



# Herald of HOLINESS

March 23, 1960

## *Changed*

By Bertha Munro

*We shall all be changed!* Paul's exultant affirmation—Handel's ringing trumpet echo—God's promise is sure. "In a moment"! "I know . . . at the last day." "Like him; for we shall see him as he is."

But now? The "shall be" disturbs me. Every "shall be" of divine promise has its "shall be" of human co-operation. Now, "the mind of Christ."

Is prayer subjective or objective? Changing us or changing the world? Both. "It is the man who shares My life and whose life I share that proves fruitful." "Apart from me . . . nothing." "If you live your life in me, . . . ask for whatever you like."\* Achievement in prayer is conditioned on identification with Christ; and identification comes through prayer.

"Take time." Why? Sharing takes time. Time to open our selves wide to His thinking, His spirit, His purposes.

We come to prayer from the clamor of a noisy world. We stay until perspective is trued and we see from Christ's point of view. Until vision is enlarged; shut in with our petty concerns, we had not realized there were so many, such overwhelming needs. Until we see Christ dying for us. Until we are compelled to *ask*.

Stay until vision is *focused* on what He is interested in getting done just now. Until, with a bit of His wisdom, we are ready to ask *in His name*. Until desire is kindled, intensified; until, with some small sharing of His love, we can ask with urgency that receives—"what things soever ye *desire*."

And not spasmodically, sporadically, but today, tomorrow, and tomorrow's tomorrow, until *fellowship* is developed, and faith has become habit and a mountain a challenge.

"Ask," He says; "ask largely." Ask with confidence. Ask with desire enough to do something. Ask with the power of sincerity, caring as He cares.

Take time to be changed—by sharing.

\*"The Gospels translated into Modern English," by J. B. Phillips, copyright 1958; used by permission of The Macmillan Company (John 15:5-7).

# LATE NEWS

## Telegram . . .

Spokane, Washington—Inland Empire Nazarene churches closed the third annual Deeper Life Conference, Sunday, February 28, with Dr. Hugh C. Benner speaking on scriptural holiness in each service, and Professor Warnie Tippitt as singer and director of music. It was an outstandingly successful meeting with countless victories won at the altars during the week. Closing night drew more than seven hundred Nazarenes and friends to services held in Spokane's First Church. Approximately thirty area churches joined in supporting the meetings this year.—Gerald L. Fosbenner, Publicity Chairman.

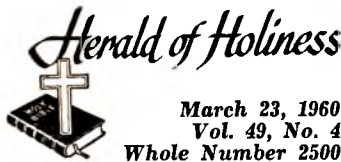
THANKS: "I cannot tell you how much I appreciate the letters and 'get well' cards which I have received from people I have met over the years, and some from people I do not know personally. Thanks to every one for your prayers, love, and greetings, also the flowers and generous love offerings sent me by the Superintendents' Conference. It is a heart-warming experience to know that, although I have been 'out of circulation' for more than eleven years, people remember and care."—Mrs. H. V. MILLER, Chillicothe, Ohio.

## I Mentioned You in Prayer Today

By F. W. DAVIS

Dear friend, each time I come to God  
I mention you in prayer.  
I ask for you His special grace  
To keep you everywhere.  
I know the Master will not fail  
To answer my request,  
If it's within His loving will—  
For Jesus knoweth best.

I ask the Lord to give you strength  
To face each test of life;  
To keep you saved and sanctified,  
And free from carnal strife.  
I pray that God will send you health,  
And drive all gloom away,  
And give you perfect peace and love,  
And guide your steps each day.



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The Bible is the Word of God. "All scripture is given by inspiration of God" (II Timothy 3:16). It has been given to us as a Guidebook for life—all of life. The earlier we hide His Word in our heart, the smoother life's road becomes.—Selected.

## Nazarene Theological Seminary

The Southwest Indiana District, Rev. Leo C. Davis, superintendent, and the South Dakota District, Rev. Al Loeber, superintendent, have joined the list of districts which have paid their full allotment on the Seminary "Lift the Debt" campaign. There are now eleven districts which have paid in full: Canada West, Chicago Central, Florida, Hawaii, Houston, Kansas, Kansas City, San Antonio, South Dakota, Southwest Indiana, Western Ohio.

It is hoped that all districts will pay in full before the time of the general assembly.

L. T. CORLETT, President

## MY ALL FOR HIS ALL

By JACK M. SCHARN

"All for Jesus," I was praying,  
"Lord, I give my all to Thee"—  
And He gave my heart assurance  
That He'd ever stand by me.

All the past became forsaken  
As I asked Him to forgive.  
With new life He gave the answer—  
Now I know I really live.

All the worldly love I'd fostered  
I forsook to bear the cross,  
And He showed me greater love  
That was my gain—all else was loss.

Shattered dreams and crumbled castles  
Faded from my heart's desire—  
Something happened in my being  
That has set my heart on fire.

"All for Jesus"—I've surrendered  
Since the day I heard His call.  
Now my life is thrilled with purpose;  
He's become my All in All!

A new Nazarene mother asks—

## WHY?

Last night at prayer meeting I was talking with a lady who has been a Nazarene for only about four years. She asked, "Why is it that some don't come to prayer meeting and don't come regularly on Sunday night?"

Then she went on to say with tears in her eyes. "I wish I had known of the Church of the Nazarene when we were rearing our five boys. We would have tried to be in every service with them, and would have tried to teach them to attend services regularly."

I'm afraid I didn't have a very satisfactory answer for her. Would you have had? Why is it that some Nazarene parents do not take advantage of the opportunity, and see the necessity of teaching their children by example regular attendance in God's house? I wonder if someday they will be called upon to answer this very question by One in higher authority when they call upon Him in behalf of their wandering children.—M. FRANCES BAKER McADAMS.

Thou wilt keep him in perfect peace,  
whose mind is stayed on thee: because  
he trusteth in thee. Trust ye in the  
Lord for ever: for in the Lord Jehovah  
is everlasting strength (Isaiah 26:3-4).

# The Procedures in Praying

By GERTRUDE TAYLOR

Kansas City, Missouri

Procedures in praying are always means to an end. They are important only in their relationship to bringing God's purposes for His kingdom into fruition. In our praying we co-operate with God in bringing His will to pass on earth as it is in heaven. Our praying opens His resources which are already prepared for Kingdom purposes.

The first step we should take before we begin to pray for another in intercession is to *examine our own attitude towards that individual*. Do we accept him where we find him, or do we reject him inwardly because of his sinning? We take our cue concerning our attitude from Jesus. He seemed to be able to separate the sinner from his sins and love him.

All effective asking in prayer *starts with a spirit of love for the individual*. Outward appearances may indicate there isn't anything in the person to love, but the Word of the Lord claims that we are rooted and grounded in love. This gives us the God-given ability to see beyond where the person is to what he may become. As we go on our knees we are able to thank God for this dear person, this one made in the image and likeness of God. And if we start in this spirit, God has a way of helping us remember many other fine qualities for which to be thankful.

This kind of praying draws us close to God, for "God is love." At the same time this love does something for the sinner for whom we are interceding. We "empathize" or "feel our way inside him," and he doesn't feel nearly so lonely or lost. Hope stirs in his breast. Someone cares, and just as Jesus came to reveal God's heart, so we too can show our loved one or friend that God loves him.

*A loving attitude and a spirit of acceptance towards the person for whom we are praying* bring us to our second step. We look at him with hope-filled eyes. He can take a turn for the better. Hope has been defined as "desire accompanied by anticipation or expectation." What we see makes the strongest impression on us. Jesus knew the strength of this principle, for He preached in parables. His listeners could "see" what He was saying.

As intercessors, we need to cultivate seeing what we hope for. God's Word clearly states, "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). Hope has eyes to see and we picture for the object of our prayers what we think God wants for him. As our will is aligned with God's will, we have help

in knowing how to pray. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13). Let me paraphrase this: "Now the God of hope fill you with all joy and peace in seeing, that ye may be filled with pictures of good for yourself and others and situations, through the power of the Holy Ghost." As we are praying we picture the person our friend can become through grace made available by the shed blood of Jesus Christ.

Our next step is to *receive this picture of hope as becoming reality through faith*. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14-15). We need to practice reaching out with faith's arms to receive and thank God for what He is doing. We can do this, for faith is unquestioning belief and reliance on a God whose power is available to meet every human need.

The Bible verifies this type of faith by the example God set for us: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). God had faith in us; Jesus had faith in us. This is the basis of our pattern of faith. We have faith in God, faith in Jesus Christ, and know what they can do for our fellow men. We reach upward in praise to God for His power. Paul prayed for us, "That your faith should not stand in the wisdom of men, but in the power of God" (I Corinthians 2:5).

It is God's power that our praying is causing to be released, and things happen when that power becomes available. Then, and only as we receive and thank God for what is coming to pass, do we fully comprehend those simple words, "Faith is the substance of things hoped for, the evidence of things not seen." Rooted and grounded in love, it is only natural that our faith reaches out to God's highest to claim this power that is available to both His children and to those He is longing to bring into His fold. As we pray this way, almost imperceptibly the person for whom we are praying begins to change until he is ready to accept Christ. What we have seen and accepted inwardly, through the power of the Holy Ghost, becomes a reality in the heart and life of the one for whom we are praying. Praise God!



The last step in this procedure in praying is love. Our prayer started in a spirit of love and ends in the same atmosphere. "Faith without works is dead" (James 2:20). "Love" is the basic ingredient in works. Love has feet. Phillips says: "The very spring of our actions is the love of Christ." With this principle in mind we yield ourselves utterly to God's will to bring our prayers to pass. We offer ourselves as channels, as feet to do service, as anything He desires to use. This is why, in some instances, God answers our prayers through us. Our love for the individual is always used in some way. The Word summarizes this truth so beautifully, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Galatians 5:6).

The Holy Spirit teaches us these marvelous, power-filled techniques and the Word verifies them, or vice versa. The one which has been shared is only a sample of the many it is possible for us to know and use. Study of God's promises and staying sensitive to the guidance of the Holy Spirit will lead us "into all truth." Prayer becomes an exciting adventure with us in partnership with God, the finite with the Infinite, to bring His will to pass in the lives of men. When we engage in this type of prayer procedure we are bringing to pass Jude's admonition: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (vv. 20-21).

## ~~~~~~ The Purpose of Prayer ~~~~~~

By HAZEL C. LEE

Nampa, Idaho

The great central purpose of prayer is to make ourselves available to God in order that He may accomplish His eternal plans through our being. This availability involves complete stillness of soul, affording God an uncluttered pathway to our hearts. In the quietness of waiting before Him we express the highest form of prayer as we worship and commune with Him of whose holiness we partake. A saint of the sixteenth century wrote, ". . . yours are the eyes through which is to look out Christ's compassion to the world . . ."

It is through prayer that we survey the Cross, taking its dimensions to the uttermost parts of the earth. It is God's intention that prayer bring revival out of a lukewarm state and be the means of an infilling of the Holy Spirit, so that our ethics might also have dynamic. Prayer transfigures our lives into radiance from an inner glow, and is the means by which the Son of God is formed in us as we become conformed to His image. Through prayer we are to keep in touch with things eternal while living out our days among things temporal.

A rather hidden ministry of prayer and one in which very few visible results are seen is the prayer which restrains the powers of darkness as we wrestle against principalities and forces that would overcome the Church except for the efficacy of the shed blood of Jesus Christ. This Blood must be our constant plea against the world of wicked spirits. This type of praying requires great courage of soul and a tenacity of faith that will never let go. These warriors, clad in the full armor of God, are lonely watchers on the walls of prayer, pacing away the hours until the paling of the

stars and the dawning of another tomorrow in the clock of time.

The Holy Spirit must have fully surrendered, holy hearts through which to pray the prayers of intercession. Ours must be the hearts through which are channeled the burdens for a lost world. Intercession so often involves vicarious suffering, even to the point of the cry from the Cross, "My God, my God, why hast thou forsaken me?" (Mat-

### GOD DIDN'T FAIL!



Being born into a holiness preacher's home during pioneer days gave me a "ringside seat" in the battle against the proverbial "wolf" while Dad preached the doctrine. "My God shall supply all your need . . ." (Philippians 4:19), was his motto. This promise needed verifying; the cupboard was literally bare—the flour barrel empty. With a prayerful heart (and searching eyes) Dad walked to the post office. The mail brought no emergency assistance. But, retracing his steps across the much-traversed courthouse square, lo, in plain view, lay a silver dollar. Answered prayer! Insignificant? Perhaps. But from such object lessons, an implicit faith took root.—Mrs. W. D. McGraw, Portland, Oregon.

thew 27:46) Although there may be a "shadow on the Fatherhood of God," the one who intercedes is sustained by the Word. The God who cannot lie has interposed himself as security between every one of His promises and its fulfillment, and this makes it possible to pray through and find an unshakable rest of faith. The intercessor may be impaled to a cross, thrust through with a sword, crowned with thorns, and harshly smitten, but with his dying breath he cries, "I believe God."

The world sees things as they appear; the one who prays sees things through the eyes of faith. People gazed at a pitiful sight one day—they looked at the limp form of a Man hanging on a cross. Over His thorn-crowned head was the mocking inscription: "THIS IS JESUS THE KING OF THE JEWS" (Matthew 27:37). But that which appeared

to be a travesty and a tragedy was even then the scene of the greatest victory in the world. The Son of God was moving in and out of the unseen world bringing captivity captive and "disarming principalities and powers ranged against us . . . triumphing over them in the cross." Death was conquered, and life and immortality were being brought to everlasting light. Prayer is power to bring resurrection out of death and light into darkness.

Prayer provides us a song in the night, balm in bereavement, hope in sorrow, an easing of the yoke, a shelter from the winds, and a rainbow for each flood. God intends that prayer should never cease. We should pray until our lips are stilled in death, and, after that, prayer lives on in God's tomorrow, for prayer is deathless.

## ~~~~~Talking with God Together~~~~~

By ELIZABETH VENNUM

Evansville, Indiana

Fellowship with God and His people is the alternating heartbeat of Christian living. Christian fellowship includes many moods from the mundane to the magnificent, such as—talking, relaxing, working, studying, and worshiping *together*. We are discovering in a new way that none is more satisfying or more rewarding than *prayer fellowship*, especially in a homelike atmosphere. We are also proving that it is an *indispensable preparation* for becoming fruitful co-workers together with Him.

During the past eighteen months thrilling experiences have been taking place in the lives of a sizable group of women who meet on Tuesday mornings in the parsonage. This brief sharing of our discoveries would be incomplete unless several of our group gave something of what this "togetherness in prayer" has meant to them. I shall reflect only the high lights of what they wrote spontaneously.

A young businesswoman opens her heart thus: "When I began coming I was discouraged and confused. I came asking God for a revival, and let it begin in me . . . God began showing me my backslidden, bitter, selfish spirit. He spoke to me through His Word in a way I had never known before. For years I had heard it was possible, but I hadn't known *how* to let Him apply His Word to my particular needs. I had come to believe that *my* life and *my* problems were different . . . I have learned in our close prayer group where we talk out our burdens and pray for each other that I am not really different, and

God can take care of my difficulties too. Words can't express what it has meant to me, as a mother, to have this group help me pray many things through concerning my problems. Often I have neglected pressing duties in order to attend . . . but it has been no sacrifice, for I have always received far, far more than I have given."

A mature Christian and Bible teacher describes it: "The prayer fellowship has been a means of enrichment to my own soul. My faith has increased as we have wrestled against the powers of darkness in behalf of others and the promises of God have been quickened to my heart with fresh meaning and power. I am more convinced than ever that 'the weapons of our warfare are . . . mighty through God . . .—and I mean to pray on!'"

A frustrated mother who had given a child to institutional care (with extensive brain damage from cerebral palsy) explains: "I came, a backslider, withdrawn by grief, isolated in a world of my own perplexities . . . Often I decided not to return to the prayer group, but each Tuesday morning the urge to pray with the group grew by the moment. The Spirit continued to draw me, search me, and eventually victory came . . . when *I took Him at His Word* instead of merely accepting the Word as His. After I was reclaimed

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***It is said that at the present rate of progress in world evangelism one-half of the children born this year will die without once hearing the name of Jesus.***

and sanctified the united praying met basic needs private prayer could not have met alone. The emotional upheaval in our home was replaced with the family altar!"

Another faithful member exclaimed last week, "Only eternity will reveal what these prayer times have meant to us and to those for whom we have prayed."

We have found that as we are becoming prayer partners together with the Intercessor, the Holy Spirit is weaving a fabric of Christian fellowship into our souls that is indescribable!

We are also beginning to explore the truth as stated by S. D. Gordon: "We can do *more* than pray, *after* we have prayed; but *we can not* do more than pray *until* we have prayed."

\* \* \* \* \*

The plan we have followed is simple; we come with expectancy, beginning with a worshipful hymn—sometimes a spontaneous report of a recent

victory while the group gathers. Praise is prominent and varied. We bring our Bibles and use them, depending on the Holy Spirit to respeak the word we need individually and collectively.

"The Word of God and prayer," said D. L. Moody, "are the two first and essential means of grace and they must be used in their *right proportion*." He also said, "If we read the Word and do not pray we may become puffed up with knowledge, without the love that buildeth up. If we pray without reading the Word, we shall be ignorant of the mind and will of God and become mystical and fanatical . . ."

We have no set time to close; we pray until we pray through or the burden lifts for the day. It is our conviction this is one reason His presence has been in our midst week after week. A. J. Gossip reminds us that the disciples gathered about the Master and asked, "Lord, teach us to pray" (Luke 11:1), and gave Him *time* to do it!

## The Privilege of Prayer

By CAROL LUNDY

Bethany, Oklahoma

Privilege is "a right, advantage, favor, or immunity granted to some person or persons, or class, not enjoyed by others, and sometimes detrimental to them."\* Prayer is a privilege granted to all who will accept it, but it certainly need not be detrimental to them.

Privilege involves "a right" to do something; therefore it implies a responsibility to do that which we have a right to do. If we have a right to pray, then we have a responsibility to do so.

Privilege also suggests "advantage." The word has many meanings, but the one suggested here is gain or benefit. Prayer brings advantage to the one who prays and to the one for whom he prays.

Privilege sometimes indicates "favor." This might be shown to the one who prays and to the ones for whom he prays.

Privilege may suggest "immunity granted to some person or group of persons, or class, not enjoyed by others." Prayer involves no such immunity. The Christian who prays is not immune to the ills which beset non-Christians, who may also pray in their extremity. The one who prays is not immune to sorrow, temptation, sickness, or other misfortunes which are common.

Why, then, pray? What are the advantages of prayer? First, *prayer increases our faith*. As we

pray and see results of prayer, we have more faith for the answers to larger prayers. Also, *prayer helps us to help others*. Through prayer we find help not only for ourselves but also for those around us who are in need. We see those needs—material or spiritual—and ask for God's grace to supply them. Finally, *prayer aids spiritual development*. Primarily, we grow spiritually through prayer and Bible reading. Therefore we need "always to pray."

Prayer, then, is a privilege, but it also involves an obligation. The two are inseparable; with privilege there is always obligation. If one has a "right, advantage, or favor" not granted to others, he also has an obligation not placed upon others. The

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**"Serving God with our little is the way to make it more."—Dr. A. E. Sanner.**

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Christian who prays has a privilege not granted to the non-Christian, but he also has an obligation not placed upon the latter, who neither knows much about prayer nor is greatly concerned with it.

Let us, as Christians, remember that, although we have this privilege, we also have this obligation that accompanies it. We "ought always to pray" (Luke 18:1).

\*"Webster's New World Dictionary of the American Language."

# The Power of Prayer

By AMY L. PERSON

Nashville, Tennessee

On all sides today we are hearing of the powerful new inventions—the H-bomb, guided missiles—instruments planned chiefly for the destruction of civilization. Man is terrified by the Frankenstein he has created! But great and awful as these are, they do not begin to compare with the instrument God has given man to use in the spiritual realm—the gift of prayer. For the Great Creator of the universe, the Almighty, has offered to man a means whereby he can change the course of nature and of events by simple faith. “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” (Jeremiah 33:3).

Moses called on God, and the Red Sea opened and made a way for the children of Israel to pass through. Elijah called on God, and fire fell from heaven and devoured not only his sacrifice but the very stones of the altar (sounds like atomic fire). King Hezekiah prayed, and in one night 185,000 Assyrian foes dropped dead. King Jehoshaphat proclaimed a fast and prayed, and the great host of Moab and Ammon fled before his army. King Asa, when faced with Zerah the Ethiopian, and a million men, prayed, “Lord, it is nothing with thee to help, whether with many, or with them that have no power: . . .” (II Chronicles 14:11), and the answer was a great deliverance. The disciples prayed, and the prison gates opened of their own accord and let Peter out. Again Peter prayed, and God raised Dorcas from the dead. Many more examples could be cited from the Scriptures to show how God makes bare His arm in answer to the prayers of His believing children.

Again, in modern times the power of prayer often has been manifested. There is the story of Holy Ann. As a young household drudge, she had to carry water a mile up a steep hill each day. An old well, long since dry, was near the house. One night she fell on her knees and cried to God, and read these words: “I will open . . . fountains in the midst of the valleys: I will make the . . . dry land springs of water” (Isaiah 41:18); “Produce your cause, saith the Lord; bring forth your strong reasons, . . .” (v. 21). She told Him how badly they needed the water, and how hard it was to carry it up the hill. Next morning, in the face of objections, she took a bucket and started for the well. There she found eighty-three feet of pure, cold water, a well that never ran dry again.

There is the account of an Armenian merchant who used to transport goods by means of caravans through sections of the country infested with robber hordes of Kurds. As he was on such a trip, camping by night, a band of Kurds drew near. To their astonishment, the camp was surrounded by high walls. The next night it was the same. The third night they found the walls again, but there were some broken places through which the robber chief entered. Waking the Armenian, he demanded to know the meaning of the walls. The

## JANUARY WAS A TREMENDOUS MONTH!

During the January emphasis on prayer we had been asked to place our requests in a prayer box and to pray that God would answer our prayers during this month. Could this be done? The promises say, Abide in Him . . . ask . . . boldly . . . with confidence . . . according to His will. We were challenged to believe that God would hear and answer *now*. The result:

A man and his wife who for years had looked for something to satisfy were soundly converted to Christ after attending about twelve services. Another, under tremendous pressure, found a song in his heart again. The lady with “a thorn in the flesh” for several years saw it vanish before His great love. A personal request made, “Thou canst if Thou wilt”—and in love and generosity He handed the bounty down in a better way than thought possible.

It was a tremendous month. It was an experience of achieving faith. Who could help and in love answer but the matchless Saviour, the loving Heavenly Father, the glorious King of Kings, the great Creator! My heart is lifted in praise to Him!—Mrs. JANET WILLIAMS, *Paterson, New Jersey*.



merchant, puzzled, said all he knew was that each evening he prayed for God's protection; however, this night he had been so weary that he had prayed only halfheartedly. The Kurds, overcome, then and there accepted Christ as their Saviour. (Do our prayers sometimes leave broken walls?)

The history of Christianity is filled with accounts of marvelous answers to prayer. We have the evidence on every side. Why don't we make more use of this gift of our Creator? The power is at our disposal. Its possibilities are unlimited. Prayer linked with God can make "the devices of the people of none effect." No matter how great

man's achievements may be, they are only toys in the hands of our omnipotent God.

Prayer is not powerful because we use it; it is powerful because the infinite might of God is at the other end. He has told us—nay, He has commanded us—to pray. How often? "Without ceasing." How did the early disciples pray for Peter? That's it: "Prayer was made without ceasing of the church unto God for him" (Acts 12:5). When the Church prays like that—desperately—wonderful results come to pass. This has been the method through the ages; it is still the way to manifest the power of prayer.

## Prevailing Prayer

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By FAIRY CHISM

Lancaster, California

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Picture the owner of a handsome Cadillac going daily to the garage, taking his place at the wheel to sit marveling at the beauty of that car—its lines and the harmonizing shades of the lovely color. His hands glide along the satin-smooth surface of the well-designed wheel, yet he does not turn the key. He does not touch the starter. He never goes beyond the garage! Too absurdly fantastic even to imagine! For cars are not made to be admired; cars are made to GO! If a car does not *take us* to our destination, it is useless.

We've all stood, smilingly, to watch a Model-T on the street with its driver, perched on the elevated seat, strongly clutching the odd-looking wheel on that relic of other years. Although it's a spectacle to behold, that vehicle, nevertheless, is doing what a car is intended to do—it is taking its owner where he wishes to go.

Prayers, like cars, are made TO GO! They are useless unless they *go*. They may, or may not, be beautiful, as they fall upon listening ears, but if they *go*, they are serving the only purpose of prayer—to reach the heart of God! A man stood on a busy street praying a long, beautiful prayer that never went beyond his lips. Another stood in the Temple, voicing a brief petition, which by earth's standards would not be judged beautiful, but it shot straight through to the Throne, and *its answer was back* the moment it was uttered! God said so! "I tell you, this man went down to his house justified rather than the other" (Luke 18:14).

In the Bible we wade through three and one-half chapters which give an uninteresting record of over six hundred generations. Such words as these tersely tell the tale of life: "Mizraim begat Ludim, . . . And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. . . ." (I Chronicles 1). All that could be said of them was that they were born, begat children, reigned, and died!

Then, lo, suddenly we stumble on the name of a *man who prayed!* "And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God

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***"I owe it to God, to my fellow men, and to myself to be as good and as big as it is possible for me to be."*—Dr. J. B. Chapman.**

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granted him that which he requested" (I Chronicles 4:10). In God's chronology He took more space to write the life of one man than to record the lives of several generations of others! Furthermore, God, so pleased with Jabez's prayer, puts it down for all ages to read, and records the fact that *it was answered*. *Prevailing prayer writes the record of our lives!* Can it be that we are failing to see the importance of the things the recording angels are taking down?



Again, our Father tells us that one of His servants "prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, . . ." (James 5:17-18). Perhaps God feared lest we consider Elias especially endowed; so the Holy Spirit made it plain, "Elias was a man subject to like passions as we are." *But he learned to pray!*

I quote from *The Kneeling Christian*: "Do we realize that there is nothing the devil dreads so much as prayer? His great concern is to keep us from praying. He loves to keep us 'up-to-our-eyes' in work—provided we do not pray. Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray! The greatest thing we can do for God or man is to pray."

Finally, God states, "As soon as Zion travailed, she brought forth her children" (Isaiah 66:8).

Absolutely nothing short of soul travail will bring forth spiritual children! If in a stream we saw the one dearest to us sink for the last time, anguish would be spontaneous. Tears would be natural. But to realize that precious, immortal souls, bought at such a price, are perishing all around us, *eternally lost*—yet we're dry-eyed and feel no anguish!

In this space age, during these closing moments of *time*, let us ponder: "American people never had things so comfortable and they resent anything that disturbs their paradise. Prosperity, pleasure, dissipation is anaesthetizing the American people and drugging them to insensibility of fast coming ruin. Only one thing can save us. Lord, give us a vision of impending judgment and ruin that will stab us awake and stir us to pray as the doomed pray." These words, for ourselves, and those outside the fold, are written upon my heart as if by fire: **PRAY OR PERISH!**

## ~~~~~*The Product of Prayer*~~~~~

By **KATHERINE VIRGINIA GREENE**

Arlington, Virginia

*Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God (Philippians 4:6). And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left (Isaiah 30:21).*

To pray is to communicate with God. Through Jesus, man has been provided with the surest and most rewarding means for channeling his requests, desires, and thoughts to the mind and the spirit of God. Prayer is not magic, a machine, or an empty gesture, but humble supplication offered with earnest sincerity. There is no particular language for prayer, just that it comes from the phraseology of conscience and the warmth of the heart.

Prayer establishes a dynamic relationship with God. The king in *Hamlet* pointed out that simply to "say prayers" is not to pray. "Words without thoughts never to heaven go." Only a meaningful experience in prayer will suffice to obtain a vital companionship with God, which provides wealth of mind. Personal prayer, embracing unselfish love for all mankind, admits one to a place in human fellowship, by way of God.

Prayer enhances faith and security in the promise that spiritual integrity helps to secure acceptance in the kingdom of Heaven. It will help to grasp

### **GOD'S WAYS ARE BEST!**

While a teen-ager, rheumatic fever left me with serious heart damage. In July of 1955 my doctor insisted that I must have major surgery immediately. Satan said, "You can't live through such an operation." I found the help so desperately needed in God's Word—"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18). Fear vanished as I realized this experience was God's will for me. The operation was successful and the Lord has given better health. For more than four years I did not miss being in church on the Lord's day. He answers prayer!—**MRS. H. H. HENDERSHOT, Charleston, West Virginia.**





**News  
in  
Picture**



Final cover design for new quarterly publication, **JUNIOR TOPICS ACTION PACKET**, is being checked by Betty Barnett, Junior Society director; Art Jacobs (center), artist; and Dave Lawlor, Art Department supervisor. This new "Action Packet" will accompany each lesson in "Junior Topics" with a page of activity work for each junior. The first issue is scheduled for release for the second quarter, April-May-June.

an understanding of the laws of the kingdom of God. Someone has said that these are the laws of being, the reasons for one's real nature, and the guidance for correcting that which is errant in each of us. They provide the knowledge for the design of life. It is written that if we obey the

laws of the kingdom of God we shall live forever in a transition beyond the knowledge and imagination of earthly beings.

Prayer teaches responsibility. It is useless to ask for the fruits of our desires or for the redemption from our sins unless we are willing to pledge and expend the effort to achieve that which is good and desirable. For a Christian, prayer is vital, and enables us to fulfill the will of God in our individual lives. With thoughtful practice one learns the art of being "instant in prayer," and of praying "without ceasing," so that it is almost as automatic as reflex action, but not reflex in the sense of habit without thought.

It is good to remember that prayer is not to be construed as an experimental technique of testing for proof. It is not a design to be controlled by the tools of scientific method. It does not respond to tests for statistical significance. It may be repeated that prayer is supplication, a humble request for guidance from masterful leadership. We experience leadership among men, but there is no proven means for measuring this leadership by the scientific method. To know God is to have faith in His wisdom, the value of His direction, and His willingness to point the way. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

## **PRAYER WITHOUT WORDS**

By **BERNIECE AYERS HALL**

*Sometimes there are no words! No words for praise!*

*My tired feet bleeding, I have grown so weak*

*From stumbling blindly over sorrow's ways,*

*I cannot form the words I long to speak.*

*Oh, vain then word petitions for the wound!*

*Mind-driven words are futile and inept!*

*But this I know: if my sick soul is tuned*

*And my whole hungry, thirsting spirit swept*

*In one glad burst of love and ecstasy*

*To God—then surely I have made*

*My oneness with the Father mystically.*

*In one blest act of yielding, I have prayed!*

*Oh, then flows peace! Without a spoken word*

*I know, beyond all doubt, that God has heard!*

In summary, the products of prayer, evident in a life which communicates with God, thereby establishing a dynamic relationship between God and man, are not only faith and security with the knowledge of His leadership, but also:

(1) The realization of the warmth, joy, and satisfaction of personal communication with God.

(2) The softening of hurts, misfortunes, and tragedies of life.

(3) The essence of mental hygiene—confession and recovery of self-respect.

(4) Cultivation of humility, discipline, and responsibility.

(5) Development of good fellowship and the subjugation of selfishness.

(6) An attitude of surrender and trust in the Almighty—"Not my will, but thine, be done" (Luke 22:42).

(7) A personal buoyancy in the art of living.

(8) Recognition of a complementary relationship between religion and science.

(9) The cultivation of true faith.

(10) Growth in the understanding of love, perhaps the greatest achievement of mankind.

(11) Finally, the assurance that requests are answered within the wisdom of the Lord, as witnessed by all who have sought through reverence.

### MY GREATEST PRAYER MIRACLE

My cancer could not be isolated by the competent medical doctors to whom I went. The reason? They examined only the biological tissues, and the infection that was eating away my life was located in the mind and soul. My cancerous condition gave me a jaundiced view of things. It was easier for me to be critical than kind, and the pressures of life tended to give me double vision, which made most people appear to be out of step.

I would have died—at least spiritually—except the Great Physician performed successful major surgery. He took out rancor and gave me a kind of love that put a warm glow into life I never dreamed could be. It was the greatest answer to prayer in my life experience when God sanctified me entirely.—LORA LEE PARROTT, *Flint, Michigan*.

# INVEST HERE!



dividends  
guaranteed



*Cabaret Church of the Nazarene. Another new church, dedicated in September, 1959.*

## On the Island of Haiti

We were up at sunrise, starting on a new exploratory trip into the southeast corner of Haiti, where there are no holiness groups working, and few Protestants of any denomination.

One hour's drive brought us to the end of the pavement, and beyond that lay five hours of rivers, mountains, forests, and boulder-strewn cart tracks which we must traverse to reach our destination. At the end of the road were a group of people who had been praying and asking, for over a year, for the Church of the Nazarene to come to their area and take them in. We were reluctant to reach out so far with our limited staff, for the work we were already doing was taxing our time to the limit. It did not seem possible to take on any more.

We reached Bodarie, located in the center of a fertile and well-watered countryside, lavish with bananas, coffee, and plantains, and received a warm welcome from the waiting people. Services at Bodarie in a brush arbor brought crowds of nearly two hundred every night. They showed us other towns where they wanted to begin work, or had begun it in faith already. Everywhere their leaders took us we saw that they had the respect of the townspeople. There was a warm response to the message of holiness. As far as we could see, this area of Haiti showed promise of being every bit as responsive as the area where we are now at work.

We went home with burdened hearts, praying for a way to stretch ourselves to reach out to this and other open doors that surround us on every side. God helping us, we should have three or four Nazarene churches in the Bodarie area within the next year. And what is true of Bodarie is true of all Haiti. We are finding an overwhelming response to the message of holiness. Our converts are still coming at the rate of sixty to ninety a month. We are pressed with the problem of assimilating them and getting them trained in the doctrine and ethics of the Church of the Nazarene. We praise God for the moving of His Holy Spirit in Haiti.—Harry A. Rich, *Haiti*.

GIVING IN THE EASTER OFFERING  
SPREADS EVANGELISM AROUND THE WORLD



A decorative header featuring a quill pen with a feathered tip, positioned diagonally across the top. The word "EDITORIALS" is written in a bold, serif font, with the "E" being significantly larger and more ornate, containing a small illustration of a leaf or branch. The word is flanked by dotted lines on both sides.

# EDITORIALS

## **An Elijah Prayer Meeting**

Verse 16 of the fifth chapter of James closes with this statement, "The effectual fervent prayer of a righteous man availeth much." Some may think that the wrong subject is used for the truth which is stated here. You may doubt both the "Elijah" and the "prayer meeting" part of the title. Nevertheless, there is plenty of reason for connecting it, the subject, "An Elijah Prayer Meeting," with the scripture mentioned. Why? Because, as we shall see later, it is illustrated by Elijah's praying on a certain occasion.

It is true that usually we associate a prayer meeting with more than one person, but this is not necessarily the case. If it is real praying, God is there. Further, sometimes even though there is only one human being present, it seems as if there were several. So I am talking here about an Elijah prayer meeting.

Let us notice the words themselves, "The effectual fervent prayer of a righteous man availeth much." The best I can find out from the original Greek is that an "effectual fervent" prayer may be described as a God-inspired prayer. In other words, it is a prayer "in the Holy Ghost" and according to God's will. In this connection, one thinks at once of that passage in Romans where we are told that "the Spirit also helpeth our infirmities: . . . with groanings which cannot be uttered" (8:26). Certainly the Holy Spirit prays through men, and this means that He directs them in their praying, and energizes their prayer. And the other thought is that the pray-er in this case is praying in the will of God. He is so committed to God that He wants nothing outside of God's will. Thus, if his

petition is not in line with that will, a "no" would suit him better than a "yes."

Such praying as this—that is, a God-inspired prayer, praying in the Holy Ghost and according to God's will, can come only from a righteous man. "The effectual fervent prayer of a *righteous* man availeth much." This doesn't mean that he comes to God free from faults—he makes mistakes, but he isn't a deliberate sinner, he abhors sin because he has been saved from sin. Sinning deliberately and consciously is not a part of his life. Only such a person can pray a God-inspired prayer, a prayer in the Holy Ghost, a prayer in the will of God.

The climax of this truth is that such praying brings results—it "availeth much." It is strong; it works; it brings things to pass. "The effectual fervent prayer of a righteous man *availeth* much." It isn't weak; it is living and effective. To seal the truth which he has stated—"The effectual fervent prayer of a righteous man availeth much"—James says: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:17-18). Thus through prayer Elijah reached out beyond himself and locked up the heavens for three and one-half years; then he reached out beyond himself again and unlocked the heavens, and the rains came down. Ahab was aware of the fact that he had come face to face with a prophet of God, the true and the living God, the God who answers



not only by fire, but sometimes by rain, or the lack of it.

How long has it been since YOU have been in a prayer meeting like this one, since you alone have prayed through, as the old-timers used to

By *Stephen S. White* . . . . .

say? They didn't even think they had prayed until they had "prayed through," until they touched Heaven! Until they knew that their prayer had been heard!

## **The Gold Standard**

Gold standard is not used here in the sense of its significance in the world of finance. It refers to money as one of the best, if not the best, measure of one's religion—not how much money you give, but how much you give in proportion to what you have. According to this standard, where would *you* rate religiously? What would this test reveal as to the measure of *your* devotion to Christ?

There are many ways by which the amount of your religion might be measured. How many times do you testify in prayer meeting? Or, better still, how faithfully do you attend prayer meeting? How regularly do you attend the Sunday services? How much do you pray in private or in public? If you are a mother or a father, do you have family prayers? Are you a faithful reader of your Bible? Are you interested in the salvation of other souls? Do you ever speak to anybody about going to church, or about Christ? Is your religion really of vital interest to you? Do you love your neighbor as yourself? Do you love God with all your heart? These are all measures of your religion. Where would you stand if you answered all of these questions honestly?

The truth is, however, there is perhaps no other standard like the "gold" standard when it comes to measuring a man's religion. How much do you give to God in proportion to what you spend on yourself? Do you tithe? Do you give offerings? Do you admit to yourself as well as to others that everything you have *really* belongs to God? How do you respond to the missionary needs of

our church? Do you ever stop and compare your sacrifices with those of our missionaries? Does God expect them to give up all they do in order to go to some foreign field and serve Him, without requiring anything much of you? Can you spend your money and do with your life about as you please when they have to make such sacrifices as they do? Can you be stingy with the cash God places in your hands, in the light of the fact that there are many more calls which come to our church than we can supply?

How much are *you* planning to give in the EASTER OFFERING? Are you going to stop with just what you have been doing, or will you do better? Couldn't you do better if you really wanted to? Wouldn't you do better if you did what you really feel that you should?

God has been helping us. We have gone over the *one-million-dollar mark* several times the last few years. So when this Easter Offering comes up, we can't do less. Most of us could do more, if we would. How do you rate before God by the "gold" standard? Let's come up to the help of God, as one man, in this Easter Offering—all of us, in the light of Him who knows exactly where we are financially, and exactly what is in our hearts. Then, when that Sunday is past and the offering has been taken, you can feel in your own heart that He is speaking to you and saying, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."

## **The Women Speak in This Issue!**

In this, another semi-special issue, the women present most of the articles. The editor is much indebted to Mrs. Mendell Taylor for sponsoring this number. She suggested prayer as the theme and provided a list of subjects and writers from which the editor made the selections. Thank you, Mrs. Taylor, for your assistance; Professor Bertha Munro for the front page article; and thanks also to the other women who responded so graciously to the call for help.

# *Life Is a Divine Trust!*

**By ORVILLE W. JENKINS**

Pastor, First Church, Kansas City, Missouri

Life is a divine trust. Things are placed in our hands as tools, not as prizes. Life is not for self-indulgence, but for self-surrender and self-devotion to God. When men can say, "I owe God and the world my life," instead of saying, "The world owes me a living," then the kingdom of God will come in power. For we owe everything to God—our country, home, heritage, education, salvation from sin, Christian training, church—all are God's gifts.

There are no accomplishments in life which are not rooted in opportunities and powers we had nothing to do with in achieving. If God gives us the possibilities and the power to earn wealth, to acquire influence, to receive honor, to be forces in the world, what is the true conception of life but to recognize divine ownership and human administration? All that we are and all that we have is but a gift from God, our Heavenly Father. On the day of our birth a new lease is signed, and on the day of our death accounts are closed. We must all live with eternity in view, so that when our summons comes and we must give an accounting of the stewardship of our lives, it may be done with joy and not with sorrow.

The Easter season provides us with one more opportunity through the channels of the church to express to God our devotion to Him and our concern for the souls of lost men in other areas of the world, that they may hear the good news of the living Christ. He is alive! And every man has the right to hear this glorious truth at least once! Surely God wants this message to be proclaimed to all men everywhere—but He has limited himself to work through us.

All that we have and are is God's estate; we are His tenants and agents. He wishes to possess and use us as He deems best. And it is only as we are used of Him—our giving, our sending, our praying, our going—that others have the opportunity of knowing Jesus too.

Does God possess us in this full measure? Are we expendable? Are we willing to live in the full light

of eternity, realizing that whatever we do or give for world evangelism will count for either good or bad in the final accounting of our stewardship? God has made a tremendous investment in our redeemed souls, and He has placed the great, ongoing work of reconciliation in our hands. We must not fail, for in so doing we would fail God, we would fail the precious souls of lost men, and we would fail ourselves. Our faithfulness is the interest God draws on His investment. His divine intention and desire in your life and mine is, "That I might receive mine own with interest." Let us be faithful, for in so doing someday we shall hear the beautiful words of commendation, "Well done, thou good and faithful servant."

## **THE ANSWER WAS DIFFERENT**

In Washington, my sister sat stunned in grief as she phoned the news that death had claimed her husband the night before. My situation was an impasse. I felt I must go, but I was ill. The greater the emotional conflict caused by the growing realization that I would not be able to be with her, the more troubled I became. After a day and night of pulsating petition, I committed the impossible situation to the wise hands of Providence.

In my stead, one of my minister brothers went. Through his efforts the hearts of our bereft sister, her son, and another brother were set aglow anew with the Spirit of God. My prayer that God would bring comfort was answered—but in a different and more effective way than I had imagined, surpassing all my expectations!—  
L. ALLINE (McGraw) SWAN, *Nampa, Idaho.*

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***"Do your giving while you're living;  
Then you'll be knowing where it's going."***

# Thought for the Day

by BERTHA MUNRO



## To Speak to God

### Monday:

"I have taken upon me to speak unto the Lord, [I] which am but dust." What is this that I have undertaken when I pray for others? Something vaster than I had realized. This is more than chatter. I, whose breath is in His hands, standing in the presence of the God of the whole earth, Creator and Upholder of myriads of worlds? I, an atom in His universe of trackless space? Still I dare to come. He has invited me—even urged, commanded. I am no intruder. And there is power in an atom—broken. (Genesis 18:27.)

### Tuesday:

I will come sincerely, humbly, reverently. I will wait for Him to hold out to me the golden scepter. But confidently, for He has called me friend.

The casual, routine, perfunctory, superficial, thoughtless, or trivial is out of place here. I shall not insult Him with patter about things that are not of vital interest to me. I have come with His promises, and I have come on serious business. (Esther 5:1-3.)

### Wednesday:

On the other hand, He is the God of the infinitesimal. To Him there is nothing trivial. What is of importance to His child will be important to Him—still more, what concerns His child's love for His kingdom.

And I have no way of knowing what seemingly trivial matter might prove to have momentous consequences. He will pay attention. He may even suggest some simple word or act that He can use to accomplish a miracle of blessing. I will listen as well as speak. (Luke 11:13.)

### Thursday:

*Thou art coming to a King;  
Large petitions with thee bring.*

If I will be still before Him, I shall know, deep within me, that in the Energy that set the worlds in motion, the Force that holds the galaxies in space, the Mind that conceived the all but infinite complexity and flawless intricacy of His creation—and the Love that gave His Son—are power and wisdom and will for my request. "Is any thing too hard for the Lord?" (Genesis 18:14a.)

### Friday:

"Nothing shall be impossible unto you." Once in that Presence with my

"impossible," can I ask too much? Or dare I stop too soon? Shall I be so foolish as to panic at my audacity or slump when the enemy piles up difficulties and apparent delays into mountains? Only God can dismiss me or tell me I am going too far, and He will not. Only my own sluggishness. (Genesis 18:28-32; Matthew 17:20.)

### Saturday:

In His presence I am not speaking to a stranger. I am with the One who has wrought miracles in my own life. To have faith for this new asking of a new miracle, this time for others' needs, I have only to say another "Thank You"—and something in me shouts loud (reversing the familiar line): What He's done for you, He'll do for others! (Psalms 34:4, 6-8; 103:2-5.)

### Sunday:

And now, listening, I hear Him say, "Ye have not chosen me, but I have chosen you." I begin to see that it was He himself who drew me to come, who created the compulsion to ask for something quite beyond my own vision of possibility. He was looking for a willing conductor of His power; He needed a human channel to convey His grace to human lives. I had almost feared I was presuming, but I needed Him so sorely to help my neighbor. All the time He was needing me, with Him, to save those for whom His Son died. (Isaiah 41:8; John 15:16.)

## Servicemen's Corner



Four U.S. Naval Reserve chaplains from the Church of the Nazarene were among forty-five reserve chaplains to attend the two-week Active Duty Training Seminar at the Fifth Naval District Headquarters, Norfolk, Virginia, January 5 to 18, 1960. There were ten denominations and



seven naval districts represented at the seminar. It was conducted for those reserve chaplains who did not have previous extended active duty or duty under instruction at the Chaplains' School.

The seminar reflected the objectives of the Chaplains' School and is designed to prepare reserve chaplains for duties they will be called upon to perform in the event of mobilization. Participation in local military services and a tour of several ships were also included in the activities.

Nazarene chaplains attending were: LT. LEONARD NEWBERT, pastor of Hillcrest Church, Millinocket, Maine; LT. JG HARLAN H. SHIPPY, pastor in Sinton, Texas; LT. ROBERT E. ROSS, pastor, First Church, Gary, Indiana; and LT. DARREL E. LUTHER, pastor in Crawfordsville, Indiana (left to right in the picture).

## NAZARENE SERVICEMEN'S COMMISSION

*London W. Gilliland* DIRECTOR





# Foreign Missions

REMISS REHFELDT, *Secretary*

## Missionaries on the Move

Rev. and Mrs. William Moon will be in Manjacaze, via Lourenco Marques, Portuguese East Africa, for an indefinite period of time. Mail can be sent to them there until further notice.

## New Arrivals

Lydia Love Coolidge arrived in Bahia Blanca, Argentina, on July 1, 1959.

## More Victories in British Honduras

By **PRESCOTT BEALS**

More victories the last two Sundays. Lennard Williams, our pastor in Punta Gorda, wrote that the worst drunkard in town has been gloriously saved and is getting established in Christ.

One of our young preachers reports that Sunday night at Sta. Ana there were eight at the altar. Brother Ashley in Cayo had four at the altar on Sunday night, and a week ago last Sunday here in Belize the Lord came down in a special way with ten at the altar, and nearly all of them new folk.

## First Trinidad Day School

In January we opened our first primary day school in Trinidad. It is in a large village where there is a special need. The only school they have had has been a private one run by a man who is now leaving to go to England to study. He asked if we would consider taking it over. We have around 125 primary age youngsters. We already have a good Sunday school in this village. Last August we had vacation Bible school there with an average of 169 attending. We feel this may be the door that will open to the church the possibilities of a strong work. We are using our Bible school graduates in the school.—ORPHA COOK, *Trinidad*.

## Danny York

The latest word we have from Danny York is that, medically speaking, it looks as though the little fellow will be confined to a wheel chair the rest of the days of his life. This has been a terrible blow to the Yorks. However neither they nor we are going to give up praying that God will do miracles that even the doctors cannot do. Please continue to keep Danny and his family on your prayer list.—PRESCOTT BEALS, *British Honduras*.

## Moving Ahead in Bolivia

By **HAROLD STANFIELD, Bolivia**

Brother and Sister Seely have just returned from a few days down in the lowlands at Chulumani, a city where we are wanting to buy a property for a mission station. We have rented a house and hall there and hope to open up a new work there this coming week with a national worker.

Brother and Sister Taylor will be going to Cochabamba for a few days also, where we want to open another new work as soon as possible.

Recently we have had the privilege of organizing two churches, one with thirty-eight members and the other with twenty-seven. There is another ready to be organized as soon as we can get there, and still another that should be organized when we have a national pastor to send there.

God is helping in Bolivia. He has undertaken in this land in ways that are far beyond human ability or comprehension. The future looks better.

We praise God for everything that has been done.

Bolivia is a tremendous challenge. God is working!

## Guatemala Council Meeting

Our annual council meeting was held in October. A Communion service set the pace for the whole meeting. The Spirit of God came close to each of us and was manifested in the meetings that followed.

The personal reports of all missionaries revealed their gratitude to God for the victories achieved this past year and their desire to do more for God in the coming year.

Plans were started for opening the Rabinal-Achi Bible School and for providing for the increase of students in the Kechi Indian Bible School and the Williamson Bible Institute.

More souls are being won to Christ in outlying areas and we feel the spiritual tide is rising, though there are still many who have not heard the "glad tidings of great joy, which shall be to all people."

Recognition was given to Rev. and Mrs. Russell Birchard on their completion of twenty-five years of missionary service in Guatemala, and a welcome was extended to the newest missionaries on the field, Rev. and Mrs. Allen Wilson.



By **WILSON R. LANPHER**

## Of Concern to Christians

In the coming months the political gusts of oratory and the swirling winds of controversy will sweep across our nation once more. And at least one fact seems certain. No Christian should drift into a "ho-hum, it-doesn't-matter" attitude. It does matter, and will matter for years to come. We have reaped a bumper harvest of immoral fruits because Protestants in general have retreated too much from the field of politics. In connection with this, here are some points worth pondering from other church leaders.

Dr. Caradine R. Hooten, general secretary of the Methodist Board of Temperance, says: "While politicians dicker over a man's religious denomination, let us not fail to inquire into his business associations. It would be the height of stupidity for Methodists, in the name of ecumenicity, to help elect a president whose source of wealth comes partly from whiskey. Or for churchmen to

help elect to office men who would encourage the further growth of the menacing gambling racket." And we might add, it would be the height of stupidity for Nazarenes to make the same mistake.

Dr. Ramsey Pollard, of Knoxville, Tennessee, is president of the Southern Baptist Convention, and will be the successor to Dr. Robert G. Lee as pastor of the Bellevue Baptist Church in Memphis, Tennessee. In a recent address Dr. Pollard said: "I have seen Protestant and Baptist churches with their doors closed because of the influence of Roman Catholicism. I will never believe what the Pope of Rome says about good will and brotherhood until I see some evidence of it in the countries where the Roman Catholic church is dominant." He continued, "I cannot stand by and keep my mouth closed when a man under control of the Roman Catholic Church runs for the Presidency of the United States."



## Lutheran Converts

Four times as many Roman Catholics joined the United Lutheran church as Lutherans joined the Catholic church, according to figures just released by the United Lutheran church. The total was 3,566.

## A Hopeful Sign

Most thinking Christians have long been troubled at some of the abuses of the "air waves" in the name of Protestant religious broadcasts. Without the desire to discipline self, the religious broadcast field has long been the "happy hunting ground" for the free-lance operator encumbered with "gimmicks and gadgets." And the variety of broadcasters have run the gamut from the sincere to the religious racketeer. "Showers of Blessing," our own denomination-sponsored broadcast, has maintained since its beginning a sincere service of high quality, unencumbered by financial pleadings. The National Religious Broadcasters met recently in Washington, and Dr. Charles Hostetter, "Mennonite Hour" preacher, called upon the delegates to uphold their seventeenth annual convention theme, "Preserve Positive Preaching," by doing the following things:

- (1) Go back to the basic objectives and philosophy for being in the work, to give spiritual help rather than woo fan mail and contributions.
- (2) Depend upon the power of prayer and God, rather than upon the arm of flesh.
- (3) Take care that material responsibilities do not crowd out desire for program quality.
- (4) Avoid excessive interest in gimmicks, mail counts, monies received, ratings, and reputation.
- (5) Display transparent honesty ("we are constantly tempted to slant the facts and to distort the truth").
- (6) Remember that radio is just one of the tools that the church should be using, and is not necessarily the most important.

Nazarenes should be very careful about whom and what they support.

## German Church Leader Resigns

Bishop Otto Dibelius, the most noted of German clergy leaders, says he will resign all of his church positions at the end of 1961. The seventy-nine-year-old bishop is head of the Evangelical Lutheran church in Berlin-Brandenburg, chairman of the Council of the Evangelical Church in Germany, and a co-president of the World Council of Churches. Bishop Dibelius has been under repeated Communist attacks. Recently the Bishop wrote a booklet in which he declared that "neither the East German regime nor any other totalitarian government has a claim to the status of supreme authority in the Biblical sense of the term."

# the Question box

Conducted by STEPHEN S. WHITE, Editor

***If the sin principle (the carnal nature) is passed on from parents to children, how could a child born to entirely sanctified parents be carnal? From what source does he derive this carnal state?***

First, I believe that this is possible, because the Bible teaches it. This truth is taught in Romans 5:12-21—one of the greatest passages in the Bible. Stop now and read these verses, for they are very enlightening. Second, from the standpoint of the laws of heredity, I was not the descendant of just my father and my mother. They passed on a line of inheritance which had the characteristics of a great host of people in it. To put this more concretely, one might say that comes about just as a fair-complexioned, redheaded, and blue-eyed child is born of parents who are decided brunettes. He certainly doesn't get his blondness from his father and mother. Third, I am a human being as well as a particular individual. I am both one person and yet a part of the human family. Morally and religiously, I can't escape my racial responsibility—the fact that I am a human being—any more than I can escape my

individual responsibility—the fact that I am Stephen S. White. Inbred sin, or the carnal mind, is racial, and I fell heir to it because I am a part of the human family, and not because my parents are sinful or holy. In Adam, all men sinned and fell. Finally, along with all of this, we must remember that the carnal mind will not damn us, send us to hell, until we become aware of its presence and refuse to get rid of it. In other words, as soon as you get light on entire sanctification—which cleanses from inbred sin, or the carnal mind—you had better walk in it and get rid of this inner sinful nature or you will backslide and be lost. Yes, you were born with this sin nature, even if your parents were saved and sanctified; but you do not have to go on fighting with it after you are saved. As soon as you feel your need, you can consecrate your all and believe and be freed from the carnal mind instantly.

***Does the fallen nature of every child which is born result from his separation from God?***

No, if you mean by "fallen nature" a sinful state which a child acquires through his own acts of sin, or separation from God which comes about through sinful deeds. As I have said in my answer to the first question, an individual's fallen nature, or the carnal mind, is something with which he is

born because he is a part of a fallen race. The child inherits the fallen nature; he never acquires it by anything which he does. We are not responsible for having this fallen nature, but we are responsible for keeping it after we come to the place where we realize that we have it.

***Isn't sanctified living the result of a Spirit-filled condition which yields Christian love and consequently fruits of light rather than the absence of a root, substance, or invisible something?***

If you mean by sanctified living the life of those who have been sanctified wholly by a second work of grace, I would say that it is both negative and positive. In other words, it is a subtraction as well as an addition. It is getting rid of an inner sinful state, the carnal mind, or inbred sin, and the

baptism with the Holy Ghost. The Holy Ghost can't fill the heart with His presence until it has first been cleansed from the "old man" of sin, inborn sin, or the Adamic nature, as this invisible evil condition is sometimes called.

***Am I right in saying that the carnal man is a man without the indwelling presence of the Holy Spirit, and consequently is a man with a self-seeking, self-centered, self-loving nature which is void of God?***

It sounds to me like you are confused in your thinking. Your heart may be all right, but your understanding is not as clear on entire sanctification as it could and should be. One can mean, by a carnal man, a man who is a sinner, an unsaved person. In this case, he is void of God and naturally self-seeking, self-centered, and self-loving. On the other hand, if he were to get saved, he would not be filled with the Holy Ghost. In this state he would still have the carnal mind, although he would not be a carnal man in the sense that he is

dominated by this carnal mind, or controlled by it. If he is saved and keeps saved, he will have to keep Christ in control of his life, although this will certainly mean that there will be a battle between the ruling Christ and the carnal mind, which is still in the heart. Thus the only safe thing for the saved man to do is to get rid of the carnal mind by the baptism with the Holy Ghost. The heart will then be cleansed of the carnal mind and filled with the Spirit.

ROY F. SMEE, Secretary

**Dr. and Mrs. Smee Recovering**

Dr. and Mrs. Smee have improved after their release from the hospital at Smith Center, Kansas, following their automobile accident last November. At the time this is written, Dr. Smee was getting ready to leave by plane for New York, where he will speak in a number of churches, tour the district, and be the speaker for the New York preachers' meeting. The cast was removed from his left arm in February and the pin removed from the bone. X rays showed normal recovery and knitting of the bone. Mrs. Smee suffered many severe bruises that were slow in healing, but is now well recovered. We appreciate the host of Nazarenes who have prayed for their speedy healing.  
 —ALPIN P. BOWES.

**Important Milestone**

Watch for next week's "News in Picture" feature for a pictorial record of an amazing milestone in the General Church Loan Fund. Only the help of the Lord and the wonderful co-operation of Nazarenes everywhere have made possible this great advance. Be sure to see this forthcoming picture.

**One of God's Specialties**

By EDITH MILLER HOLCOMB

On an unseasonably cold Sunday afternoon in October, 1939, the lady pastor at Wheelersburg, Ohio, hastily crumpled several old newspapers into tight little wads. The stovepipe had stayed together remarkably well. Only one joint was apart, and it could be reached from a chair. Newspaper, kindling, a little coal. Soon the air around the ancient heater made a warm spot in the small sanctuary of the once-abandoned church. As the door opened to admit the first comers, she began to dust a place for them on the crude, splintery benches around the stove. When a few more had arrived, the pastor's younger sister banged out the opening song on the icy keys of a battered old piano.

Among these were six people with a clear vision. Since their community could not be taken to the Church of the Nazarene ten miles away, they purposed to bring their church to the community. All those beginning problems, as well as those which were to come, appeared unsurmountable to some; but those six people believed such things were God's specialty.

September had marked their beginnings in the rented, abandoned church with a two-week revival, possible through a little district home mission money and the co-operation of two or three neighboring churches. The



Wheelersburg Church of the Nazarene was organized October 1, 1939, with six charter members. With strong determination, faith, and gladness they accepted the unknown responsibilities of the unknown future. These were: Mr. and Mrs. Clifford Wentze, a middle-aged couple with four children (Mr. Wentze worked in a shoe factory, and limped along on his built-up shoe); Mr. Milford Conley, a foreman at the Wheeling Steel Corporation, who had been converted during that first revival (but it was to be several years before Mrs. Conley would take Christ's way); Mr. and Mrs. J. B. Bennett and fourteen-year-old Robert. Mr. Bennett was a welder at the Norfolk and Western Railroad; Mrs. Bennett was not well, and there were two other children. Parents and children alike were to make their contribution to the progress of the infant church.

Five years, three pastors, and a few gains later, the church owned and worshiped in a converted red-brick garage. Even this amount of progress was too much for the adversary, and his wily ways entered a wedge into the fellowship. Then came the lean years. Extremely low finances, even in war years, took their toll in struggle and discouragement. A new pastor was called. The garage building was sold, a sizable lot in an excellent location was purchased, and excavation begun, amid discord. This was taxing to both spiritual and physical strength. At length the wedge had completed its work and nearly half the congregation struck out on their own, and the pastor moved on.

The original six continued steadfast, still believing that these situations are God's specialty. Discouragements rose like a mountain, but with prayer, faith,

and persistence another man of God took up the challenge.

When W. W. Weddington arrived in June, 1948, he found twenty-nine members worshipping in a condemned schoolhouse, with eight tattered songbooks, a vacant lot with a hole in it, \$2,214 in debt, and "a mind to work." By July services were moved to a partially complete basement building.

In October, 1949, ten years from the beginning, services moved to the new sanctuary. A day of praise, a mark of progress, but it was not enough. These people still believed in God's specialty.

A formal dedication was held April 18, 1954, after new oak pews and pulpit furniture had been added, the membership had grown to eighty-eight, and all was free of debt with never a mortgage having been placed on the building. It was valued at \$25,000.

Nineteen fifty-nine finds the community grown from 350 to 1,500 in population. The Sunday school has grown from an average of 30 to a departmentalized school averaging 150. There are 127 members, an average Sunday evening attendance of 100, with 70 to 80 at prayer service.

In the 42 x 80, \$30,000 stuccoed, cinder-block church with a seating capacity of 250 are an organ and grand piano. There is no debt on either the church or the two-story, seven-room parsonage and double lot. The people have never failed to surpass or reach a quota for a church publication, or any budget. Mr. Weddington still leads the people forward.

Mrs. Weddington writes: "A lot of the credit goes to the Bennetts and Conleys, for many times in those hard years. . . they paid a lot of the church's local bills out of their own pockets. . . many times the Bennetts denied their children things that they needed to keep the church going. Today they are really happy people over the results." I am especially happy, too, for those were my fingers on those icy piano keys in 1939!

Robert Bennett is assistant registrar at Olivet Nazarene College. The other five you may meet when you visit the church. They are still there, doing the only thing in the world they know to do—being faithful and knowing that God has more "specialties" for them.

(NOTE: We are glad to publish Mrs. Holcomb's story of a rural church that succeeded in spite of many discouragements through the faith and persistence of a small group of loyal people. What has been accomplished at Wheelersburg can be accomplished in many other rural places.)

Every saint should keep a tender conscience toward the voice of the Spirit. Thus he will avoid error and false teaching. He is pictured as a Guide (John 16:13); also as a Teacher (John 14:26).—ROY F. SMEE.



# The Sunday School Lesson

ROBERT L.  
SAWYER



Topic for  
April 3:

## The Sermon on the Mount

SCRIPTURE: Matthew 4:23-7:29; 9:14-17; Mark 4:1-2a, 10-13, 33-34 (Printed: Matthew 5:1-2, 17-20; 9:14-17).

GOLDEN TEXT: *Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom* (Matthew 4:23).

The Sermon on the Mount, with the related parables, gives us the standard of the Kingdom. They are realistic only in the light of the enabling power of Pentecost. Nowhere else do we catch the heart of the gospel of Jesus Christ as here. For the ultimate goal is to "be . . . perfect, even as your Father . . . is perfect" (Matthew 5:48). This will exclude the time-server and the worldling; for it will demand not only the two definite, vital crises experiences, but a lifelong task of growing conformable to the stature of Christ, whom we love—that we may be like Him!

*The perfect Teacher:* Here we see God in His simplicity. We can understand and know God only if we are well acquainted with Christ. "He that hath seen me hath seen the Father" (John 14:9). Jesus, the expressed Image of God, became to us all that we need for our regeneration and sanctification. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

Jesus spent three years teaching His disciples and the multitudes the requirements of the Kingdom. He is the mas-

ter Teacher, the Beloved of those who sit at His feet. Jesus is that which He teaches, the perfection of love and duty and words. He spoke to men on the level of their understanding with pictures that were quickly grasped. By precept and illustration Jesus lays down the principles of His kingdom which are intended for the perfection of each citizen of the Kingdom.

*The perfect ethic:* The regard for personality and the *agape* love toward our fellow men that God has shown toward us are the essence of the requirements for the Kingdom. John says that we know we are Christ's "because we love the brethren." While Jesus taught ideas that were new and startling, yet He built the gospel upon the law and the prophets.

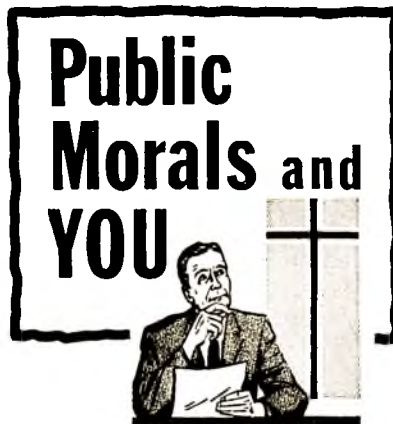
Many feel that the Sermon on the Mount is a wonderful theory, yet they have in many cases failed to see it lived in the lives of professed Christians. These requirements were for the society of God's children, not the world. The Sermon on the Mount is impossible without Pentecost, and Pentecost is meaningless furor unless translated into the ethics of Jesus. The world has a right to demand that we prove by our

lives that we have been with Jesus. Those who live by the principles of the Kingdom are the only ones who please God.

*The perfection of personality:* The ultimate goal of Christ's life, death, and resurrection is that we might be perfect as our Heavenly Father is perfect. This is too high a goal for the world. But it is the only way we can please God and become acceptable in His sight. While the sermon spends little time on the crises experiences, these experiences are the bases on which the principles are developed and expounded. The challenge of the sermon is that we be holy as Christ is holy, not just to get to heaven, but to be pleasing to God here and fit to appear and grow in His presence hereafter.

The challenge is still to us today, "Be ye . . . perfect, even as your Father . . . is perfect." "Let us go on unto perfection" (Hebrews 6:1), both in the crisis experience and also in the possibilities of grace as we live for Jesus in our day.

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According to data released recently by the Federal Bureau of Investigation, more than 57 per cent of all arrests in 1,586 American cities during 1958 were related to alcohol.

Out of 2,340,004 arrests for all crimes in these cities, 1,345,880 were for liquor law violations, driving

while intoxicated, disorderly conduct, or drunkenness. The following table shows total arrests for each of these crimes:

Liquor laws	52,707
Driving while intoxicated	102,219
Disorderly conduct	281,997
Drunkenness	908,957

Only 8 per cent of these alcohol-related arrests were women while 92 per cent were men.

These figures represent only 52,329,497 persons or about one-third of the population of the United States, and thus cannot be projected to a nationwide basis. However, they do indicate that the police forces in our cities spend much time arresting people who drink alcoholic beverages.

During 1958 police also arrested 61,546 persons for gambling violations, 9,863 persons for narcotics violations, and 45,679 for sex crimes.

Earl C. Wolf, Secretary  
Committee on Public Morals

## NEWS of the Churches



Newton, Kansas—January 24 was a very special day for First Church, as it marked the golden anniversary of the local organization. The church was organized in January, 1910, by Dr. C. B. Widmeyer, with Dr. Joseph Speakes as the first pastor. Newton was the host church for the district assembly in 1911,

presided over by Dr. P. F. Bresee. God has blessed the church across the years; membership now stands at 256, with the average Sunday school attendance 290 in 1959, and a lovely church building and parsonage valued at \$220,000. Fifteen men have entered the active ministry from this church. During the past three

and one-half years over nine hundred souls have bowed at the church altar. Dr. G. B. Williamson was guest speaker for the golden anniversary celebration, and gave challenging and appropriate messages in three great services. Professor Lester Dunn, director, and the Bethany Nazarene College a *cappella*



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choir provided an excellent musical ministry for the morning and afternoon services. Rev. A. C. Tunnell, former pastor, brought words of greeting; also Newton's mayor, Mr. McCulley Ashlock; with Dr. Ray Hance, district superintendent, bringing greetings from the district. There were 463 persons present for the morning service, 375 in the afternoon, and about 250 in the evening service. Dr. Williamson concluded the day's activities, most appropriately, by calling the church about the altar in a moment of sacred commitment preparatory to engaging in another half-century of holiness evangelism and Christian service.—H. C. THOMAS, *Pastor*.

Chillicothe, Ohio—Ninety-nine persons bowed at the altar of prayer during the eleven-day evangelistic series at First Church with Rev. Fred Thomas as evangelist. First Church experienced one of its greatest revivals. The altar services included unbelievers converted, believers sanctified, one of another denomination sanctified, and a non-Protestant converted. God met with us in the first service with eleven at the altar. The nightly attendance was double that of any revival in years. The Uhrig Brothers' Quintet were a splendid asset to the victorious times in Christ our Lord.—ROBERT QUANSTROM, *Pastor*.

Atchison, Kansas—Our hearts have been thrilled as we have witnessed the Holy Spirit's convicting power at our church here. Two families had been attending the morning services for several weeks and the pastor, sensing they were ready to make a decision, asked the Christians to pray fervently for these families. On the following Sunday morning one couple found Christ at the altar of prayer. Just a little later the second lady yielded her all to God, and just a few weeks later her husband, deeply under conviction, came to the altar and was gloriously saved. Since that time all of their children have found Christ. Soon afterward another relative came from Ohio, and he too found Christ in saving power. For the past several months our prayer meeting attendance has averaged over fifty. We give God praise for these victories, and others—we have been, and are, experiencing revival at our church.—*Reporter*.

San Antonio, Texas—Sunday evening, January 31, marked the closing of a series of Youth Week services at San Antonio South Church, with Rev. Wm. Vaughters as the special speaker. He was assisted by some of the students of the Nazarene Spanish Bible Institute, who sang and gave their testimonies through an interpreter. In the closing service we had a veritable Pentecost, with seven young people at the altar, and all giving testimony to definite victory; among them a serviceman and his wife. New people were contacted during the services. God is blessing, and we close our first year with this church with an average increase in Sunday school of fourteen, and sixteen new members added to the church. We have been given a unanimous call for another

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year. Some of the financial strain has been lifted, as we have paid off one of the notes against the property. This is a loving, sacrificing, and faithful people. —A. L. DENNIS, *Pastor*.

The Singing Smiths (Eugene and LaNora), write: "After serving for almost thirteen years in the evangelistic field, we have left the field and are now pastoring our Ashwood Church in Bishopville, South Carolina. We feel definitely we are in the center of God's will, and He is giving us souls, for which we give Him praise. Since our coming here last October, the Lord has helped us to more than double the Sunday school. We want to express our appreciation to the many pastors and people on the twenty-five districts where we have labored, for all their kindnesses to us. Due to Mrs. Smith's health we could not stay in the field, but the Lord has really helped her since we have settled here and we are both happy in the service of the King."

The Musical Mitchells report: "Ten years of full-time service in the field of song evangelism and music have taken us into Arizona, California, North and South Dakota, Florida, and Canada, as well as most of the north central and eastern states. Our music includes piano, organ, solovox, accordion, soprano and tenor saxophones, and solos, duets, trios, and group numbers, both instrumental and vocal. Our party takes care of only the music and includes our children; no church is too small or too large for us to serve. We have had many years of experience in boys' and girls' camps and young people's institutes. Write us, R.D. 1, Summerville, Pennsylvania."

West Mifflin, Pennsylvania—The Terrace Church had a profitable Youth Week meeting with Evangelist Wilma Jean Ingham as special worker. Her dynamic preaching moved several of our young people to the altar of prayer, and God gave victory. The services were in charge of our young people. Terrace is now in its fifty-first year as a Church of the Nazarene.—B. B. CONNER, *Pastor*.

Evangelist J. W. South and wife write that "due to a meeting conflicting with a district gathering, we have an open date in May. Write us at our home address, 1331 Field Street, Hammond, Indiana."

Evangelist Mrs. Emma Irick reports: "Since my last report in October, God has blessed and given good revivals. The five meetings in Florida were blessed of the Lord and we saw good results with souls praying through for pardon and heart purity. At Sebring, Rev. Ottis Hardin is doing a fine work, and Rev. Charles Oliver is the great leader at the Bradenton church. Here the altars were filled and some joined the church. The Princeton church, under the able leadership of Rev. Harold Mills, is making excellent gains. Brother Irick and I held a meeting here in 1914 that laid the foundation for this

## ANNOUNCEMENT

Dr. W. E. Albea, the beloved and successful superintendent of the Western Ohio District for sixteen and one-half years, has resigned to take effect March 31, 1960. His retirement from active leadership of one of the largest districts of the church has been advanced to this date as a protection to his health.

At the last district assembly a commission was appointed to work out a plan for division of the district. They were given power to act in case of an emergency. On February 22 the commission met in Dayton, Ohio, and voted unanimously to make the date of division concurrent with the resignation of Dr. Albea. Complete plans have been worked out for two districts to be known as Southwestern Ohio and Northwestern Ohio districts.

In harmony with *Manual* provision, the Board of General Superintendents has appointed Rev. Carl B. Clendenen, Jr., pastor of Springfield, Ohio, First Church, as superintendent of the Northwestern District, and Rev. M. E. Clay, pastor of Hutchinson, Kansas, First Church, as superintendent of the Southwestern District. These men have accepted the appointments and will assume leadership of the respective districts on April 1, 1960.

Let all our people pray for Dr. and Mrs. Albea and also for these new leaders.

G. B. WILLIAMSON  
For the Board of  
General Superintendents

church, and also the one at Homestead. I next went to Sylvia, Kansas, a church of outstanding reputation, where many fine young people got their start. Brother T. E. Emmert is the fine young pastor now. On January 10, I began at Meridian Park Church in Oklahoma City, Oklahoma, with Pastor Noble Hathaway. Dr. and Mrs. A. S. London were our collaborators in this wonderful revival—not a barren altar call, with thirty-six praying through on the last Sunday. The music was great and we had good crowds despite the snow-storm. We were called to return for a tent revival in September. At Sand Springs, with Rev. Hiram Sanders, God answered prayer and gave good results. At this writing I am with Rev. Corbie Grimes at Plainview, Texas, and God is blessing. In all of these meetings we had day services with splendid results. I love the field of evangelism and feel that after twenty-six years as pastor I am better qualified to help our pastors and churches. My address, P.O. Box 917, Lufkin, Texas."



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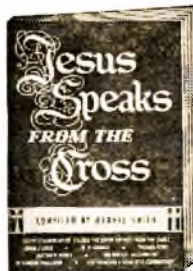


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MARCH 23, 1960 • (89) 21

Tallahassee, Florida—First Church had a great revival in January, with Evangelist M. J. Jones and Dwight and Norma Jean Meredith as the special workers. God was present in the first service, with a good altar service, and each service, with one exception, was blessed with seekers praying through to definite victory. The week prior to the meeting, cottage prayer meetings were held each night with our people carrying a burden for the revival. The church was greatly blessed and helped by the heart-searching, scriptural messages of Brother Jones, and inspired by the singing and readings of Brother and Sister Meredith. We appreciated the splendid ministry of all these workers.—**J. V. FREDERICK, Pastor.**

Evangelist Bob Palmer writes that he has a good spring date open, May 10 to 22, which he'll be glad to slate as the Lord may lead. Write him, 59 Broad Street, Jackson, Ohio.

Evangelist M. J. Jones writes: "Due to a cancellation, I have an open date, May 4 to 15. I'd like to slate this time in Iowa, Missouri, Illinois, or Indiana. Write me, 119 N. Colorado, Indianapolis, Indiana."

## Deaths

### REV. W. T. MAYNARD

W. T. Maynard was born September 23, 1904, in Martin County, Kentucky, and died February 2, 1960, at Ashland, Kentucky. He was a charter member of Southside Church of the Nazarene, Catlettsburg, Kentucky. He was ordained to the Nazarene ministry in 1952, and served as pastor of churches at Argillite, Bolts Fork, Durbin, Grayson, Siloam, Kehoe, and Worthington, Kentucky. He was instrumental in the organization of four churches—Nitro, West Virginia; Durbin, Siloam, and Catlettsburg Southside, Kentucky. He will be long remembered for his deep devotion to God and his fervent evangelistic spirit. He is survived by his

wife, Maude Davis Maynard; one brother, Rev. Walter Maynard; and three sisters, Mrs. Bill Wellman, Mrs. Luther Beard, and Mrs. Frank Bailey. Funeral service was conducted at the Worthington church, where he was pastor, by his district superintendent, Dr. D. S. Somerville, with interment in Golden Oaks Cemetery, Catlettsburg.

### REV. L. B. WOODARD

L. B. Woodard, age seventy-four years, died November 6, 1959, at Carmichael, California, after a brief illness. He always had a victorious testimony for God. He was ordained to the Nazarene ministry in 1931, and served in churches at Bellingham and Olympia, Washington; also did evangelistic work. He served in the Peniel Missions in various towns from Seattle to Los Angeles. He had written many songs, and was always happy in singing these for the Lord. He is survived by his wife, Madeline; two sons, Kenneth B. and Bert R.; a brother, Paul; and two sisters, Mrs. Edna Bliss and Lola Obrian. He was a member of the La Sierra Church of the Nazarene at Carmichael. Funeral service was conducted by his pastor, Rev. R. E. Kiel, assisted by Rev. R. T. Homes.

### REV. ALBERT SMITH

Albert Smith was born November 25, 1875, in Springfield, Illinois, and died suddenly on December 28, 1959, in Los Angeles, California. He was converted as a young man. Later he joined the Church of the Nazarene and with his first wife (Harriet Griffen) did a great deal of pioneer work in the Northwest. He organized five churches, and pastored sixteen different churches during his ministry. In 1958 he was united in marriage to Rev. Emma French of Los Angeles, pastor of Riverside Drive Church, where he labored until his sudden death. He is also survived by three sons: Rev. Herman L. G. Smith, Nazarene pastor in Calgary, Alberta; Paul, in Alaska; and Willard, in Jennings Lodge, Oregon; and a daughter, Mrs. Albert Kraft, of Canby, Oregon. He was buried in the Zion Memorial Park in Canby, Oregon.

### REV. HOMER C. WILLIAMS

Homer Charles Williams was born February 18, 1879, near Bolivar, New York. When he was three years old his parents moved to Nebraska, where he grew to manhood. In 1899 he was united in marriage to Flora M. Freeman. To this union, three sons were born: Harold M., Ralph E., and H. Bruce, all residing in Portland, Oregon. He is also survived by a sister, Florence Greene, of Yucca Valley, California. He was an ordained elder in the Free Methodist church, transferring to the Church of the Nazarene in 1914, where he labored in the Middle West and Northwest as pastor and evangelist. After a short illness he died January 24, 1960, in Portland, Oregon. Funeral service was conducted by Rev. A. G. Jeffries, assisted by Rev. Charles Ogden and Rev. Mr. Storey.

### REV. SAMUEL G. DAVIDSON

Samuel G. Davidson, age fifty-three years, died January 16 in a hospital in Houston, Texas. He entered the ministry in the Church of the Nazarene in the early 1930's, and had held pastorates in Tuttle, Oklahoma City, and Thomas, Oklahoma; Neosho and Granby, Missouri; Ullyses and Oswego, Kansas; and Houston, Texas. He is survived by his wife, Mrs. Winnona Davidson; a son, Orin W.; three daughters, Mrs. Bob Wheeler, Mrs. Ronnie Smith, and Mrs. Elden Langford; also one sister, Mrs. Neal Kennedy. Funeral service was conducted by Rev. Alvin Maule, assisted by Rev. Otto Willison.

### REV. ROYCE L. SPENCER, SR.

Royce L. Spencer, Sr., age fifty-two years, of Douglassville, Pennsylvania, a faithful and well-loved member of Calvary Church of the Nazarene in Reading, died December 16, 1959, after a five-week illness. He was a lay minister and leader in the church, and was instrumental in winning many souls to the Lord. He organized the congregations in Dover, Delaware; Kutztown and Temple, Pennsylvania; and served actively in getting Sunday school units organized. He served on the church board, and also as supply minister when the church was without a regular pastor. He was a member of the Development Council of Eastern Nazarene College. He was a native of Curwensville, Pennsylvania. He is survived by his wife, Thelma (Shaffer) Spencer; three daughters, Judith, Mrs. Daniel Moser, and Mrs. John Gross; also a son, Royce L., Jr. Funeral service was in charge of Rev. Arthur M. Fallon, with his former pastor, Rev. G. T. Spiker, the district superintendent, Rev. Wm. Allshouse, and Rev. Harold Parry assisting. Interment was in Forest Hills Memorial Park, Reading.

## Announcements

**WEDDING BELLS**—Miss Anna Belle Taylor and Dr. Charles H. See of Wichita, Kansas, were united in marriage on February 7 at the Linwood Church of the Nazarene in Wichita, with the father of the bride, Rev. Keith C. Taylor, officiating, assisted by Dr. Ray Hance, superintendent of the Kansas District.

**BORN**—to Charles and Rheta (Weiss) Rundberg of Bourbonnais, Illinois, a son, Robert Aron, on February 25.

—to Coy and Mona (Baldwin) Presson of Bethany, Oklahoma, a daughter, Dawn Monisa, on February 20.

—to Rev. Talmadge and Genell (Crawford) Johnson of Duncan, Oklahoma, a son, Michael Talmadge, on February 18.

—to Rev. and Mrs. (Carole Erickson) Stephen R. Beals of Estacada, Oregon, a son, Mark Loren, on February 17.

—to John and Jane (Dike) Reeves of Peotone, Illinois, a daughter, Lisa Daun, on February 15.

—to Larry and Esther (Sheckler) Mathais of Bourbonnais, Illinois, a daughter, Valerie Lynn, on February 15.

—to Mr. and Mrs. Earl D. Baird of Seattle, Washington, a son, Bradlee Dean, on February 1.

**ADOPTED**—by Gary and Susie (Chickenoff) Adam of Lindsay, California, a baby girl; she was born January 23.

**SPECIAL PRAYER IS REQUESTED** by a lady in California "for the salvation of my son and wife and their two children";

by a mother in Ohio for her son who is very sick, and unsaved, that God may undertake; also for herself, as she has been sick for some time with very high blood pressure and a nervous condition (God wonderfully answered prayer for her husband when she requested it through the "Herald" and she needs help now for these two requests);

by a young lady in Illinois that she may be healed of a physical disorder, that God will open up the way for a job, and for an unspoken request; for a young couple in the church who need special help from God, and for a revival in that church;

by a lady in Iowa that God will bring deep conviction for sin upon those who are working against her, and that she may be protected by His power; by a Christian brother in Ohio that God may give victory over a fault, and be sanctified wholly, also for a special unspoken request;

by a friend in Oklahoma for an urgent unspoken request.

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Washington Pacific ..... April 27 and 28  
 Northwest ..... May 4 and 5  
 Northern California ..... May 11 to 13  
 Nebraska ..... May 18 to 20  
 Billene ..... May 25 to 27

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Hawaii ..... March 18 and 19  
 British Isles North ..... April 16 to 19  
 British Isles South ..... April 23 to 25  
 Akron ..... May 4 and 5  
 Washington ..... May 11 and 12  
 Philadelphia ..... May 18 and 19

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Arizona ..... May 4 and 5  
 Los Angeles ..... May 11 to 13  
 Rocky Mountain ..... May 18 and 19  
 Canada Central ..... May 25 and 26  
 New England ..... June 1 to 3

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Canada Pacific ..... April 28 and 29  
 Alaska ..... May 5 and 6  
 San Antonio ..... May 11 and 12  
 Florida ..... May 18 and 19  
 Alabama ..... May 25 and 26

#### Following General Assembly

Albany ..... June 29 and 30  
 Northeast Oklahoma ..... June 29 and 30  
 North Dakota ..... June 30 and July 1  
 Eastern Michigan ..... July 6 and 7  
 Maritime ..... July 6 and 7  
 South Dakota ..... July 6 and 7  
 Canada West ..... July 6 to 8  
 West Virginia ..... July 7 to 9  
 Michigan ..... July 13 and 14  
 Northeastern Indiana ..... July 13 to 15  
 Western Ohio ..... July 13 to 15  
 Minnesota ..... July 14 and 15  
 Chicago Central ..... July 20 and 21  
 Central Ohio ..... July 20 to 22  
 Pittsburgh ..... July 20 to 22  
 Colorado ..... July 21 and 22  
 East Tennessee ..... July 27 and 28  
 Illinois ..... July 27 and 28  
 Southwest Indiana ..... July 27 and 28  
 Kansas ..... August 3 to 5  
 Eastern Kentucky ..... August 4 and 5  
 Wisconsin ..... August 4 and 5  
 Northwest Oklahoma ..... August 4 and 5  
 Dallas ..... August 10 and 11  
 Iowa ..... August 10 and 11  
 Kentucky ..... August 10 and 11  
 Virginia ..... August 10 and 11  
 Missouri ..... August 17 and 18  
 Northwest Indiana ..... August 17 and 18  
 Tennessee ..... August 17 and 18  
 Northwestern Illinois ..... August 18 and 19  
 Indianapolis ..... August 24 and 25  
 Houston ..... Aug. 31 and Sept. 1  
 Kansas City ..... Aug. 31 and Sept. 1  
 Louisiana ..... Aug. 31 and Sept. 1  
 Joplin ..... September 1 and 2  
 Georgia ..... September 7 and 8  
 Mississippi ..... September 14 and 15  
 South Carolina ..... September 14 and 15  
 Southeast Oklahoma ..... September 14 and 15  
 North Carolina ..... September 21 and 22  
 South Arkansas ..... September 21 and 22  
 Southwest Oklahoma ..... September 21 and 22  
 North Arkansas ..... September 28 and 29  
 New York ..... Sept. 30 and Oct. 1

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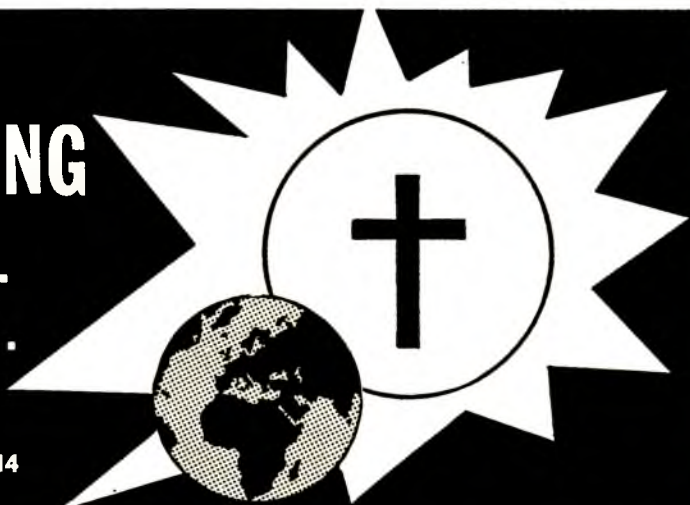


March 23, 1960

# EASTER OFFERING

That "this gospel . . .  
shall be preached . . .  
unto all nations."

Matthew 24:14



1960		APRIL						1960	
S	M	T	W	T	F	S			
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3	4	5	6	7	8	9			
10	11	12	13	14	15	16			
17	18	19	20	21	22	23			
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