbs a wicked soul until there are no human words which can describe the awful torture. But when we look at the dispensation as a whole we find it full of gentleness. How patient he is with us! How he searches and searches for every faint beginning of better intention, to lift it more clearly into self-consciousness! How he waits for our final meaning, waits like an endless Friendship! And how extremely gentle his touch is! He handles a soul as a Great Mother handles a babe! He is so sensitive that even one vile thought grieves him, and yet he clings to the worst sinner with the tenacity of holy love. "Thy patient love, at what a cost, at last it conquered me!"—O. A. Curtis.

Carrying

THE TORCH

To Other Lands



By LOUISE R. CHAPMAN, General President,
Nazarene Foreign Missionary Society

Go ye into all the world, and preach the gospel to every creature (Mark 16:15); God "put no difference between us and them, purifying their hearts by faith" (Acts 15:9).

Our task is clearly defined: "We are debtors to every man to give him the gospel in the same measure as we have received it."

The Church of the Nazarene is working in thirty-one different world areas in her program of evangelism. Her missionaries and workers are circling the world, preaching freedom from sin and heart holiness by a second definite work of grace wrought by the baptism with the Holy Ghost in the heart of the believer. We will listen to the testimonies of some of our missionaries as to the working of the Holy Spirit in their midst:

KOREA—Rev. Robert Chung: "One day in the middle of November last year, we knelt down in a room of the Worth Hotel, San Francisco, California, for the definite leading of the Holy Spirit. It was the critical moment of our way while my wife and I were returning to Korea. Letters came to us from friends in Korea warning us not to come but wait, on account of bad underground conditions out here at that time. We did not know what to do or where to turn. Praise God, in a wonderful way the Holy Spirit led us in vision to visit every corner in Korea and gave us promises of His protection. So we came. Since then He has led and guided us in our every turn out here, without which we might be in danger of our life already. The Holy Spirit leads and guides us every day for every turn. It is impossible for me to express the clearness of His leading and guiding. Praise Him!"

ALASKA—Rev. M. R. Korody: "We have watched the Holy Spirit work in Anchorage. We have seen the drunkard ready for a suicide's grave brought to Jesus and united in Christian love with

his family. There was the fine businessman who came to Anchorage to 'make it quick' and get out. The Holy Spirit moved him to a place of prayer and gave him a flaming passion for the lost about us. A young man came to Anchorage with the dope syndicate; the Holy Spirit sent him to the church. His soul was touched and now he is on his way to college to prepare for full time service. A gold miner, past middle age, with a family of five children, caught the vision, turned from sin, and is now in college preparing for the ministry.

"Since coming to Anchorage in June of 1919 we have received 110 members into the church; many of these have returned to the States. Our membership now stands at 61. We have a lovely parsonage valued at \$19,000.00, a spacious basement church on three full lots with the corner valued at \$50,000.00. Work is now going forward on the upper structure. Our church is completely self-supporting and supports district and general budgets with 10 per cent to each, not counting the extra offerings."

AUSTRALIA—Rev. Bert Berg: "Less than two years ago in Adelaide the going was hard for the pastor, Rev. Erle Spratt, and the small church of approximately twenty members. There were opposition and ostracism. The situation seemed almost hopeless. The pastor and this writer came to the end of human endeavor and launched out on the promises of God. Faith was honored and a wonderful break of revival followed with many finding the Lord as their Sanctifier, and others were saved. The church soon jumped to over sixty in membership and the work still is going on aggressively. God met the need at the point of desperation.

"In the Adelaide revival was one John White, a fine Christian young man connected with another evangelical church. He had a hungry heart and was caught within the blessed vortex of this movement of the Spirit. This happened at a time when he was getting near the completion of his studies for his degree in civil engineering. He felt the challenge of holiness and could find no heart rest until

he had plunged into the fountain to emerge every whit whole. Then God called him to preach. To the consternation of some, he resigned his former church membership and became a Nazarene by Holy Ghost conviction. He obtained his degree and right then laid this and the whole of a promising future on the material level at the foot of the Cross and obeyed the call of the Lord. He is now pastoring the Church of the Nazarene in Brisbane with credit, and the seal of the Holy Ghost is on his ministry."

Many of our churches in foreign lands have grown to manhood. They walk before God in righteousness and true holiness. They sing, shout, pray, tithe, and pay budgets. They have branch Sunday schools, Crusades for Souls; they belong to the missionary society, fast and pray and fill Alabaster boxes. Their testimonies ring true. They are experiencing wonderful cases of conversion and sanctification, and some truly marvelous instances of divine healing of physical bodies. Praise God for the wonderful gospel of Jesus Christ!

The Holy Spirit and Healing

THE LOVE OF THE FATHER

to men was manifested in the Son and when the Son entered His earthly ministry, surrounded as He was by the cumulative effects of centuries of sinful living and indulgences upon the people, the divine compassion found its outlet in the healing ministry of the Lord. John the Baptist's declaration regarding the Spirit descending like a dove upon the Son links the Holy Spirit with this ministry of the Son from the very commencement; and when the Son was crucified the Holy Spirit was left to perpetuate this ministry of salvation and healing.

It will not surprise us, then, if we find that on the Day of Pentecost, when the Holy Spirit was outpoured, things began to happen to indicate that the Holy Spirit was continuing this gracious work through the early apostles and their followers, who had tarried at Jerusalem until they were endued with power from on high. In the first sermon preached by Peter on that great day when the crowds in Jerusalem were astounded at the manifestations of the Holy Spirit's working in and through simple men, he explained, "This Jesus hath God raised up, . . . and having received of the Father the promise of the Holy Ghost, . . . hath shed forth this, which ye now see and hear." He declared Jesus as "a man approved of God among you by miracles and wonders and signs," "and the same day there were added unto them about three thousand souls. . . . And fear came upon every soul: and many wonders and signs were done by the apostles" (Acts 2).

We see the Holy Spirit in this ministry through Peter and John when they were confronted at the gate of the Temple with "a certain man lame from his mother's womb"; through Philip during the great revival in the city of Samaria, when the people "with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud



By **DAVID HYND, M.D., C.B.E.**

Superintendent, Raleigh Fitkin Memorial Hospital, Bremersdorp, Swaziland, South Africa

voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed"; through Paul at Iconium, where the Lord "gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands"; at Lystra, where "a certain man . . . impotent in his feet, being a cripple from his mother's womb, . . . leaped and walked"; and at Ephesus, where the work "continued by the space of two years; . . . and God wrought special miracles by the hand of Paul."

The Early Church linked this ministry of the Holy Spirit very closely with their evangelistic efforts. In Acts 4:29-31 we read of one of their first prayer meetings where, following upon the repercussions that arose from the healing of the man at the Temple gate, they met together and "were all filled with the Holy Ghost, and they spake the word of God with boldness," their united prayer being, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus."

So, whether it be by the individual prayer of faith, or by the consecrated ministry of sanctified doctors and nurses in the medical missionary work of the church, or by those others to whom the Spirit has given the gifts of healing (I Cor. 12:9-11), it is all that "selfsame Spirit, dividing to every man severally as he will," perpetuating the healing ministry that ever must be evident where the Holy Spirit is honored.

THE QUESTION BOX

Q. John Wesley, the founder of Methodism, called entire sanctification the "second blessing." If this second crisis eradicates the bent to sinning, why doesn't it remove the habit patterns established by a sinner which are a source of weakness and temptation at least for a time after he is sanctified?

A. I believe that sometimes certain habit patterns are broken when a person is sanctified. In fact, this occasionally takes place at conversion. However, when it takes place either at conversion or sanctification, it is a by-product, and not a necessary part of the crisis itself. Habit patterns are individual creations, and not racial inheritances. We have the carnal mind, or the nature of sin, by virtue of the fact that we are part of a fallen race. It is not ours because of any personal choice. When, as Christians, we consecrate all and are sanctified, we get rid of the carnal mind, a racial something. Some habit patterns are taken care of gradually by growth in grace either before or after entire sanctification.

Q. Arguments for entire sanctification from experience, or on the basis that those who testify to it say they receive it as a second crisis, have value for believers, but not for sinners. Why then do some who preach this second experience use the arguments from experience so much?

Conducted by

STEPHEN S. WHITE

A. First, I would emphasize the truth that the teaching of the Bible is the most important argument for any Christian belief. Therefore, arguments from experience cannot take the place of it or have significance equal to it. Nevertheless, the arguments from experience can supplement the Bible proofs for the sinner as well as the Christian. But I might add that in preaching entire sanctification the minister is largely trying to convince the born-again Christian of this truth and not the sinner. In your question you admit that such arguments have value for believers.

Q. Someone says that we cannot forgive a person unless he asks us to. Should we not always have a forgiving spirit as Christians and forgive without limit?

A. You are right. The Bible emphasizes the fact that we must forgive without limit whether or not we are asked. This means that we must forgive every wrong which has been done to us regardless of its nature. Nothing will hide the face of God from us so quickly and completely as an unforgiving spirit. Jesus said: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men

their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15). We have this passage also: "Then came Peter to him, and said, Lord, how of shall my brother sin against me, and forgive him? till seven times? Jesus saith unto him, I say not unto thee Until seven times; but, Until seventy times seven" (Matt. 18:21-22).

Q. Please explain James 2:25. Does this verse mean that Rahab was saved? Does the Bible teach that her deception was "counted to her for righteousness"? Some claim that it does.

A. I don't know of any place in the Bible where it specifically states that her deception was "counted to her for righteousness." I can see how some would hold that the passage in James implies this. It says: "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" Still, she was not justified by her deception, but rather by her faith, according to Hebrews 11:31 and Joshua 2:9; and her works which were a proof of her faith, according to James 2:25. Also her deception must be judged in the light of the fact that a war was on and she did not have the light which we have today.

THE HOME CIRCLE

Conducted by

GRACE RAMQUIST

Two Boys . . .

Two boys have been brought to my attention through the mediums of a newspaper and a church worker. One of these boys, Alexander, is a nineteen-year-old who went to Paul Coates, a feature writer of the *Los Angeles Mirror*, for help.

Alexander was born into the home of a wealthy man and woman—wealthy as far as gold and social standards are concerned. At an early age he was placed in a well-known and expensive prep school. Because he stole a car, at the age of thirteen he was expelled from that school.

"From then on, everything went against me," he told Mr. Coates.

As soon as his age allowed, he ran away from home and joined the army. While he was living in the barracks, one day he was accused of stealing from one of the soldiers. Fearing he would not

be able to convince the authorities of his innocence, he went AWOL. Soon he was back in the custody of the army, was placed in the stockade, and eventually was dishonorably discharged. Later, too much later, another boy who had lived in the same barracks with Alexander admitted the robbery, but the authorities of the army felt it was too late to remedy the injustice done Alexander.

Although Alexander's father disowned him at this time, once he took the boy back—not back into the family home, but gave him a cot on which he could sleep in his factory.

"One night," the boy related, "I guess he wanted to be nice, for he took me to a restaurant. We got along fine for a while. Then a couple of his friends

came over and asked who I was. He said, 'This is my kid. He got kicked out of the army and he's been in jail.' I got disgusted and ran away again. I've been traveling ever since. I wish you'd check my story. You'd see it's true. Maybe you could help me clear myself with the army."

After a while, Alexander left.

"I'll return tomorrow if they'll let me stay around that long. I've been in jail for vagrancy twelve times this year," he said as he left the office of the *Mirror*.

Paul Coates did check the story. It is true! But the boy never came back!

A large evangelical Sunday school in Hollywood, California, planned and started a contest for teen-age boys and girls. A huge airplane was chartered for a certain day. The boys and girls who brought to the Sunday school the most new people for the greatest number of

Sundays were to be rewarded by having one of the seats in the chartered plane for a ride over the city and along the coast.

John, a sixteen-year old, was brought by a friend on the very first Sunday of the contest. He had never been to church before. At once he became interested in the contest.

"But," he said to the supervisor of the department of 275 members. "I don't know any other fellows to bring."

"Don't you have a brother or sister who could come to some other department?" she asked.

"Oh, yes. Do they count?" and, being assured they did, the boy went to work.

The last week of the contest arrived. When counting up the points earned by each teen-ager, it was found that John ranked near the top and that if his

mother, who had come several Sundays during the contest, would return once more, he would get one of the coveted seats on the plane.

"Mother won't be here, though," said John disappointedly when he was given the total of his earned points.

"Oh, that's too bad," the supervisor sympathized.

Saturday evening that supervisor made a private call on John's mother.

"You'll be in Sunday school tomorrow, won't you?" she asked the mother.

"No, I cannot come. You see, we are having guests for dinner tomorrow," the mother hastened to explain.

"I'm so sorry. John would have earned a seat in the airplane if you could have come tomorrow."

"He would have?" and in an instant she continued, "I'll be there."

Needless to say, John took that plane ride.

A few Sundays later, John, his father, his mother, his brother, and his sister gave their hearts to Jesus. They joined the church and have been faithfully attending the means of grace ever since.



Two boys! Does either of these boys live near you? or one just like either?

Two boys! Did you give up trying to lead one of them to God? or one like either of them?

Two boys! Do you know one boy? Perhaps you know two boys. Your words or visits might be the means of saving them. Your interest might lead them to God. Your labors might save them from the hands of the law.

Two boys!

Religious News and Comments

By DELBERT R. GISH

Up until recent months many doctors would concede that cigarettes were possibly connected with the increase in cancer of the lungs and throat, but most have been hesitant to make the statement. However, in Kansas City some time ago, Dr. Adolph Ochsner, a New Orleans surgeon on the staff of Tulane University Medical School, spoke to a four-day convention of one thousand doctors, and declared that he was "convinced that smoking is a big factor in the increase of lung cancers, stomach ulcers, and heart attacks in men." He has studied 1,400 lung cases in the last eighteen years, and said that 98 per cent of these men were heavy smokers. With cigarette smokers who inhale, cancer is more often found in the lungs; with cigar and pipe smokers, who inhale less frequently, cancer is found in the throat and tongue.

Dr. Ochsner said that from 1938 to 1948 deaths from all kinds of cancer increased 31 per cent, but the increase in lung cancer was 141 per cent. "During that decade chain smoking increased enormously, and I think there's your answer," he added. Besides these other ills, smoking has the effect of constricting the arteries, imposing a heavier load on circulation, and irritating the nervous system.

After examining 17,000 college men and women in 27 colleges, the Yale Center of Alcohol Studies announced that 74 per cent of the persons in these colleges use alcoholic beverages. In the group who drink, about 6 per cent men and 1 per cent women show possibilities of becoming chronic alcoholics. The national average of problem drinkers is 4 per cent (of those who drink at all)

and thus is not as high as the average among the college drinkers.

An American missionary, speaking in India, said that a million persons in India, blinded by cataracts of the eyes, could be made to see by a simple operation if there were sufficient surgeons. The missionary doctor, Dr. William Rambo, said that about 3,000 such operations are performed now each year by his team of surgeons, but that at least 10,000 per year need to be performed.

"O Promise Me" and the "Lohengrin Wedding March" are no longer acceptable music for Catholic weddings in the Boston archdiocese. Archbishop Cushing ruled some time ago that, since they were not written for a religious purpose, they have no place in religious exercises such as weddings.

College qualification tests have been announced by the Selective Service headquarters at Washington, D.C., for April 22, 1954. More than 900 testing centers are scattered over the country.

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The Young People's Society

The Scripture exhorts us, "Be not drunk with wine, wherein is excess, but be filled with the Spirit . . ." The world has its remedies for the needs of young people. It offers the wine of pleasure, popularity, whirlwind activity, unreality, and sensuality as well as the temporary exhilaration of alcoholic beverages themselves. But these are wholly inadequate to meet the real needs which face young people today. God alone has the answer for these. It is this—"Be filled with the Spirit."

Young people desire to be *recognized*. This desire is centered around their new-found consciousness of selfhood. They want to be popular, to be in the know, to be one of the gang. Recognition rides in with achievement and talents—having what it takes. Youth try many devices to give them this sense of adequacy. But none that come from the world really produce. The Holy Spirit of God with His cleansing of the

Youth's Needs Met

BY LAURISTON J. DU BOIS

heart. His enlightenment, and His power will give the young person that adequacy which will truly meet his needs.

Young people want to be *possessed*. That is why they lend themselves to first one "spirit" and then another. The "hot-rod" with its speed and power captivates the teen-age boy. The whirl of gaiety and romance of the dance and like activities captivate the girl. Youth are not content unless they feel themselves "overpowered" by some outside force. But the forces of the world are artificial and temporary. God has planned it so that every heart can be possessed with His Spirit. The Holy Spirit will come in and take over the life, filling it with His divine personality. For the young person to yield to Him is to find a Master who is indeed worthy and able.

Young people also crave *security*. They are looking forward to finding a place from which they cannot be dislodged—in the gang, on a job, in life itself, even in world affairs. And, mostly on the suggestion of the oldsters who guide them, they seek this security in material things—money, pull, job, friends, and the like. But God has a plan for true security—the Holy Spirit outpoured upon the human heart. This gives true guidance for life; it gives a task for life, it assures the highest realization of one's talents and abilities. The way to save the life is to turn it over entirely and completely to Christ and His cause.

Might every young reader see that the Holy Spirit can meet many of the needs which come to him in life. Might each one turn his heart and life over to God and know the true scriptural experience of being filled with the Spirit.



THE SUNDAY-SCHOOL LESSON

Topic for March 21: The New Commandment

Scripture: John 13:1-17 (Printed, John 13:3-5, 12, 15)

Golden Text: "A new commandment I give unto you. That ye love one another: as I have loved you" (John 13:34).

By J. GEORGE TAYLORSON

We all want to be important, to surpass others, to have the distinction of being out ahead or on the top. The chief seat is continually sought even though it be next to God. Psychologists point out that this instinct is one of the most dominant. The desire to be recognized, to be accepted, is one of the most prominent and driving forces in man, if not the most powerful. If we are unable to find prestige in the real world, then we quickly resort to the unreal—the world of make-believe and fantasy—but important we must be. The goose-step instinct is far from being confined either to Nazism or the farmyard.

What a slave driver the instinct to surpass others can be. Consider the pride that has been channeled through this single medium. What an accumulation of lonely hours has been spent by those who felt at one time or another they were unwanted or unappreciated! What ruthless devastation has been wrought!

The answer to such a potent force is not destruction or denial but cleansing, rechanneling, and redirecting.

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

There is no evil in the desire to surpass others or to achieve if both the means and the ends are worthy.

A hushed moment at the Last Supper! The Holy Guest arises to take His place. He who created the worlds, He to whom all power was given, girds himself with a towel. With a basin of cool water He stoops to wash the sand from the disciples' hot, dirty feet. Only the great can afford to stoop and only the good will. The night before He knew He was to die at the hands of man. God's Supreme Revelation humbled himself to wash feet. No, not an act of pretension—a thousand times no! Not for effect, neither alone to provide a worthy lesson. It was the heart of God opening in loving service toward the common needs of man. He performed such an act purely because it was His nature to do so. He came, not to be ministered unto, but to minister. How

terrible to Him must be our mad scramble over honor and position, our numerical hypnotism, our vying with others in order to achieve the chief seat!

There is the rightful surpassing of others, the true desire for greatness. If we are to excel, then let it be in the realm of greatness. Some years ago Dr. R. T. Williams wrote in a book of mine, "It is good to be great, but greater to be good."

Yes, let us really compete with one another. Develop the passion to surpass your enemies, friends, and loved ones. Agitate a growing sense of rivalry in your circle and church. Be the first to push your way forward and "grab" the towel, reach for the basin. Strive strenuously to be the first to stoop in understanding, love, and kindness. Men and women the world over are plodding their way through life through the hot sands of bitter disappointment, failure, disillusionment, and sin. There is still a vacancy in the high order of the Towel Bearers. You will not discover too much pushing and jostling; the road is not too crowded with those who seek to reach the top by kneeling.

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A Song Is Born

By **FLOYD W. HAWKINS**
Padon, Stockton, California



*O it is wonderful when Jesus speaks to me!
I love to hear His kind and gentle voice;
Amid life's awful din . . .*

NOT TO WRITE A SONG, but to hear from heaven, had become the consuming passion of my soul. Confused, bewildered, and almost desperate, I walked alone in beautiful Woodland Park in Seattle, Washington. There were clouds in the sky but not to compare with the murky clouds upon my spiritual horizon.

I was a young fellow with the call of God upon my life. My first steps in His service had been taken and I was familiar with His blessing, but it seemed that I had come to some kind of "dead end" where all doors and ways were closed before me. There appeared to be no future even in His service. I had prayed much and often but even this seemed of no avail.

One evening, in desperation, I decided that I must hear from heaven though it might take an all-night of praying. After the family had retired I went into the living room of our home and planted both knees upon the floor and there I prayed and cried and listened as the hours slipped away. I renewed my vows and pleaded with God to give me the assurance that He would open the way before me and give me the promise of His Spirit's leadership for my life.

When daylight broke across the sky I was still upon my knees, but my soul had become quiet before the Lord. All praying was ended, for I had prayed to the end of myself and could pray no more. I was confident of a complete consecration. There were no reservations; still, there was no special assurance for which my soul so fervently prayed.

That morning I came to Woodland Park to be alone—just to wait—and to listen, in a state of complete abandonment to God and His will.

Then, suddenly it happened! The answer came! It seemed that God himself stabbed through the clouds and parted them right and left, flooding my soul with light. He spoke assurance to my heart that was complete and satisfying. I rejoiced in spirit there in the presence of evergreen trees and singing birds. There was born a confidence and faith, "the evidence of things not seen."

Not until this moment did the thought of a song dawn upon me. In an attempt to preserve the blessedness of that experience, as something that might slip away and be lost, I took a scrap of paper from my pocket and hurriedly scribbled a few lines of verse and an appropriate melody—

*O it is wonderful when Jesus speaks to me,
The voice that always cheers my aching
heart:
So full of kindness and tender sympathy,
He speaks and all my anxious fears de-
part.*

Like a miracle, the doors *were* opened. Many years have passed and God's ways have been well defined. There never has been an anxious fear concerning His leadership. More songs have been born—songs of testimony and praise for the One who heard from heaven and spoke directly to my heart.

*'Twas truly wonderful how Jesus spoke to
me
When I was lost in seas of great unrest:
The voice that calmed the waves of bois-
Frons Galilee
Bro't tranquil peace within my troubled
breast.*

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GIVE ATTENTION

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