

Official Organ *Church of the Nazarene*

HERALD OF HOLINESS

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Olivet Nazarene College
KANSAS CITY, ILL.

For Jonathan's Sake!

OC 28 '50

General Superintendent Nease

KING SAUL was dead! Under the ban of death was all the house of Saul because of his sin.

King David reigned! The bright spot in the experience of Saul's hatred of David was the love that Jonathan, his son, held for David. A covenant of everlasting friendship had been made between them (I Samuel 18:1-3).

The years had effaced the sharp corners of the memories of differences between Saul and David. It left love for Jonathan, Saul's son, standing out in bold relief. King David was heard to cry, "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" (II Samuel 9:1). In reply to the question, it was brought to his attention that Ziba, a servant of Saul, yet lived and dutifully cared for Mephibosheth, sole surviving son of Saul. Mephibosheth had been carelessly dropped when a child and had grown crippled and infirm.

Ziba, the servant, hastened to bring the cringing, crippled son of Saul into the presence of the king. Mephibosheth, expecting death, was given life—a permanent place at the king's table, the restoration of his lands. All this was done "for Jonathan's sake." Not only did he eat bread in the presence of the king, fully restored, but his crippled expression of life, result of the fall, was covered by the beautiful linen of the king's table.

What glorious parallels of the salvation story! We who are under the ban of death, crippled by the fall in every manner of life, are sought for by the Servant of the King. We are forgiven and restored to a place at the table of the King. Our possessions are restored and our faulty lines covered by the linen of the King's table. All this, "for Jonathan's sake." Thank God for our Jonathan!

October 23, 1950

"The Mid-Century Crusade for Souls"

"Go ye into all the world, and preach the gospel to every creature"

TELEGRAMS

Wichita, Kansas—Organized three churches in five weeks—Ness City, Floyd Everhart, pastor; Norcatur, Vernon Brewer, pastor; Hugoton, Eugene Verbeck, pastor. Kansas Sunday schools under District Chairman Rowland made greatest gains in average attendance last year in history of the district; church membership gains greatest in fifteen years or more.—**RAY HANCE**, *Superintendent of Kansas District*.

Nashville, Tennessee—Twenty-eight Nazarene churches of greater Nashville in great revival at War Memorial Auditorium. Fifty thousand circulars distributed the two Sunday afternoons preceding the campaign; churches in "all-out" co-operation; newspapers and radio stations giving great publicity. Dr. R. V. DeLong and Bob and Madge Killion, outstanding workers. Auditorium full; people turned away last night (Tuesday). Great start on district-wide revival, which continues through December 10; eight other zone-wide revivals follow with Dr. T. M. Anderson.—**D. K. WACHTEL**, *Superintendent of Tennessee District*.

NEWS IN BRIEF

Northwest Oklahoma District, with Rev. Mark R. Moore, superintendent, states that in August they had 25 churches listed as having voted to give "10 per cent to world-wide evangelism"; in September, 7 more joined the ranks, so that now they have 32 of their 56 churches pledged to support missions through the "ten-per-cent" plan.

Dr. Erwin G. Benson, of the Department of Church Schools, has been on a tour of the Iowa District, beginning October 10 and closing on Sunday, October 22.

Rev. R. V. Jackson has resigned as pastor of Grace Church, Austin, Texas, to re-enter the evangelistic field.

Rev. Frank Watkins, Jr., pastor at San Anselmo, California, has found a unique opportunity for Christian service outside his church. He is one of twelve ministers of the county co-operating with Warden Clinton Duffy and the chaplains of San Quentin Prison in providing classes in the field of religion for the prisoners.

Rev. I. C. Windoffer, student at Nazarene Theological Seminary, conducted a revival meeting for Pastor

(Continued on page 16)

IN THIS ISSUE

Protestant Theology's Dilemma

Guest Editorial by Roy S. Nicholson

Causes of the Protestant Reformation

A. Elwood Sanner

Where to Look for a New Reformation

Richard S. Taylor

I'm Glad Our Church Believes in Revivals

Mary E. Latham

"Think on These Things"

F. Lincicome

The Infinite Condescension

Fred Thomas

Holiness Is Happiness!

Paul Martin

Editorials

Stephen S. White

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150,000 HERALDS in 1950!

Praise the Lord! Incidents such as the one given in the following letter thrill the hearts of all of us and are indicative of some of the eternally valuable results derived through the pages of our HERALD OF HOLINESS.

DEAR FRIENDS:

Someone sent me a subscription for the HERALD OF HOLINESS as a gift. I am very thankful for the material that I have found in it, since it has helped to bring me closer to Christ.

I had been drifting away from the Lord; but, after reading the HERALD and listening to some "Back to the Bible" programs, I asked forgiveness and am now back on the narrow path that leads us to heaven. How happy I am for this help that it has given me!

I want to send the HERALD OF HOLINESS to my sisters and brothers and to my husband's sisters and to our two married children.

Respectfully yours,
MRS. A. B., Colo.

Canada West—This district begins the campaign for HERALD OF HOLINESS subscriptions November 1. Last year 964 subscriptions were received. The quota is 1,662 this year. We do not have the goal adopted by this district either; but our confidence in Edward Lawlor, the district superintendent, and Rev. Arnold Airhart, the campaign manager, leads us to believe they will be among those districts going "over the top" of their quota.

OVER THE TOP!

These churches have recently reported that they have achieved a standing with that group whose subscription list equals or exceeds two-thirds of their membership. We commend them. The percentage ratio of subscriptions to membership is given:

Kellogg, Idaho—140 per cent
Rev. L. L. Edwards, Pastor
Cheney, Washington—66½ per cent
Rev. Jay Budd, Pastor

THAINE F. SANFORD,
Sales Promotion Manager

GUEST EDITORIAL:

By Roy S. Nicholson*

Protestant Theology's Dilemma



THERE IS a growing conviction that the hope of preserving a true and vital theology lies with the holiness churches. A generation ago those who belittled the idea of a second work of grace felt that they were "on safe ground in maintaining a first work of grace." But in popular theological circles today the question "is not whether

the theology of a second crisis is vital, but whether any theology at all is valid."

The Rev. J. Baines Atkinson says that Protestant theology is caught between the rising tides of Roman Catholicism and cultured humanism, and is "doomed unless it can discover or recover a doctrine of entire sanctification." While some look upon such a doctrine as a fungus growth, it is in reality "the very sap of the tree, without which it will die." The contention of modern theological forces requires that we have both a doctrine of entire sanctification and "living witnesses without whom no doctrine can arise."

OUR THEOLOGY IS VALID

By that we mean it is sound, just, and well-founded. Its validity is established by (1) the Holy Scriptures, (2) philosophy, and (3) human experience. The limits of this editorial prevent anything more than bare mention of some pertinent points on each of those bases.

After sixty years' Bible study and emphasis on the second work of grace, the leaders of the Southport Methodist Holiness Convention declared: "All the study and criticism of Scripture in these sixty years have in no way affected detrimentally, much less undermined, the basis of the teaching," which is "valid and not a fanciful interpretation of Scripture." That is corroborated by Dr. W. E. Sangster's statement in *The Path to Perfection*: "The passing of two centuries, and all the solid Biblical scholarship which has been crowded into them, have not, in themselves, rendered Wesley's position untenable" (page 51).

Furthermore, our position is valid on the basis of philosophy. "The human mind is also an organ of revelation, and through it God still speaks." The human mind is not satisfied with the thought that it must ever strive toward an unrealized and unrealizable goal. In the words of a modern philosopher, "it cannot be an adequate account of the moral life to say that it is one of advance

towards a future fruition which never becomes present . . . There must be a sense in which we can be really in fruition, permanently established in a good, beyond which there is no better." To those who accept John Wesley's interpretation of the Scriptures, "that condition of present fruition is the life of Christian Perfection."

Christian perfection is the perfection of love, of moral intention, and it is patterned after Christ himself. Despite the fact that the highest perfection of which man is capable in this life admits of human infirmities and weaknesses, there is nothing greater than holy character, because God is holy and He wills that His children be holy in character and righteous in conduct. Dr. R. Newton Flew, in *The Idea of Perfection*, declares: "We reach, then, this broad conclusion, that the seeking of an ideal that is realizable in this world is essential to Christianity."

But the question persists: "Are there any witnesses to it?" We could cite a large number if space permitted. There are volumes filled with such testimonies. They may use different terms, but they all agree on having had a second, definite crisis in their spiritual experience subsequent to regeneration. Consider Paul's testimony in Romans 8:2. What about the testimony of the writer to the Hebrews (4:3)? These are definite and scriptural.

Wesley's critics raise questions as to whether that outstanding advocate of Christian perfection ever personally experienced this second crisis. We are convinced that he did. But lest it seem to exalt self and human experience above God's Word, he was reticent to speak about his deep, personal, spiritual experience. John Wesley's meticulous consistency would never have allowed him to press upon others the need to possess an experience of the grace of God which he did not have.

Dr. Henry Bett, in *The Spirit of Methodism*, declares: "I am bound in conscience, at this point to bear witness, that I have known those among the people called Methodists, who, as far as human discernment could judge, had attained this holy state" (page 168).

Let us not forget it: The theology of the message of entire sanctification is valid; and it is up to Protestant theology to recover this teaching and proclaim to the world that God can do more with sin than to forgive it—He can break its power and cleanse its pollution. He can destroy the works of the devil. He can purge the carnal nature. "Beyond doubt the New Testament teaches the absolute necessity of ethical and spiritual perfection . . . It knows nothing of a reconciliation with God which does not make this goal the object of passionate desire."

"Nothing less than my best"—let that be your motto as you give for the cause of world missions (home and foreign) on November 19.

*President, the Wesleyan Methodist Church

Causes of the Protestant Reformation

By A. Elwood Sanner*

PERHAPS THE WORD should be *revolution* rather than *reformation*—so powerful were the forces which broke loose when Martin Luther posted his ninety-five theses in 1517. Though Luther always shall tower as a man of great spiritual and intellectual stature, he was, in some respects, incidental to the reformation movement. Its coming was inevitable! For centuries a seething mass of unrest and great dissatisfaction threatened such a rupture. Savonarola pleaded in 1497, "O priests and friars, ye whose evil example has entombed this people in the sepulchre of ceremonial, I tell you, this sepulchre will break asunder for Christ will revive his Church in his spirit." Another great churchman in 1512 exclaimed, "The Church will be renovated, and you will live to see it."

The Church would not permit reformation from within. From 1215 to 1512, nine great world councils met seeking reform of abuses, but each confessed the failure of its predecessors, and the last (the Council of Trent in 1512) declared the impotence of them all. For a time during the fifteenth century it seemed that some restraint would be placed upon the absolute monarchy of the papacy; but this hope was dashed to the ground when later popes abolished these conciliar measures. Savonarola, in the last year of his life, directed an appeal to the European princes to convene another council in order to discipline the popes. This failed to appear.

From 1512 to 1517, the Fifth Lateran Council met in Rome and closed a few months before Luther's great move without producing any serious reform. The king and Leo X had kept a firm hand upon the convocation. By brutal force, suppression, inquisition, the Roman church successfully resisted all attempts to cleanse the church of its corruption. And it was not until after the Protestant revolt that the church managed a counterreformation to save itself from complete moral disintegration. The Roman church was actually saved from destruction by her mortal enemies.

It is Dr. J. Proctor Knott's figure that Martin Luther simply "turned the spigot" and unleashed the powerful waters of the Reformation long building up great pressure.

What were some of the causes of this great division? We may mention moral, doctrinal, and economic causes of the Protestant Reformation.

MORAL CAUSES

From the time of St. Bernard at the outset of the twelfth century until Bishop Fox of Oxford in the sixteenth century, no generation was without orthodox and important churchmen who cried out against the moral abuses of the Roman church



in language that would appear harsh on the lips of a present-day Protestant. Blatant immorality, unabashed bribery, the vicious sale of indulgences—to mention only a few evidences of corruption—were a source of grief and anguish to pious souls. Living in that period, Gascoigne wrote: "Sinners say nowadays, 'I care not how many or what evils I do in God's sight; for I can easily and quickly get plenary remission of all guilt and penalty by an absolution and indulgence granted me by the pope, whose written grant I have bought for 4d or 6d, or have won as a stake for a game of tennis.'"

The bribe of ten thousand ducats which the Archbishop of Mainz promised Leo X in 1517 for permission to hold three archbishoprics at one time is well known but not unique.

This bribe was to be paid for by the sale of indulgences—remission of sins paid for in coin rather than redemptive blood. The evidence of great moral corruption at the heart of the Church is mountainous—for example, C. G. Moulton cites one hundred orthodox witnesses of it from this period. Its trustworthiness is beyond question; even contemporary Roman Catholic writers recognize it. Hilaire Belloc speaks of corruption which "shook the edifice of papal prestige." It was because, as John T. McNeill writes, "the piety of the fifteenth century did not center where the power of the church centered," that no other course but revolution was open to the reformation leaders.

DOCTRINAL CAUSES

It has been urged that Protestantism is purely negative in its message and apart from Catholicism would have nothing to propagate. Actually, many devout souls, such as the Waldensians, could see through their independent reading of the Scriptures that the Church had long since forsaken and forgotten the true teaching of the Scriptures. Far from being purely a "protest" against the Church of Rome, Protestantism has a great prophetic mission to fulfill. Forgotten or rejected by Rome, the true gospel of the New Testament awaits a voice for its proclamation. Thus, the primary principles of Protestantism—the supremacy of the Scriptures, the universal priesthood of believers and justification by faith—comprise a glorious positive message. Protestantism has a mission—the proclamation of the truth of God. Its purpose can now be pursued

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quite independently of any critique of Catholicism.

ECONOMIC CAUSES

Clerical possessions at the time of the Reformation were enormous. Churchmen owned a proportion of the landed property variously estimated at from one-fifth to one-third—all free from taxation.

Further friction arose over the trading in benefices. "Nothing is to be had at Rome without money," wrote one who later became Pius II (1458-64). A reaction to such greed was certain.

Thank God for the Reformation!

Let John T. McNeill's words conclude ours, "Its [the Reformation's] abiding lesson is that of a warning example of ecclesiastical power without the indwelling Spirit; from which condition, in every church, in every generation, Good Lord, deliver us!"

Where to Look for a New Reformation

By Richard S. Taylor*

IN SOME CIRCLES the question has gone the rounds, Is it not time for a new Reformation? The finger has been pointed at the social and moral reforms so desperately needed in our day, and at the similarity between the age of Luther and our own. There is the same upsurge of interest in science, the increased enlightenment of the masses, the social unrest, the undercurrent of seething dissatisfaction with prevailing corruption. But where are we to look for adequate leadership in this superficial age?

One prominent religious editor expressed conviction that the only hope for a new Reformation lay in Protestantism. That is quite evident, but in what kind of Protestantism? Certainly not in the kind that has locked arms with Hollywood, brought the dance into its parlors, turned its back on revivals, dispensed with the prayer meeting, and lacks the moral courage to protest the sin of its own cocktail-drinking members. Such Protestantism is far too eager to conform to the world to reform it, is too busy feathering the nest of its own institutions to risk its security in spiritual revolutions, and too anxious to preserve respectability ever to precipitate revivals. It fears the stigma of fanaticism far more than the blight of sin. Since this is true, it is hopeless to look there for adequate leadership in a modern Reformation.

When we examine the leadership of the Reformation in Europe, and the revival in England some two centuries later under the Wesleys, we are impressed, at the outset, by the fact that the effectiveness of every great spiritual leader who made a revolutionary impact on his age turned on a deep, decisive, and specific religious experience. Furthermore, these leaders proceeded

with the conviction that such an experience was what made a Christian, and that it was the only real hope for the evils and ills of the age. This was true of Luther, Calvin, Knox, Wesley, Finney, and many others. Such experiences fortified these men with a God-consciousness, a sense of divine mission, and a spirit of unconquerable heroism, without which they could not have carried through their herculean tasks. And not only men, but *movements* also which have steadfastly insisted on a personal assurance of God in Christ have been the movements which have done the most toward the permanent elevation of the spiritual and moral life of their times.

Furthermore, the men who were instrumental in bringing about the Reformation of the past were gripped by profound convictions of truth: truth not only glimpsed in their mount of vision, but hammered into form and system on the anvils of thought and learning. They had a great, comprehensive, positive message for their age. They did more than protest; they proposed. Indeed, their proposals were so radical, yet well-founded, that they went far beyond the correction of existing evils; they displaced existing systems.

Finally, they were men who risked all and consecrated everything for the promotion of the great truths entrusted to them. Counting not their lives dear unto themselves, and utterly abandoning personal security and comfort, they faced mobs, popes, kings, as well as pain, poverty, and death itself, in holy fearlessness. Such men, indifferent to gain or power and undaunted by either slander or threatenings, are simply indispensable to any true Reformation, any time, anywhere.

But too much of modern Protestantism lacks this insistence on vital religious experience, this conviction of truth, this passion for righteousness and consecration to evangelism; and therefore for it to talk about leading in a new Reformation is futile. The hope rather lies in small units of

IF TEN BE FOUND!

By Grace Noll Crowell

*This is the time, O men, upon your knees!
Pray God to spare the cities of the earth,
If peradventure only ten be found
Whose righteousness may be a thing of worth.
If even ten be found among the throng:
Ten earnest, righteous ones who daily take
Their upward way, undaunted through this
storm—
Pray God to spare the cities for their sake!*

*The pall of devastation shrouds the lands;
The thunders roar; the lightning splits the sky.
We stand with ashen faces to behold
The swift approach of danger—O men, cry
That there be righteous ones enough to stay
The onslaught threatening us today!*

*Pastor, Everett, Massachusetts

Protestantism, such as the holiness organizations, which never have lost their emphasis on personal salvation, are already exhibiting a Lutheran-Wesley brand of selfless heroism in their missionaries and preachers, and are, right now, not simply talking about it, but aggressively planting holiness in every community of America and on every mission field of the world. Each new holiness church, fired with evangelistic fervor, is a beacon of hope in our despairing world. Every true revival, prayer-born and Spirit-led, is a modern Reformation, cleansing out corruption, tearing away falsehoods, elevating the moral tone of the community, and stimulating the kingdom of God everywhere.

Let us not lose sight, therefore, of what it took to bring the Reformation of the past, and of what it will take to bring reformation today. And there is no movement on the horizon more capable of producing the real thing than our present Mid-Century Crusade for Souls. It is well to glance at the Reformation of history; it is better to participate in the Reformation of our day.

"Your Money or Your Life!"

By J. B. Deisenroth*

THESE WORDS from a robber would send a chill down your backbone! The man with the gun is bold and rough in doing his job. There is another who has the same thought in mind, but who proceeds with patience and skill. The technique of the devil is far more subtle than that of the masked thief, and his motive is even more far-reaching. He wants both your money and your life. If he cannot get your life, he will do his best to get your money.

What a sad commentary of a devoted life to have the money which God has entrusted to His servant diverted into godless channels! Beautiful Christian parents have left their entire estate to Christ-rejecting children who never will use one dollar for the interest of God's cause. Choice saints have so poorly arranged their affairs that the money God permitted them to accumulate has become the center of a big fight among the relatives.

Negligent believers have intended to do something for the Lord with their money, but neglected to do so through their days of good health. When illness or old age, or both, came upon them they lacked the physical and mental strength to make right decisions concerning their money and perhaps were unable to resist the pressures of designing relatives and friends. One has responsibilities to his relatives and friends, but there is a recognition of stewardship to God which should not be overlooked. All that we have is His, and from His hand. We freely give Him our lives—let us not give the devil our money!

*Member of the General Board, Church of the Nazarene

\$500,000 for world evangelism, November 19—
that is the minimum goal. We can exceed it if every Nazarene member will participate!

I'm Glad

Our Church Believes in Revivals!

By Mary E. Latham*

IN AUGUST I attended the World Convention on Christian Education in Toronto, Ontario, Canada. Representatives from sixty-two nations met to find inspiration and ways of making the witness for Jesus Christ stronger throughout the world. Delegates were there from almost every Protestant church, regardless of color, language, or creed; many wore native dress. Little was said about nationality, language, denomination, or dress. One question only seemed to matter, "Are you Christian?"

Those of our group were delighted with the spiritual tone of the whole convention. The emphasis on a vital Christianity was stronger than that in the average gathering of this kind. Over and over again we heard the plea to make Christianity more than a code of ethics, a system of factual knowledge to be taught. It must be a vital personal experience through faith in Jesus Christ. Christianity is to be taught—but more, it must be *experienced*! This at a convention on Christian education indicates an encouraging trend; but . . .

In conversation with the pastor of a large church of another denomination, I was confronted with this: "In almost every group gathering we have heard that, regardless of how much a person believes the fact of Christianity, he is not really a Christian unless he has a personal knowledge of Christ and a vital relationship with Him. I believe this—but no one has told us how. How am I to tell my church?" He went on to explain that of the forty-five teachers in his Sunday school he could count on one hand the ones that are Christian by the above standard. His plea was sincere, "Can I go back and tell them they are not Christians? What am I to do?"

I told him that in our church we have *revivals*. He wanted to know how; then listened eagerly as I tried to outline step by step his part to bring about a revival in his church. I told him, of course, that the revival must begin with him; that he must be sure, first of all, that he is born again.

He was eager—would have talked on and on, seemed grateful even for suggested scripture for evangelistic sermon material. God grant him courage to lead his people into a vitalized Christianity!

And that is one reason why I am glad our church believes in revivals!

*Director of Vacation Bible Schools and Weekday Religious Education, Department of Church Schools

"Think on These Things"

By Evangelist F. Lincicome*

"We are born to feel as well as to think. The suppressing of our feelings after thinking on high and lofty subjects is an abortion and does violence to our essential constitution. Emotions can bring us into regions of truth that reason cannot reach."

Emotion kindled in the heart by faith must be credited with the success of Christianity. The Spirit of God sets men's souls on fire with feeling, and the action follows, for emotion is always the prelude to motion. "He shall baptize you with the Holy Ghost, and with fire"—and if that fire does anything it kindles emotion. More churches are failing from a lack of heart than from a lack of head.

Bishop Hughes recently deplored the head preparation to the neglect of the heart. He told his preachers that the Methodist church has good news for the world, and it must be told with the heart as well as the mind. He pleaded for a return to the emotion that made Methodism famous. It is too bad when we get more head than heart into our Christian work; but, nevertheless, everywhere men are crying down emotion and intensifying intellect. We are living in an age that aims to rob religion of its inflammatory touch, an age that looks upon all signs of devotion and emotion with distaste.

* * * *

Happiness is the greatest paradox in nature. It can grow in any soil, live under any condition; it defies environment. The reason for this is that it does not come from without, but from within. Whenever you see a person seeking happiness outside of himself, you may be sure he never has yet found it. The prodigal thought that in order to be happy he would have to go a long way from home, forgetting that the fountain of sweetest joy springs up within us and never from without. Jesus laid down the road to happiness more than nineteen hundred years ago in His great Sermon on the Mount. He tells us that happiness is not born of what we have, or do not have, but rather it is born of what we are.

In the Beatitudes, Christ says, "Blessed are," and all these "blessed's" refer to an internal condition. In the Beatitudes, Jesus lays down nine routes to happiness, and they all converge in Jesus Christ. He does not say, Blessed is the man that has gained a fortune. or, Blessed is the woman who has become the darling of society. Happiness does not consist in getting, it consists in giving; happiness does not consist in having, it consists in being.

"True happiness can only exist where it has for its basis a right character, and a right character can only exist where it has for its basis moral purity; hence Christ was scientifically correct when He made moral purity the basis of real

happiness." Thus, Jesus said, "Blessed are the pure in heart."

True happiness is not dependent on outward circumstances, but rather on inward harmony, and is possible only to an evenly balanced and properly adjusted soul. The philosophy of Diogenes, the Greek philosopher, held that a man's happiness is better promoted by the decrease of his wants than by an increase in his salary. So, if you would have unbounded contentment, you must have bounded desires; and nothing but holiness can give you bounded desires.

* * * *

When the prodigal said, "Give me the portion of goods that falleth to me," he invited, challenged, and welcomed all the succeeding tragedies. He had no one to blame but himself for his debauchery. It was his choice, and not his environment, that brought about his degradation. We sink or soar according to the choices we make. Your choice can send your soul to happiness and heaven, or to remorse and hell.

"There are plenty of moral wrecks but none of them are accidental. Man is what he wills to be."

"It is not environment, heredity, friends or foes, loss or gain that determines a man's moral character—it is his will. The choice of a man can make him a Hitler or it can make him a Lincoln."

● ● ●

LET'S MAKE IT COUNT! !

THE DEVOTION of our missionaries, the spiritual darkness of millions, and the many open doors of opportunity should challenge the entire church to a liberal offering. In order for the whole church to give a great offering each individual must give as he is able. We must not leave it up to someone else to give while we withhold what we could and should give. Let God speak to your heart about the offering. Give as He directs. Let's make this a real "thank offering."

A man who recently visited war-torn Korea returned saying, "I am going to check last year's income tax. I think I want to pay more taxes for the privilege of living in a country like this." Surely we are thankful for our wonderful Saviour, and for such fortunate circumstances as we have.

A good way of expressing sincere gratitude is to give a good Thanksgiving offering. Making the offering count in a big way will please the Lord, gladden the hearts of the missionaries, and go far in bringing light to those in great darkness. Will you not do your part in making this offering count for God and souls?

—A. MILTON SMITH, *Pastor*
Kansas City First Church

*Gary, Indiana

The Infinite Condescension

By Evangelist Fred Thomas*

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (Isaiah 57:15).

THE BIBLE gives us the origin of heaven and earth, of light, of the firmament, and of the seas, of the sun, moon, and stars, and of the fowls of the air and the fish of the sea. The Bible also gives the origin of man, of sin, and of redemption; but the origin of God we cannot find in the Bible or in any other writing. The Bible states as a certain fact, "In the beginning God." Before the origin of the heaven and earth, and all that dwell therein, "In the beginning God." Since the boundless cycles of eternity and time had no beginning, the everlasting God knew no infancy, and thus He had no beginning.

Consider the greatness of this "high and lofty One that inhabiteth eternity." His greatness is a proved fact by His eternal self-existence. While there is no record of the origin of God, yet the Bible clearly teaches His self-existence. The name "Jehovah" means the existing one. "And God said unto Moses. I AM THAT I AM" (Exod. 3:14). I am the only Being, the Root of Existence, the Immutable and Eternal One. Moses declared, "The Lord he is God: there is none else beside him" (Deut. 4:35). He is the only one undivided, self-existent, self-sustained Being. No other being could have been except for His sovereign will, nor could it continue were that will suspended. He is the only Light of Life: all others are the reflections of His beams. There was a time when creatures did not exist; they came from Him

as vessels from the potter's wheel; they all depend on Him who is self-existent, for the continuance of life.

His greatness is seen in the might of His omnipotence. This whole universe, about which we are learning more every day, is His creative work. This earth on which we live is a small part of the universe. We are told that if the sun were hollow, four hundred thousand earths, like the one on which we live, could be poured into it. But the sun is only one sun of many suns; our whole solar system is but one of many. There may be a million universes such as ours, and God made them all.

The Lord had no beginning of days nor end of years. He had no predecessor, nor will He ever have a successor. The mightiest king inherits power and soon yields his scepter to his successor; other kingdoms stand while their power is unsubdued, but in an evil hour a greater power may crush them. But there is no greater power than God's. His kingdom cannot be subdued; it is everlasting. Isaiah, the evangelical Old Testament prophet, declared, as he caught a glimpse through the telescope of time, of the kingdom of God and His Christ: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:7).

His greatness is also revealed in His holiness. In every page, the Bible brings out the holiness of God; it teaches with all of its types, sacrifices, and ceremonies that God is holy. John declares, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (I John 1:5).

Isaiah had a vision of the holiness of God. He said: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:1-5). Many today also would cry, "Woe is me, for I am undone" if only they had a vision of the holiness of God.

Consider the infinite condescension of the high and lofty One that inhabiteth eternity. "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Even before the dawn of creation, God possessed a desire and

As the Deer!

(Psalms 42:1)

By Lyle Prescott

*As the deer for the streams in the mountains,
As the tern for the lanes in the sky,
As the salmon their course in the ocean,
So my soul unto Thee, Lord, doth cry.*

*As the quail calls her brood in the valley,
As the eagle guards fiercely above,
As the fox hides her young in the thicket,
So the Lord watches o'er me in love.*

*As the swallow veers gay 'cross the meadow,
As the mackerel leaps in the tide,
As the moth finds delight in the flower,
So in God is my soul satisfied!*

*E'khart, Indiana

looked forward to the time when He could dwell in the hearts of men. Thus, God created man in His own image and after His own likeness, that he might be able to enjoy the love and fellowship of His infinite Creator. God was pleased to come to the Garden of Eden that He might have communion with Adam and Eve. Through willful transgression by our first parents, this hallowed communion was lost.

But from the very moment that this holy and sacred fellowship was lost, God has done all that an infinite, compassionate God can do to have it restored. He gave to our fallen parents the promise of the coming Saviour through whom this lost communion can be restored. After God could no longer dwell with man in the Garden of Eden, He dwelt with him in the Tabernacle, later in the Temple, then in the Person of His Son, and now in the person of the blessed Holy Spirit.

Christ came to this world for one purpose, and that was to make possible our forgiveness and cleansing through His vicarious sufferings and death upon the cross. There is power in the atoning blood of Jesus Christ to lift sinners from the realms of human depravity into the realms of holiness, and to bring them into a state of moral purity, thus cleansing them from all pollution, and setting up within them the kingdom of God, which is "righteousness, and peace, and joy in the Holy Ghost."

It is sin that has separated man from God. But since man's restoration to holiness has been made possible through the atonement of Christ, the veil of the Temple has been rent from top to bottom, and man can enter into the holy of holies, and again have blessed and glorious fellowship and communion with the holy God.

It is the desire of God to dwell in the hearts of men. He did not say, I dwell with men of elevated position, or of the ordained ministry, or of the poetic mind and refined spirit, or with him of special education; but He did say, "with him also that is of a contrite and humble spirit." Mr. Webster's definition for "contrite" is "broken down with sorrow for sin."

My sinner friend, if now through the merits of the shed blood of Christ you will come into the presence of the holy God, with "a contrite and humble spirit," God will come into your heart with pardon and grace. For the One "that inhabiteth eternity, whose name is Holy" and who dwells "in the high and holy place," will also condescend to live "with him also that is of a contrite and humble spirit." Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23). Then we have the royal invitation and glorious promise: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3: 20).

THESE MIGHTY ACTS

DULL, PULSATING throbs beat incessantly from the jungle blackness. Frenzied heathen chants rise and fall in feverish chorus. Dark-skinned forms dance furiously about the smoldering embers of a dying fire. But in the Witbank mission a dancer is kneeling. Quieted is the inflamed passion! Calmed is the anxious, tempestuous spirit. The African native has found peace!

And in the place of superstitious, idolatrous witchcraft comes the confidence created by a trusting faith in the living God. The message of General Superintendent Powers and the prayers of Brother Esselstyn and the church have been used of God to reach this heathen man. The glad heralds of the glorious gospel have winged their way to the Dark Continent bearing their message of redemption and release.

Whence these mighty acts—these miracles of grace? They have come by giving—giving of life, giving of service, giving of possessions.

"Ready to stay home . . . and give!"

NOVEMBER 19!

Holiness Is Happiness!

By Paul Martin*

IT ISN'T too popular to be happy today! The war is supposed to cause strain, nervousness, irritability, and distress. The future is black; the days ahead, far from promising. Even atomic scientists and men of great insight into world affairs give pessimistic reports. There's so much gloom about that to smile is to sin, and happiness is a mark of senility. I'm almost afraid to say, "Good-by," for fear some sad soul will cry out, "What's good about it?"

But I'm happy! For a glorious experience, a heart-warming experience has swept through my soul like a refreshing rain; a joyful experience that started the bells of the heart ringing again! No longer does my soul sit in a bed of thorns, grieving, fretting, and weighed down. For the heart has taken wings!

Yes, holiness is happiness! The heart is at peace; the struggling with self is gone; inward enmities are buried; the domination of pride is past! The soul is free!

Happiness is a product of burden bearing. Sanctified people have always carried more than their share of the world's burdens and cares. They meet disappointment with a song. They mount difficult, strenuous obstacles with a smile and a shout. They turn the monotony of the everyday

*Pastor, Porterville, California

into the surprises of the Spirit. While some are pondering over "ten things to do until the psychiatrist comes," the Spirit-filled is relaxed, joyful, longing for a place and the pace and the grace to serve!

Holiness is happiness! You can feel it in the songs of the sanctified, hear it in the "tank-busting" prayers of the holy warrior, see it in the glow of glory that shines on the countenance of clean-hearted men. It's the greatest, grandest, happiest way to live! Try it today!

The Retreat of Jesus

By Peter Wiseman*

And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat (Mark 6:31).

"This is not the speech of an old man," says Dr. Jowett, "but of quite a young man, barely thirty-three years of age, and who is burdened with the superlative ministry of the redemption of the race. All the arrangements of His public life are made on the assumption of its brevity. And yet He made time for rest! Sometimes we allow the sacredness of our labour to tempt us to regard rest as indolence and relaxation as waste. True rest is the minister of progress. The hour of seclusion enriches the public service."

*Nyack-on-Hudson, New York

The verse before the text (v. 30) reveals the fact that sad news had come to Jesus, a great sorrow in the passing of John; and to go "apart into a desert place, and rest a while" would allow time for meditation and prayer as a means of healing the broken spirit and to gain strength to meet a new situation, a new challenge.

Then, again, it is necessary sometimes to get away from the crowd. The wrecks of broken humanity pressed hard on the tender, compassionate heart of the Christ. "There were many coming and going, and they had no leisure so much as to eat," the text reveals.

It is necessary to "come . . . apart" daily for meditation and prayer, but there comes a time when the period must be lengthened and in a "desert," a quiet place. The physical demands it, the mental demands it, and the spiritual certainly demands it. We can do more when we get back on the job for having been away in "a desert place" with our Lord! "Apartness" with Him means a better person and a better qualification for the work; away in the closet, then to the pulpit; away in the mountain, then down into the valley to serve!

Saved by preaching of the Word through Christ, the Redeemer: on a hospital cot in India; or in a street service in Guatemala; or in a camp meeting in Africa; or in an igloo in Alaska—all trophies of the gospel. Because we are faithful in the Church of the Nazarene and give as God has prospered us, this work will go on!

Home Missions and Evangelism

Roy J. Smoe, Secretary

The "Special Herald"

THE SPECIAL September 11 Crusade issue of the HERALD OF HOLINESS has received an even greater response this year than it did last, and at the last report nearly one million copies were being printed. No special goal was set up to aim for this year; rather, the emphasis has been upon churches taking the number that they can profitably use. Building upon the experience with the first issue a year ago, many pastors have devised splendid plans for reaching people effectively with this great issue.

On the Chicago Central District a pastor said, "Last year I ordered one thousand copies of the special issue and we passed them out at every door, but we ran out. This year I am ordering two thousand copies and plan to put one in every home in our town." This was the pastor of a small church, but he knew the value of such splendid advertising.

First Church, Wichita, Kansas, ordered two thousand copies and cir-

culated them in their immediate community. Inside each copy was placed a friendly letter, signed by the pastor, Rev. G. A. Gough. The letter announced the purpose of the magazine, some interesting facts about the local church, and the time of the weekly radio broadcast; invited the reader to the special rally day services; and contained a warm greeting. We are sure this plan will bring results to the church.

Rev. Fred W. Gibson, pastor at Arlington, Virginia, gave one hundred of his laymen ten copies each of the special HERALD in a large envelope. Instructions and special dates in the church calendar were mimeographed on the envelope, with ten spaces left for name, address, and report of reception for each of the HERALDS handed out. Brother Gibson writes, "The response was amazing and the results of having one thousand names and addresses with the visitor's comment are greater than we can evaluate at this time."

On Taking Aim

Many Christians fail in their responsibility of winning others to Christ because they never take aim. They sing, "Lord, lay some soul upon my heart . . .," with feeling and sincerity, but without ever thinking of anyone in particular whom they can help to find the Master. They pray that God will make them soul winners, but it is a general prayer and is over when they arise from their knees.

The successful hunter, among other things, must be able to take careful and accurate aim at a specific animal. The successful soul winner, among other things, must carry a burden for and deal with specific unsaved people. Jesus won people in His day, one by one. Let us follow His example.

The successful hunter also must be able to utilize the sudden, chance appearance of his prey. He cannot let opportunity after opportunity pass by for more favorable circumstances. Likewise, the soul winner must be ready to grasp each opportunity for Christ, lest it be the only opportunity to win that one to Christ.

We are not hunters, in the sense of taking life, but rather in the sense

in which our Saviour came to earth: "to seek and to save that which was lost." Let us aim at that neighbor,

that friend, that loved one, and keep praying and witnessing until we have won him to Christ.

in darkness know the joy of sins forgiven.

Under the leadership of our council president, Rev. Harold Stanfield, and his wife we face the ensuing year, which will bring not only opportunities but problems too. However, with the Lord's hand upon us and your prayers and support, we can go forward victoriously.—LESPER HEFLIN, Council Secretary.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

District Missionary Tour

At the present time the district missionary tour is in progress. Rev. and Mrs. C. G. Rudeen from Nicaragua, Rev. Don DePasquale from Syria, and Miss Elizabeth Cole from Africa are in the party. They are holding services in all our churches except one or two, and three zone conventions—at Ridgefield, Tacoma First, and Seattle Central. It is a pleasure to have these fine missionaries on the district, and they are a real blessing to our people.—*The Evergreen Frontier.*

A Dream Comes True!

For many years the Church of the Nazarene in the barrio Alberdi of Rosario de Santa Fe has needed a building. At last we have it! A dream has become a reality. These good people have moved thirteen times from one rented hall to another, always hoping someday to be able to have their own building. The last place in which we held services was a small room about 10 x 12 feet, and whenever it rained we had to go through mud for three and one-half blocks to reach the home in which we held the services; but now God has helped us to build a nice church and pastor's home. We have fourteen benches ten feet long on which one hundred persons can comfortably sit and listen to the preaching of the gospel.

On May 25 we held the dedication service and began a ten-day revival with Brother Cochran, the district superintendent, doing the preaching. Twenty-two different persons sought the Lord in this campaign and many of them are still faithful. One of them is an old man eighty-four years old, who is walking in the light. He never misses a service. Also some outstanding young people were converted and gave good testimonies. The Sunday school has almost doubled and new people are looking our way. We are expecting great things here in Alberdi.—LESTER JOHNSTON, Argentina.

Future Plans

School is drawing to a close. We are praying for the Lord to guide us in our plans for the coming year. We have started building in "Caracol" and are trusting that all will work out in His plan and with His guidance.—RUTH HESS, Guatemala.

Council Meeting In Nicaragua

Thursday evening, September 21, 1950, was the closing session of our annual council meeting. We had spent four days together working and making plans for the advancement of God's kingdom here. Although they were busy days, yet they were enjoyable ones, for a spirit of unity prevailed among us and each sensed the Spirit's leading in the decisions made. Our hearts were warmed and refreshed each day by the devotional messages and special numbers in song.

That the Lord had blessed and helped us during the year was evident. Reports from the different phases of the work were encouraging. One church had been organized, two new missions opened, which now makes a total of eight organized churches, nine missions, and a number of out-preaching points. Twenty-five students are attending the Bible Institute. In the day schools 284 pupils are enrolled. The number treated in the dispensary and outside clinics totaled 5,030. Many who once walked

More New Nazarenes

Nine new probationary members have been received into our mission in La Chorrera. This is how it came to pass.

Nearly two years ago a house was rented out in the country for us since Mrs. Hall was recovering from an operation. We had been there only a few weeks when we began to look for mission possibilities. Our first mission was in the home of the village barber. We now hold services regularly.

Recently eight very fine folk sought the Lord. They have all given good testimonies.

The first fruits of our labors are now being realized. We moved out here for a recovery for Mrs. Hall, and as a result we have opened six missions in towns and villages along the highway toward the south.

Thank the Lord for more new Nazarenes.—JOHN HALL, Cuba.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 5: Overcoming Temptation

Scripture: Matt. 4:8-11; John 6:15; Rom. 13:12-14;

I Cor. 10:12-13

GOLDEN TEXT: *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him* (James 1:12).

Temptations come from above as well as from beneath. All of us know the temptation to commit acts that are far below our accepted level of decency. But temptations also come to accept honors that are above our actual level of achievement. I mean that we can be tempted to elevate ourselves unduly as well as to degrade ourselves.

The crowd wanted to make Jesus king (John 6:15), and He slipped away to the mountain to pray. Christ

knew the bite and pressure of temptation even more keenly than we ever could. He was tempted to gross idolatry and He was tempted to accept honors prematurely. He turned from the latter just as firmly as from the former.

Every honor bestowed on us is actually a potential temptation; and at times it is more kingly to run from a crown than to be enthroned. For an honor that is not deeply earned may hurt the cause even while it elevates the individual. In such a case what looks like wine turns out to be vinegar.

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

Protestantism and the Bible

IN THE REFORMATION there was a shift from the authority of the Church to the authority of the Bible. The Bible rather than the Church became the supreme source of truth for Martin Luther. Some Protestants today have moved away from this position, and in doing so have ceased to be true Protestants. Loyalty to the Bible as the Word of God is the foundation principle of Protestantism.

What does it mean to be loyal to the Bible as the final authority? It means that we believe that the Bible is inspired in a sense in which no other book has ever been inspired. In other words, God had to do with its writing in a manner in which He never had to do with the writing of any other book. Thus the Bible stands in a class by itself. It is a great Book of literature, history, law, poetry, and of the principles of human conduct; yet it is much more. It is a Book of religion—of the true religion. It is a Book in which the only true God, the living God, the God of earth and heaven, speaks to man about life, death, and the world to come, about the greatest issues any mortal being can ever face. As to these matters, it gives the final word—no one need fear or doubt if he only follows its precepts. Its depths have never been fathomed, and yet the wayfaring man though a fool need not err therein. This is the faith which the true Protestant has in the Bible. In building on this foundation, Martin Luther followed in the footsteps of the Apostle Paul.

If we believe in the Bible thus, we will read it. It is one thing to assent mentally to the claim that the Bible is uniquely inspired, but it is quite another thing to read it, to expose ourselves to it day by day. A faith in the Bible which seldom manifests itself in contact with it is dead. The true Protestant reads his Bible.

However, it is not enough for the Protestant merely to read his Bible. He should strive to understand it, to seek the enlightening presence and help of the Holy Spirit as he reads it. We must all come to some understanding of the Word which God has spoken to us.

Above all, loyalty to the Bible means that we will live by it. There will be not only understanding but also obedience. We will walk in its light and obey its precepts. It will truly be a lamp unto our feet and a light unto our pathway. Thus life is transformed, and Christ becomes our Companion. Fellowship with Christ through the Word is one of the highest peaks in the mountain range of redemption. Glory to God in the highest! Direct access to His Word is one of the outstanding privileges of the Protestant!

A Christian in her seventies had been called home. Her daughter and a preacher who was to have a part in the funeral services searched her Bible for her favorite passages. They were unsuccessful in their search—she had too many verses marked. Does the Bible mean this much to you?

EDITO

Stephen

A Primer on Entire Sanctification

VIII. Second Crisis Taught by Many

A SECOND CRISIS which stands on a par with conversion has been advocated by men in many churches. There were preachers from every evangelical church who helped to establish the holiness

Moody, Cox, and Jones movement in the United States. Since then, there have been those from the different denominations who have testified to this second experience. Dwight L. Moody was clear in his witness to the baptism with the Holy Spirit after his conversion. Some twenty-five years ago Ben Cox, pastor of one of the great Baptist churches in Memphis, Tennessee, gave his testimony to the baptism with the Holy Spirit in one of the daily papers of that city. After preaching for a number of years, he received the blessing. Dr. E. Stanley Jones has time and time again publicly and in his books told of how God gave him this wonderful second crisis. According to a very reliable report, Dr. Billy Graham, one of the outstanding evangelists of the day and a member of the Southern Baptist church, had a leader in the holiness movement meet him in a Chicago hotel and teach him the way of God more perfectly. *The Master's Minority*, a book which has recently come into print, deals very definitely with a second crisis that is within reach of the Christian who is ready to pay the price for it. This book was not written by anyone within the ranks of the regular holiness movement, but rather by a member of one of the larger denominations. In other words, this doctrine is not just a teaching of the Church of the Nazarene or of the holiness movement. It is a Bible truth which is within reach of the Christians of every church. It is not a new-fangled doctrine which is just for the ignorant, half-crazy, or the few: it should be experienced by every normal child of God.

GEORGE FOX, the founder of the Friends, was clear and definite in his emphasis upon Christian perfection as a second crisis in this life.

He did his best to guard against fanaticism, but he did not hesitate to teach the truth of the sanctified life. William Penn explained

the position of Fox and the early Friends, as well as that of the holiness movement, so well that I want to give you his words:

"Because we have urged the necessity of a perfect freedom from sin, and a thorough sanctification in body, soul, and spirit, whilst on this side of the grave, by the operation of the holy and perfect Spirit of our Lord Jesus Christ, according to the testimony of the holy scripture, we are made (i.e., represented as being) so presumptuous, as to assert the fullness of perfection and happiness to be attainable in this life: whereas we are not only sensible of these human infirmities that attend us, whilst clothed with flesh and blood; but know that here we can only 'know in part, and see in part': the perfection of wisdom, glory, and happiness, being reserved for another and better world."

The Salvation Army, as started and then guided for many years by William and Catherine Booth, was certainly a champion of the Wesleyan teaching of entire sanctification. This is not questioned at all by any who are familiar with the history of the Salvation Army. Further, one of the outstanding preachers of the holiness movement in America was Colonel S. L. Brengle, a power in the work of the Salvation Army in our country. He was brought up in the Methodist church and had unusual opportunities offered him in it, but turned them down because he felt especially called to join the Salvation Army and serve in its ranks.

JOHN WESLEY, who founded the Methodist church, had no doubt about his call to preach the doctrine of entire sanctification as a second definite work of grace. The **Methodists** eleventh edition of the *Encyclopaedia Britannica* has this to say of Wesley: "He inspired his preachers with his own spirit and made everything subordinate to his over-mastering purpose, the spread of scriptural holiness throughout the land." Someone has well said that the Wesleyan faith was Arminianism on fire. In harmony with this and Wesley's emphasis upon holiness, George P. Fisher in his *History of the Christian Church* gives us these words: "But perhaps no man ever inveighed more vehemently against the Calvinistic tenet of election than John Wesley. There was another point in Wesley's teaching which excited much displeasure. This was his doctrine of Christian per-

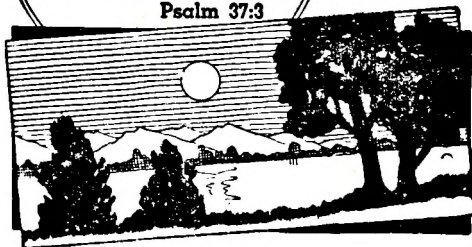
fection, which he held to be attainable, and that instantaneously, by the believer in this life. Faith is the source of complete sanctification as well as of complete forgiveness. By perfection Wesley did not mean such an absolute legal purity as dispenses with the need of praying daily for the pardon of trespasses and with the need of 'atoning blood' for continued 'defects and omissions;' but he meant an uninterrupted reign in the heart of love to God and man."

John McClintock, the first president of Drew Theological Seminary, delivered an address on January 25, 1866, in which he said:

"I have made a little exposition of Methodism, but I see it will be too long to present in full. I sum it all up in one or two sentences. As to its theology, it takes the old theology of the Christian church, but it takes one element which no other Christian church has dared to put forward as a prominent feature of theology. In ours it is the very point from which we view all theology. Now listen; I want that to be understood. Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only church in history, from the apostles' time until now, that has put forward as its very elemental thought—the great central pervading idea of the whole Book of God from the beginning to the end—the holiness of the human soul, heart, mind, and will. Go through all the confessions of all the churches, and you will find this in no other. You will find even some of them that blame us in their books and writings. It may be called fanaticism, but, dear friends, that is our mission. If we keep to that, the next century is ours; if we keep to that, the triumphs of the next century shall throw those that are past far into the shade. Our work is a moral work—that is to say, the work of making men holy. Our preaching is for that, our church agencies are for that, our schools, colleges, universities, and theological seminaries are for that. There shall be the ground of our triumph. God keep us true."

Trust in the Lord,
and do good; so
shalt thou dwell
in the land, and
verily thou shalt
be fed.

Psalms 37:3



Religious News and Comments

Edited by Delbert R. Gish

THE REVEREND Fletcher Galloway of Portland, Oregon, reports to the HERALD OF HOLINESS his observations of the Billy Graham Greater Portland Gospel Crusade. He was greatly impressed with the vindication of mass evangelism in this "second largest revival in American history." During the six weeks of its continuance the total attendance was estimated at 629,250, with 11,805 coming forward for prayer, and 8,000 being converted for the first time.

One secret of the meeting's success was prayer, says this pastor. The evangelist and workers emphasized complete dependence upon God, and called for earnest and continuous prayer. Another secret of success was the thoroughgoing use of the Word of God in the messages, many of which were at least half scripture. Warnings of impending judgment as well as exhortations to definite, know-so salvation and definiteness in testimonies also were effective.

Reverend Galloway points out that, although Billy Graham does not preach entire sanctification, he does combat sin, worldliness, and backsliding with earnest zeal, and on the whole "he is very fair and very considerate of our Wesleyan interpretation."

Brother Galloway concludes: "We Nazarenes cannot afford to sit by when the world is on fire. We must redouble our efforts through our individual churches where our primary responsibility lies, and then we must join hands with everyone else we can, conscientiously, to pull men like brands from the burning!"

One fact uncovered by the Kefauver crime committee in its investigations is that liquor and crime are linked up quite extensively on the dispensing end as well as among consumers of alcohol. Says a writer in the *Kansas City Star*: "What had not been pulled together before in public hearings was the story of how the underworld is continuing to finance itself from the drinking habits of Americans—a malign condition that repeal was supposed to cure." This is "the business which Congress legalized in order to pauperize crime."

In the "high costs" department: State Public Health Director W. L. Halverson, of California, said the cost to his state of caring for 72,000 chronic alcoholics is \$280,000,000 annually.

(This includes costs of police, courts, jail, loss of income to victims.)

In Wisconsin, Director Walter Cromwell of the Bureau of Alcohol Studies said the cost to his state of 80,000 alcoholics was \$4,350,000 annually.

Cities which fail to provide "a maximum of equality" for delegates of different races will not be privileged to entertain any more annual gatherings of the National Education Association, say spokesmen for that group.

From the Office of Education of the Federal Security Agency comes an estimate of 3,500,000 children of the

grades and high school level who are attending private and parochial schools this year. This is said to be more than 10 per cent of all pupils of this age in our entire school system.

A new Vatican radio station costing about \$6,000,000 is scheduled for completion in 1952.

Churches today are turning much more rapidly to television as an instrument of religion than they did to radio. The Lutheran Hour is beginning a regular nation-wide telecast this month, and Dr. Fuller's Old-Fashioned Revival Hour will begin soon on the American Broadcasting Company's T-V network. Percy Crawford's "Youth on the March" has been televised for several months at Philadelphia. An Adventist program has been going in New York since May 21.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Do not our Nazarene preachers teach incorrectly the doctrine of justification by faith, teaching that we can only be saved (justified) by repentance, praying, and restitution (good works), rather than by simple faith in Jesus Christ?

A. I have never heard any Nazarene preacher teach any other way to get saved than by simple faith in Jesus Christ. We are not saved by simple faith alone, but by simple faith in Jesus Christ alone. However, a sinner cannot have this simple faith in Jesus Christ alone until he has repented, that is, turned his back on sin. Repentance does not save, but it prepares the way for one to trust Christ to save. Further, repentance means to turn away from sin and turn to God. Thus repentance is a forsaking of sin, and there can be no complete and true forsaking of sin which fails to reach into the past and undo, as far as possible, the sins which have been committed. In other words, forsaking sin means not only that one turns from sinning now but also that he turns away from his past sinning as far as he can, or makes right the past as far as possible. This last step is restitution, and is really a part of repentance. Let me say again, repentance does not save, but it lays the foundation for a faith in Christ which makes it possible for Christ to save. I might add that the Epistle of James tells us that faith without works is dead. We prove that we have been saved by living a new life, or living

righteously. Good works do not save, but they are an evidence of salvation; and they help us to keep saved, once we have been saved by faith in Jesus Christ alone.

Q. Hebrews 9:27 reads: "And as it is appointed unto men once to die, but after this the judgment." Please explain about Enoch and Elijah. Will they come back to earth and die before the second coming of Christ? Doesn't the Bible say something about Elijah's coming back to earth?

A. Hebrews 9:27 is stating the natural order of things, or the general rule. It does not mean that there could or would be no miraculous exceptions to this rule. Physical death is the lot of all men unless God intervenes and prevents death by His miraculous power. Hebrews 9:27 states a fact which only God can order otherwise. Therefore, I do not believe that Enoch and Elijah will come back to earth and die before the second coming of Christ. In Malachi 4:5-6 it is predicted that God will send Elijah before the coming of the great and dreadful day of the Lord. Many Bible scholars believe, however, that this is a prophecy as to John the Baptist, who was like Elijah in spirit, dress, and appearance. This position seems to be substantiated by the following scriptures: Matthew 3:4; 11:11-14; 17:10-12; Mark 1:6-9; 9:11-13; and Luke 9:30. Still, there are those who contend that Elijah is yet coming back to this earth in person before

Christ's second coming. I am inclined to accept the first interpretation, that he came in John the Baptist. Anyway, if he is still to come back to earth, it will not be because God is going to see to it that he dies in order to verify Hebrews 9:27.

Q. Is it proper for the women in charge of the Home Department in the Sunday school to administer the sacrament once a month to those whom they visit?

A. Only an ordained elder has the right to administer the sacrament, and I believe that no exception should be made at this point except in the case of an emergency. In a regular Com-

munion service, an ordained elder may be assisted by those who are not ordained.

Q. A church reported at the last district assembly that it was starting construction on a cut-stone church building. It also reported that the budgets were not all paid. I know enough about construction work to know that the building made of cut stone would cost several thousand dollars more than one equally substantial of other materials. Don't you think that those thousands of dollars could be better invested for the Lord in some other phase of His work than in cut stone?

THE HOME CIRCLE

Conducted by Grace Ramquist

Crumbs Are Also Bread

By Bessie A. Olson

"But, Grandma, this bread is all crumbs. I want another piece!"

Grandma looked sternly at the small lad.

"Crumbs are also bread, my boy," she answered tartly. "Eat what you have before you have another piece."

Grandma's little phrase, "Crumbs are also bread," has come to be a family joke and yet there is a spiritual truth in it which is worth noting.

The Lord Jesus did not scorn small things. There was the lad's small lunch which He accepted and then increased so that he could serve thousands. Yet, after the people were fed, He commanded that even the fragments be gathered and nothing be lost.

There are many small things which can be salvaged for the Lord.

Pennies are also money! With a little thought it is surprising how many ways they may be made to serve the Lord. This does not mean just "tipping" God as the offering basket goes by, but figuring ways to acquire them especially for Him. I have a friend who saved all of the memorial stamps which came on her mail. With very little effort she accumulated quite a number which she sold to a stamp collector, donating the money to missions. Although the amount she collected was not large, she considered it money that missions would not otherwise have had.

Then our time should be used properly. Minutes are also time! What do we think about as the iron slides monotonously back and forth over Nancy's dress or Billy's shirts? Ironing takes almost no concentration, and

thoughts must go somewhere. Many minutes are wasted riding streetcars, waiting for busses, and waiting in offices for appointments. All that time could be redeemed by hiding His Word in our hearts.

Children are important! And though they ought not to be placed in the "crumb" class, still many times they are overlooked as objects for witnessing. There are many grownups who owe their souls' salvation to the fact that someone first reached their children.

Yes, crumbs are also bread; and, though it is true that we want to "give of our best to the Master," let us remember that nothing or no one is ever too small and insignificant to be used by Him. Let us take our baskets and "gather up the fragments . . . that nothing be lost."

How One Little Girl

Returned Good for Evil

By Mary Sanders

The little girl hastened to obey the command of her mistress—a command she dared not ignore, for she was but a little slave girl.

Leaving her room in the slave quarters, she hurried along the dim passageway leading to the spacious rooms of her mistress. As her feet moved forward, her mind turned backward in memory to the frightening events which had led to her capture.

On that unforgettable day, the quiet of the countryside had been suddenly shattered by the ominous sound of battle. She lived over again the fear and grief she had felt when first she

A. It is not easy to answer your question specifically, because I do not know everything about your local situation. However, I would say that a church which is unable to pay its budgets in full should be very careful about taking on extra-expensive building projects. There is something wrong with a church which can take care of its local obligations but comes short of its district and general obligations. In fact, as a pastor, I never felt right to go up to the assembly with my salary all paid when the district and general budgets were not fully provided for. Every Church of the Nazarene is a part of a movement, or general organization, and is not merely a local, or independent, body.

had been forced from her own home and loved ones in Israel and carried captive into this strange enemy country called Syria. Again she found herself wondering what fate had befallen her loved ones. But at that moment she entered the presence of her mistress—wife of the great Naaman, who was captain of the hosts of the king of Syria.

Despite her mistress' position of wealth and fame, the little slave girl found herself forgetting her own cares as she observed the deeply troubled look on her mistress' face. She was well aware of the cause of unhappiness that was in the Naaman household. The great Naaman, mighty man of valor that he was, was a victim of that most loathsome of all diseases—leprosy!

Momentarily forgetting her humble position, the little slave girl approached the great lady and said, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Strangely enough, the woman not only listened to what the little girl said, but immediately notified the great Naaman himself just what had been said.

Taking along much silver and gold together with a generous wardrobe, Naaman was soon on his way to seek healing from the mighty man of God in whom the little slave girl had shown such faith.

It was not until much later that the little girl heard of what took place, for news did not travel with the same speed in that far-off day as it does now.

The little girl heard of how angry Naaman became when Elisha, instead of appearing in person and going through a special prayer, had simply sent a messenger to tell the proud Naaman to go wash seven times in Jordan, although with these instruc-

(Continued on page 16)

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

J. Parker Craig and church at Trenton, Missouri. In a special service for the Seminary offering he was able to secure cash and pledges to oversubscribe the church's quota by 50 per cent.

Rev. A. G. Johnson, of Albuquerque, New Mexico, is the new pastor of the church in Searcy, Arkansas.

May Avenue Church, Oklahoma City, Oklahoma, began a meeting October 1, with Evangelist L. M. Payne, and the "revival" began with the first service. During the first five days, thirty young people were either saved or sanctified. The church is greatly encouraged; they have given Pastor Troy C. Potts a three-year recall, and are now planning for a new church building in the near future. All of them greatly appreciated the splendid ministry of Brother Payne; he carries a real burden for souls.

Rev. Paul O'Brien has resigned as pastor at Sligo, to accept a call to the College Hill Church at Beaver Falls, Pennsylvania.

Rev. Walter Moore of Fort Wayne, Indiana, has accepted a call to pastor the church in South Zanesville, Ohio.

Rev. and Mrs. Irvin Kennedy, Nazarene elders, and until recently pastors of the church at Macon, Georgia, are now serving as dean of men and dean of women respectively at Trevecca Nazarene College, Nashville, Tennessee.

Evansville, Indiana—Grace Church has had a good revival with Evangelist F. P. Cassidy. His messages were plain, full of gospel truth, and backed up by much prayer; truly, he is anointed of God. Seekers were at the altar almost every service in the last week, and some prayed through at the parsonage after the services. Brother Cassidy has unusual ability in making the altar call. He is a real help to the church. I am now beginning my third year here. Our people are prayerful, spiritual, friendly and co-operate well in every way. Our Sunday school won the "four-star" award this year, and our W.F.M.S. is a "superior" society. Our personal workers' band is doing a fine piece of work. We thank God for His blessings.—A. R. Meyer, Pastor.

Iberia, Missouri—We are glad to report progress in every phase of the work; attendance is increasing, with new Sunday-school members added frequently, and the offerings are good. Monies coming in through the treasury for the month of September totaled \$1,460. On September 10 we closed a revival with Evangelist H. N. Dickerson. The church as a whole was strengthened, and new members were added to the congregation. A love offering of \$100 was given to Pastor A. O. Shearrer and family. The new church building is a challenge for us to work harder for Christ, and the church is pressing forward.—Reporter.

Evangelists Jack and Ruby Carter report: "During the past twelve months we have been in labors abundant, conducting twenty-three revivals, and traveling and working in meetings from the state of Washington to Florida, and from Illinois to Old Mexico. Many people have sought God at our altars and have received definite help, and a large number have joined the church. It has been a privilege to labor with some of our best churches and their good pastors; they were kind and good to us, and we appreciate their splendid co-operation. At present we are in a fine revival with Pastor Elwood Smith and people at Tacoma, Washington; already people are finding the Lord. On Sunday, October 1, we had thirty-six seekers at the altar, all of whom received definite help. We go next to Enumclaw, Washington, with Pastor Fred Stockton and people. We have some open time in '51: one date on account of a cancellation—January 31 to February 11. Also we can give the month of January and last part of February to any church needing our services as preacher and singers; we carry the whole program. Write us, 609 N. Mueller Street, Bethany, Oklahoma."

Rev. Robert E. Mortensen writes: "One year ago this past summer, we arrived in Bluefield, West Virginia, to pastor our church. Since that time, in the midst of many problems, we have seen some notable victories, probably the greatest being the fifteen new members received into the church. However, my wife has not been well here, and so, under doctor's orders, I am taking her to a different climate and I am re-entering the field of evangelism as of January 1. As before, I shall sing, read my poetry, and preach—presenting the gospel message in sermon, sonnet, and song. Wherever it is desired, I will feature 'indoor camp-meeting revivals,' with Bible messages in the morning and evangelistic services at night. Until January 1, address me, 2205 Bluefield Avenue, Bluefield, West Virginia."

Cleveland, Ohio—West Side Church recently enjoyed a gracious outpouring of the Holy Spirit; souls were saved and sanctified, and the church was blessed and strengthened. Brother William V. Ross, our evangelist, is a member of this church, and preached with the special anointing of the Lord. We greatly appreciated his ministry with us. A nice love offering was given to the pastor and wife.—Howard Smith, Pastor.

Rossville, Georgia—Recently we enjoyed one of the greatest meetings in the history of the church, with Evangelists J. Lester Seel and wife and son as special workers. There were unusually large crowds, with many visitors attending our services for the first time. God gave many seekers at the altar, and some veritable Pentecosts. The co-operation of the other churches in the zone was wonderful. As pastor, I was impressed with the balanced program of the Seels, with their music, art, and messages.—L. B. Friend, Pastor.

Jamestown, Kentucky—Under the able preaching of Rev. Buford Blair, our pastor at Brazil, Indiana, our church witnessed six souls saved and one sanctified during our summer revival, August 26 to September 10. We had fine crowds, and a wonderful spirit prevails in the church.—Gordon F. Larson, Supply Pastor.

South Point, Ohio—Sunrise Chapel Church is enjoying the blessings of God, and a wonderful spirit prevails. Recently we enjoyed a splendid revival with Rev. Thomas May as the evangelist. He preached old-fashioned gospel messages with the anointing of the Holy Spirit. The revival started in the Sunday school, as the superintendent challenged his people and they chose sides; beginning with 58 on the first Sunday, and closing six weeks later with 437 present. Many souls were reached for Christ and the church, and a fine class of eleven added to the membership. The spirit of the revival continues with us.—Sterling Sutton, Reporter.

How One Little Girl Returned Good for Evil

(Continued from page 15)

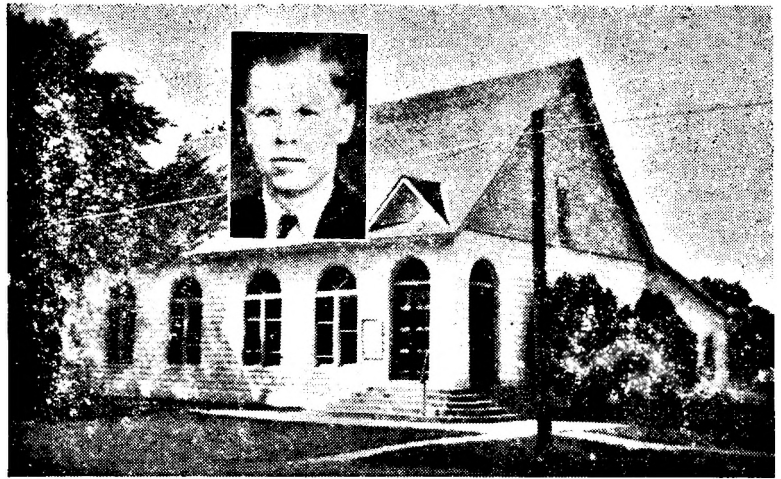
tions there was also a definite promise of complete healing.

With what happiness the little girl received the news that Naaman, after much complaining, finally was persuaded by his servants to obey Elisha and as a result was completely healed and of how the great Naaman returned to thank the man of God! Standing before Elisha, Naaman had said, "Behold, now I know that there is no God in all the earth, but in Israel."

And all this because a certain little slave girl had gallantly returned good for evil!

Claremore, Oklahoma

Claremore church has paid its indebtedness and burned the mortgage. Plans were perfected and put into execution for this at the beginning of the assembly year last November. On August 13 the debt was paid, and on August 27 the mortgage was burned. On December 19, 1948, the congregation moved to the present location, purchasing the building from another denomination. The property is a beautiful, white, concrete-block building, 70 x 40 feet, with oak floors, and an annex 24 x 40 feet on the north; furnishings include oak pews, rugs, curtains, stoves, and a cooling system. Our basement church and a parsonage were sold and a temporary parsonage arranged in the annex. The new property includes a lot to the north of the church, on which we are making plans for a parsonage. All are happy over the new location. When we came here three years ago we found a small group of discouraged people, about ready to give up. Through hard work, and some definite victories won by the help of the Lord, the church has taken on new courage. The year before we came the average attendance



in Sunday school was 39; the past year it was 68; church attendance has increased in proportion. Our building

and equipment are sufficient to accommodate over 150.—S. Moody Campbell, Pastor.

Matthews, Missouri—Our church has been blessed with one of the best revivals in its history, with Rev. J. W. Burgess and the Gospel Messengers as the special workers. There were 106 seekers at the altar, and all but four found victory, with fourteen members added to the church. We thank God for our good people here who prayed and held on to God. On Saturday night, Brother Burgess received pledges amounting to \$360 on Sunday-school rooms, also a five-dollar raise in the pastor's salary. We greatly appreciate the ministry of these special workers.—P. R. Bynum, Pastor.

Anderson, Indiana—Goodwin Memorial Church has had a good revival meeting with Rev. Clifton DeBord as evangelist, and Professor R. A. Shank and wife in charge of the music. The ministry of these workers was signally blessed of God, and more than fifty people prayed through to God for pardon or heart purity. Brother DeBord is a Spirit-filled, clear-cut preacher of the gospel, and has the ability to interest his listeners. The Shanks are great folks, with a fine selection of songs. The church was given a big lift in every way. Our new auditorium is proving a blessing, and enabling us to reach more people. We praise God for His blessings.—Orville W. Rees, Pastor.

Kansas City, Missouri—St. Paul's Church has had a very fine revival with our new pastor, Rev. J. W. Ellis, as the evangelist. Rev. Robert Sawyer, student at Nazarene Theological Seminary, and local choir director, had charge of the music; assisted by a splendid choir and special singers, the music and singing were of the very highest type and blessed of God. The Lord blessed and gave some good victories at the altar, as a result of the Spirit-anointed preaching of Brother Ellis. The workers were well paid, and a fine class of fifteen was added to the church membership. Average Sunday-school attendance for September was 123 as over against 66 for one year ago. Truly, God is blessing this four-year-old church on the east side of Kansas City. Since Brother and Sister Ellis came to us July 1, we have seen a good increase in all departments, the church remodeled to meet the needs of a larger Sunday school, and some good new contacts made in the community. We all feel that God sent Brother Ellis to us, and we love and appreciate him for his beautiful spirit, unusual ability in preaching, and faithful work in visitation.—Reporter.

Sistersville, West Virginia—We are now in our third year as pastors of this church, and truly the Lord hath done great things for us. We have seen a number of precious souls transformed by His miracle-working power. Much of the credit for our spiritual victories belongs to the evangelists who have conducted revivals for us: Evangelists O. F. Haynes, Paul Qualls, Harold and Mae Willis, Ed. and Alma Ferguson, Lum Jones, and Estelle Crutcher. Our Sunday school has doubled in attendance over the two-year period. We have a fine group of men who have repaired and re-decorated our Sunday-school auditorium and rooms. Finances of the church have increased almost 100 per cent. In August, a vacation Bible school was conducted under the supervision of Rev. Ruth Reynolds; under her efficient leadership, 155 children were enrolled, with an average daily attendance of 103. Every church in the city was represented in the school. Our folk recently honored us with a love offering of \$100. We love our people and our church.—Robert F. Utter, Pastor.

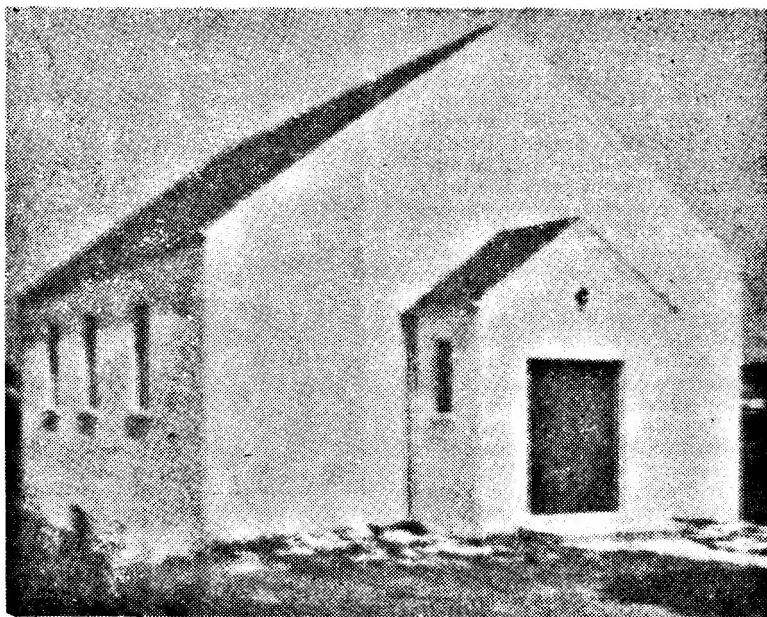
Gouverneur, New York—This church has had a very profitable revival with Evangelist Harry J. Felter and wife; their ministry in song and the preached Word was of the highest order. Everyone who attended the services was blessed, a good number were saved and sanctified, and we feel that the church was helped tremendously. We expect to have the Felters return at a later date. We look forward to a continuation of victory, for the revival spirit is still burning.—Frank L. Heberle, Reporter.

Coeur d'Alene, Idaho—In September our church had a revival under the leadership of Dr. L. J. Du Bois and wife; he is the general secretary for our N.Y.P.S. Much good was accomplished in this meeting. The sweet spirit shown by Dr. and Mrs. Du Bois was of great blessing. A few people sought God at the altar, a number of new people were contacted for the church, and the general spirit of the church is much brighter. We want Brother and Sister Du Bois to come again.—W. T. Taylor, Pastor.

Lynn, Indiana—October 1 marked the closing of a good revival with Rev. C. T. Corbett as the evangelist, and Brother Ray Sigler as the singer. Both the messages in sermon and song were filled with humility, power, and unction, and the Holy Spirit was present in convicting power. Many souls were saved. Brother Corbett raised a nice love offering for our good pastor and wife, Rev. and Mrs. L. D. Lockwood. Our church is going forward under the blessing of God, and the good leadership of Brother Lockwood.—Mrs. Luella Harris, Secretary

On Sunday, August 13, our church here was dedicated to the worship of God. This beautiful new stuccoed building stands today because of the hard and sacrificial efforts of pastor and people. The first Nazarene service held in Catlett was on Sunday afternoon, October 2, 1949, in a rented store building. At the close of the second revival, last February 19, the work was organized by District Superintendent V. W. Littrell, and the writer appointed as pastor. On last April 17 a building project was launched and, with all donated labor except for the plastering, the church was completed for the dedication service in ten months and eleven days after the first service held in the town. God has wonderfully blessed, and the building is completely paid for. The church pictured here has a seating capacity of more than one hundred; also has a modern, four-room-and-bath-apartment in the basement which can be used for Sunday-school rooms when a parsonage is built. The value of the building is estimated conservatively at fifteen thousand dollars.—H. G. Compton, Pastor.

Catlett, Virginia



Argentine, Michigan—Our church has received a real refreshing from the Lord in a revival meeting with Evangelist Otto Davidson and wife. The preaching and singing was blessed of God in a great way, and about seventy-five souls bowed at the altar of prayer. The ministry of Brother Davidson was a great blessing, and our church is encouraged. Finances came easily, with a good love offering for the pastor. We are enjoying our work with these good folks.—J. W. Van Amburg, Pastor.

Tilden, Illinois—Recently we had a splendid revival with Evangelist Arthur Gould, who preached with the anointing of the Holy Spirit upon him. We deeply appreciated Brother Gould's ministry in sermon and song. The Lord blessed, there was a good response, the church was greatly benefited, and souls prayed through for salvation and entire sanctification. Our people are spiritual, aggressive, and united. It has been a privilege to serve this fine people for three years; the blessings of God and seasons of victory have made them happy and profitable years.—John Barrick, Pastor.

Colgate, Oklahoma—This church was organized October 1, 1949, by Rev. E. A. Green of Durant, with seventeen charter members. In November we came as the pastor, and God has given us a fruitful year, with nine new members added to the church. On January 1 we closed our first revival, with a group from Bethany as the special workers: Rev. Melvin Shumaker, Rev. Bill Fletcher, and Misses Dollene Light and Edith Kerston. District Superintendent Glen Jones was with us for ten days in

January; from May 1 to 14, Rev. J. Edmonds, pastor at Caddo, was special worker for us; and from August 21 to September 3, Rev. Cleon Powell, our pastor at Stonewall, was with us. God blessed in all these meetings, and souls prayed through for salvation and entire sanctification. The N.Y.P.S. has helped in sponsoring this new church, paying the pastor's salary and on the building.—Luther Grossman, Pastor.

Evangelist S. T. Moore reports: "Immediately after our Indianapolis District Assembly we went to Mansfield, Illinois, with Pastor Charles Bauerle and his prayerful and spiritual church. Here God came in rich blessing, and what a time of victory and shouting around the altar, as young and old found God in pardon and cleansing for their sins! Several hundred contacts were made for the Sunday school, and many new people were in the church for the first time on rally day. Folks from other churches came in and supported the meeting. Brother and Sister Bauerle are fine, spiritual folks. We went to Tipton, Indiana, where Rev. Darl Swisher is pastor. Since they have moved into their new building, the Sunday school has almost doubled, and the tide is running high. After two weeks, it looked as if we should continue, and in the third week God poured out His Spirit on the church and town; new people came and found God in salvation, and we saw real victory at the altar. The Swishers are devoted young people and wide awake for the Kingdom. We go next to Flat Rock, Michigan, with Pastor Glass. I have some time in February I'd like to slate; will go anywhere the Lord leads. Write me, Box 777, Lafayette, Indiana."

Dr. and Mrs. A. S. London report: "Twenty-five hundred miles of travel through seven states in two weeks! It was a privilege to speak at the dedication of the new Bolindale Church, Warren, Ohio; more than four hundred people were present. Pastor John Donley was closing a five-year pastorate, and is now in the field of evangelism. It was a joy to be associated again with District Superintendent O. L. Benedum. We had a week with Pastor Jim Rogers of Jefferson, Ohio; saw 215 in Sunday school, with two good altar services over the Sabbath. Thirty people pledged to carry on personal visitation, with a dozen people offering their services to take a new class. Pastor Rogers is now completing a church property valued at \$100,000. We had a Sunday afternoon with Pastor Altic of Springboro, Pennsylvania. Only two schools in a town of 7,500 people! What a challenge to our church! Had three days with Pastor McClung at Morgandale Church in Warren; \$1,500 was pledged for a forward building program. The McClungs are true friends and loyal workers. Pastor Otto Perry saw 200 in his Sunday school at Yukon, Oklahoma, during our one-week convention. This school has increased from around 60 to an average attendance of near 160 in the five years of Brother Perry's pastorate. He has vision and faith; is kind, cheerful, and aggressive; and is loved by the people far and near. It was our privilege to speak in the public schools of Yukon. We found the teachers and leaders in these schools to be cooperative with the pastors in getting their pupils into Sunday school. It was a delight to speak at Bethany-Peniel College. President R. H. Can-

trell reports the largest student body at this time of the year of any time during his term with the institution. He is giving the church a great college, true to the doctrines of the Church of the Nazarene. Doctor Cantrell is highly appreciated by the entire educational zone."

The Warren Meadowbrook Church (Ohio) enjoyed a fine revival in September under the ministry of Evangelist Thomas Younce and wife. Eighty-one seekers sought God at the altar for pardon or cleansing, with the blessing and approval of the Lord definitely felt in the services. There were 183 in Sunday school on the closing Sunday. Our people loved and appreciated the Younces and their very excellent spirit; we called them to return for a meeting next September. It is revivals such as this one that make the Church of the Nazarene a power for good, for righteousness, and holiness in any community. We give God praise for His blessings upon our church.—G. W. Gales, Pastor.

Evangelists C. C. Rinebarger and wife report: "On September 24 we closed the second meeting in our fall campaigns, at Ashtabula, Ohio. This was a gracious meeting because the Holy Spirit was so consciously present in every service. Sixty people sought God at the altar, and gave every evidence they had prayed through to victory. The people worked hard in visitation, new contacts were made, and on the closing Sunday we had 259 in Sunday school. Pastors Frank and Helen Lehman have been with this church ten years, and have seen a steady increase each year. They have built an educational building which adds to their facilities to care for their growing Sunday school. At this writing we are in a good meeting with Pastor Oren Baker at Ft. Madison, Iowa."

Pastor T. Everette Holcomb reports from Memphis, Tennessee: "Since coming here to Calvary Church four months ago, we have seen the hand of the Lord working in our midst, and we are enjoying our work. In the assembly year just closed, this good people paid all their budgets, and the Sunday school showed a 66 per cent gain over last year. We have received fifteen into church membership since coming here. We are crowded for room in our Sunday-school department, and are now making plans for expansion. Our young people have caught a vision and are really on fire for the Lord; they bring other young people to the altar and help to pray them through. Last Sunday (October 1) was the best since we came here; during the day's services, eighteen souls bowed at the altar of prayer. We appreciate the many new people who are attending our regular services, and helping to carry the load. Our fine people have given us a substantial lift every month for gas and

the pastor's car. We are encouraged in the work, and love God and a lost world."

Broadwater, Nebraska—The Lord met with us wonderfully throughout our eleven-day meeting with Rev. J. M. Ford as the evangelist. Several souls sought God at the altar, and finances came in easily. This is our first pastorate, and we love and appreciate our people who are co-operating one hundred per cent.—George Timblir, Pastor.

Muncie, Indiana—On September 10, the new Mayfield Church was organized, which made the sixth in this city of 57,000 people. Dr. Paul Updike, our efficient district superintendent, brought a great message to an estimated crowd of five hundred, and the church came into being amidst shouts and tears. Rev. Roy Lewis did some great preaching, and many said they never had witnessed such blessings under a tent. Marvin Delk directed the music. The meeting was sponsored by the North Walnut Church, of which Rev. J. G. Towriss is pastor. Over \$2,000 was raised in cash and donations; three beautiful lots were obtained in the heart of the addition for parsonage and church, and \$430 was left in the building fund besides many substantial pledges. There were more than 80 seekers at the altar, and 40 charter members, of which 26 were new Nazarenes. They are now averaging over 80 in Sunday school. Rev. Leonard Hubartt has been called as pastor, and is doing a wonderful job.—Benjamin H. Tharp, Secretary.

Rev. W. B. Walker reports: "On July 1 we closed our seventh year as superintendent of the Abilene (Texas) District; these were happy years with the great people of this excellent district. We deeply appreciate having Rev. Orville W. Jenkins to follow us as the superintendent. In the providence of the Lord, we came to pastor our First Church, Dayton, Ohio. Under the leadership of Rev. Ira R. Akers, this people had built a beautiful brick church and a seven-room parsonage. Brother Akers is a successful pastor, and it is a genuine joy to follow this good man. The people who make up this membership are among the strongest and finest in the movement: loyal to God, their pastor, and the entire church program. They have received Mrs. Walker and me with open arms, and we are delighted to work with them in carrying forward the work of God. I am delighted to be in Dayton, where we have eleven Nazarene churches and a wonderful group of pastors; also I am glad to be associated with District Superintendent W. E. Albea and his talented wife, who are members of our church. The Spirit of the Lord is coming upon us, the people are rejoicing in the Lord, and souls have prayed through each Sunday night since we came. We are enjoying our new home located at 716 Leland Avenue."



Finance Campaign Moves Ahead!

North Carolina District

Telegram—North Carolina one hundred per cent behind the Seminary program. Apportionment accepted. October 29 set for Seminary Day. Wonderful spirit prevailing in assembly.—REEFORD CHANEY, District Secretary.

Louisiana District

The Louisiana District Assembly accepted the Seminary Campaign apportionment, and the Ways and Means Committee worked out plans for presenting the matter to the churches.

District Superintendent Elbert Dodd says: "I have set October 29 as Seminary Offering Sunday, and I will do all I can to push this offering."

The Finance Campaign Committee is grateful to District Superintendents Shumake and Dodd for this splendid co-operation.

Rev. F. C. Brown writes: "I am now entering the evangelistic field, full-time, and shall be glad to go anywhere; no place too small or too large, where the Lord may lead. I have been a Nazarene for thirty years, and am a minister and commissioned evangelist on the Western Ohio District. Shall be glad to come for free-will offering and entertainment; have open dates now. Write me, Route 2, Greenfield, Ohio."

Pastor Paul E. Huddle reports: "After five years with our church in Sidney, we felt it God's will for us to accept the call to Ridgefarm, Illinois. Surely these good folks have shown their love to us in many ways, and taken us into their hearts. On September 10 we closed a very fine revival with Evangelist O. F. Zachary. God's blessings were manifested in an unusual way; some of our teen-agers were especially helped and encouraged; and a Sunday-school rally on the closing Sunday brought out an attendance of 143. A missionary meeting one afternoon during the revival (at the home of one of the members) was a spiritual feast, closing with two souls praying through to God. During the two-week meeting, 584 contacts were made, and some good prospects secured for the Sunday school. Our

people brought in food to feed the evangelist, as well as the pastor and family. On the closing night, Brother Zachary took up a fine love offering of \$150 to help the pastor and family purchase some needed things, including a desk for the pastor's study. We give God praise for His blessings, and are happy to work with this fine people."

Seymour, Indiana—Reviewing the past year, we say humbly that under the leadership of the Holy Spirit, our church has enjoyed one of the best years of its history spiritually, numerically, and financially. We began the

year with a great missionary convention, in which Mrs. Norah Heslop won the hearts of our people and all our budgets were underwritten for the year. This was followed by a good revival with Dr. A. L. Parrott and Mr. and Mrs. R. A. Shank as special workers; then a Christian Service Training course, which was highlighted by having Dr. Vernon Carmichael bring the closing message. In our young people's revival we enjoyed the rugged gospel preaching of Rev. James Adams of Olivet Nazarene College, and the spring revival was under the direction of Evangelist and Mrs. W. E. Boggs and Singer Burl

Sparks. Our daily vacation Bible school was directed by Mrs. Irma Hill and her staff of teachers, who did excellent work. Our assembly schedule called for a thirteen-month year, and operating on three Sundays per month, with the last Sunday going for the building fund, we raised almost \$18,000, and in addition almost \$4,000 for the building fund. We averaged 337 in Sunday school, with a net increase in membership of 13, making a total membership of 232. We are on the air each Sunday, 8:30 to 9:00 a.m., with the "Nazarene Hour" over station WJCD. The pastor has been given a unanimous call for another year, with a love offering of \$150 and a ten-dollar increase in salary. We are in love with this fine people.—C. R. Lee, Pastor.

Sunday-School Attendance Report

Districts by Groups	1949 or '50	September	%
PURPLE STAR DISTRICTS (10,000-15,000)			
Northern California	12,119	11,741	97
Western Ohio	11,053	10,410	94
BLUE STAR DISTRICTS (7,500-10,000)			
Central Ohio	10,114	9,028	89
Akron	8,627	8,569	99
Northeastern Indiana	8,438	8,303	98
Kentucky	8,712	8,278	95
Southwest Indiana	8,214	7,520	92
GREEN STAR DISTRICTS (5,000-7,500)			
Eastern Michigan	7,443	7,191	97
Illinois	7,232	7,135	99
Los Angeles	7,140	6,920	97
Alabama	5,908	5,978	101
Oregon Pacific	5,752	5,591	97
Colorado	5,608	5,590	100
Northwest Oklahoma	4,983	5,357	108
East Tennessee	3,970	5,311	134
RED STAR DISTRICTS (2,500-5,000)			
Northwest	4,420	4,957	112
Abilene	4,650	4,771	103
Dallas	4,462	4,562	102
Chicago Central	4,507	4,502	100
Canada West	3,671	3,217	88
Washington Pacific	3,522	2,881	82
Albany	2,661	2,665	100
Houston	2,674	2,580	96
Nebraska	2,527	2,555	101
New Mexico	2,336	2,549	109
WHITE STAR DISTRICTS (Under 2,500)			
Virginia	2,164	2,214	102
Mississippi	2,104	2,200	105
Rocky Mountain	2,165	2,136	99
Wisconsin	2,164	2,123	98
Minnesota	1,835	1,840	100
Ontario	1,633	1,661	102
North Dakota	1,363	1,639	120
New York	1,566	1,615	103
South Dakota	743	833	112
Maritime	661	710	107
Nevada-Utah	617	628	102

The following districts did not report for September:

Arizona, Arkansas, Eastern Oklahoma, Florida, Georgia, Idaho-Oregon, Indianapolis, Iowa, Kansas, Kansas City, Louisiana, Michigan, Missouri, New England, North Carolina, Northwestern Illinois, Northwest Indiana, Pittsburgh, San Antonio, South Carolina, Southern California, Southwest Oklahoma, Tennessee, Washington-Philadelphia, and West Virginia.

Estimated Total Average for September for all districts 303,637

Loss 1,998—(less than 1%)

ERWIN G. BENSON, Field Secretary
Department of Church Schools

Staples, Minnesota—After three revivals a fine new church was organized. The first revival was conducted by Rev. F. J. Duke, pastor at Willmar; the second by Rev. Laura Meyers; and the third by Rev. and Mrs. J. E. Williams. In each of these meetings, God gave seekers, and we deeply appreciate the ministry of all these workers. The work of Brother and Sister J. E. Williams was donated, and we deeply appreciate this contribution to the work of the Minnesota District. This new church is moving forward under the leadership of their pastors, Rev. and Mrs. Ralph D. Cushing.—Arthur C. Morgan, District Superintendent.

Kennard, Ohio—Coming here in September of 1949, we found a wonderful people who loved the Lord. We have had a good year, and God has helped us. Recently we closed a splendid revival with Evangelists Robert and Louise Sumner; many new people were contacted and attended the church for the first time. God gave definite victories around the altar, with souls saved and sanctified. Brother and Sister Sumner were at their best, and all of us appreciated their ministry in sermon and song. Every Sunday-school attendance record for the past fourteen years was broken on Sunday, October 1.—Harold E. Platter, Pastor.

Princeton, West Virginia—Our recent revival with Evangelists Alva O. and Gladys Estep was the best in the history of this church. Night after night the crowds increased until we had to add extra chairs to seat the people. Sister Estep sang the glory down and was much used of God in creating a spiritual atmosphere for shouting and praying through. Each message was illustrated by the use of beautiful Scene-o-felt pictures. God came on the scene, and gave more seekers in this meeting than we have had in all the other meetings combined during our eighteen months' pastorate here. On the closing Sunday, the Sunday-school attendance was more than doubled, breaking all previous records. Fourteen fine mem-

bers were received into the church, finances came easily, and we look forward to having the Esteps with us again. During our pastorate here, God has blessed in helping us to more than double the membership, also enabling us to erect a fine new church building with full basement; the main auditorium has a seating capacity of three hundred. We thank God for this loyal and faithful people.—Vane Anderson, Pastor.

Evangelists Ira and Naomi Fowler report: "Our last revival, at Howard, Kansas, with Pastor Wilson and people, proved to be a time of real blessing, with many shouts of victory in the camp, and some new members uniting with the church. Also, the record was broken of new people coming to the services over any previous meeting. At present we are in what promises to be a real outpouring of God's Spirit in Tuttle, Oklahoma; already souls are seeking and finding the Lord at the altar. We have enjoyed working with our fine pastors and laymen; and although we have been in some hard-fought battles, God has given the victory. Our slate is well filled for the coming year, but we have a few open dates which we'd be glad to slate as God may lead. Our program is complete with music, singing, and preaching. Write us, Hollywood, Maryland."

The Northwestern Zone rally held in the church in Broad Top City, Pennsylvania, was one long to be remembered. There was a good attendance, with a wonderful spirit prevailing, and God was near to each of us. Vocal renditions of the old gospel songs were featured by the McConnellstown mixed quartet, Rev. and Mrs. Don Hoffman, and Nancy and Beverly Parry, daughters of Rev. Harold Parry, speaker of the day. A paper on problems confronting young people in high school was presented by Amelia Bankert, and reports of the young people's institute were given by Gladys Winnick and Greta Mitrley. A powerful message was preached by Brother Parry in each of the services, resulting in the altar being lined with seekers.—Charles H. Wright, Reporter.

Pastor Ralph Ahlemann reports from New Albany, Indiana: "After five fruitful years with our people of Terre Haute First Church, we accepted the call to our First Church here. We had a lovely people in Terre Haute, most kind and co-operative, and the Lord helped us to see a consistent increase in every department. The Sunday school increased in average attendance from 139 to 227 in the five years. Some five thousand dollars' worth of improvements were made on the property, and the pastor's salary was increased from fifty to seventy dollars per week. The spiritual tone of the church was splendid. We are happy in our new field of labor. Our prede-

cessor, Rev. J. C. Collins, and others, wrought well here, and the work is progressing. A new Bedford-stone church building, erected under Brother Collins' ministry, and valued at \$100,000, was dedicated on Sunday, September 10. Only \$12,794 remained of the debt at the time of dedication, and this is being paid off without a burden upon the people; over \$3,000 was pledged at the dedication, to be paid on the debt this year. Last year the average weekly attendance for the Sunday school was 300. We broadcast over New Albany's own station WL-RP three times each week. God is blessing with souls at the altar nearly every Sunday."

South Carolina District Assembly

The eighth annual assembly of South Carolina met at First Church in Columbia, October 4 and 5. The assembly was preceded by some great

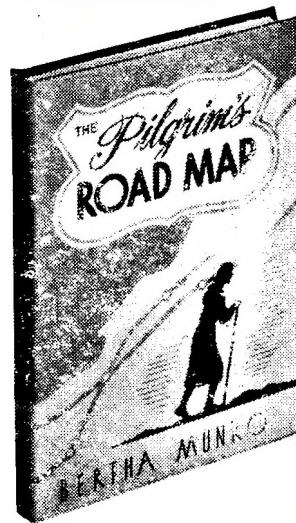
preaching by Rev. Lawrence Hicks and Mrs. Louise Chapman.

Brother Hicks preached on Monday night to an overflow crowd, and shouts of victory were heard all through the service. He spoke again on Tuesday morning to the N.Y.P.S. convention. Reports were given, and Mr. Moody Frierson of Sumter First Church was elected as the N.Y.P.S. president for another year.

The W.F.M.S. convention was held on October 3, with Mrs. A. E. Kelly presiding efficiently, and good delegations present from all the churches. Mrs. Chapman spoke to the convention, and stirred the hearts of all present. Mrs. Kelly was elected as the president for another year. Mrs. Chapman spoke again in the evening service, setting before us the plan of the general church corresponding with God's Word on the ten-per-cent giving plan. As she summed up the message

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in a most convincing manner, our churches, with a very few exceptions, adopted the ten-per-cent plan.

Dr. Orval J. Nease presided, with Rev. C. M. Kelly, district superintendent, by his side. Although sick in body, Dr. Nease endeared himself to all of us more than ever by his great love and keen insight into our problems; our burdens became his burdens. He left some great truths ringing in our ears. Business was the order of the day, but it was secondary. God came and walked among us on several occasions, and we all wept, sang, and shouted together.

Superintendent C. M. Kelly gave a wonderful report of the activities of the year. The district showed a 19 per cent gain both in Sunday-school and church membership, with six new churches organized, and two others in the making. Churches were organized at Lancaster, Pelion, Charleston Downtown, Pageland, Bamberg, and Lowry. Buildings are being erected all over the state—churches, parsonages, and Sunday-school an-

nexes. Brother Kelly was re-elected as district superintendent, receiving all but 6 of the 112 votes cast. A good spirit of unity prevailed throughout the assembly.

Mr. Elvin Hicks was the Nazarene Publishing House representative; he was a blessing to all. Rev. E. E. Hale presented the work of our colored school in West Virginia, and Rev. C. E. Keys spoke of the needs of our Trevecca Nazarene College. All of our churches raised their educational budget to the 1 per cent asked. District Superintendent C. E. Shumake and some of his preachers from North Carolina were among the visitors in the assembly, also with other out-of-state visitors.

The closing service, in which Dr. Nease ordained two of our fine preachers—M. L. Forsythe and C. L. Jenkins—was a beautiful one, and honored with the presence of God.

This was one of our greatest assemblies. God has blessed our crowd, and we are on the move in South Carolina.

W. RAY CLOER, Reporter

Northwest District Motorcade To Northwest Nazarene College

On Thursday, September 28, a motorcade of 155 people in 39 cars, from the Northwest District, arrived at Northwest Nazarene College, Nampa, Idaho, with almost six tons of food stuff. An applause of thanks was extended to District Superintendent E. E. Zachary, Rev. Fred Vogt, Rev. Crawford Vanderpool, and Rev. Edward Dowd, who promoted this first district trek to Northwest Nazarene College.

Among the group were many high school pupils who were brought to view the college with an eye to graduation. Some, on the spot, made definite arrangements to return for enrollment.

So successful was this first motorcade that Brother Zachary stated tentative plans to return next year with a beef from each of his seven district zones, with more foodstuff, and with more prospective students.

REPORTER

Southern California District Pastors' Retreat

The first pastors' retreat of the newly organized Southern California District was held at Forest Home in the San Bernardino Mountains, September 25 to 27. Forty-three pastors were in full-time attendance, with three others present part time. Among the visitors were several evangelists, Rev. C. B. Cox, superintendent of the Colorado District, and a number of representatives from Pasadena College, including the president, Dr. W. T. Purkiser.

The keynote address by our beloved district superintendent, Dr. R. J. Plumb, stressed a closer walk with God in order that we might bear more fruit. The abounding enthusiasm and co-operation which the pastors are according the able and understanding leadership of our district leader were much in evidence throughout the retreat.

With "Holiness" as his theme, Dr. D. Shelby Corlett, retreat speaker, gave four outstanding addresses; these messages were rich in instruction and inspiration.

Of definite benefit to all was a panel discussion presented by five pastors on the subject, "Television in Nazarene Homes." Also, papers were presented by Rev. Clyde A. Rhone and Rev. Nicholas Hull; these were very helpful.

The fellowship of the brethren, the restful hours of recreation, the uplift of singing and praying together, and the recurring manifestations of God's Spirit in our midst will long linger in our memories and remain to encourage us as we toil for the Master.

MURRAY J. PALLETT, Reporter

Our religious claims may be great, and our testimonies glowing; but only as they measure up in the light of the Cross are they convincing with men or acceptable with God.—ELMER PEARCE.

Just Off the Press—

SUNDAY EVENINGS WITH JESUS, Vol. 5

Here is the fifth volume in this series of program suggestions for young people's meetings.

The material in this volume, as well as in the four previous numbers, has been compiled by the Young People's Departments of the Free Methodist church, the Wesleyan Methodist Church, and the Church of the Nazarene.

This volume is divided into six units: Education, Evangelism, Missions, Service, Special Days, and Miscellaneous. Also there is supplementary material such as poems and illustrations and suggestions for posters with which to publicize the services.

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DEATHS

REV. JULIUS D. WILLIAMS was born in South Carolina, May 14, 1888, and died June 22, 1950, at Billings, Montana, while attending the Rocky Mountain District Assembly. He suffered a stroke in the morning, and that evening he went to be with his Lord, whom he loved so much. He had served as pastor in many churches—Vona, Colorado; Lone Star, Farnam, and Litchfield, Nebraska; Sioux Falls and Freeman, South Dakota; Creston and Climbing Hill, Iowa; and at Basin, Wyoming, for two years. Due to failing health he retired and spent the last eight years of his life at Greybull, Wyoming. He is survived by his wife Lucille and three daughters. Funeral service was preached by his district superintendent, Rev. A. L. McQuay, and he was laid to rest at Hillside Cemetery.

MRS. FANNIE MYRTLE SATTERLEY (nee Leathers) was born in Anderson County, Kentucky, August 24, 1900, and died July 4, 1950, at Lexington, Kentucky. In 1915 she was united in marriage to George Satterley. To this union were born two sons and two daughters, who survive. She was a devout Christian, a charter member of the Kenwick Church of the Nazarene in Lexington, an active worker in the W.F.M.S. Funeral service was in charge of Dr. L. T. Wells, district superintendent, assisted by Rev. J. E. Shouley. Burial was in Hillcrest Cemetery, Lexington.

CLARENCE ELMER KELLER was born October 23, 1885, near Fall River, Kansas, and died August 1, 1950, at Sidney, Montana. He was united in marriage to Cora Anice Ward in 1907; to this union were born five children. He was one of the first members of the Elmdale Church of the Nazarene, when it was organized in 1923, later transferring his membership to Sidney. Down through the years he had been a faithful church and Sunday-school worker. He is survived by his wife, five children, two sisters, and two brothers. Funeral service was held at the Elmdale church, with Rev. Parker Maxey, of Sidney, officiating.

JASPER RICE NAVLOR was born in Howard County, Missouri, November 28, 1877, and died September 4, 1950, at Edmond, Oklahoma. In 1899 he was united in marriage to Estelle Kraft, with whom he walked hand in hand for more than fifty years. To this union were born four children: twins—Jack (J. R.), professor at Eastern Nazarene College, and Jewel, of the home; Mrs. James Tyner; and Dan Yarbrough. In 1926 he was converted, and in 1941 he joined the Church of the Nazarene in Edmond, where he remained a faithful member until his death. He is also survived by three sisters and two brothers. Funeral service was conducted in the Edmond church, by Rev. Mrs. D. Rand Pierce and Rev. E. Fleming Farmer, with interment at Wheatland, Oklahoma.

ANNOUNCEMENTS

RECOMMENDATIONS

I am glad to recommend Rev. Carmon G. Sloan, P.O. Box 287, Paris, Tennessee, as a strong preacher and soul winner, also an excellent singer. He will go as preacher or singer, or both. He has resigned as pastor and is re-entering the field of evangelism. Give him a call.—L. T. Wells, Superintendent of Kentucky District.

Rev. D. L. Hiatt, evangelist, Farmer City, Illinois, has some open dates this fall and winter. He has a burden for souls and is a good evangelist and soul winner. I am glad to recommend him to our churches.—W. S. Purinton, Superintendent of Illinois District.

This is to announce the entrance into the field of evangelism of Rev. F. C. Brown, R.F.D. 2, Greenfield, Ohio. He has been a member of the Church of the Nazarene for thirty years and has done evangelistic work in the past; also has helped to organize some churches. He is a member of our district, and carries evangelistic commission. Give him a call.—W. E. Albea, Superintendent of Western Ohio District.

WEDDING BELLS

Miss Wilma Gann and Mr. Donald Umphres of Rogersville, Missouri, were united in marriage in the parsonage of the Church of the Nazarene in Springfield, Missouri, with the pastor, Rev. Dean Baldwin, officiating.

Miss Wilma Wilson of Manteno, Illinois, and Mr. Harold Freshman of Cape Girardeau, Missouri, were united in marriage on August 25, at the Cape Girardeau Church of the Nazarene, with the father of the groom, Rev. C. E. Freshman, officiating.

Miss Carolyn Sue Troth of Bloomington, Indiana, and Mr. Orville Lee Borden of Argo, Illinois, were united in marriage on September 16, in First Church of the Nazarene, Bloomington, with the district superintendent, Rev. Leo C. Davis, officiating.

Miss Connie Lee Evans and Mr. Roy Johnson were united in marriage on September 23, at First Church of the Nazarene, Milwaukee, Wisconsin, with the pastor, Rev. Donal J. Gibson, officiating.

Miss Ruth Elmyra Rowe and Mr. Ralph R. Hodges, Jr., both of Kansas City, Missouri, were united in marriage on September 30, at Kansas City First Church of the Nazarene, with the pastor, Dr. A. Milton Smith, officiating.

Miss Ruby Ferguson and Mr. Van White were united in marriage on September 30, at the Nazarene parsonage in Clarksdale, Mississippi, with the pastor, Rev. J. A. Russell, officiating.

Miss Norma Dean Willard of Rena Lara, and Mr. Clarence L. Upton of Clarksdale, Mississippi, were united in marriage on October 3, at the Nazarene parsonage in Clarksdale, with the pastor, Rev. J. A. Russell, officiating.

BORN—to Mr. and Mrs. Richard Milton of Des Moines, Iowa, a son, Geren Killian, on August 29.

—to Mr. and Mrs. Lester D. Rowe of Northwest Nazarene College, Nampa, Idaho, a daughter, Sheila Anna, on September 15.

—to Mr. and Mrs. Carl W. Kruse of Lawrence, Kansas, a daughter, Sandra Lynn, on September 20.

—to Rev. and Mrs. Corbie Grimes of Jacksonville, Texas, a daughter, Sherry Lynn, on September 23.

ADOPTED—by Rev. and Mrs. Robert Harding of St. Louis, Missouri, a son, Robert Earl, Jr., on September 5.

SPECIAL PRAYER IS REQUESTED by a Nazarene lady in California who is suffering greatly with physical afflictions—her husband, a retired elder, died last December;

by a Nazarene brother in Colorado for their eight-year-old daughter, confined to her bed with rheumatic fever;

by a mother in Indiana for herself and family in an unspoken request, that God may help;

by a brother in North Carolina for the salvation of a brother and two sisters, also that a son may be saved;

by a lady in Ohio, that her father might be saved in a revival which is soon to begin there;

by a brother in West Virginia for his wife, who cannot walk;

by a mother in Indiana for the salvation of her son and a daughter, also that the daughter may not make a wrong choice in marriage, and for the healing of her own body and that she may be all the Lord wants her to be;

by a lady in Arkansas, who has seven children and not one living in harmony with the Word of God—they need prayer; also for a grandson now in the U.S. Army air corps;

by a Christian lady in California for a sister "up north" who formerly had a beautiful experience with the Lord, but suffered a nervous breakdown, and now feels the Spirit has left her—her mind and body both are weak and she needs God's help;

by a brother in Georgia, that God may touch him physically, and help him also in his work as a Bible teacher.

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The Miracle of Answered Prayer!

By Basil Miller*

Knocking on the Gates of Glory Through Prayer

Scripture foundation: . . . knock, and it shall be opened unto you (Matt. 7:7); . . . come boldly unto the throne . . . (Heb. 4:16).

WE GET NOTHING from God without knocking on the gates of glory through prayer. Heavenly resources are behind locked doors, which open only through the key of prayer. There is no other method by which God's illimitable power can be made available for use but through prayer. As the mighty dynamos at the Hoover Dam which generate electricity to turn the wheels of commerce throughout the West must be tapped by individual lines and switches, so God's tremendous power, sufficient for any activity, must be tapped by individual keys of prayer. "What God can do, prayer can do."

We are to come boldly to the throne of grace through prayer.

In approaching God's gates through prayer, we are commanded to "draw near with a true heart in full assurance of faith" (Heb. 10:22). In the assurance of faith we are to walk boldly up to the gates of God, and with our prayers as a hammer, knock, knock, knock. Jesus promises that those gates will swing wide, and available power and energy will be ours to use for His glory.

Again we are commanded, "Come boldly unto the throne of grace . . . and find grace to help in time of need" (Heb. 4:16). No timid saint with the hammer of faith need knock on the gates of glory. We must come boldly. Our assurance in faith must be highly calibrated. Then we can walk up with the hammer of trust and knock, and God himself will command an angel to swing back the gates and issue bundled answers to our petitions.

The bold alone stand on the promises.

All of Jesus' instructions in prayer are of an urgent nature. The man who is weak in faith cringes at the gates of glory, and his answers are few. But the man bold in faith, courageous and daring in asking, in full assurance, stands before God's gates hammering upon them, demanding that they be opened to his cries. Jesus said:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened . . . Your Father which is in heaven [shall] give good things to them that ask him" (Matt. 7:7-11). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "All things

are possible to him that believeth (Mark 9:23). "I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Jesus placed no limitations upon the possibilities of prayer. He used the highest terms which speak of prayer's power as being illimitable, the achievements as being infinite, and of the promises of God as without end. Let us then with boldness come and knock on the gates of glory, with full expectancy of faith, knowing that we are standing on promises without end.

Bold asking backed by a clean heart generates faith necessary for unlatching God's reservoirs.

Boldness of faith is possible while standing on God's prayer promises. God has promised that no good thing will He withhold from them that walk uprightly, and He has assured us, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3:12). Thus if we live where God can see us as righteous followers, we are standing on the promise that His ears are open unto our cries. He has assured us that no good thing will He withhold from them that walk uprightly, and that the Heavenly Father is more anxious to give good gifts than we are to give them to our children. So let us walk under the eye of the Almighty.

If God sees us today, no danger, no harm can come. If God sees us walking uprightly in need, then He is quick to answer, for His ears are open unto our cries. God's promise is, "He is a rewarder of them that diligently seek him" (Heb. 11:6).

Come boldly in faith, for the writer to the Hebrews assures us that "without faith it is impossible to please him" (Heb. 11:6). If we come to God boldly, pleading the promises, come in faith with the full assurance that God is, then we know that He will reward us as we bring our prayer petitions unto Him. The achievements of prayer are impossible to measure.

Then may we boldly ask God, with the full assurance of faith, for whatever we need—for the kingdom of God that it might sweep unrighteousness from the world, that souls might be born again, that the missionary movement might go forward against all these restraints of the enemy. May we pray for power, pray for tides of salvation, pray until the heavens open and the glory comes down.

Credo for today: I will knock with the golden hammer of prayer at the gates of glory, until they swing wide and my faith is rewarded with answers.