

OFFICIAL
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CHURCH OF THE
NAZARENE

holiness

Having and Giving

General Superintendent Williamson

Olivet Nazarene College
KANKAKEE, ILL.

NOV 14 '51

WHAT ONE DOES not have he cannot give. That is an axiom—an obvious truth. Its corollary is equally true. What one does have he is obliged to give. Peter said to the lame man at the temple gate, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). Having no money, it was impossible to give alms to the beggar.

Christians who are spiritually bankrupt also find it impossible to give to others. How can they give what they do not have? Those who possess the unsearchable riches of Christ and the realities of a pentecostal experience have exhaustless wealth to share. Therefore, it is of primary importance that those who are called Christians shall have such certainty that they can say, "I know whom I have believed" (II Timothy 1:12). All who have that knowledge are made "partakers of the divine nature" and are able to do "greater works than these" in His name. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). That was the secret of Peter's miracle-working power. His identity with

Christ gave him riches to share and power to perform. That holy union with the Lord is the privilege of all who are His alone.

Jesus said, "Freely ye have received, freely give" (Matthew 10:8). To all who have, the obligation to give is inescapable. Sharing our testimony to God's amazing grace and giving to others the gospel in the measure we have received it is required as an expression of our gratitude to God for His "Unspeakable Gift."

The manifestation of our interest in the souls of our fellowmen in visitation evangelism and personal soul winning is a duty to our fellowmen. Consecration of our money, our talents and our lives that all the world may know our Saviour is a debt we cannot deny.

Sharing the blessings which have been so abundantly bestowed on us is necessary for their continued possession and enlargement of our spiritual capacity. Withholding will bring stagnation and decay. Giving will bring growth in grace and added blessing. With Paul we can qualify "as poor, yet making many rich; as having nothing, and yet possessing all things" (II Corinthians 6:10).

TELEGRAMS

Kelso, Washington—Organized church in Longview, Washington, with fifty-six members; Leslie Parrott and Kelso church co-operating beautifully. —B. V. SEALS, *Superintendent of Washington Pacific District.*

Pasadena, California—Los Angeles District Boys and Girls' Roundup on Pasadena College Campus with 400 in attendance great success. Youth emphasis paying off with big dividends. —LYLE K. POTTER, *District Sunday-School Promotional Secretary.*

NEWS IN BRIEF

After seven years in the pastorate of the University Church of the Nazarene, Tulsa, Oklahoma, Rev. Ray Davis has resigned, and is now in the evangelistic field.

Rev. Donna E. Key writes to express heartfelt thanks for the letters, cards, and gifts received during the last six months while she has been so ill. She gives God praise for His healing, and is now returning to work, at least part time, in the evangelistic field. Her address now is, 818 N. Main, McPherson, Kansas.

Rev. Melza H. Brown has resigned as pastor of First Church, Nampa, Idaho, to accept the appointment to the pastorate of First Church in Little Rock, Arkansas.

Rev. Oattie Smith has resigned as pastor of Calvary Church in High Point, to accept the call to pastor Central Church in Greensboro, North Carolina.

Evangelist Leo H. Baldwin is leaving the field to accept the pastorate of the church in Chandler, Arizona.

Rev. E. D. Wolfe has resigned as pastor of First Church in Fort Wayne, Indiana, and is entering the evangelistic field.

Rev. H. C. Thomas has resigned as pastor of Central Church, Greensboro, North Carolina, to accept the pastorate of First Church in Mobile, Alabama.

Rev. and Mrs. Ted Hollingsworth have left the field of evangelism to accept the call as associate pastor at First Church in Tucson, Arizona.

Dr. Russell V. DeLong has recently completed city-wide campaigns under the auspices of the ministerial associa-

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You Promote the GOSPEL When You Promote the HERALD

ALREADY 1,194,086 copies of the 1952 special issue of the HERALD OF HOLINESS have been ordered. This issue, which will appear March 12, is designed to present the beliefs and program of the Church of the Nazarene. The response of pastors in the district assemblies after the presentation of this project has been wonderful.

The report from the Mississippi District has just been received; they ordered 11,900 copies.

A total and complete report follows:

Eastern Michigan	50,000
Western Ohio	49,850
Kansas City	43,050
Illinois	40,000
Northeastern Indiana	37,625
Abilene	36,750
Washington-Philadelphia	34,400
Pittsburgh	30,800
Florida	29,950
Tennessee	29,925
Chicago Central	28,350
Michigan	25,575
Iowa	24,725
Albany	24,550
Northern California	24,241
S.W. Oklahoma	23,608
Central Ohio	23,580
Northwest Indiana	22,375
Georgia	21,250
Southwest Indiana	22,050
West Virginia	21,264
Canada West	21,075
Northwest Oklahoma	20,850
Dallas	20,750
North Carolina	20,050
New England	19,350
Northwestern Illinois	18,900
East Tennessee	18,900
Alabama	18,500
Arkansas	18,050
Southern California	17,850
Missouri	17,525
Kansas	17,150
Eastern Oklahoma	17,150
Indianapolis	17,125
Virginia	17,000
Kentucky	16,550
Los Angeles	16,380
Louisiana	16,330
New York	15,300
Houston	14,600
South Carolina	14,185
Northwest	13,950
Colorado	12,700
Mississippi	11,900
Oregon Pacific	10,300
Akron	10,220
Rocky Mountain	10,050
San Antonio	10,030
Wisconsin	9,650
Minnesota	7,400
Washington Pacific	6,932
North Dakota	6,175
Idaho-Oregon	5,800
Arizona	5,650
New Mexico	5,595
Nevada-Utah	5,350
Maritime	4,535
South Dakota	3,650

THAINE F. SANFORD,
Sales Production Manager



Your Publishing House

The Stewardship of Service

THE PUBLISHING HOUSE has a stewardship. It is suggested by the slogan "The Service Institution of the Church." That statement is more than idle words. It is a challenge to every individual in the employ of the House. It is a promise to the church we serve. It is a pledge to God whom we love. Frequently, the executives of the Publishing House remind themselves that the House is an integral part of the church, a vital department necessary to the success of the church. It is not a thing apart, with different independent aims and purposes. Recently, we have been emphasizing this idea with the statement: "You need your Publishing House and your Publishing House needs you."

The wish and purpose of your Publishing House are to serve the church, to serve it efficiently, enthusiastically, and with appreciation for the privilege of doing so.

The same sense of mission and of consecration that should dominate every other phase of church activity should and does motivate the Publishing House. The fact that it is a business organization does not alter or detract from this ideal. It does have all the trappings of a business institution. That's what it is—a business institution formed and maintained to serve the church. As a business institution it has various departments—production, sales, credits and collections, shipping, subscriptions, and so on. It's been many years since the Publishing House has cost the church a penny. On the other hand, the House, out of its surplus—a little here and a bit there, not much on any particular service—has turned back to the church substantial amounts. This financial assistance has helped support the church's missionary program, its relief to ministers and their dependents, its educational work.

But what we wish to emphasize now is the service of the Publishing House to the church in the sense of supplying the needs of its individuals—ministers and laymen—and its churches in their various departments, youth activities, religious education program, music needs, and missionary emphasis. All of this involves quite a spread of materials and certain qualifications in personnel. It would amaze most of the constituents of the House to take a stroll through our stock rooms, our shipping department, and our mailing room. The activities involved in carrying on a denominational publishing house are astounding, even to the visitors who are taken on a more or less hurried tour of the plant.

The average day's mail brings more than 1,000 letters. On a peak day in the holiday season, as many as 1,800 orders are received. When you consider our periodical output, more than 30,000,000 pieces a year, you can imagine the details necessary to get that much printed material into the hands of subscribers.

In its efforts to better serve its people, the House has established two official branches, one in Toronto, Ontario, Canada, and one in Pasadena, California. These are retail outlets under the management of Publishing House employees whose policies and activities are supervised from Kansas City.

Depositories are maintained at Bethany, Oklahoma; Glasgow, Scotland; Brisbane, Queensland, Australia; Bremersdorp, Swaziland, South Africa; and Discovery, Transvaal, South Africa.

No matter how large the Publishing House may grow or how extensive its influence, the thought of its management is that primarily and fundamentally it is "The Service Institution of the Church."

A Busrider's Thank You

"I want to thank the Nazarene Publishing House and the movement for the good gospel literature that is literally being sown on our tramway buses and street cars here in this city. I saw an operator giving out copies of the *HERALD of HOLINESS* and the *Other Sheep*. He is so full of old-time religion and talks it to the passengers until they are, I think, ashamed to smoke in his presence. There is something different in riding his bus; he has such a kind spirit, really I'm hungry to see more of this going on, why I never heard of the holiness people doing so before. I ride with him every day and have watched him closely and wish I could only get it like he has it and with the results he has in this work; I don't know whether he is a minister or not, but one thing I do know he has something just a lot of us haven't.

"I'm a member of another denomination, but I'm thinking if the Nazarenes are like this man and are as full of energy in getting out the gospel as this operator, the Nazarene movement would be proud of him. This gentleman the first time I got on his bus to remember, I was complaining and he looked up and said with a smile I will never forget, 'Praise God for a free salvation that keeps from sin.' This put me under such conviction that we could hardly talk afterward.

"I'm going to visit this Nazarene church and introduce myself to him and tell him how much we have appreciated his literature."

For ability to work, for security of employment, for adequate food supply, for homes protected—we are deeply thankful! Our *Thank Offering* on November 18 is an expression of our gratitude.

A River of Living Water*

"Streams in the Desert"

By Willard H. Taylor

WESLEY MAY BE considered the father of the modern holiness literature publishing movement. His great words were preserved by the mass amount of literature he produced for his preachers and laymen. His followers carried on his literary work for decades. But the time came when holiness writings faded from the field of Christian literature. In their rejection of the Bible men felt no need for holiness literature. It disappeared from denominational magazines and from books on Christian living—and when it did a desert was created—a desert where only the cacti of criticism would grow and where spiritual death, resulting from the unquenched thirst, overtook the traveler.

But this condition did not last long. For streams of holiness literature sprang up in the desert. Men, who were driven from spiritually cold and lifeless churches because of their belief in holiness, founded churches of their own. As the years passed by and their churches grew they saw the need for holiness literature for their people. These papers they published became "streams in the desert." The once dry, arid land became an oasis of spiritual life.

The primitive organizations that led to the formation of the Nazarene Publishing House had a part in this movement. There were three such streams, one in California, one in Texas, and one in Rhode Island. From these three streams was to come a great river of holiness literature.

THREE RIVERS FLOW TOGETHER

At its source in northern Minnesota, the Mississippi River looks very inconsequential. One who has stood at its mouth at the Gulf of Mexico can hardly realize that it is the same stream of water. But a trip down its banks would soon make understandable its tremendous size at the Gulf. One would find many small rivulets and brooks pouring their waters into the great Mississippi. One would be further surprised to find two great rivers, the Illinois and the Missouri, pouring their contents into the Mississippi, too. They have their small beginnings many miles away in other directions, but they grow increasingly as they beat their way through many rough rapids. Three small streams of water become the greatest river in the world.

The same can be said of the Nazarene Publishing House.

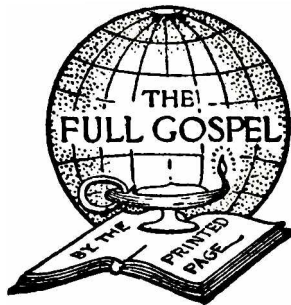
*From Thesis, Nazarene Theological Seminary

FLOWING ON TO THE SEA

The Mississippi begins small but presses its way over many rough rapids to its mouth, and there it empties itself into the Sea—a broad expanse of water whose currents travel the world.

Little did the founders of the Nazarene Publishing House realize the tremendous current of holiness literature they cut loose upon this earth. Though it has passed over many rough places its course has not been diverted nor its power stifled. Nothing can stop the river that is strong at its source. Behind the Nazarene Publishing House is God. God is directing its course and furnishing its power. It is no wonder it grew so rapidly and consistently through the decades. Without ceasing its waters thrust themselves upon its banks, driving them back and back, and so increasing its influence.

This great current moves on to the sea—out into a greater field of service. There it can link itself with the great currents of the Spirit and take its message of saving and sanctifying grace around the world.



A Life Saved

A subscription to the **HERALD OF HOLINESS** was sent to an unsaved family in which there was a sixteen-year-old girl who was readily saved after reading the first issue of the **HERALD OF HOLINESS**. Not only a soul won, but a life saved for service for the Master.

I Have the Blessing!

A man sent the **HERALD OF HOLINESS** to his brother who was a holiness fighter. In three months after he had sent the **HERALD**, he received a letter from his brother saying, "This is the best paper I have ever read." In six months, he received another letter in which his brother said, "I believe in the kind of religion they teach in that paper you sent me." Before the year was ended, he received a letter from his brother saying, "I have the blessing of whole heart holiness."

A joyful and generous Thank Offering, November 18, will do two things: (1) increase your investment in things eternal and (2) help the church carry on her *world mission*.

Give Attention to Reading



THE NORMAL person does not need to be convinced of the importance of worth-while reading. Purposes may vary, some read for diversion, some for self-improvement, others for cultural or educational reasons, and there are others who read because of the sheer love of reading. In this age of literacy there are perhaps few individuals like the man in his eighties, apparently intelligent and interested in what was transpiring around him, who confessed that in all his life he didn't recall ever reading a book through. His case was less amusing but more pathetic than that of the colored woman who admitted that she had never cared much for books. Then she remarked that she couldn't read and possibly that had something to do with her lack of interest in them.

The intelligent reader demands two things from a book: one that it should entertain and absorb him and the other that it should in some way intensify his life, give him some wider sense of human experience. In other words, his reading should broaden and enlarge his life.

The person who reads books as a regular part of his daily program of living, lives the life of his whole race. The person who exists without such reading habits lives only the life of one individual. Dr. William Stidger was so right when he spoke of bulging back the worlds horizons with books.

The value of good reading, especially the progressive treatment followed in any well written book, is of vital importance in the life of a Christian. For information concerning the Bibles, Christian doctrine, missions, soul winning, and many other lines of study, the reading of good books is essential. And in the field of devotion and inspiration, one cannot neglect reading without serious hurt to his Christian experience. Think of the influence, in the hearts and lives of thousands of Christian men and women, directly traceable to such books as *The Christian's Secret of a Happy Life*, *The Practice of the Presence of God*, *Thomas a'Kempis*, *Truth for Today*, *My Utmost for His Highest*, and dozens of other books which must have been written with at least a degree of divine inspiration.

And while we are on the subject of certain classifications of books, who can compute the value of Christian biography? The published lives of church leaders as Luther, Wesley, Bresee, R. T. Williams, and J. B. Chapman are in a measure responsible for the good works of such men following them years after they have passed to their rewards. And the lives of missionaries—who can say how many young people have felt the call of God after reading the stirring annals of such pioneers as Schmelzenbach, Livingstone,

Carey, Grenfell, Everette Howard, and many others.

Whenever good books are the subject of conversation one is sure to hear some dear soul sigh with feigned resignation and inanely voiced regret that he is so busy he just cannot find time to read. For such we have just one suggestion—practice a bit of Christian discipline in planning your daily routine. Make a place for reading. You manage to find time for eating—or don't you? You find time for visits with friends, for appointments with the doctor and dentist. Put reading along with prayer and Bible study in your daily program and take time for it. Make the reading of good books a habit. It is a good habit. It's worth cultivating. It pays big dividends. Don't put it off! Start today!

You can do a vast amount of reading by utilizing scraps of time—five and ten-minute periods that otherwise would be wasted. A few years ago a famous set of books was advertised with the slogan: "Fifteen minutes a day will give you a university education." There was a lot of truth in that statement.

Never be without a book or periodical of some kind—something to read. Read while waiting for a bus or street car. When your friend is late for an appointment (unfortunately most of them are) read a page or two and you'll avoid fruitless fretting. Keep a book alongside your bed and read a few pages before settling down to sleep. A page of devotional reading along with a few verses of scripture will sooth jangling nerves, calm a troubled spirit, quiet fears, and prepare you for a night of relaxed, restful sleep.

Give attention to reading!

—Written by a bibliophile.

PERIODICALS PUBLISHED

April 30, 1950

1912-1948	335,567,137
1948-1949	27,565,022
1949-1950	29,930,757
	<hr/> 393,062,916

Ask Grace over Your Reading—

Not only should we say grace over our food for our physical bodies, but we should also say grace over the literature that is before us before we read it. We must not fill our minds with things that would be detrimental to us and do us harm. "Whatever gets your attention finally gets you." It is, therefore, best to expose yourself to the literature that is uplifting and helpful in Christian living. Above all we should consistently read the Bible and meditate therein.

"This Day I Am One Year Old!"

(My Denominational Birthday Meditation)

By E. Wayne Stahl*

AMONG THE treasured pictures in my gallery of memory, one of the most valued is that of one year ago this morning (July). In retrospect, I see my wife and myself standing at the altar of a certain Church of the Nazarene and being received into the denomination. The brightness of that summer day was a suggestion of the richer splendor in my soul, as I realized the honor that was bestowed upon us in being numbered in that fellowship.

It was the anniversary of Wellington's victory at Waterloo; but in my heart was a more glorious triumphing than the great Duke knew on the evening of that decisive day one hundred and thirty-five years earlier. For we had joined that "noble army" of those on whose snowy banners blaze crimsonly the three words (triumphant trinity!) "Be ye holy."

For years I had been with the Nazarenes in spirit; but this confession reminds me of what I heard one of their ministers say recently. He was referring to those who would tell him that, although they were not present at church services, they were there in spirit. And he commented quaintly, "It's not very inspiring to preach just to spirits."

I am also reminded of the motto of the graduating class of a high school, "Don't stare up the steps; step up the stairs." I thank God that at last I "stepped up the stairs" into the "upper room"; into a denomination that makes the central doctrine of the Bible its watchword, "Holiness unto the Lord," that insists that Pentecost is not a "far-off divine event" in the past, but an experiential reality of the present.

In other words, my appreciation of the church that stands foursquare for the doctrine of sanctification, as taught by John Wesley, was advanced into appropriation, as to realizing an organic connection with the denomination. What joyful difference there is between appreciation and appropriation!

I might write here that at the time of our marriage my wife was a member of the Church of the Nazarene. She joined the church to which I belonged, saying, in effect, in the language of Ruth, "Thy people [ecclesiastically speaking] shall be my people"; so one year ago it was really a home-coming for her.

Regret is mine that I tarried so long in becoming a Nazarene; but rejoicing is mine that finally there came the "consummation devoutly to be wished" of membership in the denomination.

There are denominations, larger than the holiness church organizations, that have in their statements of doctrine affirmations as clear and

positive as to holiness being a second definite work in experience as could be found in the *Manual* of the Church of the Nazarene. But alas! it is exceptional to hear, in the majority of the pulpits of these denominations, anything about Wesleyan teaching concerning such doctrine. Numerous preachers there even oppose it; some also are not clear on regeneration. It is enough to make "sorrow among the angels."

I wanted to be in a denomination that insists on its ministers being definite and zealous on these two mighty themes. May I be very frank? With no disposition whatever to assume a "superiority complex," I must confess that it is a vast mystery to me that believers in, and experiencers of, Bible holiness continue in denominations which do not stress the supreme subject of the Bible, a heart experience of perfect love; denominations whose leaders are like the preachers I referred to in the preceding paragraph.

I wanted to be in a denomination where those who yearned for a second work of grace in their souls, or who had experienced that work, would be encouraged by their ministers, instead of being merely tolerated, or even opposed. I wanted to be certain that the money I contributed for the support of the educational institutions of my denomination would be used to exalt the Bible as the very Word of God. I wouldn't want one cent of it to be used to help further the teaching of a God-defying evolution or to promote a fraudulent, so-called "social gospel," so poisonously deadly.

Immense is my satisfaction as I realize that my tithes and offerings are employed, to the extent of 100 per cent, to aid in consummating that celestial jubilation, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev. 12:10).

Time would fail me to enumerate all my satisfactions as a member of the Church of the Nazarene. But I can sum them up in a portion of scripture and in the lines from a well-known hymn, "I dwell among mine own people" (II Kings 4:13); "Now rest, my long divided heart; fixed on this blissful centre, rest." And another hymnist also expresses my feelings, "Where kindred souls abound, for that is almost heaven."

As I meet with many of those congenial souls each Sabbath, I see back of the pulpit, painted high up on the wall in great letters, the words, "Holiness becometh thine house, O Lord, for ever" (Psalms 93:5). As a hat or a gown is said to be "becoming" to the wearer, so "the garments of [full] salvation," with which we are clothed by heavenly grace, mean that we will manifest the "beauty of holiness" by living a life of perfect love. Thus we shall "adorn the doctrine." This the Church of the Nazarene insists upon.

When I shall leave the Church militant, and join the glorious host of the Church triumphant in Jerusalem above, I anticipate a triple triumph in that City of Thrones, of which we sing here in this land of time, "I know not, oh, I know not,

*Nazarene Elder, Lowell, Mass.

what social joys are there!" I look forward to meeting three of the great princes of the Kingdom: Saint Paul, John Wesley, and P. F. Bresee. The first I call (ecclesiastically speaking) my great-grandfather, the second my grandfather, and the third my father.

POLISHED BY PAIN

By Howard Lewis*

A YOUNG singer stood, finished in music, perfect in technique, charming in manner, and beautiful in person. The question was asked, "What more is needed to make her world-renowned?" The gruff reply was, "Break her heart." It came to pass, and Jenny Lind sang through sorrow to the inspiration of millions.

Sorrow is a part of the structure of the universe. None wholly escapes. In every ray of white light, the spectrum will reveal the red of sorrow, the purple of pain. But, in suffering, you will find yourself, find the world, and find God. You never know the stuff of which you are made until you suffer it through. You would be beggared by the loss of a single pain, or the absence of that falling tear.

A lump of coal and the priceless diamond are the same substance—brothers, in fact. The coal has "jazzed" its way along, avoiding hardship and struggle. The diamond came forth gleaming like the sun, from three thousand degrees of furnace heat, while ten million tons of rock and stone crushed upon its heart; but when the fires were cooled and the pressure lifted, out flashed the gem, worthy to adorn the brows of kings and queens, to gleam with beauty and glitter with worth forever. I hear the diamond singing, "It was for this I suffered; how wonderful are the ways of God!"

Joseph came to world rulership by the way of nameless sorrows. Hated by his brothers, sold into slavery, falsely accused by Potiphar's wife, thrown into prison where for years he toiled and waited. Yet take these trials from his life and he never would have mounted the throne of world dominion. Each sorrow was a step upward and onward towards the promised goal of life. Without these trials, Joseph would be unknown to history. Therefore, remember the coal and the diamond.

If you wish to remain dirt and junk, coal and rubbish, you may do so. The Divine Sculptor will walk away and leave you, a lump of black, worthless coal, worth a nickel a scuttlefull. In Revelation we read: "Him that overcometh will I make a pillar in the temple of my God" (3:12). Polished by pain; gleaming under the stroke of mallet and hammer, at last the mystery of sorrow made plain.

*Evangelist, Pasadena, California

DOLLARS Win Souls

IN THE MISSION day schools, which number 96 with 6,432 boys and girls enrolled, souls are being won and trained.

Missionary Esther Crain reports: "Last week in Escalantillo we had a week of children's classes and evangelistic services. We enrolled forty-one children. Of these, twenty-three came to an altar of prayer."

Likewise, the twenty-two mission dispensaries are functioning for one purpose—souls! Missionary Nurse Lela Jackson writes: "Tears of joy ran down my face as I saw a certain native woman enter our church. Sixteen months ago this same woman came to our dispensary a raw heathen."

Your "Thanksgiving dollars" will win souls through mission schools, medical work, and direct evangelism. Give!

Is Eradication Scriptural? (II)

By Leslie Parrott*

NOWHERE does the Bible talk about suppressing carnality. The divine method for dealing with sin is by eradication.

The words eradication is not in the Scriptures, but it is scriptural. This makes it no less authentic, for many other accepted theological terms are not in the Bible: trinity, incarnation, omnipotence, omniscience, and depravity. Even the over-worked Calvinist term, "eternal security," obviously is not in the Bible. Certainly we will not erase the term eradication from our theological vocabulary unless these other words be taken out also.

If a word is in harmony with the general tenor of Biblical thought, it may be *scriptural* without being *scripture*. Eradication as a Bible doctrine is taught in the symbolic types and shadows of the Old Testament and through the warp and woof of the New Testament. In the life and teachings of Jesus, in the epistles of Paul, and in the writings of the apostles, eradication is taught.

Throughout scripture, leprosy is a type or symbol of sin. In Matthew 8 and Luke 5, when Jesus dealt with the lepers, He did not suppress their disease: He cleansed them of all their filthy leprosy. *Katharidzo*, the Greek verb used to express "cleansing" in the story of the lepers is the same verb used in Acts 15:9, "And put no difference between us and them, purifying their hearts by faith."

The essential meaning of the word sanctify is to cleanse. Expressed in the forms sanctify, sanc-

*Pastor, Kelso, Washington

tified, or sanctification, the theological term eradication is used at least one hundred and sixty-four times in the Bible. To be more specific, here are some Bible expressions of the term eradication:

"Put off . . . the old man, which is corrupt . . ." (Eph. 4:22).

"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21).

"Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

So evident is the scriptural teaching of eradication, that an unbiased reading of the New Testament will result in a desire for the experience. God will honor His Word.

Consider the Tree!

By Dorothy Boone Kidney*

LOOK AT IT, standing tall and stiff, sketched with sure, black strokes against a grey winter sky. Quiet. Waiting for spring.

Look at it again in the spring holding out its small green leaves. Same tree? Yes, same tree. God has only pulled out another color from His great box of colors.

Then look at it in the fall. A gay kaleidoscope of bright, whirling colors in the October wind.

Look at a tree through all the seasons. Consider the tree in all its changes.

Standing in winter on the hill with crystal ice and snow shining against black velvet. Bending out over the water, peeking into windows, flinging ragged bits of color onto your lawn. Consider what God can do to a lone tree and marvel at the waiting surprise of Heaven. For, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

*Yarmouth, Maine

And the soul of the people was much discouraged because of the way (Num. 21:4).

Difficulties, hardships, and sacrifices contacted on our way to heaven, if not fully understood, sometimes will cause us to become discouraged, and may finally tempt us to quit the race.—**EARLE F. WILDE.**

Watch Out for the Devil!

By A. M. Quick*

WATCH OUT FOR THE DEVIL!

HE IS A PERSON. He is supernatural. He has great power. He is the prince over those spirits of evil that infest the earthly atmosphere (Eph. 2:2), and are at work in the hearts of the disobedient. He is, most of all, the inveterate enemy of the Lord Jesus Christ and therefore of all His followers. His raging violence increases as the coming of the Lord draws nearer, and he sees that his time is short (Rev. 12:12). If ever there was a time when we needed to have a vivid realization of the actual existence and activity of this evil personality, it is now.

Watch out for the devil!

As a roaring lion he goes about watching for a chance to devour souls (I Peter 5:8). Frightening, ferocious, deadly, eager for the blood of his victims, he waits to pounce upon the unwary. Suddenly he leaps from his covert upon him who is for a moment off guard, taking his ease, asleep. Woe to that one he finds armorless and weaponless, wandering off from the King's highway.

He is our adversary because we belong to Christ. He hates us as he hates our great Leader. He will hurt, hinder, torment, or destroy, if possible, any who follow the Lamb.

Watch out for the devil!

He is a past master of cunning, deceit, and delusion. He puts on the disguise of an angel of light in order to lead astray even sincere people (II Cor. 11:14). He will get us off onto the wrong track if we do not carry with us the lamp of God's Word, the X-rays which discern the thoughts and intents of the heart and which will show up the schemes of Satan in their true light.

The battle is not against other men, forms of government, social systems, or despotic human rulers. These may harass and be against us, but the real foe is that dark being of concentrated evil who controls the hosts of wicked spirits marshaled to attack the children of light. The foe is no less real because he belongs to the spirit realm—he is only more dangerous.

Watch out for the devil!

He will attack us spiritually, mentally, physically.

He will try to prevent us getting saved from guilt and cleansed from sin, and after we are out of his clutches he will try to wreck our faith, cast discredit upon our experience, mar our joy, and get his filthy hands on us once more.

He will attack our minds with evil suggestions and subtle insinuations. He will bring to our attention seemingly attractive doctrines which are just far enough from the truth to lure us

*Nazarene Elder, Galt, Ontario, Canada

toward bypaths away from the great highway of salvation. He is so clever that he would deceive, if possible, the very elect. His is the guiding hand behind all purveying of untruth.

He often attacks the bodies of Christ's servants, especially any who are placed in positions of peculiar responsibility in the work of the Kingdom, if he sees the possibility of thereby hindering the work.

Watch out for the devil!

The Christian's great recourse is to the Word of God and prayer. No Christian is safe from the wiles of the devil who does not make the Bible the man of his counsel. Some of us will excuse ourselves on the ground that "it is not easy for me to read"; I "scarcely ever read," and "I am not gifted for reading." In this land, anyone who wants to serve God, defeat the devil, gain heaven and escape hell, can learn to read the Bible. We had better do so, or the devil will get us.

The exercise of prayer is inseparably linked with the study of God's Word. The Bible gives us the groundwork of promise, encouragement, exhortation, and, to a great extent, the very language of prayer. On the other hand, through prayer we appropriate the benefits of the Bible.

Only as the soul communes with the Holy Spirit and the Word is illuminated by Him can that Word really minister to our spiritual needs. Much of real prayer is waiting upon God, quietly lifting the heart to Him as we meditate upon the glorious truths of the Scriptures. Thus we gain strength, courage, skill—yes, the very tools needed for use in the warfare with the powers of darkness.

Watch out for the devil!

It will not do merely to believe in the value of prayer and Bible study. Often we are emotionally stirred, assent gladly to these truths, earnestly back up with our approval teaching along these lines, but almost utterly fail in practical application. This pleases the devil. Soldiers who don't fight will not worry him much, no matter how loudly they cheer.

How often do we pray through on a definite burden, descending to the valley of agonizing prayer and winning through to the heights of faith and assurance? How great a part do we take in the prayer battle for the welfare of our beloved Zion? Are we close enough to God for Him to lay His hand upon us in the moment when prayer is required for some special need in a far-off corner of the extended battle line?

Watch out for the devil!

He wants to wreck us personally; he wants to defeat the cause of Christ; he wants to obstruct, slow down, paralyze, put to sleep the warriors of the King. We wrestle not against flesh and blood—that were a simple warfare! But our battle is against the black-winged powers of hell: ruthless, remorseless, relentless in their enmity against our Lord.

To your knees, O Church of Christ! Let us not just talk about prayer; let us pray! Let us not only extol the Word of God; let us feed upon it. Let us not only be stirred by the romance and the glory of the conflict; let us get into the battle and fight!

"I Cannot Live Long, Unblessed!"

**(A "Golden Age" Portrait
Of "Uncle Charlie" McConnell)**

HE PUT HIS fatherly arm around me as we discussed the district assembly that had just concluded. It was an outstanding one. The beautiful presence of God was felt throughout. However, one of the notable features was that "Uncle Charlie," against his doctor's orders, had attended practically every session.

When asked how he could go so much at the age of ninety-one, his reply was, "Son, I cannot live long, unblessed."

This, perhaps, is the key to the revitalized years of Dr. C. A. McConnell. He "pastors" a Sunday-school class larger than the average church. He counsels scores of college and high school young people. He is a constant inspiration and blessing to his pastor. He is the object of admiration and the precipitant of challenge to everyone who knows him. He does not live "unblessed."

His determination to live "blessed," if he lives at all, will probably be the thrust that will push wide the already slightly opened door of his eternal reward.

Better than one-half century of his life has been devoted to the principle of seeking "first the kingdom of God." In Christ he lost himself; in Christ he found himself again. Much more than "these things" has been added unto him.

We praise God in believing that his call "home" has been postponed for our sake. We praise God for a man who dares not "live long unblessed."

—DONALD C. MOORE, now student at Nazarene Theological Seminary, Kansas City.

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EDITORIALS

Stephen S. White, Editor

"AND THE BOOKS"

PAUL WAS IN prison in Rome. He had already been found guilty and was condemned to die. Still, he wanted his books. He said to Timothy: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (II Tim. 4:13). The parchments probably referred to some of his unfinished epistles and the books were other reading material. No place was so uninviting and no prospect so foreboding as to dry up Paul's desire to read.

AND THE BOOKS." Make a place for reading wherever you may be and however untoward your circumstances may be. The busiest man can find some time for reading if he insists on it.

Some Suggestions on Reading Read what you like. Cultivate a kind of hobby in reading. In addition, read what you do not want to read—reading material which is outside of the field of your hobby. In other words, read what you ought to read some times as well as what you want to read.

Read the passing, that which is timely now but will not live permanently. Most of present-day writing is in this class. Read also that which is timeless—some of the great books of all times, books which never will cease to be read as long as man inhabits this earth.

Read discriminatingly and not blindly. Let there be some reason and planning to your reading. Life is too short, time too valuable, and the flood of books too numerous for you to let this exercise of your mind be a haphazard affair.

THE LAYMEN should read as well as the preachers. One of the pitiful things that confronts me in some of the letters I receive is the ease with which some of

Laymen as Well as Preachers Should Read our people backslide. One cause for this

is the lack of careful and constant reading of good books and the Bible. They have a faith and an experience, but these are grounded in a superficial understanding of the truth. Along with this there are the inroads of false doctrines, or teachings. I am amazed at the way some of our good people fall a prey to these doctrines of devils. Their minds have not drunk sufficiently at the springs of good reading material. Too often we are apt to think that we are accommodating the Nazarene Publishing House when we purchase books from them, but the facts in the case are that if we buy and read them we are accom-

modating ourselves more than the publishing house. Our benefit in increased spiritual strength and blessing far outweighs its profit in money.

LET ME GIVE you two concrete examples—*Essential Christian Beliefs*, and *Five Cardinal Elements in the Doctrine of Entire Sanctification*.

Two Books Recommended I speak of these because I wrote them and, therefore, know about them firsthand. The first one, *Essential Christian Beliefs*, is in the Christian Service Training Course, but it could be profitably read by any layman as well as most preachers. During the years since it was first printed I have had many letters from both laymen and preachers as to the blessing which its reading has been to them. Every one of these letters was wholly unsolicited. This little book discusses briefly and in an understandable way most of the great beliefs for which we stand and every member of the Church of the Nazarene should read it. I'll guarantee that the reading of it will bless you.

The second book, *Five Cardinal Elements in the Doctrine of Entire Sanctification*, has a long title but is not a lengthy book. It deals with the fundamentals of our belief as to entire sanctification and every Christian should read it. It has not been off the press nearly as long as the other book, but already I have had some very favorable responses to it. Such reading on the part of many of our people would certainly save some of them from being deceived by the false teachings which are being given out on every hand.

WHAT HAS BEEN said about these two books could be repeated as to many others which the Nazarene Publishing House has published.

Many Other Valuable Books Some of the books they sell are advertised

in this issue of the HERALD OF HOLINESS which especially emphasizes religious literature and the service which our publishing house renders to all of us. Give attention to them and order as many as possible for reading. Further, ask for their complete catalog which will acquaint you with other books which you should buy and read.

A Friend Passes—Life Is Uncertain

ON OUR WAY back to Kansas City from the Ontario District Camp, in August, we came by Canneaut Lake, Pennsylvania, hoping to see Rev. Charles A. Brown, an old-time friend. We arrived at Canneaut Lake about noon on Tuesday and called up a friend of his since we did not know exactly how to locate Brother Brown's place and did not find his phone number at once. Imagine our surprise when informed that Brother Brown had died on the Thursday night before and that his wife, daughter, and son-in-law were in southern Illinois where they carried the body for burial. He had retired from the active ministry and had

not been well for some time, but his death came rather suddenly, about twelve hours after having a stroke. Brother Brown had written occasionally for the **HERALD OF HOLINESS** during the last two or three years. His last poem appeared in the **HERALD OF HOLINESS** for October 8.

Once again I was reminded of the uncertainty of life. None of us knows when the end may come. Living was never more dangerous than it is today. Brother Brown was ready to go. Would you be if the summons were to come as you read these lines?

P E N T E C O S T

The Birth and Early Growth of the Church

(Continued from last week's issue)

PAUL AND BARNABAS could not agree on who should go with them on the second missionary journey. Therefore, Paul took Silas with him, i n s t e a d

The Churches Are Strengthened of Barnabas, who wanted

John Mark to go along, and "went through Syria and Cilicia, confirming the churches" (Acts 15: 41). Paul was no free lance; he believed in the church and gave time to strengthening those churches which already had been organized as well as starting new ones. This is proved by the next verse, where the term church is found. Listen to its significant words, "And so were the churches established in the faith, and increased in number daily" (Acts 16:5). This verse also suggests that churches take in more members as they become better established in the faith.

The Church is met next in Acts 18:22. At the end of the second missionary journey, Paul set out to keep the feast at Jerusalem. He sailed from Ephesus, landed at Caesarea, went up and saluted the church at Jerusalem, and then went down to Antioch in Syria. Paul always showed great respect for the church at Jerusalem and the church at Antioch in Syria, from which he was first sent forth. He did not tarry long at Jerusalem, but did spend some time at Antioch, where he probably reported the work of his second missionary journey to the church and prepared for his third and last journey.

"Churches" in Acts 19:37 refers to the heathen temples, and has no meaning for us in the study of the Christian Church in Acts. This verse denies that the Christians, whom the mob was crying out against, were pilferers of the heathen temples, as the angry crowd had charged.

Twice in Acts 20 we hear of the Church; both times Paul is speaking of the church at Ephesus. This Christian Church was very dear to him, and as he started back to Jerusalem, he arranged to meet the elders of the church at Ephesus in order that he might give them his final charge. Here is the account: "And from Miletus he sent to Ephesus, and called the elders of the church" (Acts 20:17). After telling them of his faithfulness to them and of his determination to go on to Jerusalem in spite of the prospect of persecution and perhaps finally death for Christ, he began his charge to them with these words: "Take heed

therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

NO DOUBT the Church played an important part in the life of the early Christians many times when it is not specifically mentioned. However, it is definitely

The Church in Acts—A Summary ly referred to often

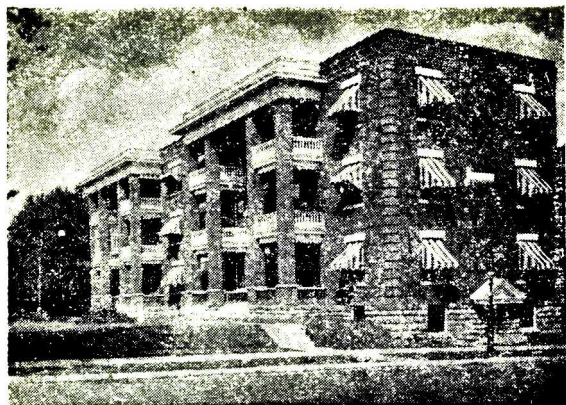
enough in Acts to let us know that it was the outstanding organization for the Christian in that day. After its birth, the Church grew rapidly in spite of and because of persecution, which came from many quarters. It faced sinners, liars, traitors—Ananias and Sapphira—within its own number, and was filled with fear by the swift judgment which fell upon them.

Saul, one of the Church's worst persecutors, was converted and became Paul, the world's greatest missionary. From the time of Paul's conversion, the activities of the Christian Church largely center about him and his work. As the Apostle to the Gentiles, he established many churches among those who were outside of his own nationality. He, more than any other man, introduced the Christian Church to the world. He defended the right of the Gentiles to become a part of the Christian Church without first becoming Jews, and influenced the Church to go along with him in this first great crisis it faced. The story of the rise and development of the Church in Acts is one of glorious triumph in spite of many adversaries.

I Can See the Sun Again!

SINCE COMING to Kansas City, we have lived where there were hills, trees, and surrounding houses. During the summer time especially, this meant that we could not see much of the sun. The past summer this condition was intensified by the presence of many clouds and much rain.

Now we have moved to a section of the city where there are fewer trees, and houses, and no hills nearby. In addition, we are in the midst of a wonderful fall when there is plenty of sunshine, and clouds and rain are scarce. I can see the sun again! I watch the blue expanse of the skies and



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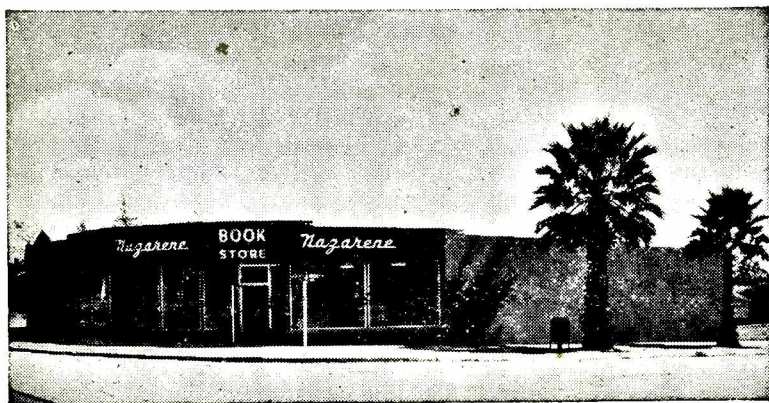
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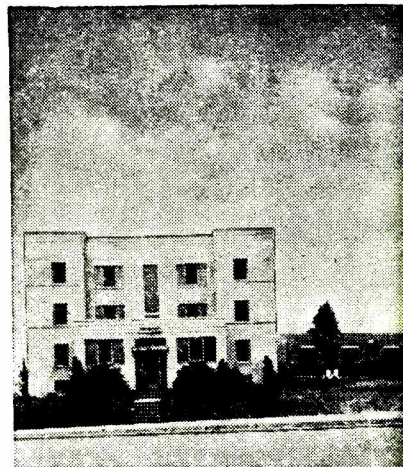
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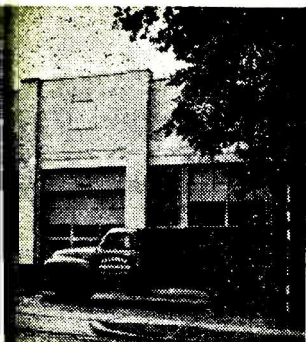
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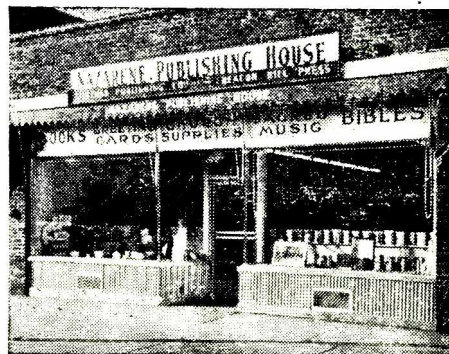
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look at the sun as it rises in the east, climbs the stairway of the heavens, descends in the west, and finally hides its fiery face beneath the horizon. Life does not seem so cramped and bound. I am in a new world and can once again breathe in the outdoor spaces.

There is nothing wrong with trees, houses, hills, and clouds. They are legitimate and have their places, but sometimes too much of that which is good in itself can hide the face of the sun. This is also true of spiritual things. There are times when that which is righteous can prevent us from seeing the face of the Sun of

Righteousness. We can become so busy working for the Lord that we lose somewhat the glory of His presence, which can come to us only through personal and constant fellowship with Him.

Then there are the obligations which one has to himself and his loved ones from the standpoint of this present life—food, clothing, and other necessities that must be provided. These take time and, if not watched carefully, will obscure the Light of Life. Life, at best, is a battle, and if we would win, we must not permit righteous deeds or the affairs of this life to shut off our vision of the Sun of Righteousness.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 18: Laws for the New Nation

Scripture: Exodus 18-23 (Printed Exod. 19:7-8; 23:1-13)

Golden Text: *All that the Lord hath spoken we will do* (Ex. 19:8).

DON'T FENCE ME IN!

Let me be free. I want to be my own boss. Don't start telling me how to live. These are the cries that humans have uttered through the centuries. But God knew that the Israelites needed the hedging in that a set of laws would do. So God gave a set of laws. First God gave the Decalogue—the Ten Commandments—which was the universal or moral law. This would apply to all people at all times in all places. This was first both in time and in importance. But right afterwards God gave the ceremonial law, which was a set of rules for the Israelites under their particular conditions. But both types of law were binding. It was wrong for an Israelite to murder, and it was also wrong for him to eat pork.

The Decalogue still stands as a part of universal law for all Christian peoples. It has not been annulled or modified. Even those who cry out the loudest for absolute freedom from law would not want these laws cancelled, for they are the very backbone of personal liberty.

And, what's more, all groups have found it necessary to adopt sets of rules for their own self-preservation and mutual helpfulness. That is why the Church of the Nazarene has its General and Special Rules. Some suggest that we veto them, others in a more subtle way suggest that we ignore them. In either case we would merely hurry ourselves onward toward oblivion. What do our denominational rules do for us?

First, they give us a uniformity of life and conduct. We Nazarenes do not all appreciate as we should what it means to have this sense of likeness that stems directly from a policy of confining ourselves within certain sets of rules. The few who murmur at

restrictions are enough to cause some concern. Remember, God gave His people a set of rules to keep them united.

Second, a set of rules helps us guard against that slow drift that always comes to an undisciplined church. When each sets his own code of ethics these become increasingly lenient, for we are inclined ever to become easier on ourselves.

So I am glad that God gave His people some laws.

Lesson Commentary based on "International Sunday-School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Religious News and Comments

Edited by Delbert R. Gish

THE PRESIDENT'S nomination of General Mark W. Clark as the first full-ranking ambassador of the United States to the Vatican comes as a disappointment to most Protestant denominations. Since the resignation of Myron Taylor from the post of personal representative of the President to the Vatican, some groups have petitioned President Truman to leave that post vacant. For many months nothing was done, and now in what is termed a surprise move the nomination of General Clark is announced.

Immediate criticism of Mr. Truman's action has come from officials of the Baptist Church, his own denomination. Dr. J. M. Dawson, of the Baptist Public Affairs Committee, wrote of the action: "It is perhaps a frantic bid for holding machine-ridden big cities in the approaching hot presidential race. It is a deplorable resort to expediency which utterly disregards our historical constitutional American system of separation of church and state. It will be disruptive of national unity and will dissipate the good will and brotherhood which have been growing between Protes-

stants and Roman Catholics. It is a blundering policy for combating Communism, for Protestant countries throughout the world, beyond controversy, are making the most effective stand against Communism."

Although the White House statement spoke of its being "in the national interest for the United States to maintain diplomatic representation at the Vatican," the explanations as to how national interests will be served are inadequate. "The President feels," the Vatican is fighting Communism, and thirty-seven other nations are thus represented at the Vatican are reasons that were given. It is not easy to understand why one religious group should be given special recognition, and other groups which also fight Communism, should be ignored.

These troubled times have forced a number of denominations to redefine and reaffirm their stands on divorce and remarriage. Moravians in America recently received a committee report calling for no relaxation of their traditional stand that only innocent parties in the case of adultery shall

be remarried by Moravian ministers. The Assemblies of God reviewed their stand on this problem this past summer, and set up a committee to study it further. Their present ruling is that a divorced person cannot remarry while the former husband or wife still lives. Persons with "marriage entanglements" are ineligible for holding church offices. At the convention in Atlanta, Georgia, where this was discussed, some delegates asked for clarification of this rule, desiring to know whether it applies to church workers such as Sunday-school teachers. About a year ago

Presbyterians were asking their pastors to hew to the line more rigidly in the matter of remarrying divorced persons. When the divorce rate increases, it becomes increasingly harder to hold the standard. In this, as along other lines, the lot of a pastor or church leader is not an easy one.

Church relationship has a direct bearing on the success of marriages. What we all suspected to be true is borne out by findings of the American Institute of Family Relations. This organization has released a report which reveals that where husband

and wife are both active church members the chances for marital success are surest. Those active up to early adult years are next in line for chances of success. Third are those who were married in church. Those married by secular officials are low on the list, as are also those who are of mixed faiths (husband of one church and wife of another). Dr. Paul Popenoe, long recognized as an authority in these matters, says that a mixed marriage is two or three times as likely to end in divorce as when persons of the same faith are united.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Why do you always take the side of the preacher? Don't you think preachers can make mistakes, or do what should not be done?

A. I do not believe that I always take the part of the preacher. I know that pastors and evangelists do make mistakes. However, they have a difficult place to fill as leaders in the work of God, and it is easy to misjudge them, or bring false charges against them. Further, although I am an ordained elder, I have served as a layman a good many years—I have had a pastor rather than being a pastor. Through this I have learned that pastors and evangelists are not as bad as sometimes they are represented to be. Besides, if we pray for them and support them as we should, we can usually not only get along with them, but also be blessed by their ministry.

From the standpoint of the preacher, let me say that I would not allow criticism to get me down. On the other hand, I would not ignore criticism. When he hears it (and he will hear it, for it will come), he should be sure that he does not toss it aside until he has examined it carefully. If he is sure that it is unwarranted, he should forget it. But if he finds truth in it he should do his best to correct what has brought it on. In addition, he shouldn't close the door of his mind to suggestions. No preacher can carry on his work, whether pastoral or evangelistic, without the help of others. Every suggestion cannot be used, but some of them can. Preachers sometimes work themselves out of jobs because they refuse to heed suggestions or pay attention to criticism. There is hope where the people are not unreasonable in their demands upon their preacher, and the preacher is ready to receive advice and help from his people.

Q. What is meant by the word deism?

A. Deism is a word which has come down to us from the eighteenth century enlightenment. It is a view which holds to belief in a personal God who created all that is and then left what He created to itself, or completely alone. He has nothing to do with the men or the world He brought into existence. Thus the Bible as God's revelation and the whole redemptional scheme in Jesus Christ are excluded. This particular theory is seldom heard of today.

Q. Please explain partialism or partialists, a term which I came across in my reading. It seemed to refer to a religious view.

A. This is another term which is not often heard today. In New England and perhaps to some extent in other sections of our country, it was once used to describe those Protestant Christians who were not universalists. They were partialists—Christians who believe that some would finally be

lost in contrast to those who taught that all would finally be saved, or universalists.

Q. Why did Jesus say to Nicodemus, "Ye must be born again"? Wasn't he a good Jew, living up to all the light he had?

A. In the first place, I do not believe that Nicodemus was living up to all of the light he had. The very fact that he came to Jesus suggests that he felt that Jesus could help him. I believe that he was convicted somewhat of his need and the Master was trying to help him. By telling Nicodemus that he must be born again, He meant to teach him that he should repent of his sins and believe on Him as his Savior. Thus he would be regenerated, born again, or brought into spiritual life—living contact with God. Being born again were the words which Jesus used to symbolize the transformation, or change which would come to Nicodemus if he repented and believed on the Lord Jesus Christ.

Lord, this day I thank Thee for a peace that drives out despair; a trust that drives out fear, and a love that drives out all hate.—MARY SANDERS.

Because He Understands!

By L. M. Hearn

Some sorrows strike so deep they pierce the very marrow of the soul,
And catch and crush the heart in cruel giant's hands;
The healing tears flow vainly, as titanic thunders roll,
And in the wreckage it would seem that nothing stands.

Yet in the black and voiceless night of rending agony,
I see my Christ—His great heart burst by sin's demands.
There is a Light that shines—a Voice that speaks from Calvary—
And I can still go on—because He understands!

Because He understands—I know the sun will smile again;
Because He understands—no broken melody.
So in His loving hands I leave my deepest pain.
Oh, still, my Saviour, hide me! Hide me still in Thee!

Home Missions and Evangelism

Roy F. Smee, Secretary

Bethany Regional Conference

At Bethany First Church, October 9-11, we had an outstanding Regional Conference on Visitation Evangelism. The attendance was excellent. Every district superintendent on the zone was there, and perhaps the largest percentage of pastors was present that we have had in any of the conferences held so far.

Dr. Roy H. Cantrell, chairman, presided most efficiently. Bethany-Peniel College and the churches of the area warmly welcomed all who attended. The planning committee had the conference well organized so that everything moved along according to schedule. We didn't hear a "sour" note from anyone.

More important than the smooth and pleasant operation of the conference was the fact that God was there. In the messages, the classes, the devotionals, and the special singing, the Lord blessed and stirred us as we studied together the means and urgency of winning others to Christ today.

In a challenging keynote address on Tuesday night, Dr. Roy F. Smee set the tone for the entire conference. On Wednesday, Dr. Howard H. Hamlin spoke as a layman, exploring our evangelistic methods in the light of our day, deploring cheap tricks, and calling for prayer, personal work, and a reliance on the Holy Spirit. On Thursday, General Superintendent Hardy C. Powers spoke in the morning and evening. Taking us back to the promise of Jesus concerning Pehtecost, Dr. Powers posed the question, "How can we harness the potential that is the Church of the Nazarene to the great task to which God has called us as a denomination?" This impassioned message was an inspiration to everyone.

Six seminar classes explored various fields of personal evangelism. They were ably led and the discussions helped to answer practical problems of the local church.

Each one present received the three syllabi on visitation evangelism which have been prepared by the Commission on the Mid-Century Crusade for Souls. These are excellent for home study for any pastor interested in making his church evangelistic. Pastors who did not attend the Conference may secure copies by writing to the Department of Home Missions and Evangelism.

The final Regional Conference this year will be held at Pasadena, November 6-8.—ALPIN P. BOWES

NEW CHURCHES

On December 1, another six-month period will have passed in our record of new churches organized this quadrennium. We have not maintained our rate of organizations since June 1, as we have had only 61 new churches since that date, and this is the time of year most favorable for home

missionary work. Our total now stands at 588 for the quadrennium. While that is beyond any previous figure, we must not slacken our efforts to extend the Kingdom.

District Superintendent Arthur C. Morgan has organized a new church at Thief River Falls, Minnesota, on October 14. Rev. Eva Peet is the pastor.

District Superintendent O. L. Benedum organized a church at Powhatan Point, Ohio, with seventeen charter members. Rev. Vera Simms has been appointed as pastor. The prospects for a good church are fine. This is the tenth new church for the Akron District.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Evidence of Growth

At the Nicaraguan Council Meetings in September our attention was especially drawn to some comparisons that were given in the president's report. Some of these are in the following with these words of explanation; the first missionary couple arrived in Nicaragua December 1943.

	Year 1943	Year 1951
National missionaries	1	0
Foreign missionaries	2	12
National workers	0	15
Day schools	0	9
Day school enrollment	0	143
Bible school	0	1
Bible school enrollment	0	20
Dispensaries	0	1
Patients treated	0	6,687
V.B.S.	0	14
Enrollment	0	435
Organized churches	0	9
Members	3	full 288 prob. 127
Members N.Y.P.S.	0	105
Members W.M.S.	0	126

We praise the Lord for His blessings upon the work in Nicaragua. He has given victories in the past. We are confident that He will do the same in the future. With your prayers and support we will go forward under the leadership of our Council president, Rev. Harold Stanfield, and the guiding hand of the Holy Spirit.—LESPER HEFLIN, Nicaragua.

Gains in Granada

We are enjoying our work in Granada. It is good to be a pastor. I have more time to minister to the heart needs of the people. God has been with us in a real way during

these six weeks since coming here. The Sunday school has more than doubled in attendance and we have seen seventy souls bow at an altar of prayer. About fifteen of these have been children who have responded to the Spirit's wooing in these regular services.—C. G. RUDEEN, Nicaragua.

A Great Occasion

On May 1 the Monterrey First Church and its missions held a baptismal service in a nearby town named General Teran. Fifty-one people were baptized, and thirty-two of these are members of Monterrey First. These people are part of a year's harvest, and we thank God that most of them are still true to the Lord today. This baptismal day was a great occasion.—ENRIQUE ROSALES, North Mexican District.

Lifeline Giving

Just this note to let you know our church board voted unanimously last night to adopt the 10 per cent lifeline General Budget and to send to the general treasurer a check on the first of each month for 10 per cent of the income of the church for the previous month. This will be in addition to our Thanksgiving Offering, Easter Offering, Prayer and Fasting, missionary dues, and specials. It will increase our budget by at least 50 per cent and might run even near 100 per cent. I was never more thrilled than when the board took up the idea and adopted it. It was my second meeting with them. I expressed my feeling regarding the lifeline budget and told them I hoped they would adopt it soon. I was really happy when

they did it immediately. I know God will honor and bless them for this

forward step.—HADLEY HALL, *Pastor, Southeast Church, Charleston, W. Va.*

THE HOME CIRCLE

Conducted by Grace Ramquist

How Not to Be Thankful:

If you turn your eyes toward what you have, then you will find it almost impossible to be unthankful. The fact that you are reading these lines means you have your sight. I have a good friend who loves to read and who enjoys the use of her eyes tremendously, but she has been told by the doctors that within a few weeks she will lose her eyesight. So, don't look at your good eyes, if you want to be unthankful!

I think now of those people in Kansas City who lost all their material possessions in the flood of the past summer. Most of them have not been able to move back into their homes; they have not recovered their clothing, furniture, and personal treasures; I have not yet encountered one of them who is not thankful. They are thankful that they came out of the disaster with their lives, with their health, with the ability to start all over again. It would be easy for them to look at the hard places. If they want to be unthankful, perhaps it would not be too difficult for them. All they need do is look back on the evil days, count their many losses, and above all else keep their sights from the good things done for them, their many friends, and their churches. If they will but keep the past uppermost in their minds, forgetting the present and the future, they may then be unthankful.

And should others want to be unthankful, all they need do is turn their eyes from the good things, the honorable, the hopeful and the joyous things. Let them fix their eyes on "bad luck," evil sayings, and all kinds of misfortune which are prone to come into the pathway of human beings. Let them pity themselves and those about them. Let them compare what they have with what their neighbors have (that is, if their neighbors have more than they). Let them think not of Christ and His love in their lives, but let them trust in the things of the earth.

No doubt the legs upon which our world is standing are shaky. If any of us will dwell upon the frightening world conditions, we will have no time for thankfulness at the close of this harvest season of 1951.

But you and I have a great deal even if we are the poorest of the poor

in the world today. We have friends, we have life, we have God, we have hope of life eternal when this life on earth is over!

All of us have—Oh, so much!

Let's join together and sing praises to the Saviour!

Giving Thanks Down on the Farm By Mary Sanders

Freddy was enjoying Thanksgiving holidays with his cousin Claude down on the farm.

He had observed many different customs in Claude's family from those in his own family. One of these customs was that of offering thanks to God at mealtime. Usually his uncle or aunt prayed, but occasionally they called on Claude who prayed unhesitatingly and without any embarrassment.

The eagerly awaited Thanksgiving dinner came! The boys helped set the food upon the table. They found it great fun helping. Everything looked and smelled so delicious they could hardly wait to commence eating.

As the four of them seated themselves at the loaded table, Freddy's uncle, knowing that Freddy and his family belonged to the church, turned to Freddy and said, "We don't want to slight you on this special day. Perhaps you'd like to offer thanks this time?"

There was a moment of awkward silence. Freddy managed to stammer out, "Why-er-my dad says there's no use to offer thanks at meals—that—that God already knows we're thankful for our food whether we tell Him or not." This reasoning, which had sounded so logical when expressed by his father, somehow sounded flat and quite meaningless on this Thanksgiving Day.

Aware of his nephew's embarrassment, however, the uncle made no further comment on the subject, but quietly offered thanks himself. Soon the little incident was forgotten and the meal was in progress.

After the boys had finished eating, Claude turned to Freddy and said, "Come on, Fred, let's give old Whimpy and Tabby their thanksgiving dinner

now." Whimpy was the family dog and Tabby was the cat.

The parents watched with amusement as Whimpy gulped his food while Tabby nibbled his daintily. Whimpy was soon finished and went directly up to Claude. With a friendly wag of his tail he nuzzled the boy's hand affectionately. As soon as Tabby had finished he too walked over to Claude, gently rubbing his furry sides against the boy's legs.

"Say, Uncle," exclaimed Freddy, "I believe Whimpy and Tabby are trying to thank Claude for their Thanksgiving dinner."

This remark was followed by an awkward silence. It was evident what each of the two were thinking. "It does seem, Freddy, that even animals are sometimes capable of showing a form of gratitude to their human masters for the care and food they receive, which might well serve as a reproach to human beings who are too slack in showing appreciation to their Heavenly Father," replied Uncle.

Solemnly Freddie answered, "You needn't say more, Uncle. I know just what you mean and I'm resolving this minute that never again can it be said of me that any dumb animal shows more gratitude to his human master than I do to my Heavenly Father for all His bountiful provisions and blessings."

Start from Here—

"Today if ye will hear his voice, harden not your hearts" (Heb. 3:15). This brings consolation to people in every condition. Here is a breath of hope. Perhaps in the past you have repeatedly resisted the wooings of the Holy Spirit, but one day you feel your need, and no longer want to turn away. You wonder if Jesus will save you now.

Almost I can hear Him say, Start from here. "Now is the day of salvation."

Perhaps you have failed to answer a call for Christian service, and find yourself physically unable to prepare for it when you awake to your mistake. Does God cast you off for ever? No, His love is deeper than that. You will suffer for your mistakes, and heart-aches will come. At times, despair will grip you when you see what you might have accomplished for God. But don't give up. I still hear Him say, Start from here.

He can open a new life of opportunity for you. His hands are not tied. "Cast thy burden upon the Lord, and he shall sustain thee" (Psalms 55:22).—MRS. A. L. McELYEA, *Crockett, Texas.*

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

tions of Alexandria, Indiana, Vallejo, California, and Fort Scott, Kansas. Large audiences were in attendance, resulting in hundreds being saved, reclaimed, or sanctified.

Neodesha, Kansas—Our church recently enjoyed an excellent week-end revival with Miss Mary Scott, general W.F.M.S. secretary, as the special speaker. We greatly appreciated Miss Scott and her messages. Our church is growing, and the Lord is blessing the work under the leadership of our faithful pastor and wife, Rev. and Mrs. Preston Theall.—Mrs. A. C. Ballinger, Reporter.

Pastor J. W. Swearngen reports from Evansville, Indiana: "Bayard Park Church is still experiencing good results and fruit from the revival we had in September, with Rev. C. B. Fugett as the evangelist. Brother Fugett was here in 1928, and when he returned this year he found people who were saved during that early campaign. He left an imprint on our people that we must work while it is day. We saw several fine cases of salvation, and the meeting increased the spiritual tone of all. Our church, together with other holiness churches, is planning for a city-wide Crusade for Souls next summer with Evangelist C. B. Fugett leading us in house-to-house visitation. This is the beginning of our fifth year with this church, and the beginning of the second three-year call. Certainly, the folks are very thoughtful in many ways to add to our comfort. It is a joy to work

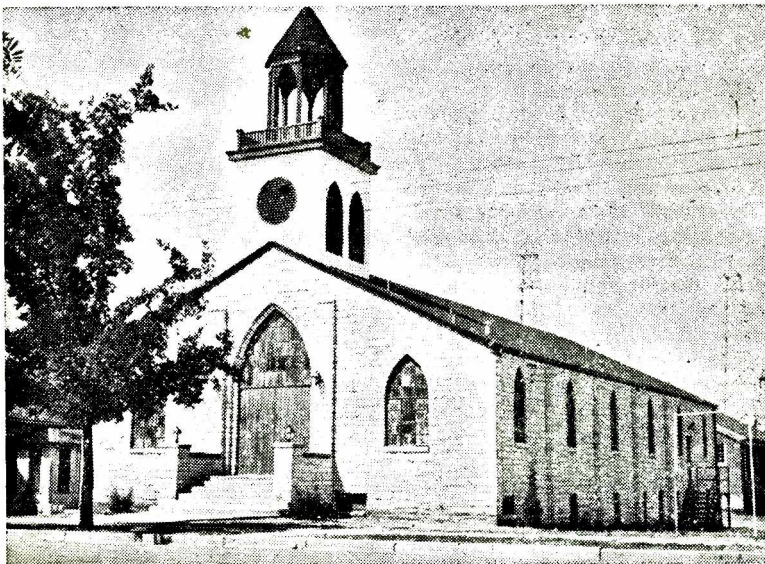
with the pastors of this Southwest Indiana District, and with Superintendent Leo C. Davis. In three years we have moved the Sunday-school average from 201 to 316, and increased the giving for all purposes from around \$16,000 to \$27,000. We have one of the finest plants to be found anywhere; 27 individual classrooms, and three separate auditoriums, with a fine sanctuary for worship services. This equipment causes us to feel our responsibility to this growing city of 140,000 people. If you have friends in the city, or at Camp Breckenridge, Kentucky, write us and we shall do our best to contact them."

Lima, Ohio—First Church recently had a good revival with Rev. Fred Thomas as the evangelist, and the Musical Messengers as singers and musicians. God was on the scene from night to night; the saints were blessed and sinners convicted. Night after night the sanctuary of the church was filled to hear the unctuous preaching of our evangelist, and the excellent music and singing of the Messengers. Our laymen, along with the workers, prayed, fasted, and worked to bring about the salvation of souls. The church is encouraged to press on for God.—M. E. Clay, Pastor.

On Monday night of October 1, the Lower Hudson Zone, of the New York District, met for a Sunday-school rally in Dover, New Jersey. Every church on the zone was represented, and the church was filled to overflowing. Members of the District Church School Board presented the various phases of Sunday-school work. Rev. James Collom ably presented the Cradle Roll work, also Christian Service Training; Rev. Fred Fike brought

a stirring message on visitation evangelism, and the Files Sisters blessed our hearts with their gospel songs. Rev. C. D. Withrow, district Sunday-school chairman, brought a stirring and challenging message. We are determined to do more for the cause of holiness and Sunday schools on the New York District.—H. E. McClain, Reporter.

Temple, Texas—Bressee Church of the Nazarene was organized here on July 31, by our district superintendent. This group organized the Temple Gospel Mission in October of 1950, electing J. C. Hilliard as superintendent. They worshipped in a hall in the southwest part of town until two well-located lots were purchased, and a building was erected worth \$10,000; the debt is \$6,500. The over-all size of the building is 36 x 56 feet, with an auditorium 36 x 34 feet, which will seat 150; also has six Sunday-school rooms. Average attendance has almost tripled since the organization of the Mission. We are located more than a mile from our other church, and this new church is in a new addition in this growing city of more than 30,000 people. In July we had a revival with Evangelists Herschel and Velma Murphy, and later, a week-end revival with Evangelists Jack and Ruby Carter. Best of all, God is meeting with us in the regular services, and souls have prayed through at our altars. The first worship service was held in the new building on June 3. Rev. E. P. Akin was chosen pastor, and took charge of the work on August 26. He and Mrs. Akin and their son Charles have been well received, and the work is moving forward under their spiritual leadership. We are only a few miles from Camp Hood; if you have sons or friends there, send the name and address to Brother Akin (918 W. Ave. G.), and he will be glad to contact them.—W. D. McGraw, Sr., Reporter.



Kilgore, Texas

This beautiful church building, with full basement, has been built under the direction of the pastor, Rev. Loy Watson, and with the full and hearty co-operation of the congregation. Although the property is valued at \$80,000, the wise planning and economical buying has resulted in a comparably small indebtedness. This plant is complete with beautiful pews, public address system, and furnishings. There is ample room to care for more than three hundred in Sunday school. The day of dedication, June 3, with Dr. Hardy C. Powers, was a day of rejoicing for the members and friends who had looked forward to this time for many years. We congratulate Rev. Loy Watson and his people for their accomplishment in Kilgore.

PAUL H. GARRETT,
District Superintendent

Dedication of this church on Sunday afternoon, last August 26, drew an overflow crowd, many standing in the corridor during the entire service. The pastor, Rev. James S. Shaw, presided, and was complimented by all speakers on the culmination of a trying two years during which at times hope of completing the edifice was almost abandoned. The church was organized in 1941. At present there are thirty-five members. A little over two years ago we were able to purchase an army chapel; this was constructed with masonry walls and remodeled. It is 37 x 81 feet; the church auditorium seats 300, with balcony. There are six classrooms, also a modern, five-room apartment for parsonage. A conservative value of the entire property is \$55,000. It would have been impossible to have constructed this building for \$22,000 if it had not been for the dreams and sacrifices of loyal members and friends. It is a tribute to their faith in God, and in Pastor Shaw. The present debt is \$12,000. Dr. Oscar J. Finch, district superintendent, brought the dedicatory address, and a substantial sum was raised in cash and pledges toward the church debt. Others assisting in the service were Rev. C. A. Weller



of Bellmore; Rev. Stanley Dixon of Patchogue, Rev. C. D. Withrow of East Rockaway, and Rev. C. T. Matthews. Rabbi Reuben M. Katz, of Temple B'nai Israel, brought greetings of the Freeport Inter-Faith Clergy

Council, of which he is president; Mayor Robert L. Doxsee spoke for the village, and Rev. Frank Vulture bespoke the well wishes of the Nassau Ministers' Fellowship.

—MILDRED CROSS, Reporter

Flat Rock, Michigan—We truly thank God for answered prayer, the conversion of sinners, reclamation of backsliders, and sanctification of believers, and the edifying of the church in our recent revival with Evangelist D. C. Van Slyke. The last Sunday will be long remembered, as God came in old-time power on the services, giving great victory at the altar. We now plan to launch an extensive building program in the immediate future, and ask an interest in your prayers for this work.—Cecil H. Glass, Pastor.

Rev. Lyle K. Potter, Sunday-school promotional secretary for Los Angeles District, reports: "During July and August, I directed the four Boys' and Girls' Camps and the N.Y.P.S. Institute for our district; also had charge of the youth services at the camp meeting in the memorial auditorium in Pasadena. The camps and Institute had a registration of almost 700, and hundreds were gloriously saved and sanctified. Recently, I held four Sunday-school conventions as follows: Highland Park, Los Angeles; South Pasadena, and Eagle Rock co-operated in a four-day convention, and truly, it was a time of inspiration. We had an average attendance of sixty-three Sunday-school workers at the week night sessions, and thirty-nine Christian Service Training credits were awarded. It was a real pleasure to work with Pastors Nelman Gunstream, Ashley Knight, and Lloyd Dixon. Also conducted a similar convention at Cypress, California, with our aggressive and wide-awake pastor, Rev. William Howard; we had splendid interest and attendance. Tacoma First, Puyallup, and Tacoma South (Wash-

ington) churches co-operated in a convention. Night after night the auditorium was comfortably filled; forty-two Sunday-school workers received Christian Service Training credit. Pastor John Lein is to be commended for the splendid growth and advancement at Tacoma First. The Sunday school is now pressing the 250 mark, and the property next door has been purchased for a much-needed Sunday-school annex. I have just returned from a tour of the Washington Pacific District as Sunday-school speaker. It was a pleasure to travel with Rev. and Mrs. H. S. Palmquist; he is the Church School Board chairman, and a Sunday-school enthusiast. The messages were enthusiastically received by the pastors and people of this fine district. Washington Pacific District is out to do the job."

Electra, Texas—Our church has had a great revival—one among the best in the church's history. The groundwork was carefully prepared by our pastor, Rev. Arthur Clemons, who has done much for us. God has helped him to raise the spiritual tone of the church to a new high. Also, the interior of the church has been completely redecorated—new floors, inside painting and varnishing, new pews and piano, with altar and pulpit to match. Since our assembly the church has been painted on the outside. Early in September, the church had two weeks of prayer services in the homes, then on September 26, Evangelists Alvin and Pauline Maule came to us for a revival. Surely, they are two of God's chosen ministers, and from the first to the last service, God gave victory. It was easy to preach,

sing, pray, and testify; many people were touched in their souls and in their bodies. Brother Maule brought great Spirit-anointed messages, and Sister Maule sang the blessings of the Lord down on the congregation time after time. Thirty-five souls prayed through to definite victory, nine joined the church, and four were baptized. This makes twenty-two members added to the church in the last eight months. We press on with renewed faith and courage.—Mrs. B. C. Clemens, Reporter.

Rev. and Mrs. D. L. Cole write from France: "We are missionaries of the Calvary Holiness Church of Britain, and would be happy to contact Nazarene men and boys in Paris and area. If parents and pastors would notify us, we shall be happy to have these 'lads' with us for fellowship. On a recent Sunday while passing out tracts, we contacted an American soldier, and later found he was a Nazarene. We have regular services in Paris, and also in St. Germain-en-laye, near Paris. Write us, 30, Rue De Nantes, Paris, 19, France."

Pastor L. R. Cantrell reports from DeQueen, Arkansas: "We came here a little more than one year ago. The church is not large, but has some of the finest folks to be found anywhere, and God has given us a good year. Rev. J. L. Bates, former pastor, had laid a good foundation for us to build upon. The Sunday school has had an increase of 27 per cent, with a gain of 33 per cent in church membership for the year. We paid the District and General Budgets, also a debt of about \$600. The church was dedicated on September 30, by District

Superintendent W. H. Johnson, with Brother and Sister Bates also participating in the service. During the past assembly year, we had three good revivals; with Evangelist Joe Norton, Rev. John Brazel, and Evangelist Herschel Murphy. Just recently we had a week-end revival with Rev. W. H. Johnson as the special worker. We appreciate the fine fellowship of our zone and district, and we are back of the entire program of our church."

Irvine, Kentucky—Truly, the Lord has watered His vineyard here in First Church. Coming here on August 19, God met with us in the first service and wonderfully blessed His people. In the second week, District Superintendent D. S. Somerville was with us in a fine organization service, and again God manifested His power and glory. In September we had a revival with Rev. C. E. McCracken, pastor of Kenwick Church in Lexington, as the evangelist, and Rev. and Mrs. J. E. Marcum and two children as the singers. I don't think I've ever heard better preaching and singing, and the Holy Spirit blessed workers and people. People were sanctified, many were reclaimed and restored to the joy of salvation, and we saw some old-time confessing and straightening up. Thank God, for answered prayer; He still gives revivals. On the closing Sunday we had 228 in Sunday school. At the next board meeting, they voted to give the pastor a raise in salary, also put a forced-air, automatic gas furnace in the parsonage.—R. L. Granger, Pastor.

Evangelist Donald R. Keith reports: "On May 1 of this year we entered the evangelistic field, after serving a very fruitful and happy pastorate with the people of Cliftondale Church, Saugus, Massachusetts. We praise God for that fine group of consecrated people who stood by in faithful and spiritual service during our stay with them. Since that time, with the exception of a few weeks in August, we have been continually busy. God has blessed our ministry, and we have seen a number of souls seeking Him in saving and sanctifying power. During this time we were privileged to conduct services in Fairfield, Maine, with Rev. George Wolf; Oxford, Nova Scotia, with Rev. M. Burgess; Lutes Mt., New Brunswick, with Rev. Roy Sellick; Summerside, P.E.I., with Rev. David Morrison; Moncton, N.B., with Rev. Roy Sellick; Freeport, Maine, with Rev. Elmer McCormack; a home-mission tent revival at Montpelier, Vermont, with all the pastors in Vermont; Eliot, Maine, with Rev. Ralph Phillips; Rockland, Maine, with Rev. Edwin Ryan; and at this writing, in the closing of a fine, three-week meeting with Rev. Sewell Hilvard in the Crystal Church, Reformed Baptist, Island Falls, Maine. We have labored with joy in every field—home-mission areas, holiness conventions, and regular church revivals. God has blessed my own soul and met my every need.

I now look forward to the coming year with almost a full slate, to better and more spiritual revivals, under the blessing of God."

Sidney, Ohio—Coming to this church on August 28, we found a fine group of people ready to work for the Lord. In September we had a revival with Evangelists Everette and Irene Kimball—one of the finest meetings the church ever has had. On the closing night there were twenty-two at the altar; and on the preceding Wednesday night fourteen came to the altar, even before the pastor could make the announcements at the beginning of the meeting. Feeling the Lord would have us to continue the meeting, the pastor preached for another week, with Rev. Clarence Royce and Wife from St. Marys coming to sing and play for us. God blessed with seekers each night, and we closed on the following Sunday with seven at the altar. During the first two weeks we had fifty-one seekers, and thirty during the closing week. God still gives revivals to those who will obey Him. We greatly appreciated the ministry of the Kimball's and the Royce's.—Kenneth J. Grandy, Pastor.

Evangelists Ralph and Lillian Mickel write: "We have been kept busy with twenty revivals on eight districts this past year. In addition to our vocal duet and solo numbers and our musical selections on the vibraharp and accordion, we now have a Solovox. We have open time for several youth meetings or revivals in January and February of 1952. Write us, Alum Bank, Pennsylvania."

Miss Pauline McKinley writes: "After several months of not being able to slate full time on account of my health, I am now able to give full time to the song evangelistic field, and am making up my slate. Write me, P.O. Box 1204, Muncie, Indiana."

Naperville, Illinois—We have had a good revival with the Nichols Evangelistic Party. Our people enjoyed the fine preaching of Brother Dorrance Nichols, and many hearts were blessed by the singing of Sister Esther Nichols. They have a wonderful program of preaching, music and song, and their spirit was much appreciated. We feel that our church has been strengthened spiritually by this meeting. We thank God for His blessing.—C. P. Hurry, Pastor.

Tallahassee, Florida—This church had a very profitable revival, September 16 through 30, with Dr. Basil Miller as special worker. The city graciously received Dr. Miller, and extended numerous invitations for him to speak before civic clubs, the high school, and the Federal Correctional Institute. The Tallahassee people feel enriched spiritually because of Dr. Miller's challenging messages. On the closing Sunday morning, \$600 was

raised toward the completion of our church building; outside friends are now responding to the challenge. Three new members were added to the congregation, a beautiful parsonage was rented, and a fine love offering was given to the pastor. We are closing our second year as pastor of this fine people, and the future is challenging.—William E. Wineberg, Pastor.

Dover, New Jersey—In October we had one of the best revivals in the history of this church, with Rev. Joseph Bierce as evangelist, and Brother Jack Bierce as singer. The Lord came on the services from time to time, and on the last Sunday morning, without any preaching, the Spirit of God settled down upon us. When the altar call was given, twenty-seven responded to the invitation. Some fifty people sought and found the Lord during this meeting. The revival came as a result of prayer on the part of our people, and the tireless efforts of our workers, giving of their best and letting the Holy Spirit have control. The Bierce Brothers are among the finest of revival workers. We really enjoyed working with these brethren.—H. E. McClain, Pastor.

Whitefish, Montana—It was a pleasure to have Evangelists Carl Kruse and Wife with us in a ten-day revival. They took a personal interest in the problems of the people and made many calls in their homes. Mrs. Kruse led inspiring song services, and her special singing was anointed of the Spirit. God came on the church in every service, and many souls touched Him for victory. Mrs. Kruse's Felt-ogram lessons were appreciated by both young and old. By their Christlike lives and ministry, Brother and Sister Kruse endeared themselves to the church and community. They were given a call to return in '53. A love offering was given to the pastor. Our church is moving forward in all departments.—Mahlon Steward, Pastor.

Evangelists V. S. and Mae Rushing report: "Closing a six-year pastorate at Montgomery, Alabama, we felt led to return to the field of evangelism on last April 15. We praise God for six years of wonderful fellowship and service at the Montgomery church. The Lord helped us to see a fine church building erected there, and the completion of a six-room parsonage. The church is now making wonderful progress under the capable leadership of Rev. and Mrs. Ed. Phillips. Since entering the field we have enjoyed working with many of our fine pastors on several districts, as follows—at Murfreesboro, Tennessee, with Pastor Malcolm North; at Oak Hill, West Virginia, with my brother, Rev. O. C. Rushing; to the Alabama District, with Pastor D. M. Downey at Sarids church, Pastor Tubbs at Cordova, and Pastor Lemeran at Anniston. We had charge of the music at the Alabama District Camp, with our fine district superin-

endent, Rev. Otto Stucki. From there we went back to the Tennessee District, with Rev. Koy Phillips at Lebanon; then to Tarant City, Alabama, with Pastor Reece; and on to the Florida District, with Pastor Spear at Sebring; to the Mississippi District with Rev. E. R. Warhurst at Columbus; and to Wayne, Michigan, with Pastor Dafoe. We had a return engagement with Rev. Giles Graham at the Walnut Hills Church in Huntington, West Virginia, and at present we are with Rev. John Hamby at Middlesboro, Kentucky. Pastors and people have been wonderful to us. Some of the battles have been hard, but God has given victory, and we praise Him for hearing and answering prayer. We have open time January 23 through February 10, which we'd be glad to slate preferably in the South, since other meetings are slated in Louisiana and Mississippi around that time. Write us, 2115 Mabert Rd., Portsmouth, Ohio."

Otter Lake, Michigan—Our church has had an excellent revival meeting with Evangelist M. V. Bass. His wonderful spirit and heart-searching messages were greatly appreciated by all who heard him. Forty-two seekers bowed at the altar, and our church was helped spiritually. Brother Bass' family helped us with special songs and choruses, also we were happy to have Brothers Frank Lalone and Fred Fortune from the Richfield church to help us with the singing. A generous love offering was given to the pastor. Truly, Brother Bass is a man of God, and we are thankful he came our way. —Herbert Nation, Pastor.

Chattanooga, Tennessee—The Lord has been gracious to us at Grace Church during the past year. Coming to us eighteen months ago, Rev. Leon G. Cook and Wife have done a wonderful work under the guidance of the Holy Spirit. During the assembly year just closed, we had a 15 per cent increase in Sunday-school attendance, and equal gains were made in all departments of the church. Our revivals have been most profitable. Rev. Leon and Mildred Chambers were workers in our first revival last year, with forty-six seekers at the altar. We had a week-end youth revival with the quartet from Trevecca Nazarene College, and God gave nine seekers. District Superintendent Victor Gray was with us in a wonderful revival, with forty-five seekers; and in our regular services during the year we had twenty seekers. God put it upon the heart of our good pastor, Brother Cook, to underwrite the indebtedness on both church and parsonage. This was approved by the church board, and during the revival held by our district superintendent in October of 1950, the debt was underwritten. On August 17 of this year, we had the mortgage-burning for both church and parsonage. For all this we give God the praise.—Stella Fussell, Secretary.

Pastor Fred Easley writes from Caney, Kansas: "On September 1, we concluded our third year in this pastorate. The Lord has marvelously blessed. While the church has only forty-eight members, I truly believe it is one of the best churches of its size on the Kansas City District. I had the misfortune of having inward cataracts develop in both my eyes which has caused me to be nearly totally blind. Two years ago I had an operation for the removal of the cataract from my right eye, but the operation was a failure. For these two years I have tried to trust the Lord for my healing; but for the sake of my family and my good people here who have stood by me so loyally, I am soon to have surgery for my other eye. I sincerely covet the prayers of every reader. The Lord has graciously blessed during the past eighteen months; we have built an annex to the church, consisting of two large Sunday-school rooms, redecorated the interior of the auditorium, also paid the loan on the parsonage, and paid cash for all improvements made on the church. Pastor's salary has been raised fifteen dollars per week during the past year. We have had three good revivals during 1951; in February we had a wonderful meeting with Rev. Ross Hayslip, pastor at Carthage, Missouri, as evangelist; in June we had a good revival with Evangelist A. G. Weiss, and just recently we had a good revival with Evangelists Paul Smith and Wife. The Smiths are excellent workers; humble, spiritual, good singers, and tireless workers. I try to contact my members each day by phone; also make as many personal calls as possible—my wife has to take me. My wife, also a minister, has stood loyally by me, alternating with me in the preaching, and patient in helping me in every way possible. I appreciate my good district superintendent. Dr. Jarrette Aycock, who always has had a sympathetic and encouraging word. I love God and the church."

Hutchinson, Kansas—The Dee Rushing Family of musicians were at First Church for the first week-end meeting in our new sanctuary, with Rev. L. S. Oliver doing the preaching. Crowds packed the new building from the first night, and continued with from 600 to 825 in each service. Fifty-seven people were at the altar in the closing service, and some new people were reached. Our new \$250,000 building will be completed by Thanksgiving. The Sunday school continues to climb past the 450 average, as we enlarge the field. The best days for Hutchinson First Church are ahead. —Mark F. Smith, Pastor.

Dr. and Mrs. A. S. London report: "Northwest District tour, embracing the states of Washington, Idaho, and Oregon, took us over five thousand miles of travel, where we stayed in more than fifty hotels, motels, and

parsonages. It was one of the best tours of our travels. District Superintendent E. E. Zachary, and District Chairman Paul Downey of First Church, Walla Walla, were with us during the zone conventions. Dr. Zachary is a leader; he has sense, vision, courage, tact, and knows how to get on with people and has plenty of ability to do. He is a devout man, with an unusual family. It was a benediction to be associated with such a man. Rev. Paul Downey, in his childhood days, lived neighbor to us. He has grown in wisdom, in stature, and in favor with God and man. He has led First Church on for six years, with a gain in Sunday-school attendance of around one hundred. He and Mrs. Downey are capable, with training and religion. They have a great church. We saw three schools on this district with 400 and above in Sunday-school attendance. We found the preachers and laymen of this district co-operative, appreciative, responsive, and liberal in their giving, with a mind to work. More than 500 people pledged to do personal visitation work each week. New classes are being started, new Sunday-school rooms being added, while many of the churches are working new fields. This tour saw agitation, visitation, organization, and salvation. The campaign will close with the preachers' convention, November 14, in Walla Walla First Church."



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Redwood Falls, Minnesota—The timely, challenging and Spirit-filled ministry of Dr. Hugh C. Benner, and the vibrant singing of Brother Bill Keith, were used by the Holy Spirit to effect a real, old-fashioned revival in our church. The people were stirred and became active in prayer and personal work. A new day is dawning for the church. The work done by the seekers at the altar was more basic and permanent than ever before. The walk of a church that "wanted to" has become "the march of a revived church" that is now a co-worker with God in building His kingdom.—Ben Lemaster, Pastor.

Illinois District

Annual N.Y.P.S. Convention

The eighth annual N.Y.P.S. Convention of the Illinois District convened July 4, in the Starr Memorial Tabernacle at Nazarene Acres, Springfield.

Rev. J. H. White, district president, ably presided, and was re-elected with an almost unanimous vote. Other officers elected were: Rev. H. M. Foster, vice-president; Gladys Kelly, secretary; Kent Nisbet, treasurer; Earl Smith, teen-age supervisor; Opal J. Zimmerlee, junior supervisor; Paul Reader and Joan McDonough, teen-age council representatives.

Rev. Lyle E. Eckley was the convention speaker. He brought an inspiring message in the morning, and again at the great youth rally held at 7:30 p.m.

Two high lights of the convention were the teen-age music contest, and the singing of the large choir of young people, conducted by Warnie Tippitt.

The convention was well attended, and July 4 is fast coming to be known as young people's day on the Illinois District.

REPORTER

Olivet Nazarene College

It is a joy to report the fall college-church revival held recently here in Kankakee, Illinois, because the spirit of the meeting was so free, so united, and so full of faith.

Dr. Samuel Young was the preacher, with Gerald Greenlee, professor of voice in the college, as the singer.

Morning prayer meetings were times of prevailing prayer, good interest, and encouraging attendance. In the preaching services, the seekers moved out to the altar with a minimum of pleading, often with no invitational singing, and most of them with clear ideas of what they needed and how to go about satisfying that need. This was not a meeting with high emotional tides, but it was one with deep undercurrents of God.

Doctor Young revealed a sympathetic understanding of the students' problems, a keen analysis of their difficulties, a wise application of the Bible truth, and a sincere conviction of the practicalities of grace. The benefits of the revival go far beyond the number of public seekers, due to

the Spirit-indited messages of Doctor Young.

Professor Greenlee brought gospel songs that were indeed spiritual messages; his clear, tenor voice was vibrant with personal experience, and under his direction the college-church group sang heartily, as unto the Lord.

Dr. Harold W. Reed, college president, was in the forefront of the battle by example and exhortation, leading the faculty and student body in responsibility to the revival demands. The students carried the burden faithfully, and the church rallied consistently, service after service. A wonderful spirit of accord exists between the college and the church.

LLOYD B. BYRON,
College-Church Pastor

North Carolina District Assembly

With capacity crowds attending, an unusual spirit of harmony prevailing, and with thrilling reports of progress given, the North Carolina District has closed the best assembly in the history of our work in this state. The auditorium at Greensboro Central Church was inadequate to seat the assembly, even during the day sessions.

The vote for district superintendent gave Rev. C. E. Shumake 139 out of 142 ballots cast, which is an indication of the confidence the district has in this aggressive leader as well as a testimony to the wonderful unanimity of our people. The pastors' reports revealed heroic achievement along all lines, and it seemed that the presence of the Lord settled down upon the assembly in a remarkable manner as our beloved "elder statesman" (Raymond Browning) set the pace in reporting, amidst shouts of praise and victory.

It was a joy to have Dr. and Mrs. D. I. Vanderpool in North Carolina again. Dr. Vanderpool presided with efficiency and dispatch, and preached each night. His message on Wednesday night seemed to be the key that God wanted to use to open our hearts to a great flood tide of power for today's opportunities. This service will be long remembered as a mountaintop experience for those attending.

Brother Shumake's report showed remarkable gains during the quadrennium. In the past four years the following gains are noted: Sunday-school enrollment from 3,134 to 4,575; average Sunday-school attendance from 2,117 to 3,300; church membership from 1,227 to 1,944; 26 churches in 1948, and now we have 37. The progress has been steady and substantial; not one church has been lost during this time.

In an impressive ceremony in the closing service of the assembly, Dr. Vanderpool ordained as elders: Howard T. Wall, Jr., Woodrow M. Rose, William H. Cheek, and John Wesley Burch. Also, Winfred R. Cox was granted recognition of elder's orders, and Mrs. C. C. Hager was consecrated as a deaconess.

Rev. C. E. Shumake and Rev. Raymond Browning were elected to three-

year terms as trustees to Trevecca Nazarene College, and delegates were elected to the General Assembly as follows: Rev. C. E. Shumake, Rev. Raymond Browning, and Rev. Reeford Chaney; Vernon Jones, Earl Freeman and W. B. Whitehead. The church schools' chairman for the new year is J. H. Eades, and Mrs. C. E. Shumake was re-elected as the district W.F.M.S. president.

REEFORD CHANEY, District Secretary

Oregon Pacific District

Youth Camp and Institute

Five more glorious pages were written into the history of Oregon Pacific White Branch youth camp during the week of August 27 through 31. By youth leaders and young people alike, this year's camp and institute were heralded as the very best in district camp history.

The rain—which was gladly welcomed early in the week by weary forest-fire fighters throughout many areas of the State—seemed to be nonetheless welcomed by the some one-hundred-and-thirty-odd campers. They refused to let their spirits be dampened, and set themselves to planning a rousing time of entertainment and fellowship as well as worship about the huge fireplaces indoors.

The camp speaker, Rev. Orville Jenkins, superintendent of the Abilene District, was at his very best. Time and again he "rang the bell" in the hearts of our young people as he sounded forth the gospel simply and beautifully, in a manner that was graciously used of God in the salvation of scores of them. On Friday morning, some forty or more young men and women offered themselves to the Lord for full-time service as He might call them.

Rev. Eugene Stowe, camp director, did an excellent job of organizing the camp, and everything proceeded with the utmost efficiency and grace. Rev. Lawrence Bone, district president, and a goodly number of faithful pastors and laymen, served in various capacities in making the camp a success. A total of 176 Christian Service Training certificates were issued.

The newly-elected district superintendent, Rev. W. D. McGraw, Jr., and Mrs. McGraw, won their way into the hearts of the young people with

SERVICEMEN'S CORNER

(Continued from page 23)

brethren, and I am jealous for our great cause. Please, let's do more, with greater devotion, greater love to God, deeper burden for a lost world, and richer fellowship with each other. This matter of fellowship is essential. Where else should it be found in richer measure than in the Church? Please give me your heart and love as I give you mine."—For you, for souls, and to serve my day. GEREN C. ROBERTS.

their friendly co-operation in every activity of the camp. Brother McGraw conducted a very helpful "Pastor's Clinic" each morning during the regular institute classes.

"Incomparable and indispensable Ron Lush" served as music director, and again contributed an inestimable measure of camp spirit. "Ronnie" was invited to return again next year.

"Cookie Wooten" and her crew, composed of Mrs. Godfrey and the "Cookin' Fishers," provided plenty of good wholesome food for the hungry campers.

The Tillamook Zone won the district "loving cup," having 24 per cent of its young people's membership represented at the camp. Last year's winner, the Hood River Zone, was runner-up, with 18 per cent.

ROBERT HEMPEL, Reporter

DEATHS

MRS. GERALDINE S. KUNZE was born November 12, 1910, in Burns, Oregon, and died September 19, 1951, in Van Nuys, California. On June 25, 1935, she was united in marriage to Lyman B. Kunze. She was converted at the age of five. Early in life she joined the Church of the Nazarene and remained very active until her illness. For months her sickness was a benediction to all who entered it. She is survived by her husband, two sons, Richard and Ronald, and her parents, Mr. and Mrs. B. F. Siler. Funeral service was conducted by her pastor, Rev. C. A. McClain, assisted by Rev. E. E. Mieras. The service was characterized by a revival spirit instead of that of a funeral. Interment was in Glenhaven Memorial Park in Van Nuys.

MRS. ADA EMILY STEWART of Grand Rapids, Michigan, died at the age of fifty-one years, suddenly on September 23, 1951, while visiting in Chicago. She is survived by two daughters, two sons; her mother, Mrs. Charlotte Atchinson, also a sister and two brothers. Funeral service was conducted in Grand Rapids, by Rev. Denver Pease, Nazarene pastor at Rockford, Michigan, with burial in Wyoming Township Cemetery.

MRS. CARRIE TWIDDY MC QUOID, age seventy-eight, died suddenly on October 1, 1951, at her home in Smithfield, Ontario. Her husband preceded her in death. She is survived by seven children, (one daughter is a missionary with "Rural Life Missions" in northern Canada), also one brother. She lived a sanctified Christian life which was a testimony to all with whom she came in contact. She was a member of the Brighton Church of the Nazarene, and vitally interested in the work of the Lord at home and abroad, and a faithful supporter of the work. Funeral service was conducted by Rev. Earl Whitmore, assisted by Rev. Elmer Schrag, with interment in Mt. Greenwood Cemetery in Smithfield.

HORACE PRESSLEY LOWE was born in Crawford County, Illinois, and died February 2, 1951, at his home in Salinas, California. He was married to Miss Celia May Guyer in 1899, by her Friends (Quaker) Grandmother, Rev. Jane Guyer. She survives, with two sons, three daughters, also three brothers and two sisters. He was converted at the age of thirteen, later sanctified, and lived a devout Christian life; he was a useful citizen, a kind father, and faithful companion. A family altar was erected on the day of their marriage and maintained during their more than fifty-one years of happy life together. He was a faithful and prominent church worker, and gave cheerfully of his time and means for God. Moving, with his family, to Salinas, California, in 1944, they transferred their membership to the Church of the Nazarene, entering wholeheartedly into the work in every way. Funeral service was conducted by Rev. Harold Buckner, assisted by Rev. Harold Ponsford, with interment in the Garden of Memories at Salinas.

MRS. EDITH MAY W. PARISHO was born April 15, 1883, in Nebraska, and died April 8, 1951, at her home in Conway, Iowa. Believing in and experiencing two works of grace the Church of the Nazarene became her home. Having a fine musical education, she became a song evangelist in the church, and was an instrument in God's hands for the winning of souls. She is survived by her husband, John G. Parisho and five children.

ANNOUNCEMENTS

WEDDING BELLS

Miss Lauretta Jean Wetzel of Lexington Park, Maryland, and Ensign Carlton LeRoy Wilgus, of Patuxent River Naval Air Base, were united in marriage on September 29, in the Church of the Nazarene, Hollywood, Maryland, with Rev. Guy Nelson officiating, assisted by Rev. H. I. Basham.

Miss Karen Weeks of Portland, Oregon, and Mr. Ray Campbell of Carnas, Washington, were united in marriage on September 23, at the Milwaukie Evangelical-United Brethren Church, in Portland, with Dr. H. Mueller officiating.

Miss Barbara Lee Bedsworth of Kansas City, Missouri, and Mr. Donald Fredrick McGraw of Dayton, Ohio, were united in marriage on September 8, at First Church of the Nazarene in Kansas City, with the pastor, Dr. A. Milton Smith, officiating, assisted by Rev. H. R. Higdon.

Miss Betty Lewis of Glendale, and Mr. Marvin Donaldson of Lima, Ohio, were united in marriage on September 1, at the Church of the Nazarene in Springdale, Ohio, with Rev. Luther Watson officiating.

RECOMMENDATION—I am happy to recommend to our people Rev. Andrew Isbell as evangelist. He was stricken with an awful cancer while pastoring our College Park Church in Lake Charles; doctors said it was the worst known to medical science. Dr. I. C. Mathis, on a tour of our district, anointed Brother Isbell and prayed for him; God touched him and completely healed him. He resigned his church and entered the evangelistic work. God is blessing his ministry of preaching in giving souls, and also as he prays for the sick and afflicted; he has a marvelous experience to tell as to his healing. Address him, 210 E. Fifth St., c/o Rev. Paul King, Crowley, Louisiana.—Elbert Dodd, Superintendent of Louisiana District.

BORN—to Mr. and Mrs. Roger K. Robinson of Knoxville, Tennessee, a daughter, Donna Marie, on October 11.

—to Mr. and Mrs. Garland Mayhew of Union Gap, Washington, a daughter, Sally Lynn, on October 10.

—to Aaron and Violet Metz of Danville, Illinois, a son, E. Lynn, on October 4.

—to Rev. and Mrs. Robert Earl Carter of Tulsa, Oklahoma, a son, Robert Marion, on October 3.

—to Rev. and Mrs. E. R. Tame of Sioux Falls, South Dakota, a daughter, Ramona LaVerne, on September 28.

—to Mr. and Mrs. James Laswell of Neodesha, Kansas, a son, on September 8.

SPECIAL PRAYER IS REQUESTED by a troubled Mother in Ohio for her son and family, that the Lord will undertake, save them, and give her son better health, and that they may have a Christian home;

by a lady in Wisconsin for a boy in army service in Kentucky that he might be true to God—for a father who is dying without God;

by a Christian friend in Michigan for conviction upon unsaved loved ones that they may yield to God, also that she may find the right kind of job as she wants the Lord to have right of way in her life.

by a Christian in Michigan who is not settled on sanctification;

by a brother in Pennsylvania for a Christian girl who needs God's healing touch, also for her relatives—for a family, with children, who are unsaved and do not attend church and Sunday school—for his people who need God—for an elderly lady, unsaved, very lonely, and her mind seems to be slipping.

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SERVICEMEN'S CORNER

Chaplain Geren C. Roberts sent a thrilling report to his district assembly (Southwest Oklahoma). Dr. Samuel Young, presiding general superintendent, felt that excerpts of it should be shared with all of you readers.

"Greetings to all of you from Japan—the land of beautiful gardens, rice paddies, orchards, sacred mountains, and inlets. Our orders were suddenly changed from France to the Far East. We left San Francisco by way of an airplane carrier, Navy Flat-top. On deck we had services every day and four on Sunday. Twenty men found the Lord in these services. At Yokosuka, Japan, our contingent was waiting for us."

"We found a full chapel program. I am the Base Chaplain with four others helping. I preach to a full house twice on Sunday morning. We have three hundred sixty-five children on the base and more than half of them in our Protestant Sunday school. We had the largest attendance at the evening evangelistic service they have ever had!

"The brightest part of our work here is with the Japanese, and our privilege of looking in on missions and our own Nazarene work. There is a local Christian Church, part of the United Churches of Christ in Japan, in the town just outside our gate. We have a large Japanese Bible Class each Tuesday and Thursday night. The interest is high. We have given them many Bibles and Testaments. I've preached several times through interpreters. Frankly, these people get right down in your heart. They are so sincere, hard working, patient, longsuffering, courteous, trusting and hungry for the gospel. My first approach to the natives with the gospel elicited many hands for prayer.

"The Church of the Nazarene was hurt by the war but not a mortal wound. We had only seven churches survive. But due to Dr. W. A. Eckle's hard work, ingenuity, prayers, and tears we have sixty churches today. We have purchased a fine location in Tokyo near the sight of the old Tojo residence for our new Nazarene headquarters.

"This is not the time to quibble about little things; this is our day to work and win the world. Ours is the mission to take the gospel to the ends of the earth.

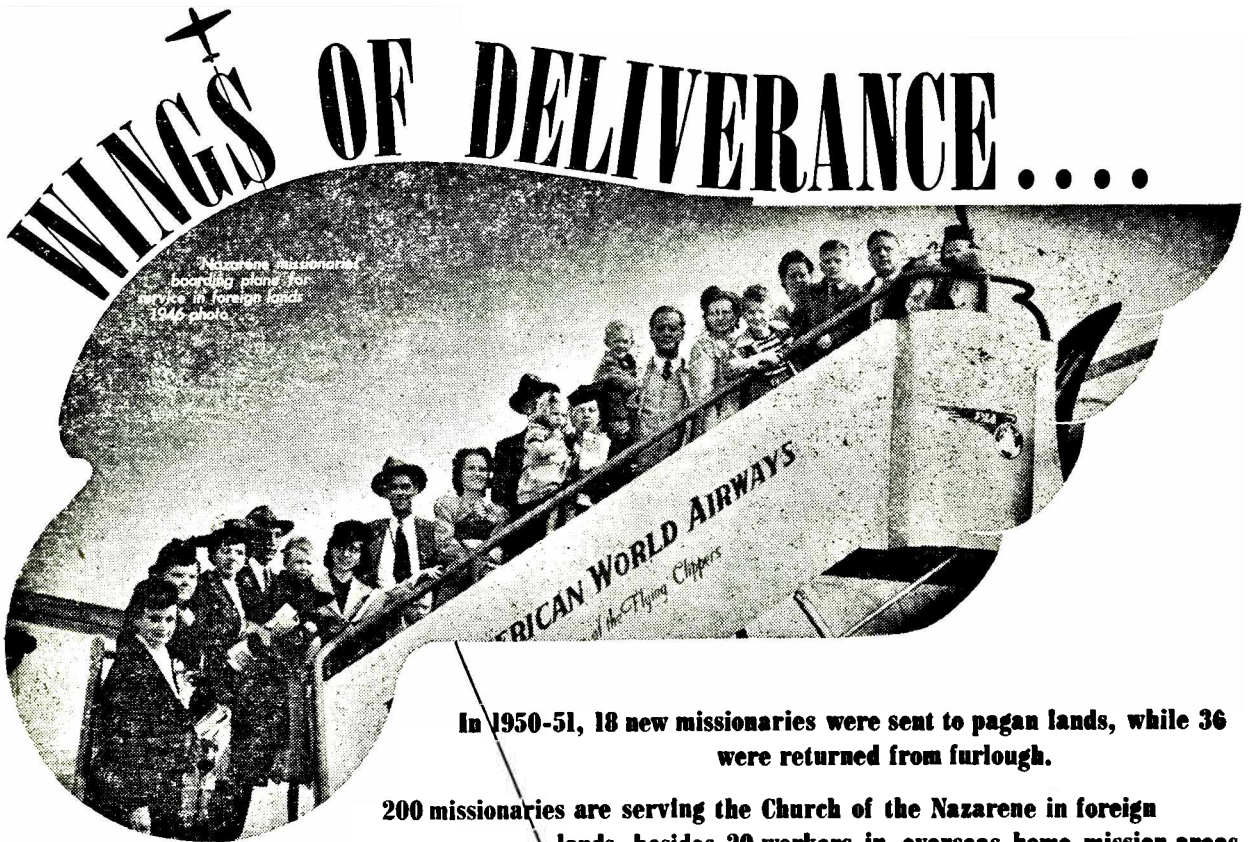
"I have been cradled in the Church of the Nazarene. I love you. my
(Concluded on page 22)

Olivet Nazarene College, Lib...

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NOVEMBER 18