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# HERALD OF HOLINESS

## The Old Snag

General Superintendent Vanderpool

**A**T THE REAR CORNER of a building which we had purchased for a home mission church stood the bare snag of an old tree with a few gnarled branches. Thinking that it was old and fruitless, I said to the incoming pastor, "When you are cleaning up these grounds, I would take out that old snag." The pastor walked over to it, examined it a moment, and said, "Do you insist that I take it out?" I said, "No, but it looks bad and is no good."

This conversation took place about midwinter. Late in the fall of the year I returned for an evening service. While I was sitting by the fire in the parsonage after the service, the pastor brought in some Red Delicious apples. I took one, and he said, "That is off the old snag." In surprise I said, "How many did you get?" and he answered, "About one dozen."

I came again in the fall, two years later, and when I was ready to leave the pastor said, "Would you like to have a box of apples?" I replied, "Certainly." As he brought them I said, "Where did you get them?" He replied, "Off the old snag." "Oh," I said, "I mustn't take your apples." He replied: "That's all right; I shall have plenty. I'll get eighteen or twenty boxes off that old snag this year." I looked at him in amazement and said, "How did you do it?"

Then he told me the whole story. He had been a horticulturist before he entered the ministry. He had seen possibilities in the old snag the day I told him it was no good. He determined to make it produce. He watered it, dugged about its roots, and fertilized it. He pruned it, and took out the old dead wood, sprayed it, watched it, and protected it. He had faith in it. He invested in it. He patiently waited. As a result, the old snag that I thought was worthless was made to produce abundantly. I thanked him for the apples, and the story.

As I drove away, I had a mental picture of an old church somewhere that had been bruised and beaten by divisions and misunderstandings, and had withered under the spiritual drought that had followed these divisions. I saw it standing gnarled, unsightly, and fruitless—just another old snag.

Then into the picture came a pastor to serve that church. Like a true shepherd, he went after the lost and brought them back. Like a fearless prophet he sounded trumpet blasts against sin. The call to holiness rang out from the pulpit. He was wise and resourceful in his plans. He prayed on in the night while others slept. He was always patient and never seemed to tire in his efforts. In due time rivers of "living water" began to flow; there were signs of life in the church. The Holy Spirit came in power. Sins were renounced, confessions were made, misunderstandings were adjusted, and once more the old church which had been as a withered snag on the hillside began to produce abundantly. The shouts of victory aroused me from my reverie. I then lifted my heart to God in earnest prayer for our preachers everywhere.

January 15, 1951

## TELEGRAM

**Milwaukee, Wisconsin**—At two hours before midnight, December 31, we organized at Manston, Wisconsin; Rev. Milton Nelson installed as pastor. Plans laid to get building, and to advance in this good town. Other fields calling for our work. The new year is filled with promise.—**CHARLES A. GIBSON, Superintendent of Wisconsin District.**

## NEWS IN BRIEF

Cablegram received stating that Mrs. Frame, wife of Rev. George Frame, superintendent of British Isles District, died at 5:00 p.m. on January 3, 1951.

Dr. A. F. Harper received the following cable from Missionary H. Hampton in British Honduras: "Over 2,000 in Nazarene Sunday schools December 24; more than 600 in Belize church; all records broken."

Rev. R. S. Rushing writes that, after serving many years in the pastorate, as well as some time in evangelism, he is now giving full time to the evangelistic field, beginning his work January 1.

Wisconsin District is enjoying a tour, January 16 through 20, with Rev. Robert Chung of Korea as special speaker. He will be conducting services for the five zones, closing on Saturday night.

Missouri District secured Rev. Ray Hance, superintendent of the Kansas District, for special worker on the tour, January 14 to 25, for the N.Y.P.S. zone rallies. He will be accompanied by District Superintendent E. D. Simpson and District N.Y.P.S. President Joe Washburn. They plan for two great nights in each of the five zones—Sikeston, Dexter, Esther, Piedmont, and St. Louis.

Georgia District is having a special Sunday-school and personal workers' tour, January 14 to 24, with Dr. Basil Miller of California as the special speaker. They plan to visit fifteen churches.

Rev. J. E. Moore, Jr., has resigned as pastor of First Church, Austin, Texas, to accept the call to pastor First Church, Tucson, Arizona.

Rev. W. D. McGraw has resigned as pastor at Ponca City, Oklahoma, to accept the call to pastor Central Church, Portland, Oregon.

## IN THIS ISSUE

### A Sure Investment!

Lauriston J. Du Bois

### The Three "U's" of the Bible

Andrew Johnson

### A Secret Source of Spiritual Power

H. M. von Stein

### Alaska Allusions

J. Melton Thomas

### Poor Man Indeed!

Edwin R. Anderson

### Life: Positive or Negative

M. C. Garrison

### Thoughts from a Farmer's Son

Spencer Johnson

### Editorials

Stephen S. White

## HERALD OF HOLINESS

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Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troost Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Printed in U.S.A.

*You Promote the GOSPEL  
When You Promote the HERALD*

## Ho Good Is Your Wheat?

By George H. Talbert\*

SOME TIME AGO I read a story that was meant to be humorous, but it caused me to think. A certain old colored man who was very religious always injected a bit of scripture into every conversation, and was faithful to testify and warn his fellow men of the wrath to come.

One day someone asked him, "What denomination are you, Mose?"

Mose replied, "Never you mind 'bout my denomination. De's three roads what leads to milltown, where I gets my wheat milled: de ridge road, de side road, and de valley road. But when I comes to de mill, de miller do'an as' me, 'Mose, which road did you all come on?' No, he as' me, 'Mose, how good is yo' wheat?'"

That story posed a question in my mind. I shall have to stand before the great Miller one day, and He will not be so concerned as to the denominational route I came by, but He will want to know, "How good is your wheat?" And I must give an answer. Then the question arose, What is good wheat?

I was raised in the wheat country. My father was a large wheat farmer, and I should know. When I had thought it through, this was my conclusion—there are but two main uses for wheat: (1) to make bread for the hungry, and (2) to produce after its kind.

Is not all our stewardship incorporated in these two things—bread for the hungry, and to produce after our kind? In order to do these two things, however, two things are necessary, death and life. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." We never will be fruitful branches until we have died—to self, people, circumstances, and things; have gone to our own funeral and have come back alive. One of the mysteries of godliness is life in death.

If wheat is made into bread, yeast must be added to awaken, enliven the life in the wheat. Is not this a type of the Spirit, enlivening, empowering, enriching our lives, that we may be food to the hungry? God help us to have good enough wheat that we may stand with boldness in the presence of the great Miller.

How good is your wheat?

\*Evangelist, Abilene, Kansas

# A Sure Investment!

By Lauriston J. Du Bois\*

**M**OST OF US during these days of inflation and uncertain monetary values are wondering just where to invest our money for the greatest security. It affects not only those who have a surplus of money but those also who are working for day wages or are living on pensions. These are days when we are forced, by the very conditions of the times, to re-evaluate the worth of the various factors of life. We are all made to see that *things*, which once seemed so secure, are really not secure after all. The shifting of world conditions changed the price tag on material goods overnight. And so, while businessmen, bankers, brokers, and investment men are wondering what tomorrow will bring, you and I too have been concluding that we must not put too much stock in the material after all.

There is one certain investment which will not fail and which will guarantee to pay off more than we put into it. This is our investment in the salvation of our young people. In many respects our young people are our greatest asset. Nations recognize this as they plan for the future and as they plan for battle. Churches should also recognize it and act accordingly.

Saving our youth is not incidental; it is fundamental. The influx of youth into the church today will assure us that there will be an ongoing church tomorrow. If we fail to interest youth, if we neglect our youth, if we drive away our youth, we are merely closing the doors of the church in the next generation. From the cold calculations of self-preservation, then, we must look to this all-important task.

An investment in youth is an investment in an expanding value. Whatever we put into their lives today will be increased beyond measure tomorrow and in the future years. It is true that all of these dividends will not be in dollars and cents or pounds and shillings; nevertheless they are very real. If a football coach finds it worth while to invest in character and manliness, if a business concern finds it profitable to invest in young employees, if communities and clubs find it important to invest in underprivileged youth on the streets, then for certain the Church should awaken to the vital necessity of investing in its youth.

And yet, so many times we are so nearsighted (if not materialistic-minded) that we will talk in terms of already overloaded budgets, of busy schedules, of personal interests, of family interests and the like, and make no initial investment in the young people around us or neglect entirely the investment that others have made in them.

We will not spoil our young people by giving them a little attention. They will not fail the

church, its doctrines, or its standards if the church dares to invest something in them. They will not embarrass us; we do not need to hold them at arm's length until they have "proved themselves." Let us dare to plunge. Let us recklessly dare to believe that our youth will respond to the best we can give them. Let us pour out of our pockets our money, out of our minds our interest, out of our hearts our love, and let our youth know that we are a part of them and that they are a part of us and that together we stand or fall.

I am not afraid of how our young people will follow; I am more afraid of how we shall lead. I am not afraid that they will not heed the best example of righteousness; I am more afraid that they will never see a true demonstration of it. I am certain that, as we invest in our youth, our investment will be secure.

## A PRAYER

### For Love in Our Homes

**O**UR Heavenly Father, we pray for help to save our American homes. When we think of one marriage out of every four going to pieces, we shudder at the outcome of our civilization.

We remember Mr. Talmage, the great preacher of Brooklyn, saying: "Home is the test of character; for what we are at home, we are everywhere, whether we demonstrate it or not." It is easy to be kind and loving to others in the church. Help us, our Father, to be just as kind and tender with our own loved ones as we are with those who see us in public.

We know that love can be "as terrible as an army with banners." So as we face the entrenched evil and the vast impersonal forces that beset us, the terror that threatens to rob us of our national peace, grant that love will keep our homes intact. Save us from harsh criticisms, unkind statements, and rash acts toward our own loved ones. May our shadows grow radiant with love.

A hurricane sweeps across the coast and we see power; an artist dips his brush into his oils and we see beauty; a scientist opens the door of his laboratory and makes a discovery—but as we sit at the feet of our Christ, we see compassionate love. Give us that same tenderness with one another in our homes, we sincerely pray, as Jesus had in dealing with us when we were strangers to His grace.

As one has said, "We can fight wildcats on the outside, if only we can have peace in our homes." Our Father, save us from nagging, finding fault, and cutting to the heart those whom we profess to love the most, we ask for Jesus' sake. Amen!

—A. S. LONDON, *Sunday-School Evangelist*.

\*General N.Y.P.S. Secretary

# The Three "U's" of the Bible

By Andrew Johnson\*

## I

*Its uniqueness:* The Bible is a unique book. It is different, not only in degree, but in kind, from all other books. It is therefore an *ava raris* and a *sui generis*, in the literary world.

It is unique in its *impartiality*. It tells the truth, the whole truth, and nothing but the truth. It tells the badness of good men and the goodness of bad men. It as faithfully records the errors of the greatest of the prophets and apostles as it does of the humblest, and as plainly as it notes the gross idolatry of the heathen. In this the Book reveals an exalted ideal unreachably by any other book. As an example of this feature of uniqueness we may mention the case of Noah's drunkenness. The divine record did not omit this instance of the weakness of an otherwise good and great man who was a preacher of righteousness and who by faith, "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

Also, the biographical sketches of Abraham, Jacob, Elijah, David, and Peter, as given in the Bible, are marked illustrations of this statement—lying, cheating, cowardice, adultery, swearing, and denying of Christ in the lives of these respective characters are not minimized or white-washed, but justly condemned.

The biographies of great men in mere human books either gloss over or glory in the daring ambition and bad acts of their heroes and apologize for their sins and shortcomings; but the Bible, on the other hand, plainly exposes the imperfections, failures, and idiosyncrasies of good men. The Scripture is noticeably unique in this particular, which is a very strong and weighty evidence in favor of its divine inspiration.

The Book supreme is also unique in its *moral-ity*. The Decalogue (Ten Commandments), given

\*Evangelist, Wilmore, Kentucky

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## Rich Man and Beggar

*Dives and Lazarus in parable told—  
One crying for bread, the other for gold.  
Dives in purple, Lazarus in rags—  
One empty-handed; one with fat moneybags.  
Dives and Lazarus going one day  
Out through the gates that swing only one way.  
Death claimed them both, so the Bible doth tell—  
The poor man in heaven; the rich man in hell.  
Rich man and beggar—what the difference then  
Between riches and poverty, goodness and sin?  
Strange inventory (what God thinketh best)—  
Dives tormented, Lazarus on Abraham's breast!*

CHARLES HASTINGS SMITH

with trumpet blasts and imperative thunders of Mt. Sinai, constitutes the basis of the greatest moral code of all the centuries. The tomes of jurisprudence that crowd the great law libraries of the world cluster around the stone that sparkled on Mt. Sinai. The Decalogue, therefore, is the basis of the great common law. Blackstone, the noted English jurist, defined law as a rule of action given by the supreme power of the state, commanding what is right and prohibiting what is wrong. Gladstone said: "What is morally wrong can never be politically right." Lincoln declared that "no one has a moral right to do a wrong." The Supreme Court has decreed that no state has the right to barter away the public health or the public morals.

George Washington in his farewell speech to the American nation declared that "morality and religion are indispensable to the country's welfare and that both reason and experience confirm the fact that morality cannot be maintained without religion."

Dr. Augustus H. Strong, of Rochester Theological Seminary, said: "The perfection of the moral system of the New Testament is generally conceded. All will admit that it surpasses any other system known among men. Among its distinguishing characteristics may be mentioned—its comprehensiveness, including all human duties in its code; its spirituality, accepting no merely external conformity to right precepts; but judging all action by the thoughts and motives from which it springs; its simplicity, inculcating principles rather than imposing rules, by summing up all human duty in one command of love to God and man; its practicality, exemplifying its precepts in the life of Jesus Christ. We may justly argue that a moral system so perfect, since it surpasses all human powers of invention and runs counter to men's natural tastes and passions, must have had a supernatural, and if a supernatural then a divine, origin."

The Book is unique also in its *universality* and *inexhaustibility*. It is not an Oriental book, not an Occidental book, national or Jewish book, but a universal, human, divine book. Man cannot fathom its depths. Sir Walter Scott, the poet, although he possessed a library of eighty thousand volumes, could say on his deathbed, "There is but one book—the Bible." Coleridge could testify: "The Bible finds me at the deepest depths of my being."

The immortal Shakespeare, recognized as the greatest poet of all time, made eighteen hundred references to the Bible in his writings. The Book is a bottomless, boundless sea of scientific, philosophical, and religious truth. The human mind can sail on the bosom of its divine inspiration forever.

It is the most quotable and adaptable book in the world. It has a suitable verse or sentence for every one in all of the vicissitudes and varied

circumstances of human life. Its every promise is like a word fitly spoken—apples of gold in a framework of silver.

## II

*Its unity:* The essentially organic unity of the Bible is a strong and convincing argument in favor of its divine origin. It is one in subject, spirit, and aim. The unity of the Book in the opinion of the late Dr. G. Campbell Morgan "is the greatest proof of its supernatural inspiration." When Joseph, down in Egypt, interpreted the double dream of King Pharaoh, he said: "The dream is one"—it meant seven years of plenty and seven years of famine.

The story of the lost sheep, the lost coin, and the lost son does not consist of three separate and distinct parables, but the parable is one. "He spake this parable [not these parables] unto them" (Luke 15:3).

The Bible is one. The New Testament is hidden in the Old and the Old is revealed in the New. In other words, the New Testament is latent in the Old and the Old is potent in the New. The Bible, of course, is not the production of one writer but of many writers of different nations and varied tongues. It was commenced by Moses in the dreary deserts of Arabia and completed, according to the present positional arrangement of the books, by John on the white sands of the Isle of Patmos. Between the time of its commencement and its completion, civilizations appeared and disappeared. And yet this Book, produced in such far-removed times, such distant places, and by such varied instrumentality, is one and inseparable. This itself is a positive proof of its divine origin and inspiration.

The Bible is the work of one mind through the agency of many men of many minds. In spite of its variety of authorship and the vast separation of its writers from one another in point of time and place, there is a unity of spirit and purpose pervading the whole. It is absolutely impossible to account for this remarkably organic unity without recognizing the providential presence of a superhuman intelligence as the efficient power behind the throne. This one mind that made the Bible is the same mind that made the human soul, for the Bible is divinely adapted to the soul. It shows complete acquaintance with the soul, judges the soul, and at the same time meets the deepest needs of the spirit and soul.

There are infinite depths and inexhaustible reaches of meaning in the Bible, with all its variety and unity, that differentiate it from all other books, and which compel us to acknowledge that its original author must be divine.

This remarkable unity in variety without contrariety, and contrast without contradiction, from Genesis to Revelation, can be accounted for only on the ground that the old Book is what it professes to be—the divinely inspired and infallible Word of God.



**I have esteemed  
the words of His  
mouth more than  
my necessary  
food. Job 23:12**



## III

*Its utility:* The world without the Bible! Can we even imagine it? The world without the Bible would be like the universe without God. The most imaginative man with the most imaginative mind with infinite time at his disposal could not portray the awful consequences. The far-reaching influence and beneficial effects of the Book over the human race eternity alone can tell. Wherever the Bible goes, Christianity springs up and puts to flight the nightmare of ignorance before the rosy dawn of progress. It is not too much to say that the Bible has done more good than all other books combined.

Note its influence on civilization in general, securing a recognition of principles which heathenism ignored, such as the value and the importance of the individual, the sacredness of human life, the sanctity of the home, the law of mutual love, the equality of women, and the rights of the child. Daniel Webster, on the side of the prosecution in the famous Stephen Girard trial, said: "Whence have the living waters of civilization ever sprung, save in the track of the Christian ministry? I hold that no literary efforts, adjudication, or constitutional discussions made in the interest of the universal man have done as much for our credit at home or abroad as has the body of clergy."

It is safe to say that the number of copies of the Book and portions of the Book put in circulation during one year exceed in number all the sacred books of all the other religions that have been put in circulation since the beginning of the human race; and the demand is increasing. The copies of the Christian Scriptures circulated in non-Christian lands during the past century are said to exceed in number all that were circulated from Moses to Martin Luther. As many as forty thousand Bibles per day have been sold.

Lord Bacon, the inventor of the inductive method of reasoning, called the wisest, the shrewdest, and meanest of mankind, made this statement about the Bible: "There never was found in any age of the world either religion or law that did so highly exalt the public as the Bible."



The Bible has transformed individuals, uplifted communities, permeated literature, influenced philosophy, forged empires, dominated civilizations, and demands attention wherever it goes.

The Bible has dignified manhood, exalted childhood, and glorified womanhood. It has exerted a powerful influence upon art, literature, science, government, and the great industrial and commercial fields of activity. The Bible, by its appeal to the memory, to the imagination, and to the reason, is of great value as an educative agency. It furnishes a remarkable mental discipline and at the same time supplies a vast amount of practical information. Its crowning glory, however, is its immeasurable incentive to right living.

Queen Victoria pointed to the Bible as the secret of England's greatness. President Andrew Jackson ("Old Hickory") declared that the Bible is the "rock upon which the republic rests."

If we be ignorant, the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, they will comfort us; if dull, they will quicken us; if cold, they will inflame us.

In view of such an unprecedented, unparalleled influence there can be but one conclusion: The Bible is the divinely inspired Word of God! Praise the Lord! Amen!

## A Secret Source of Spiritual Power

By H. M. von Stein\*

**D**ELIVER US from the apologist who delights in attributing humanistics to the creatures of the wilderness—but a bird taught me a valuable lesson.

We were hunting bear in the high Siskiyou, without success. Autumn was in the air and the mountains were dry, the trees sighing with hunger for moisture. The wind would dart down suddenly, grab an armful of twigs and fir needles, and rush off across the treetops in search of rain, only to return tiredly, at evening, smelling of where he had been. The whole land waited.

The unspeaking spell of expectancy, of arrested continuity, held us, the hunters, in its power in a measure. We would decide where to hunt, separate, and, after we had gone a way, we would sit down somewhere and stare out across the wild, broken mountain land in a kind of hypnosis.

Thus, one day, I heard the bird. Its note is infinitely sweet and inconclusive; a high, questioning trill, like no other song I ever have heard. Some call him mountain robin, but his home is Alaska—the Alaska robin. Sometimes he lingers in Oregon, occasionally in large flocks,

and I can't see why, because after coming so far south why not go on where it is warm in winter?

The appearance of this bird is another sure harbinger of winter—of rain. It has to be rough where this fellow comes from, to drive him out.

But it was the gleeful note in the bird's song that caught my attention. He sat up there, out of sight in a great, dark, old fir tree festooned with moss, and seemed to be singing to himself the way a person prays when he is alone—a thoughtful note, in high glee!

What on earth do you have to be thankful for, Alaska robin? You come from a land of hawks and snowy owls that get you in the night, of many other enemies, besides the endless, lashing, driving, seeping rain of the southeastern parts of Alaska, and of the cruel, bitter cold of the central forests. Here, you face only a trifle milder season.

You are shy and shun everything. A man seldom catches a glimpse of you. You are radically different from the humpty-dumpty redbreast of clipped lawns and large fishworms. You are a creature of the uncompromising, ruthless wilderness.

And that song is not a mating song, for it is not that season. Could it be God-appointed? There is no doubt that some of the exuberance of wilderness creatures expressed vocally is God-appointed. I think that in the day of Christ's again appearing the creatures will demonstrate an acknowledgment of Him.

That may be fancy, but this bird song was not. The note of thanksgiving in that thin, sweet, secret trill made me feel good. I remembered that Paul said something about "giving thanks always for all things," and I began to think about it. When I went home, I looked it up in the Bible. The Bible is full of the command and admonition to give thanks.

And that is not all. It says to "be thankful." There is a difference. There is such a thing as having a thankful heart. David says, "My heart is fixed, O God, my heart is fixed: I will"—gravely contemplate the pain of life? No. "I will sing and give praise"—from now on!

I have discovered that this ministry of the thankful heart is not a thing to be comprehended in an evening. It is not a matter of saying, "Thank You, Lord." The secret of the thankful heart is embedded in the mystery of Christ in us—the hope of glory. It is a source of spiritual power, tranquillity, and divine understanding. Explore this thing, if you have not already done so, and it will lead you out into new realms of spiritual realization.

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*Your sins have withholden good things from you (Jeremiah 5:25).*

Sinning and wrongdoing have robbed the world of the best things in life and heaven in the life hereafter.—E. F. W.

\*Medford, Oregon

# Alaska Allusions:

By J. Melton Thomas\*

## Cities Which Are No More!

**M**Y ASSISTANT, Corporal Aubrey Wadley, and I, finally got our boisterous bunch of Junior boys in the Ford station wagon, their sleeping bags packed in the luggage carrier on top, and enough food for two days crammed in somewhere. It was a wonderful day, and we made the most of it as we drove up Steese Highway's steep grades, across rushing streams, and through green timberland. Since the boys were alternately dogs, bears, and bank robbers, only those who have worked with this age group can know what Corporal Wadley and I became!

The occasion was the summer outing of these lads; the purpose was to draw them a little closer to us and to God; the destination was Circle City, 162 miles from Fairbanks, on the banks of the Yukon River, within eye-shot of the Arctic Circle. Population—98!

Leisurely driving did it, and by five o'clock we were on the corner of Main and Broadway! Circle City, with her one store, her decaying buildings, a few natives, and her glorious past! We are told that at one time ten thousand people lived in the tent city that stood at this place. Gold gone, the people went with it. There remain only these few, and those out there in the underbrush-covered burying lot, which tells its pathetic story of another side of the "Golden Days of '98!"

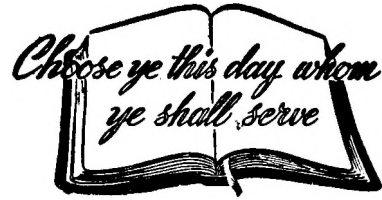
A fog was on the Yukon that afternoon, and from its gloom there seemed to emerge a thousand ghosts of greater days to say that things were not always so. My boys romped gleefully through the great houses of yesterday, now rotting. We had seen many of these buildings along the way, all of the past, all speaking of what once was. One of the boys was sure that the big barn which we examined with a view to a possible place to spend the night was certainly the place where the czar kept his horses when the Russians owned the land!

There are many such places in Alaska; and, sadly, there are many such people both here and where you live. They are people who once built what looked like prosperous Christian experiences. The Holy Spirit dwelt in the hearts, there was the sound of song in the corridors of the soul, and people came to rest in their shadow. They seemed to be building an enduring structure in the "Good Land." Today, however, their foundations are crumbling, the song has died on their lips, and the imps of hell possess their souls. They have turned again to the weak and beggarly elements of the world; they are backslidden and are without God in the world!

\*Pastor, Fairbanks, Alaska

But not without hope! Mrs. Thomas and I took another group of Sunday-school young people this summer to a city on the coast that today is reviving and growing, although it too was once dead. Valdez is being fed with the commerce coming in from the States; and, if present trends continue, it will recapture some of yesterday's greatness.

There is real promise in this parable; for even as the food of commerce is the secret of Valdez' renewal, so the manna of heaven is the secret of a revival of the soul. Its need is a revitalizing with the life of God. We saw that dead Alaska towns can again come to life. And we know that souls, once alive, now dead, may even yet live again through the power of the risen Christ!



## A Prayer for True Christians:

### Balance

O Lord, that we, as Christians, might not be weighed in the balances and found wanting, help us—

That our common expectations might not outweigh our divine trust;

That our varying hopes might not outweigh our fundamental faith;

That our personal "likes" might not outweigh our godly love;

That our spiritual profession might not outweigh our spiritual possession;

That our honest concern for social advancements might not outweigh our heartfelt soul burden;

That our religious activities might not outweigh our righteous accomplishments;

That our mental concentration might not outweigh our spiritual consecration;

That our generous future intentions might not outweigh our present-day practical giving;

That our religious emotions might not outweigh our righteous devotion;

That our social courtesies might not outweigh our Christlike compassion;

That our logical petitions might not outweigh our holy gratitude;

That our natural reserve might not outweigh our true humility;

That our self-pity might not outweigh our self-sacrifice.

This we ask—

That our earthly compensations might not outweigh our heavenly reward. Amen!—MARY SANDERS, Independence, Missouri.

# The Resourcefulness of Jesus

By Peter Wiseman

## A Lesson in Simplicity

*Jesus . . . took a child (Luke 9:47).*

**W**HO WOULD be great among them? This was the question, a subject of debate by the way. Who would be president, prime minister, bishop, leader? Who would be the bell-sheep? Jesus took a child as an object lesson. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4).

Greatness as revealed in the incident is seen in the simplicity of childlikeness; not childishness, which, by the way, is more representative of carnality than humility. It is greater to be kingly than to be a king, unless that king is kingly. It is not so much how big the service is as how big the spirit is in which it is rendered.

The characteristics of a child are most appealing. There is the absence of pride, boastfulness, self-importance; rather there are humility, submission, teachableness, and obedience. Such in adulthood make for great leadership as well as great characters. Is it any wonder that the poet would say, "Heaven lies about us in our infancy"? We hear much about the need of leadership, but what we need more in the spiritual realm is true Christian discipleship, for out of this will come true leadership. He who has not learned to follow is not safe to lead.

\*Nyack-on-Hudson, New York

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## Man Dreams of Home

By Georgia Moore Eberling

*How man's heart longs for home. As life's long days*

*Grow into white-crowned years, his yearning dream*

*Is of the past, the loved familiar ways*

*Of vanished youth, as rosy as the gleam*

*Of sunrise light upon his windowpane.*

*He tells of how the daisies starred the lawn*

*As tulip-cups unfolded in spring rain,*

*Remembers lilac scent in misty dawn,*

*And dreams of home. At times dark, unnamed fears*

*Creep through the hours and throw a sable pall*  
*About him, and the world seems full of tears.*

*Our Saviour hears and heeds each low, faint call.*

*He clasps in His the veined and trembling hand,*  
*Then gently leads man Home to sunrise land!*

In view of the challenging need in the world, and our good, Jesus takes what He can get and every person He can get for use, of course. "Son, give me thine heart," has been His appeal since of old. If we will really and truly give ourselves to Him in all our nothingness, all our helplessness, He will do the rest. He will take the helplessness and make it mighty. Paul discovered this truth when he said, "When I am weak, then am I strong."

## He Came in the Morning!

By L. J. Scherrer\*

**T**HE BATTLE had been hard the night before, and I was worn out both physically and mentally. The enemy came in his usual way and said: "It isn't worth it; why not give up the struggle? The people don't appreciate your efforts."

Yes, I stopped and listened (like so many do) to the enemy for a moment. But then I thought, What is there to go back to? and the answer was, "Nothing." It was then that I fell on my face and called to the One who never fails. Oh, blessed fellowship! How sweetly He came to my soul! Yes, "He came in the morning!" It was joy supremely sweet!

It is in the morning when we are fresh that we can touch Heaven. We must take time off before the heat of the day to commune with Christ so we may receive strength for the coming battles. It is in the morning that the "wires of communication" to the Father seem to be the clearest. It is then that we can have that special touch from heaven.

Yes, He came in the morning, to refresh the soul that had become weary. The words of Jesus came that morning, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Oh, the joy of having Him come and fulfill this beautiful promise!

Yes, it is in the "early morning" that some of the greatest battles are won on the battlefields, both physically and spiritually. It's the early morning prayer meetings at our camp meetings that bring the power upon the preacher and conviction upon the people.

Let us begin each day by reading our Bible and praying in the "early morning." Yes, even if we must rise earlier in order to do this. The day will be brighter, the trials will be lighter, and Jesus will be sweeter each moment of the day.

I praise God that "He came in the morning"; and best of all, He still comes in the morning if we meet Him there!

\*Pastor, First Church, Johnson City, Tenn.



## YOUTH WEEK:

January 28 to February 4

**YOUTH WEEK** is a time given over to the young people. In a sense it is a time when they "go on parade." With us, giving youth special attention is not something new, for they are active in the program of the church throughout the year. However, setting aside a time like this does give us all a chance to count our assets in having a crowd of young people who love God and who are tied closely to the church.

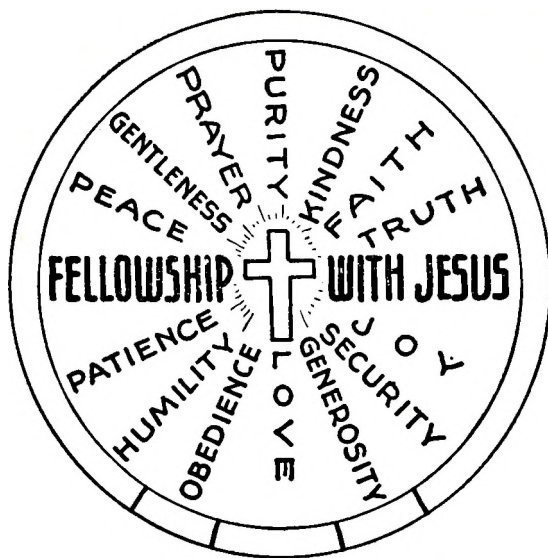
The great majority of our churches observe Youth Week. Some, facing conflicts as to exact dates, will move a week or so in either direction of the one announced. At least one district, North Dakota, because of extreme weather conditions this time of year, moved their Youth Week back as far as November. However, Youth Week as an activity is becoming one of the high points of the entire year.

There is no set pattern as to how Youth Week shall be carried out. Some youth groups sponsor youth revivals. Others work out a day-by-day program with a different interest and activity for each day. Some zones work in a youth rally during the week. Some communities sponsor an interdenominational meeting in which our youth groups can take part. Some churches turn the working of the church over to the young people for the week, following the pattern of "boys' town" or "boys' state," in which officers are elected from the youth group who carry out their respective duties within the church during the week.

Coupled with the local program is the annual general project to raise the denomination's quota for the American Bible Society. The N.Y.P.S. sponsors this offering, the goal of which is \$11,500. At the same time the American societies are working to this end, the Canadian, British, and Australian societies are sponsoring an offering for their respective branches of the British and Foreign Bible Society. The idea of this project is *not* that the young people will give all of the offering themselves. It is a time, rather, when the worth of the Bible and the work of the Bible societies are presented to the church as a whole, with an opportunity given to all to have a part in giving.

The theme this year is a part of the quadrennial emphasis, "I Am Debtor." This year the emphasis is "Meeting Our Debt Through the Heart Experience of Holiness." This in itself can be meaningful to the youth group and to the entire church as young people testify to the experience of entire sanctification and work to lead their friends into the experience.

And so, another Youth Week is upon us. Let us all work and pray that it will be the greatest that our church has ever known. If our young



people can find a challenge and then find a channel through which to pour their energies, there is no end to the good which can be accomplished for God and for the church. Let us make Youth Week this year that kind of demonstration.

## Poor Man Indeed!

By Edwin R. Anderson\*

**H**AVE YOU ever dreamed and thought how wonderful it would be if it were possible for you to become a millionaire? To have anything and everything you would want, as you want it, when you want it? How much happier you would be, no doubt . . .

No doubt?

I really wonder; and especially when I read such words as these from one of America's most renowned men of wealth, Cornelius Vanderbilt:

"I don't see what good it is . . . all this money that you say is mine. I can't eat it. I can't spend it. In fact, I never saw it and never had it in my hands for a moment. I dress no better than my private secretary, and cannot eat as much as my driver. I live in a servants' big boarding-house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others, who use it mainly for their own benefits."

It is reported that Mr. Vanderbilt made that sad statement to a close associate shortly before he died, leaving that and all else forever behind!

Friend, when I read a statement like that, I come to feel that some of the richest people on the face of the earth are the poorest of all! I remember a friend of mine who often remarked, "The poorest man in all the world is the man who has no home in eternity." How true! Castle

\*Waterbury, Conn.

for today on earth, but not a crumb for eternity! Wealth for today, but woe for tomorrow! Money for the here-and-now, but misery for the life beyond. That's the way it is with a loaded pocket and an empty soul—all of currency, but naught of Christ!

Poor rich Vanderbilt! Would you like to change places with him? Or, is it not so much better to be saved and to be assured of a "mansion in the sky," and the riches of eternity blessedly shared with the Man of Calvary? You see, this poor man had made a discovery; but the deep tragedy came and crushed in when, for him, that discovery did not directly lead onward to decision. For, having learned the sorrow and emptiness of earth-things, even at their best, he should have turned away to the joy and praise of the Lord Jesus Christ, and "the gift of God [which] is eternal life through Jesus Christ our Lord" (Rom. 6:23). Here is the confession of the deep misery of the soul which never can be satisfied with things merely material. Listen, friend, a confession that has not truly driven the soul to Calvary and to a good, long, level look to the Lamb of God (John 1:29) is a perilous and pitiful thing indeed.

For, you see, no one is truly settled and satisfied and saved unless and until he has turned in at the happy gate of "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). No one really rests unless and until he rests in the Calvary-pierced grace-embrace of the Giver of all true rest (Matt. 11:28). Nothing is really taken care of unless and until it is cleansed by the crystal cure of Calvary (I Cor. 15:3). Unless and until repentance and regeneration become a divine reality, the present is a pity, and the future, a fear; there are a sigh for the follies of today and a shudder for the prospects of tomorrow (Isa. 57:20-21).

## Chosen of Christ

By Frances B. Erickson

*"Ye are not of this world, for I have chosen you!"  
No sweeter words did Jesus ever say.  
Oh, how they must have blessed those listening  
hearts,  
For still they thrill my heart afresh today!*

*Chosen of Christ! Yes, ere this world was hung  
By God's own fingers in the sea of space.  
What a glorious heritage mine to be His chosen  
one;  
What a priceless dower mine—His matchless  
grace!*

*Chosen of Christ! Redeemed from sin's dread  
sway;  
With hand in His, I know I cannot fall!  
In all things more than conqueror day by day,  
For He is my life, my everything, my all!*

And so, whether rich or poor, young or old with everything or nothing, hear once again the precious invitation: "Behold, I stand at the door and knock" (Rev. 3:20). And that holds true whether it be the "casing of a castle" or a "slot of a shack." That blessed Man of Calvary knocks on *all doors*. Wealth and poverty are after all alike to Him, for beyond that there is the precious soul. He wants and yearns for *you, yourself*. What a precious thought! Come today (II Cor. 6:2), and really receive these riches of the Redeemer!

## LIFE: Positive or Negative!

By M. C. Garrison\*

**A** FEW DAYS AGO while taking part in the song service, the thought came to me that the use of the term "life" has many meanings to us here on the earth.

Mr. Webster in his dictionary says that life is "the time between birth and death." Some people, by their mode of living, carry out this particular meaning of the term; they go through life in a haphazard sort of way, not caring much whether things go right or wrong for them. Another group is concerned with what they can get out of life; that is, they get all they can for themselves from a material standpoint, regardless of what the cost or inconvenience might be to another. Still another group consider "life" as that certain so-called pleasure they get out of "flying high" in social circles and partaking of worldly amusements. To this group, life is to "eat, drink, and be merry, for tomorrow we may die."

Certainly all those mentioned in the above paragraph are partaking of the negative side of life. This type of living will not get us anywhere, except to hell; for these are the "blind" that Satan would and is using to damn the souls of many unthinking persons today. Many are blind, and are being unwittingly led by the blind into thinking that this way of life is "the way." Listen, friend, the way of the crowd, the way of the world, is not the way of life. It is not *life*; it is *folly*!

Do not get discouraged, though, for a long time ago One came to earth from heaven, saying, "The life is more than meat," and also, "I am the way . . . the life." By this we see, then, that there is hope for each of us if only we will seek the "Life," Christ Jesus, and live by His teachings; of course, having His Spirit within us too. If only we will taste of this life, this Saviour, this Christ, we really and truly shall know what life is. The song writer knew, for he wrote:

*For I've tasted life's pure river,  
And my soul is satisfied;  
There's no thirsting for life's pleasures,  
Nor adorning rich and gay,*

\*Pastor, Cullman, Alabama

*For I've found a richer treasure,  
One that fadeth not away.*

About that time I think the Lord blessed the poet so much that he had a good, old-fashioned shouting spell, and then wrote the chorus:

*Is not this the Land of Beulah,  
Blessed, blessed land of light,  
Where the flowers bloom forever,  
And the sun is always bright?*

Thank God, there is a positive side of life, and it is found in Christ. He is the "Life," and we can be partakers of this life only as we are partakers of Him. Give Him your heart, your life; clean up, clean out, get rid of worldly connections and habits. In other words, friend, begin now to *live* through "the Life" Jesus Christ!

## Thoughts from a Farmer's Son:

By Evangelist Spencer Johnson\*

### "Turkeys"

**W**HEN we lived on the farm my mother raised turkeys to supplement the family income. To the casual observer, growing turkeys seemed easy, but those who were experienced knew it was a tedious task. From the time the turkeys were hatched until the last one was sold in the fall they required constant care. If it rained they must be sheltered; if it didn't rain they must be watered. They needed protection from hawks, coyotes, wild dogs, and rats. In the fall they had to be guarded to keep prowlers from stealing them. All the family never could be away at the same time; someone must even stay home from prayer meeting to look after the turkeys. We decided that we did not own the turkeys—the turkeys owned us!

In later years I have thought about the turkeys as I have observed people relating themselves to their so-called "possessions." Many people in their anxiety to get ahead in material things have become enslaved to what they have or hope to have. The great danger of riches to man is that man will be possessed by his wealth rather than make it his servant.

Material things in themselves can neither damn nor save a soul, but rather, it is the attitude one takes toward them. The stewardship attitude is the only safe attitude that a Christian can take toward "things." There are some who are afraid to really live in their houses lest they spoil the beauty, while there are others who know that all they possess has been loaned to them by the Lord to be used for His glory in their lives. The more one has, the greater is his responsibility.

Martha's worship of her Lord was hindered because she was "troubled about many things."

\*Kansas City, Missouri

Too many people have let the cares of life crowd out the time they should use to cultivate spiritual things; they have not learned that "things are not worth the making that do not make the man." A heart thus encumbered becomes fertile soil for the sin of covetousness. Hundreds of souls have bartered their hopes of glory in yonder world for the desire of wealth they never have owned. Although lasting things of true worth cannot be bought with money, they can be lost over it. Animals can be satisfied with materialism, but not the soul of man. Only God can bring peace to a troubled conscience and rest to a human heart! If men seek God's kingdom first, all other things take their proper place.

All that is noble, pure, and good in this life, and heaven in the life to come, may be had by the poorest of earth. The Apostle Paul found that "Godliness with contentment is great gain."

*Oh, give the flowers that droop not nor die!  
A treasure up yonder! a home in the sky,  
Where beautiful things in their beauty still stay,  
And where riches ne'er fly from the blessed away!*

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*Am I therefore become your enemy, because I tell you the truth? (Gal. 4:16).*

The one to whom you tell the truth should be your best friend; but alas, more often he turns to be your bitterest enemy.

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*... whose names are in the book of life (Phil. 4:3).*

To have our names inscribed in the Book of Life is a far greater achievement than to find them listed in "Who's Who" in the world's social register.—EARLE F. WILDE.

*Deal bountifully with  
Thy servant, that I  
may live, and keep  
Thy Word.*  
Psalms 119:17



## An Opportunity for Achievement

**W**HAT is the most challenging appeal the Church of the Nazarene can make to the youth of our day? My answer would be: An opportunity for achievement. There is achievement only when difficulties are overcome. Youth knows this and does not hesitate to meet adversaries. The Church of the Nazarene presents to young people the possibility of action, and action which results in conquest. Those who go with the Church of the Nazarene must be ready to be pioneers in the moral and spiritual world. Some say the day for frontiersmen is over, but this is not true in the moral and spiritual realm. This day is on us now as never before. No weakling dares enlist in the army of Jesus Christ; and no youth cares to fight in a cause where weaklings can win.

**T**HE Church of the Nazarene holds that youth can conquer personal sinning. Some who claim to be followers of Jesus Christ ignore the fact of sin altogether.

**Over Sinning and the Sin-Nature** There is nothing to triumph over. They have nothing to challenge youth with. When one joins up with them, he continues to live the kind of life that he has been living. His personal guilt and conscience remain to torment him. He continues in defeat and misery. There are others who travel under the banner of Christ who paint the fact of sin very dark. Sin is a terrible reality, they say, but it cannot be overcome in this life. Death must come and this present body be shuffled off before much can happen in the way of Christian living. The best that one can do is to hide himself through faith under the blood of Jesus Christ. Sinfulness and sinning are ever present. This makes but little room for achievement in relation to victory over personal sinning.

With the Church of the Nazarene, a young person can repent and believe and be not only forgiven but also saved, or regenerated. He can be so changed within that he can live a life of righteousness through the enabling power of the regenerating Christ. This goodness does not save, but it always follows from being born again. A new allegiance is set up in the heart of man and a new life flows therefrom. Of course, there must be continued faith and there must be a giving of one's self to Christian service. Thus, through personal faith in Jesus Christ and genuine concern and effort, a young person can not only become a Christian; he can also live righteously day by day. He can in this way conquer the sinning problem in his own life.

Another glorious fact is that this same young person can go all out for Christ. He can consecrate his all and be sanctified wholly. He can indeed and in truth become an expendable for

# EDIT

## Stephen

Jesus Christ. In this way his life will count for the most for Jesus Christ. Thus he will be able to be on the firing line and a crusader for Jesus Christ. Achievement, yes, without limit, when he puts his all in the balance! The greatest challenge that youth can meet is an opportunity for the greatest achievement. By greatest achievement we refer to quality as well as quantity. The best and the most can be done by going all out for Jesus Christ. The Christian religion as the Church of the Nazarene presents it makes this possible for the young as well as the old; and such a possibility especially appeals to the youth of our day.

Dwight L. Moody, after he had become a Christian, decided to see what God could do with one person who placed his all on the altar of God. The result is told in the story of his remarkable life of conquest as a lay-evangelist. He set an example that youth will like to follow.

**C**LOSELY CONNECTED with going all out for God, or victory over the sin-nature within, is the conquest of sin in those about us. For the Christian, crusading for the souls of others is the climax of all of life's activities. This is not easy.

### Over Sin in Others And in Society

It requires daily consecration and effort of the most exacting kind, but there is no other achievement so worthy and rewarding as bringing men to Christ! What a challenge this is to youth!

Further, the Christian youth is called to the conquest of sin in society. Not only does the Church of the Nazarene teach that personal sin as an act and as a nature within and sin in others can be conquered, but also that sin in society can be overcome. We can rebuke it by our lives, and even by word of mouth at times. However, the former is the more effective method. We can even do more sometimes and stop it by our vote or our stand against it. Here is where the youth of our day has plenty of opportunities to be courageous. In addition, often times he will have to stand alone for the right, against great odds. As we have indicated before, there are plenty of frontiers in the moral and spiritual world. If one wants to achieve, here is a golden opportunity. There is much land to be cleared of trees and underbrush; there are many wild beasts to be met and overcome, and many men who border on moral and spiritual savagery to be Christian-



ized. Do you want adventure and battle? Do you want to achieve? The Church of the Nazarene in its fight for righteousness offers limitless possibilities in this field.

Paul lived in a day which was dark with problems and forebodings. There was sin in society on every hand then. Did he yield to pessimism and despair? No! Difficulties—adversaries—were opportunities for him. He had the spirit of youth in old age as well as when he was young. He knew there could be no triumphs without battles, and no battles without enemies, or adversaries. An effectual door is opened, and there are many adversaries (I Cor. 16:9). The normal youthful spirit is always Pauline in character.

**T**HIS LIFE is not all. He who refuses to relate achievement here to life hereafter is on the wrong track. The future will not down. All of us know that our **Unlimited Development** sojourn on earth is brief, at longest, and no one has ever been fully satisfied with the claim that death ends all. We all want to live in the hereafter, and most men believe that somehow this life does not end all. For this reason, many people have accepted the Christian answer to this problem as the best. Certainly, the Church of the Nazarene believes it. What does the Christian answer mean from the standpoint of the discussion before us? In a few words, it means this: The conquest of sin on this earth means the permanent conquest of sin. Achievement for God here will bring us into a world where we shall achieve as never before. There, unhampered by sin, we shall continue to grow and develop with startling rapidity and joy. An opportunity for achievement such as we have never faced before will open up before us. All will be youthful in spirit then and will revel in such a challenge throughout the ceaseless ages of eternity. Yes, conquest and achievement are the demand of youth; and nowhere can this demand be better met than in the Church of the Nazarene.

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*Cursed is he that doeth the work of the Lord negligently (Jer. 48:10, R.V.).*

Doing the great and all-important work of the kingdom of God with indifference, carelessness, and neglect always will result in condemnation instead of commendation.—EARLE F. WILDE.

## Are Your Window Shades Down?

**H**OUSES are interesting. I like to go down the street and observe the homes which line each side. The same can be said of houses seen along a country road or down a highway. There are differences in size, material, architecture, color, age, and surroundings which catch one's attention. Then there are the shades which are always down in certain homes, while in others they are up in the daytime. When they are down day after day, my mind begins to be filled with imaginations. I wonder what they are trying to hide, or perchance what they want to shut out.

But what about the house of your soul—are its window shades down? If so, what are you trying to hide? Are there secret sins—habits and hatreds which you fear will be discovered if the window shades are raised? There never can be health of soul until the light is let in, until there is confession followed by repentance. Or perhaps the seclusion is the child of selfishness. You are satisfied with yourself and in yourself, and you would escape disturbance by outsiders. I remember passing a farm with this sign in full view: "No trespassing, neighbors included!" The window shades were down there! I have seen people like that—their every action said, "Posted, keep out!" They thought they were sufficient unto themselves, but actually they were bankrupt, without God and man.

Again, it may be that you are convinced there is something outside of your soul which you need but, because of your self-will and prejudices, you refuse to let it in—you draw the window shades of your soul. You can do this; but if you do, you will imperil your soul. Don't shut out that which you know to be good. Raise the window shades of your soul and let the glory of God come in.

## Raise Your Window Shades!

**D**ARK houses annoy me. One of the first things which I do in the morning is to raise or open the window shades. I like light. I can see my way around better and thus feel freer and more relaxed. Daylight makes everything look more natural and attractive, and I want it when I can get it. Again, at times light means more warmth, and that contributes to my satisfaction.

Raised window shades also suggest that my little world is not all. Some people like to accent themselves, and that is the reason they draw the window shades of their souls. They and their immediate family are totality. Such an attitude leads inevitably and finally to mental abnormalities. No one of us was made to be all, and such a claim leads always to disaster of one type or another. Raise your window shades!

Raised window shades indicate that you are a part of a larger world, that there is more to the world than you. You can breathe more easily



when you realize this. You do not feel alone; your world becomes at once a world of possible fellowship. It is not easy to be lonely, for you can see the smile on other faces and hear the laughter of a world which is beyond you. Moreover, there is the face which is marked by sorrow which you can see and the cry of pain which can more easily reach your ear. These will help to shock you out of your complacency and selfishness. Raise the window shades of your soul, and your life will be much richer.

Raised window shades signify that the doors of your soul are not bolted on the inside. It is a sign which reads, "Welcome, come in!" It places the latchstring on the outside. Thus you indicate that you are willing to become a haven for the distressed, a welcome port of entry for those who are fleeing from the storm. Further, these doors not only invite those on the outside to come in; they also open a way for you to get to the world out there. Raise the window shades of your soul!

## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### A "Ten-per-Cent" Church

The official board of the church at Shelbyville, Indiana, has voted to adopt the ten-per-cent-plan for missions. They state that God has already more than repaid them financially and spiritually for this venture in faith.

enough, we will. After all, what we keep for ourselves beyond our needs, we lose; and what we give for the salvation of lost humanity, we save for all eternity.—*Foreign Missions Bulletin.*

### New Work

We rejoice to tell you that the Lord has given us three probationary classes this first eighteen months, besides the one which was already begun on the main station by Brother Ferree. One of these is in the little town of Naboomspruit; the other two are on farms at Rooiwal and at Singlewood. Baby churches these are—pray earnestly for them. Each week they study the church doctrines and the Bible in a special class following the service. At the end of two years those whose lives have witnessed that that have truly forsaken all their sins and their heathen customs will be baptized and accepted as full members of the church. At that time, if Jesus tarries, the probationary classes will be made into fully organized Nazarene churches.—WESLEY AND BILLIE ANN MEEK, *Africa.*

### It Costs Too Much!

Jesus said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." In this scripture He is pointing out the proper use of money for the salvation of souls. Whether we like it or not, money plays a big part in the salvation of men, and the proper use of it will play a big part in our eternal reward . . . .

There is the cost of equipment, the cost of transportation, the cost of maintaining bases in the form of mission stations far from the home base. There is the costly publicity, deputation and supervision. It all costs. But He said to do it; and if we love Him

There is a short statement hidden away in the lesson that I want to underline, for it is deserving of such. Here it is: *He taught them.* Some teachers are satisfied to teach subject matter, but Jesus was preeminently a Teacher of people. *He taught THEM.*

We are not suggesting that Christ minimized truth. Surely no such accusation could be leveled at the One who said, *Ye shall know the truth, and the truth shall make you free.* No person has ever appreciated truth more deeply—those mighty truths of God—than did the Son of God. Yet He operated on the premise that truth was of little value until it, like medicine, was taken internally. Believing this, Jesus packaged truth very attractively and labeled it carefully. He presented it in beautiful capsules called parables. Oh, yes, Christ was in love with truth all right, but He wanted to be sure that it was applied in individual doses.

I know Christ was primarily interested in people, and I know that His

**Just Think!**  
A report from Burma states that the Burmese Society of Buddhists has issued a regulation which prohibits the serving of alcoholic beverages at official meetings and receptions, except when more than 50 per cent of the guests are foreigners. Thus Buddhist courtesy bows to the habits of guests from "Christian" lands.—*The Commission.*

## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for January 28: The Great Teacher

#### Scripture: Mark 4:1-2, 26-34

**GOLDEN TEXT:** *Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given (Mark 4:24).*

teaching was effective, for the crowds were not bored, they neither knitted nor slept—they listened. And as a result they were either bettered or blinded. After each session they were either improved or worse, for truth is peculiar in that regard. When it is presented in a masterful way, as Jesus presented it, a personal decision is demanded. And the way that decision is made determines the person's future, for good or ill.

Then, too, His teaching was self-evident. When He made a point, He did not have to tell people what He had been driving at. The parables, it is true, were explained only to those who were sincere followers. But when these were explained, the message they carried was as clear as a rainbow.

The final pattern for all teachers, for all time, is Jesus Christ who *taught THEM.*

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.)

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

# Home Missions and Evangelism

*Roy F. Smee, Secretary*

## NORTHERN CALIFORNIA

**B**EGINNING the last week in November, and continuing through December 13, it was my privilege to be the guest of District Superintendent George Coulter and the Northern California District. During that time we toured the district in the interest of the R. T. Williams Home Missions Revolving Fund and fellowshipped with the pastors and their wives during the annual conclave at Beulah Park, at which gathering I was guest speaker.

It was a real thrill to be back on the district where God blessed us so richly for seventeen years. And that thrill was intensified by knowing that the district had not missed a heartbeat in the transition of leadership from myself to Brother Coulter.

We found the same aggressive atmosphere, buoyant spirit, and wholehearted co-operation on the district that we left when we came to headquarters to assume our present responsibilities. The Lord was certainly directing General Superintendent Miller when he appointed Brother Coulter as district superintendent. The pastors and people love the Coulters and give constant evidence in the fine spirit of co-operation in the entire district program.

There were over 150 pastors and wives who attended the conclave. This gathering fills a large place in the lives of the pastors and their families. It affords a time of general fellowship, enabling pastors' families to get better acquainted while not under the strain of professional decorum. The conclave also gives opportunity to benefit by self-criticism and the criticism of fellow pastors. As guest speaker I felt free to speak pointedly of those personal things which go to make a preacher a success or a failure. In all of the sessions God's Spirit was definitely manifested, and we all came away determined to be better ministers of the gospel.

The home missionary zeal of Northern California Nazarenes still glows, and with increased intensity. They have proved in years past that nothing pays higher dividends than home missionary investments; therefore they are ready to make still greater sacrifices in this field. The pastors are home missionary boosters, and naturally the people follow in their enthusiasm. Today the district is paying higher pastors' salaries, build-

ing better churches, and has almost doubled its general budget giving in the past three years. Many of the churches are ten-per-cent givers to general interests.

One pastor wrote us after his church gave \$1,100 to the revolving fund: "I just thought you would like to know that recently our church board voted to become a ten-per-cent church and instructed our treasurer to send a check for 10 per cent of the

total Sunday offerings to Brother John Stockton in Kansas City every Monday morning. The first Sunday after your home missionary service we had over \$200 in the Sunday offerings. The next Sunday there was over \$1,200 in the offerings. Don't let anyone tell you that giving to home and foreign missions hurts the local church."

Besides the \$13,000 the young people will invest in home missions this year, and over and above the large income through the \$2 Home Mission Club, Northern California Nazarenes subscribed during the tour for the R. T. Williams Home Missionary Revolving Fund \$22,000. Yes, they have learned that home missions pay and they are increasing their investments!

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## Religious News and Comments

*Edited by Delbert R. Gish*

**A**BOUT two decades ago, when prohibition was repealed, many dries became discouraged. The fight to get a prohibition law had been a hard one, and to have it repealed after a few brief years of halfhearted enforcement seemed tragic. But there were some who kept on working and, with the changing circumstances of the times, sentiment for anti-liquor laws seems to be increasing. The major efforts of recent months to outlaw beverage alcohol have failed, but there are a few hopeful indications even in the failures.

In Arkansas, prohibition was rejected this fall by a vote of 175,503 to 129,284. However, some believe that the bill was not rigorous enough to suit most of the voters, for it permitted individual persons to possess alcohol (one quart), making only manufacture and sale illegal. In the final analysis, most people would not object to manufacture and sale if no one drank alcohol, and became both disgusting and dangerous.

Several counts against the liquor industry cause public-spirited citizens to oppose it. First, it has admitted connections with criminal elements. America's largest distillers have promised Senator Kefauver of the Senate Crime Investigating Committee that he will have their help in "eliminating certain gangster elements that have infiltrated the wholesale liquor field." He charged them with failing in the past to take the responsibility they should.

Distillers also use essential war materials. The Bryson Bill (HR 9625) seeks to divert grain and molasses

from whisky making to uses that will aid the war effort. Plants that could use grain to make synthetic rubber are standing idle. Dairymen need feed mixed with blackstrap molasses, but its cost has become prohibitive because the distillers buy it up.

Again, the liquor industry uses misleading, if not actually false, advertising. Certainly the implication that the way to gain a place among "men of distinction" is to use — whisky is a perversion of truth. The true aim is not to make one distinguished but to increase company profits.

The end results of the liquor business condemn it. In some cities this past Christmas new automobile accident records were set and, from the figures, alcohol was the chief culprit. Alcoholics require a large place in city tax budgets for court costs, relief, and jail expense. In many places of employment, alcoholism is a primary cause of absenteeism. The defense of America requires the curbing of this potent and insidious enemy.

The Schenley Liquor Corporation has begun regular radio advertising in Alaska and Hawaii, partly as an experiment to determine whether it can also be done in the States. Forty-five thousand dollars per week for five fifteen-minute periods was the reported price in Alaska. If public opinion is softened somewhat, the company will try to secure time on our national networks as a next step.

In a total of 1,111 counties out of the nation's 3,069, citizens have no local option provision on liquor in

their respective communities. Among the states which have no such provision are Arizona, California, Idaho, Indiana, Iowa, Montana, Nevada, North Dakota, South Dakota, South

Carolina, Utah, and Wyoming. Georgia, Minnesota, Tennessee, and West Virginia have options on whisky, but not on beer and wine. About 37,000,000 people are denied this right.

Staffordville Connecticut, Congregational church, a white congregation, has recently called Reverend Roland T. Heacock, a Negro minister, to be its pastor.

## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** *Many times in the F.B.I. and other types of secret service work, agents must impersonate gangsters and become a part of vile, lawbreaking gangs in order to get the information necessary to break up such groups. To convince a wicked gang that you are also wicked, you must take part in all manner of wicked things with them and in their presence. Have the agents really sinned when they participate in the lowest types of evil and immorality to deceive the real gangsters? Would you encourage young Christian men to prepare for this kind of work? Do you believe that our Christian America would be safe without such agencies?*

**A.** First, I would say that you have asked a very difficult question. Second, I believe that you have overstated the situation when you declare those who work in the fields suggested have to participate in the lowest types of sin and immorality. Third, I am glad that I do not feel any inclination or call to do this kind of service for my country. I am happy that I do not have to do secular work on Sunday, although I know that some secular work is necessary on Sunday, and people may be Christians and do it. Likewise, I am delighted that I feel no urge to enter the F.B.I. or the U.S. secret service.

However, this does not mean that all of those who are connected with these fields of activity are necessarily sinners. Fourth, this is not a field of service which I would exhort any Christian young man to enter. Fifth, any Christian young man who does enter it should do it with the full understanding that it would not be easy to engage in such a task and at the same time keep a Christian experience.

With all that I have stated, I have not answered your question. From the standpoint of the study of human conduct, it has to do with the problem as to whether it is ever right to lie, deceive, or deviate from the truth. Some experts in this field would say no, while others would answer in the affirmative. The latter would make deviations from the truth right only in certain exceptional situations. The best examples of these exceptions would be found in cases of sickness, self-defense, and war. Certainly, the activities which you refer to could be classified under self-defense and war, at least in part. Newman Smyth, in his *Christian Ethics*, has given an excellent discussion of this second position. He holds that falsehood as a military strategy is justifiable in war if the war is justifiable. He also claims that the man who stands at your door with criminal intent is

"no longer within the pale of mutual social obligations; he is no better than a dangerous beast, or a madman who must be restrained," and, therefore, has no right to the truth from those whom he would attack. This is a very brief and inadequate discussion, but it suggests how certain men would attempt to justify some types of deception.

**Q.** *Recently the members of our Sunday school were asked to give a definition of the Bible in a few words. At that time we promised to ask you to define it briefly in the HERALD OF HOLINESS.*

**A.** The Bible is a collection of sixty-six books written over a period of thousands of years by certain men as they were especially inspired, or helped, by God. The purpose of these writings is to make known to man the way of salvation from sin through Jesus Christ.

**Q.** *When the Bible says that Jesus was tempted in all points like as we are, does it mean that He could have sinned?*

**A.** I believe that it does.

**Q.** *This question has been asked about the Korean situation: Will a dark race of the East rule the world before the end of time? Will you give us your idea of this?*

**A.** I find nothing in my study of the second coming of Jesus Christ which indicates that some dark race from the East will rule the world before the end of time. The antichrist is often connected with the restoration of the Roman Empire, which will for a time have the friendship of the Jewish people. The coalition with the Jews will end before Jesus returns to earth at the close of the Tribulation. Then the antichrist and his cohorts will be cast into the lake of fire after the Battle of Armageddon has been fought and won by Christ. This is briefly the way some of the best authorities would describe the last days, and it does not seem to make any provision for what the question above suggests.

*He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Matthew 4:4).*

## Joy at Jordan!

**By E. Wayne Stahl**

"She went through the river singing"—thus Bunyan the dreamer tells Of one who at death was going to the port of "the Golden Bells,"

That were ringing for her a sweet welcome; victorious then was she As "she went through the river singing," Immanuel's face to see!

God's statutes become our songs in the land of our pilgrimage here; (1)

And still with melodious lips will we go through that river drear,

For a joy at Jordan we know; though its waters be at the flood,

We shall safely be passing over, as we trust in redeeming Blood!

He is Giver of "songs in the night" (2); our Almighty Father is He;

When the night of dark death is upon us, Song-Giver He still will be.

And He says, In the bridgeless river indeed "I will be with thee" (3).

So we "go through the river singing" to the City of Victory!

[ (1) Psalms 119:54; (2) Job 35:10; (3) Isaiah 43:2 ]

# THE HOME CIRCLE

*Conducted by Grace Ramquist*

**T**HE MOTHER of a boy serving in the U.S. Navy recently sent the following letter and poem into the office. Feeling that many may be going through the experiences she describes, we present them to you.

"A few years ago, my elder son had a beautiful Christian experience and was definitely called of God to preach holiness. In his last year in high school he backslid and after being graduated, joined the navy.

"Throughout this period he evidenced a real hunger for the Lord, but felt his environment to be a hopeless obstacle. Consequently, he drifted with the worldly and unbelieving crowd. Once he wrote, 'I am as chained in sin as the hardest sailor in the navy. I look upon the possibility of ever living a Christian life before my buddies as forever out of the question.'

"He reckoned not on the power of God, and the faithfulness of the Holy Spirit—for he has prayed through and Jesus has reclaimed him. Praise His name! Now he is going through not only the hazards of the war in Korea but the opposition of his buddies in endeavoring to live for Christ.

"This little poem was written for him; but these perilous times are testing all our boys in the service everywhere, so I am sending it to you hoping it may encourage others."

## To a Son in the Service

By Frances Erickson

*My precious son, tho' ominous the  
clouds that hover o'er you,  
And perils known and unknown  
mark your way,  
"Let not your heart be troubled";  
Christ will keep you,  
And He hath promised strength to  
meet each day!*

*Be faithful unto prayer; feed on God's  
precious Word;  
Be not ashamed to testify for Him!  
Present yourself to Christ "a living  
sacrifice,"  
And you shall stand triumphant  
over sin!*

*Tho' friends may sneer and scoff—  
the way may seem lonely,  
If God be for you, who can be  
against?  
Be steadfast—pray for those who  
would oppose you,  
For Christ hath charged himself  
with your defense!*

*Someday the powers of darkness will  
be vanquished,  
And you'll be coming back to us  
again.*

*God bless you, dear, and keep your  
feet from falling—  
Make you a "living witness" until  
then!*

## Oklahoma Dwellers—

### ON THE TRAIN!

**C**HISTMAS of 1918 was like no other Christmas in all my life. All the members of our family knew long before the Christmas buying season that there was less money to spare than ever before and that no one could have a gift he couldn't easily pack or carry in his hands. We celebrated Christmas early, for we planned to be on the train on December 25.

My gifts that year consisted of a set of jacks and a ball, jackstraws, a jumping rope (which I imagined I

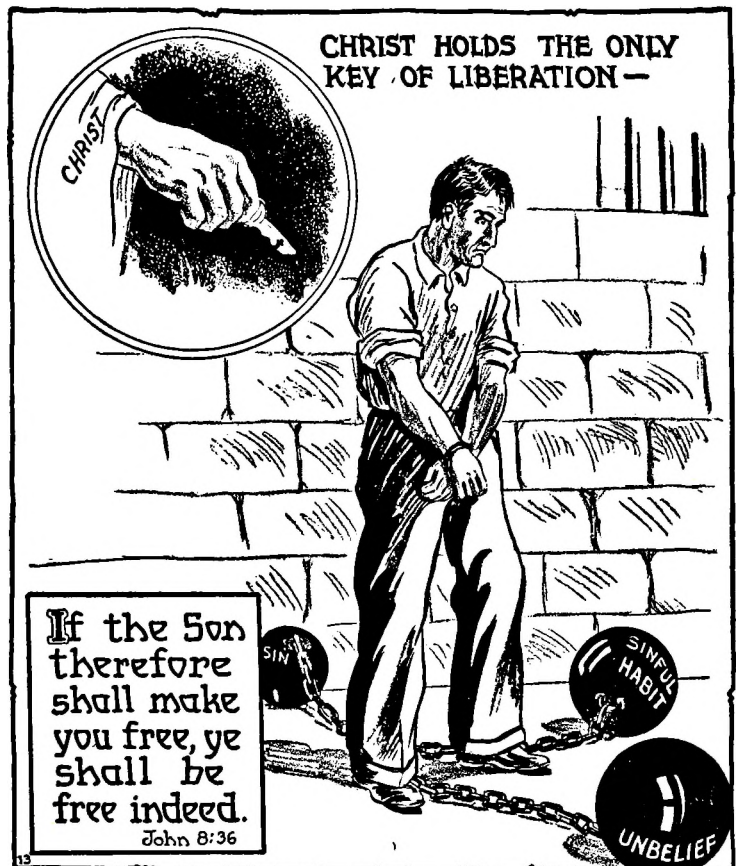
jumped as I rode on the train), and two little china dolls with their legs and arms fastened together by wires which ran through their bodies. These gifts I carried in my hands all the way to Oklahoma!

My brother Harold wore a coat which was a little too tight for him; Brilhart wore a red one which I had outgrown; Mother wore the same coat she had worn ever since I had known her; and Father wore a once-black coat, now turned a decided green, which some man had worn out and then proudly presented to Father.

We had one oversized suitcase kept together with a couple of leather straps (this Father carried) and a regular-sized suitcase which my oldest brother, then ten years old, carried. Mother carried the baby, and Father carried the next youngest child on his free arm when she became too tired.

I could never remember having ridden on a train, and the little black soot dots which freely came in at our window when we could manage to keep it open, along with the smoke from the engine, smelled wonderful!

There was a wait of several hours in the Atoka rail station, where we had to change trains. The benches were straight-backed and divided every two feet with iron arms. I suppose they were built in that fash-



# NEWS OF THE CHURCHES

ion to discourage tramps who might wish to sleep in them. They were certainly discouraging to children. We children crawled up into those individual little seats in front of the pot-bellied coal stove which alternately became red-hot, then too cold. We'd get into fairly comfortable positions with our heads on one another's shoulders, when someone would have to move because he was in too cramped a position. Then we would start all over again. It was a mighty tired, sleepy, but happy bunch of children who climbed into the second train and into the wonderful red-plush-covered chairs on which they traveled straight into Oklahoma City.

When we reached Oklahoma City, none of us remembered the hardships of the trip. We thought only of the new life ahead, when we could hear our father preach every Sunday and where he would be at home with us in the parsonage.

And that is the way it will be when we get to the end of this life. The hardships and struggles will be nothing, for we will see a new life—a life to be spent in heaven with our Heavenly Father!

*Better is an handful with quietness, than both the hands full with travail and vexation of spirit (Eccles. 4:6).*

Having little with serenity and peace of mind is so much better than having much with worry, annoyance, and confusion!—EARLE F. WILDE.

It is a well-proved fact that salvation meets every spiritual requirement of humanity; then in all fairness, should not humanity, while accepting this salvation, meet whatever requirements it may demand?—MARY SANDERS.

## My Strength

By Jean Howard

*I stand upon the threshold of the year  
And wonder what it may contain  
for me;*

*My heart, so full of love and happiness,*

*Now shudders at the thought of  
what may be.*

*How glad I am that I can trust in  
God;*

*That even though the world may  
fall apart,  
And people everywhere grow weak  
and faint,*

*My faith in Him shall make me  
strong of heart!*

Evangelist J. R. Faver and wife write that, due to a change in pastors, they have an open date, May 1 to 13. They carry the full program for the meeting. Write them, 517 Twelfth St., Henderson, Kentucky.

Evangelist John R. Donley writes that he has an open date in late January, also February 27 to March 11. He will be glad to go anywhere. Write him, 422 Summit, N.W.; Warren, Ohio.

Fort Recovery, Ohio—We are now in our fifth year with this good people. During these four years we have had four evangelistic parties: E. C. Tarvin, Ellis and Ruth Teasdale, C. Wm. and Twylah Ellwanger, and George Woodward. Each of these was with us twice, and the second round of meetings was better than the first. In the first of these meetings held by Brother Tarvin, Russell Smith was saved, then sanctified; he felt the call to the ministry and went to our Olivet College. He returned and gave us a revival this fall which was most outstanding. This meeting was preceded by much prayer and personal work. The average Sunday-school attendance for the four years has been 96, 110, 120, 140, with this year making an equal gain over the past year; we had 240 present in our Thanksgiving rally. Our people are good visitors, good givers, good pray-ers, and good liver. During this time our church has given from 15 to 20 per cent of all money received to general interests; our Thanksgiving offering, cash and subscriptions, was over \$800. The attendance in the preaching service and the pastor's salary both have kept pace with the growth in the Sunday school—all this, although Fort Recovery is a town of less than 1,300 population, one-third Catholic, and has five other Protestant churches.—Clarence T. Moore, Pastor.

Bakersfield, California—First Church is happy to report two good revivals, one last August and the second in November. In August, Evangelist and Mrs. W. W. Tink and Joy were with us for a short meeting in which souls were brought into the Kingdom, and the church was stirred. Both the ministry and the music of Brother Tink and his family are of the best quality, and blessed of God. In the latter part of November, Dr. Edward Lawlor was with us for one week. God wonderfully blessed his ministry, and the work that was accomplished is still felt at this time. Souls were won and established through the extraordinarily good preaching of Brother Lawlor.—Edward T. Lancaster, Pastor.

Granite City, Illinois—Our church is on the move for God. Rev. P. C. Snellenberger and wife came to us last August, and have fitted nicely into the program; we appreciate the burden they carry for souls. In November, in a revival with Evangelists Lloyd and Gertrude Ward, a number of souls prayed through to God for regeneration and sanctification. The church greatly appreciated the talents of the Wards, and their untiring efforts to win souls. The spirit of the revival continues, with souls praying through in our regular services. Pastor and people are united in the work of the Kingdom.—Reporter.

Newmarket, Ontario—One of the richest times of revival was experienced in our church, October 31 to November 12, with Rev. Ralph Lanterman as the evangelist, and Laura and Orma Tompkins, who joined us for the last week. The church appreciated the workers, who did a wonderful job in preaching and singing the gospel, and followed up their work by staying with the many seekers who bowed at the altar of prayer. Finances presented no problem. Brother Lanterman was called home from his next revival because of his wife's death, thus encountering extra expense in having to take a plane; so our people opened their hearts to give him a substantial lift. The work goes forward in Newmarket.—A. E. Peterson, Pastor.

Norman and Eulene Keller, singers and musicians, former members of the Rushing Family group, are re-entering the evangelistic field. They play the accordion, vibra-harp, and piano. They are open for calls after January 15. Address them, Box 256, Seelyville, Indiana.

Oswego, Kansas—God is blessing; our people are generous and support the work remarkably well. We do not have a large church, but we have had a steady growth in Sunday-school and church attendance during the last two years. We believe in the old-fashioned holiness gospel.—H. J. McCord, Pastor.

Evangelist Dewey Mounts writes: "I have an open date beginning February 4; would be glad to slate it with any church. Write me, Box 275, Olivet Nazarene College, Kankakee, Illinois."

"Jesus saith . . . Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:34-35),



Tallahassee, Florida—From November 19 through 26, Dr. and Mrs. Ralph Earle of our Nazarene Theological Seminary were with us in a successful revival. The church was greatly blessed and inspired by the wonderful ministry of the Earles. Fourteen souls found victory at the altar of prayer, some of these being converted for the first time.—William E. Wineberg, Pastor.

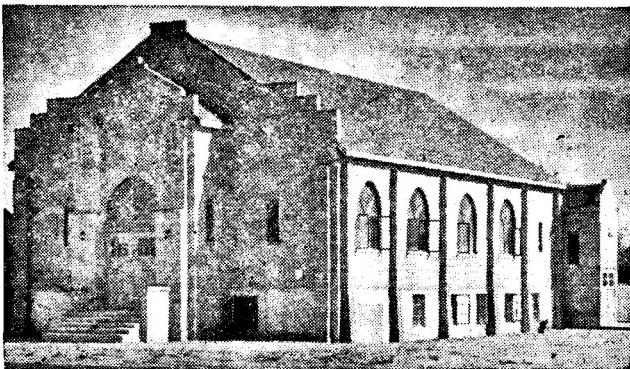
Evangelist A. S. Howard writes that he will be in a meeting at Lake Wales, Florida, January 16 to 28; then has open time until his meeting at Maryville, Missouri, beginning February 27. Also he has an open date late in March. Write him, 1144 N.W. 41st Street, Oklahoma City 6, Oklahoma.

Bruceton Mills, West Virginia—Recently our church had a good revival with Evangelist Dewey Mounts as the special worker. It was a spiritual meeting, souls found the Lord, and the church was lifted up.—Arthur Burnsides, Pastor.

Drumheller, Alberta—This church opened and dedicated its new building on December 10 with our district superintendent, Dr. Edward Lawlor, as guest speaker for the day. He is one of the church's outstanding preachers, and his ministry was appropriate and challenging. Mrs. Lawlor and the choir of Canadian Nazarene College provided the special music. We were blessed and inspired as Mrs. Lawlor sang. The choir, under the direction of Professor Roger Taylor, was present for the afternoon service of dedication, and presented a forty-five-minute recital of sacred music in the evening. The good music and the rich spirit of the young people brought many expressions of appreciation. The church was packed to overflowing in the afternoon and evening, with about 225 in attendance. Our Sunday-school record was broken. In the afternoon service a fine offering was raised for the building fund. Many messages of congratulation were read. Of special interest was the presence of our church's first regular pastor, Rev. S. Kaechele, who served the church from 1916 to 1918. Construction on the building, patterned after the North Hill Church in Calgary, was begun in the spring, with Rev. Arnold E. Airhart as the pastor. The cost of the structure is \$14,000 with a present debt of \$7,000. The normal seating capacity is 160. The basement includes a completely modern and fully equipped apartment, and Sunday-school rooms. The building is heated by an automatically-controlled forced-air heating unit. For the twenty-one members of the church, dedication day was outstanding in every way—it saw the result of much prayer and sacrifice. The day climaxed with an altar service.—W. B. Airhart, Pastor.

**Christmas**  
Eve was a red-letter time for the Church of the Nazarene at Casa Grande. It marked the closing of the best revival in the short history of this church. A number of souls prayed through to God for pardon and heart purity, and three members were added to the church. Rev. Ellis Lewis and Charles and Pauline McVay were the special workers, and their ministry in preaching and singing was appreciated by all. Finances came easily for all purposes, including a generous love offering for the pastor. In the morning service, Brother Ellis raised \$4,800, which will pay the church entirely out of debt; thus making both church and parsonage, which are less

## Casa Grande, Arizona



than two years old, free from debt. There was old-fashioned shouting and rejoicing as some gave as much as one thousand dollars. This church was organized in 1945, and the congregation worshiped in a basement until 1949, when the superstructure was completed; this, with the new parsonage, was dedicated on June 5, 1949. Surely, God has helped us!—Harry McElrath, Pastor.

Oroville, California—Recently we rearranged the platform and seats in our church, putting in all new seats, and have thus increased our seating capacity by about thirty. We were much in need of this room. Also, we have had a splendid revival with Evangelist Ralph Rice. Surely, he is a man of God, and preaches His messages with the anointing of the Spirit. The church was blessed, and a wonderful revival spirit prevails. During this assembly year we have received twelve new members into the church, among them several fine young people. We are pressing forward for God.—Doyle Dorrance, Pastor.

Columbus, Nebraska—Recently our church enjoyed a fine revival with Brother and Sister Charles W. Weagley as the special workers. We so much appreciated the ministry of these good workers both in preaching and singing. A goodly number of souls prayed through to God for regeneration and heart purity.—R. H. Zumalt, Pastor.

Stockton, California—First Church recently was blessed by a wonderful revival under the leadership of Evangelist Whitcomb Harding. Many times the altar was filled with seekers, and a large per cent of them gained spiritual victory; there were outstanding cases of answered prayer. A fine class of members was received into the church. Thirty subscriptions were received for the HERALD OF HOLINESS, bringing our church's subscription list to ninety. On the last Sunday morning there were 406 present in Sunday school. The singing and preaching ministry of Brother Harding were appreciated by all of our people. Our church has been greatly blessed during the past few months by a stewardship program which stresses storehouse tithing and includes the giving of 10 per cent of our church income for missions. These are good days for Stockton First Church.—Floyd W. Hawkins, Pastor.

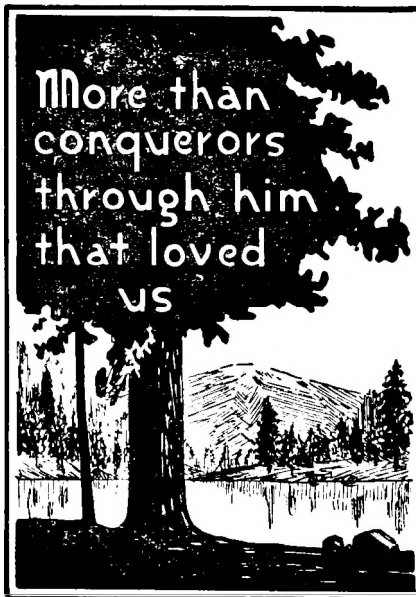


**Pray one  
for another.**

James 5:16

Fairview, Oklahoma—Cedar Springs Church is enjoying fine progress. Coming here four months ago, we found a group of fine people who love God and the church and have a will to work. Their former pastor, Sister Louie D. Boomer, did good work; she is greatly loved by all the people. We appreciate the fine way in which the folks have received us. God has enabled us with the co-operation of the people to make some much-needed improvements on the church property: new stove for the parsonage, piped gas into the church, installing stoves in all the classrooms, and a large circulating heater for the auditorium. We have had a 12 per cent increase in attendance, and are paying some on all the budgets each month.—W. J. Campbell, Pastor.

Center, Texas—The months of November and December have been glorious ones for our church. In November we had a splendid revival with our good district superintendent, Rev. Paul H. Garrett, as the evangelist; then in December, Evangelist Paul Stewart was with us for one week. The presence of the Lord was felt in the services, and we had a

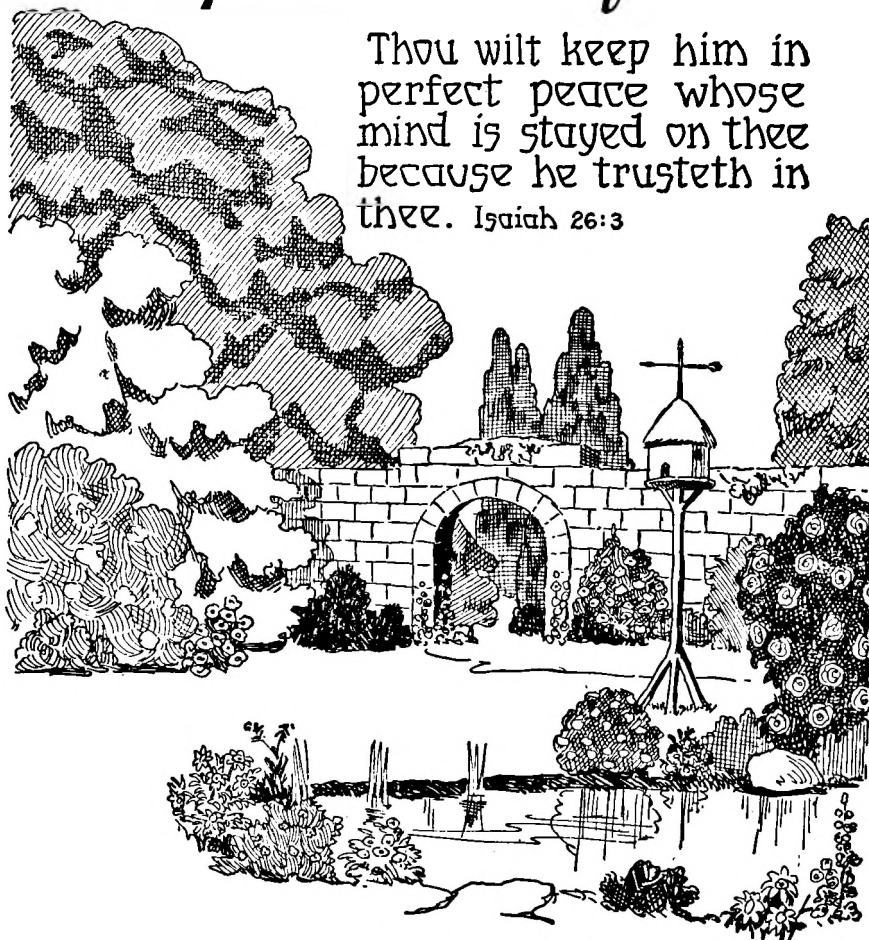


total of seventy-three seekers in the two meetings. On the closing night of the meeting with Brother Stewart, twenty-nine people stood and testified they had received special help from the Lord during that revival. The church is encouraged.—C. C. Fulton, Pastor.

Vandalia, Missouri—On Sunday, December 17, we closed a very successful revival with Evangelists Laten E. and Laura Teare as preacher and singers. Brother Teare is a good evangelist, and his messages resulted in the deepening of the spiritual life of the church. There were a number of seekers at the altar, all of whom claimed victory, and two members were added to the church. This church, organized a little more than one year ago with six members, now has fifteen. Last July we had a good revival with Rev. Morgan Carroll of Frankclay, Missouri; this resulted in getting the people of the town acquainted with our church. More than one hundred people attended the services—their first time to be in the Church of the Nazarene. We have some fine people here.—Charles C. Chaney, Pastor.

*Trust ye in the Lord forever!*

Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. Isaiah 26:3





## The Spirit said unto Philip, "Go" Acts 8:29



And Philip ran thither. Acts 8:30

Salida, Colorado—In December this church had the most successful revival witnessed in the past sixteen years. Evangelist W. H. Snow preached under the anointing of the Spirit, and his messages resulted in the deepening of the spiritual life of the church. There were a number of seekers at the altar who prayed through to victory, and nine new members were added to the church. This has been a small church since so many folks moved away, but a few of us prayed that the Lord would send in folks who would be a help to us; He has heard and answered prayer. Surely Brother Snow was God's man for us at this time. Sister Snow was also a blessing in the services, and in the home where they stayed. We greatly appreciated the old-fashioned gospel ministry of Brother Snow, and people are still talking of this good revival. Pray with us that we may have a strong church here.—M. O. Moyer, Pastor.

Evangelist Thomas Hayes reports: "I have some open time for the spring, also a few open dates yet for the fall. A few nights ago I closed our eighteenth meeting for 1950; this was in Colorado, with our good pastor, Rev. Mr. Pennebaker, where we had a wonderful revival. A fine group prayed through to God. We have certainly enjoyed working with our fine pastors and people. During 1950 we had meetings in California, Oklahoma, Kansas, South Dakota, Missouri, Arkansas, Iowa, and Colorado. It has been wonderful how God has blessed, and we have seen our altars lined with seekers and many, many happy finders. A fine crowd has united with our church from these meetings. We love and appreciate the Church of the Nazarene more than ever. And we love our precious people; they have been so good in standing by us. We are going in to make 1951 the best year of our lives. Write me, % our Publishing House, P.O. Box 527, Kansas City 10, Missouri."

Waterford, Pennsylvania—Recently we had Evangelists Lloyd and Gertrude Ward with us for a revival. It was the best revival we have had in a long time; some of the folks said "the best." We had good attendance in the services, and a number of new people, some coming for their first time. Mrs. Ward is a splendid preacher, while Brother Ward is a very effective chalk artist. He vividly portrays the Christ of the gospel while Mrs. Ward sings. Many hearts were drawn closer to Christ through the splendid ministry of Brother and Sister Ward. Near one hundred souls bowed at the altar of prayer, and our church has been greatly helped spiritually; the young people especially have taken on new life.—Mrs. Helen Owens, Secretary.

### Midyear Convention Nevada-Utah District

The Nevada-Utah District convention was held in Ogden, Utah, December 19 and 20, with Rev. Bertha Knox and her people as hosts. The convention theme was "Win Them." Dr. Roy F. Smee, general secretary

of home missions and evangelism, was the special speaker. His messages were a challenge and inspiration to all who heard them, to give their best possible service to the Master. Also, Dr. Smee took a special Christmas love offering for District Superintendent Raymond B. Sherwood and wife.

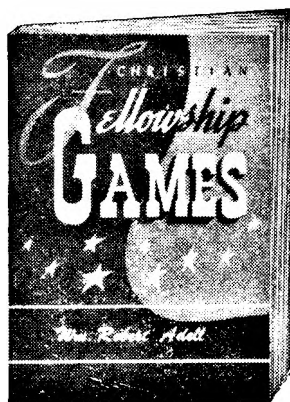
On one afternoon, Dr. L. T. Corlett, president of Northwest Nazarene College, brought a stirring message on the value and work of our educational institutions.

Papers with subjects centering around the convention theme were presented by the district superintendent and the pastors of the district. During the convention, the W.F.M.S. emphasized the value of co-operating in the prayer program of the general church. The district church school board presented plans for a district tour preceding the "Over the Top" month of March. The District N.Y.P.S. started plans for a young people's institute with a boys' and girls' camp during the summer.

All returned to their churches with an enlarged vision and new courage and purpose to boost the kingdom of God.

JOHN G. RUPP, Reporter

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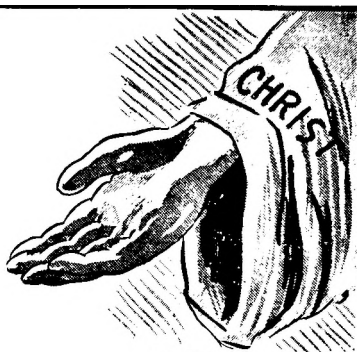
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## A CALL TO PRAYER

**I**f my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chron. 7:14.



### Arkansas District Sunday-School Tour

Rev. W. H. Johnson, district superintendent, Rev. Ward B. Chandler, pastor of Oakwood Church, Houston, Texas, and the writer were the workers for a district tour in the interest of the Sunday schools. The greatest interest ever shown in Sunday-school work was manifested in these gatherings. The fine weather during the first week and the intense interest and heart burden of the workers made this the most effectual means of schooling our people to the opportunities and obligations that are ours relative to Sunday-school work.

The Harrison Zone was the first visited, at Harrison, with every pastor of the zone present, and 26 teachers and workers counted. A very fine representation of officers and teachers, numbering 67, as well as all pastors, was present at Fayetteville on the Ozark Zone. Ft. Smith Zone met with First Church at Ft. Smith, with all pastors present except one (he was ill), and 44 officers and teachers in attendance. De Queen Zone, meeting at De Queen, had a good representation—18 teachers present, and all but

one pastor. The first week of the tour closed at Prescott with all but two pastors of the Prescott Zone present; 26 officers and teachers were counted.

The second week began with the Conway Zone at Vilonia; all but one pastor present and 56 teachers and officers attending. At Searcy, for the Searcy Zone, all pastors were present except one, with 26 teachers and officers attending. Rainy weather and icy roads the last three nights reduced the size of the crowds, but not the enthusiasm. Hot Springs church had a good representation of their people, as well as teachers and officers, in the service. At Jonesboro, we had a fine crowd from the local church in spite of the icy pavements. The tour closed at Little Rock First Church, with a good crowd present, including several pastors and workers from the Little Rock Zone.

At each of these meetings, Superintendent Johnson presented the district work and especially the home mission phase of Sunday-school work. The messages of Rev. Ward B. Chandler stirred the hearts of teachers and workers as well as the pastors. All

were determined to do more to build larger classes, win more boys and girls to Christ, and to expend all our God-given talents and powers to extend the kingdom of God through the Sunday-school work.

J. W. HENDRICKSON, Chairman  
Church School Board

*There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches (Proverbs 13:7).*

Possessions may produce poverty, but poverty may promote prosperity.

*Woe unto them that call evil good, and good evil (Isa. 5:20).*

Trifling with divine decrees and standards will cause justifiable condemnation.—EARLE F. WILDE.

*"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:18).*

## DEATHS

KATHERYN ELIZABETH BRENNEMAN was born May 10, 1924, at Wellman, and died December 11, 1950, at her home in Iowa City, Iowa, following a short illness. She had been a member of the Church of the Nazarene since her early youth, when she became a Christian. She was faithful at all the services when her health permitted, and took part in all the youth activities. She is survived by her parents, Mr. and Mrs. C. J. Brenneman of Iowa City, three sisters, and five brothers. Funeral service was conducted by her pastor, Rev. Wendell Wellman, with burial at Memory Gardens, Iowa City.

MRS. MARGARET FAYE CRAWFORD (nee Shield) was born August 24, 1914, at Childress, and died December 23, 1950, at Snyder, Texas. She left a testimony that there was not a shadow of a doubt. Besides her husband, Rev. J. T. Crawford, she is survived by two daughters, Anne Genell, 14, and Tommie Faye, 3 years of age; also her father and mother, Mr. and Mrs. J. O. Shield, three sisters, and three brothers. Funeral service was held at Hamlin, Texas, with Rev. V. H. Lewis, superintendent of Houston District, bringing the message, assisted by Rev. A. R. Posey and Rev. Howard Smith.

J. R. CLAYTON, born June 30, 1887, died July 21, 1950, at Muskogee, Oklahoma. He had been a faithful and loyal member of the Muskogee Church of the Nazarene for twenty-six years, always ready and willing to do any service for the local church. He was a consistent tither. He was a great blessing to all who visited him while he was in the hospital; always had the smile and blessing of God upon him. He is survived by his wife, Lillie, and a son, Eldon.

GEORGE MELTON HANKS was born February 6, 1891, and died December 12, 1950, Wheeler, Texas. He lived a consecrated Christian life for more than thirty years. At the time of his death, he was Sunday-school superintendent, choir leader, and teacher of the young married people's class. We have lost a brother beloved, a useful citizen, and a wonderful saint of God. He is survived by his faithful companion and four children. Rev. Leo Lawrence brought the funeral message, with Rev. Vera Rhodier and Rev. C. D. Clift assisting in the service; graveside rites by his pastor, Rev. E. F. Robinson. Burial was in Buffalo cemetery.

JOHN A. GUNDY, retired farmer, died at his home in Bloomington, Illinois, December 22, 1950. He was born December 12, 1877, near Carlock, Illinois. In 1903 he was united in marriage to May Repp. He was converted at an early age and joined the Church of the Nazarene in 1916, soon after it was organized in Bloomington. Here he served as Sunday-school superintendent, teacher,

and trustee. His home ever was open to ministers and friends. He lived for God and the church. His passing was peaceful and victorious. He is survived by his wife, one son, and seven daughters. Funeral service was conducted in the new building of the Bloomington church, with Rev. W. S. Purinton and Rev. A. A. Nutt officiating.

ISRAEL LEE SHRIVER of Jefferson, Pennsylvania, died December 8, 1950, after a long illness. He had resided in Jefferson for thirty years. He was born November 8, 1900. He was a member of the Jefferson Church of the Nazarene. He is survived by his wife Grace, six daughters, one brother, and one sister. Funeral service was held in the Baptist church, conducted by Rev. B. B. Connors and Rev. D. A. King. Burial was in Jefferson cemetery.

## ANNOUNCEMENTS

NOTICE—Rev. Lyle K. Potter has been secured as promotional secretary for church schools and youth work on the Los Angeles District. The arrangement gives him some free time for conventions, rallies, and tours. Brother Potter has had a wide and successful experience in the field of Sunday-school and youth work, and I am pleased to recommend him to local churches, zones, or districts which may plan for work of this kind.—A. F. Harper, Editor in Chief of Church School Periodicals.

RECOMMENDATION—It is a pleasure to recommend to our pastors and people Miss Betty Erwin, R.F.D. 3, Weiser, Idaho, as song evangelist. She has some open time. Betty will be a blessing to you and your church. Also, she would be glad to contact some evangelistic party who desires a singer.—J. A. McNatt, Superintendent of Idaho-Oregon District.

### WEDDING BELLS

Miss Norma J. Kelley and Mr. Paul M. Morgan were united in marriage on December 8, 1950, at Connorsville, Indiana, First Church of the Nazarene, with Rev. Pansy S. Morgan, mother of the groom, officiating.

Miss Evelyn Pearl Crain and Mr. Austin Attig, both of Murphysboro, Illinois, were united in marriage on December 25, at the Murphysboro Church of the Nazarene, with the pastor, Rev. James Campbell, officiating.

Miss Phyllis Floro and Mr. Howard W. Morgan, U.S.N., were united in marriage on December 28, at the home of the bride's parents in Curtis, Nebraska, with Rev. W. A. Cunningham, Nazarene pastor of Litchfield, officiating.

BORN—to Rev. and Mrs. Roy Coplin of Kansas City, Missouri, a son, Ray Edward, on December 15.

—to Rev. and Mrs. Newman H. Sheldon of Dayton, Ohio, a daughter, Lois Virginia, on December 21.

—to Rev. and Mrs. Joe Benson of Avon Park, Florida, a son, on December 26.

—to Rev. and Mrs. Samuel S. Cole of Lisbon Falls, Maine, a daughter, Carol Elizabeth, on December 25.

SPECIAL PRAYER IS REQUESTED by a friend in Colorado for a young man and a young woman, that they may pray through to definite victory, also for several unspoken requests;

by a lady in Texas that God may heal her, also give her more faith to believe that it can be done.

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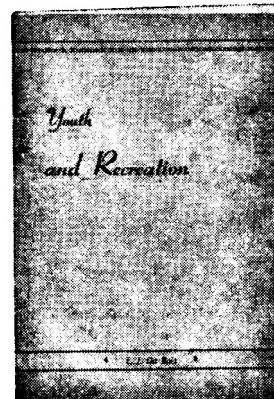
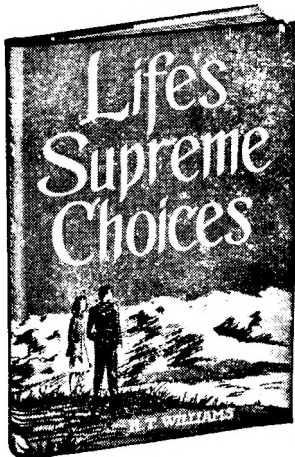
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## Bozrah's Conqueror

(Isaiah 63:1-4)

O Bozrah, mighty fort of sinful Edom,  
Whence came thy massive walls of flintlike stone?  
Who built thy bulwarks in yon lofty mountains?  
Who made thine evil name in all lands known?

O Esau, ancient foe of lonely Jacob,  
Didst build this citadel? and man with scorn  
These ramparts with thy men of war and armor,  
To be to Israel's side a fest'ring thorn?

Impregnable art thou, O mighty city?  
Thy walls unscaled by greatest of thy foe,  
Dost stand, unconquered now, a haughty fortress?  
Dost flaunt thy strength that all about might know?

How sure we've felt thy power, O wicked Bozrah!  
And, aye, 'tis known that in thy dungeons deep  
Lie, captive now, the flower of Israel's kingdom.  
Cans't hear, O Bozrah, Jacob's mothers weep?

Thy strength we've met upon the field of battle!  
Thy gates we've battered, all to no avail!  
We've come against thee oft; retreated, broken!  
How valiantly we've fought, and but to fail!

Ah, must we fall and, aye, acknowledge always  
That Israel may never more reclaim  
Her place among the mighty of the nations?  
Must Jacob never more Jehovah name?

Oh, who is this that cometh out from Edom  
With garments dyed at Bozrah deepest red?  
Aye, who is this whose eyes are dark with weeping,  
But in whose train are Bozrah's captives led?

Come, who is this, who, princely and majestic,  
Has trod through Edom clear to Bozrah's wall?  
Who forced the gates? Captivity made captive?  
Aye, who is this that caused Esau to fall?

Who is this King whose own blood dyes His garments?  
Come, who is this who through the gates of hell  
Has gone? And now returns in mighty triumph?  
Whose is this vict'ry? Come, thou Bozrah, tell!

Thou canst not speak, nor man again thy ramparts?  
Ah, whence have Edom's mighty armies fled?  
Is David born again of Jesse, Bozrah?  
Is't from his Son thou standest now in dread?

Ah, say, 'twas I! A wretched child of Jacob,  
Through sin a captive was! A child of night!  
A flower of Israel, crushed, and torn, and broken!  
Far spent was I; gone was the will to fight!

And then I met this Conqueror of Bozrah,  
And loosed was I from ignomy and shame!  
Who is this King who ransomed me from Edom?  
Come, meet my Lord; Christ Jesus is His name.