

Official Organ

Church of the Nazarene



HERALD OF HOLINESS

Soul Rest Restored

By General Superintendent Vanderpool

MAN WAS CREATED to live in fellowship with God. He came from the creative hand of God pure and unsullied by sin. His natural environment was holiness. While living in that God-ordained state, unstained by sin, man found happiness, security, and soul rest.

Sin invaded this realm of purity through a door, opened by a wrong choice. In this invasion, sin brought bondage, friction, and infection, which foment fevers in the soul. Thus man suffered the loss of peace, purity, and fellowship, all of which are principles of soul health.

The soul that is tuned for harmony, light, and freedom can never have rest amid the discord, darkness, and bondage of sin.

This invasion by sin makes the soul like the troubled sea that is never at rest. Soul rest can be restored only by the expulsion of the invader; his grip must be broken. The captive soul must be freed from this boa constrictor of sin before it can enjoy soul rest.

Jesus knows the turmoil and unrest behind the iron curtain of the soul and desires to enter. The only door through this curtain opens from the inside. A *wrong choice* opened the door for the *invader*. A *right choice* can open it again for the *Emancipator* to enter.

Jesus, who John the Baptist said was "the Lamb of God, which taketh away the sin of the world," now stands at the door. David said, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle."

Open the door by a right choice and Christ will come in. He will cast out the invader, drive away the darkness, break the fetters of bondage, and set the captive soul at liberty. He will restore harmony, cleanse the temple, set up His kingdom of peace, and restore soul rest.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11: 28-29).

October 30, 1950

"The Mid-Century Crusade for Souls"

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

TELEGRAMS

Laurel, Mississippi—Mississippi District Assembly closed October 12 at Clarksdale, with Rev. J. A. Russell, host pastor. Substantial gains reported on the district; District Superintendent J. D. Saxon re-elected on first ballot, receiving all but two votes. General Superintendent Young warmly received on his initial visit to Mississippi. Three young men ordained; \$4,000 pledged to home missions, and a spirit of forward movement prevails on the district.—**B. W. DOWNING, Reporter.**

Greenfield, Indiana—Organized splendid church at Greensburg, Indiana; 25 members, more coming; buying church; 42 in Sunday school; Rev. Mr. Swisher installed as pastor. Outlook good.—**J. W. SHORT, Superintendent of Indianapolis District.**

Knoxville, Tennessee—East Tennessee District Assembly held in Knoxville, September 20 and 21, Dr. G. B. Williamson presiding, greatest assembly we ever have known on this district. Rev. Victor E. Gray re-elected district superintendent on first ballot, receiving practically all votes cast. Greatest year in history of district in all departments; 128 percentage gain in Sunday-school attendance; 29 "four star" Sunday schools; 11 new churches organized during this assembly year. God is wonderfully blessing the East Tennessee District.—**W. L. ELKINS, District Treasurer.**

NEWS IN BRIEF

Pastor James V. Roberts reports First Church, Victoria, Virginia, in "midst of one of greatest revivals in history, with Evangelists Robert and Louise Sumner. Large crowds; seekers every service, mostly new people; splendid co-operation, town stirred, and future bright."

A banquet was given recently by the College Church of the Nazarene, Bethany, Oklahoma, as a tribute to its elderly members. Fifty guests of the age of seventy-five years, or more, were present. A "Three-Quarter-Century-Club" was organized, with "Uncle Charley" McConnell as president.

The New York District is having missionary rallies and zone conventions, October 31 through November 12, with special workers: Miss Ruth Dech from Central America, Miss
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150,000 HERALDS in 1950
NOW, EVERYONE, BOOST!

Oregon Pacific District

The Oregon Pacific District has designated November 1 through December 3 as the HERALD OF HOLINESS campaign dates. Dr. Weaver W. Hess is district superintendent. Rev. Robert Hempel is campaign chairman. The goal is 2,700 subscriptions. There were 2,021 subscriptions going to this district last year. This is a 35 per cent increase. Commendations to the Oregon Pacific District!

Missouri District

The Missouri District is planning a HERALD OF HOLINESS campaign later this fall under the direction of Rev. Doil F. Felts as manager. Rev. E. D. Simpson is the district superintendent. The district quota is 2,949. Last year 1,463 subscriptions were going to this district. We are looking forward to a goal that will be well over the 100 per cent increase mark.

Maritime District—Here is one of that group of districts who were on the "over the top" list at the beginning of the year. Their quota is 312 subscriptions; they had 327. They plan a campaign for this fall with Miss Reta Myers in charge. Rev. J. H. MacGregor is district superintendent.

For many weeks we told you that the Special Issue of the HERALD OF HOLINESS was coming and that it was to be the best we had ever published. It has come and gone, but the thoughts of it still remain. Many, many comments have come into the office about it. Quoted below are two of the latest received.

"May I congratulate you on the 'New Look' the HERALD has; it is grand. The table-of-contents idea is a splendid thing. The Special Issue is wonderful, and we have distributed 500 copies here in Jamestown."—Rev. J. W. P.

"The special issue of the HERALD was certainly a fine compilation of choice articles."—Mr. A. G.

We wish to thank each of you for getting behind the Special Issue so wonderfully. We filled 820,040 orders for it.

THAINE F. SANFORD,
Sales Promotion Manager

How to Get Sanctified Wholly

By General Superintendent Williamson

IT IS ASSUMED that all who seek entire sanctification as a second definite work of grace have been scripturally, supernaturally, and definitely born of the Spirit. It is further presupposed that the candidate for holiness of heart is now in an up-to-date experience of regeneration. The following outlined procedure begins at that point.

OBEDIENCE

A surrendered will, an obedient spirit, and an active purpose to follow the Lord wherever He may lead are necessary if a believer is to continue to enjoy the knowledge of God's forgiveness and favor. To all such, the pathway is like a dawning light "that shineth more and more unto the perfect day." John said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). This implicit obedience to all the known will of God will bring the believing child of God into the experience of entire sanctification. In some instances those who have perfectly obeyed the voice of God's Spirit within their hearts have obtained the second blessing without having heard the doctrine preached or taught. They have not even known what to call the experience they received.

CONSECRATION

As the obedient Christian searches the Scriptures for more of the knowledge of God's will for him, he is led to his altar of consecration. There he is enabled by the Spirit to make a full commitment of his all to God for time and eternity. He makes an offering of all he has and all he is. He places all he knows about the present and the future in God's hands. He also includes "the unknown bundle" with whatever may be involved. As Bishop William Taylor said, "He accepts a principle of obedience which covers all the contingencies of the future." Literally he presents his whole being "a living sacrifice," that he "may prove what is that good, and acceptable, and perfect will of God." Somehow God helps him to say a final "yes" to all His will now known, and all that will be made known through the unfolding future.

TRUST THE PROMISE

That there is a promise that includes all believers there need remain not a shadow of doubt. Let the reader turn to St. John, chapter 17, verses 17 to 20. Let him also connect St. Luke 24:49 with Acts 2:39. Certainly every one who is born of the Spirit may claim the promise for the baptism of the Spirit or entire sanctification.

Being fully persuaded that the promise is to him, he assuredly can believe that God will be

faithful to His word. Paul wrote to the Thessalonians in his first epistle, chapter 5, verses 23 and 24, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Therefore with confidence and great boldness the born-again Christian may seek the blessed experience of a clean heart full of love divine. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13). Said Jesus, God will no more fail you than a father would give his son a stone for bread, a serpent for a fish, or a scorpion for an egg.

The faith that brings the answer in the entire sanctification of the soul must be voluntary, active, and daring. A passive belief that God can and will sometime is not enough. It must be a bold step of faith that claims the fulfillment of the promise now. In such a step of faith, there is a moment when one risks all upon the promise of God; but God never fails.

Everyone is familiar with swings as used for the pleasure of children. When I was a boy we had a different swing. It was for those who were of the more daring sort. It consisted of a long, single rope tied high in a tree. At the bottom was fastened a sack full of straw. Of course one who was fearful could get astride and gradually work himself a few feet off the ground, but for the brave ones there was a rather shaky scaffold built eight or ten feet high. It was so located that as one stood on top he could not quite reach the rope as it was swinging out to him. He would stand there leaning over as far as he dared, afraid to jump and afraid not to jump. But when finally his courage rose to the point necessary, he would leap out in mid-air, grab the rope with both hands and the bag of straw between his legs, and swing out and up into the boughs of the tree for the thrill of a lifetime.

That leap of faith out on the promise of God is the final step in getting sanctified wholly. It looks risky, but it really isn't, for God's promise is sure. He will not let you fall! Glory to His name! To all of this I am a glad witness!

Somebody remembered you in prayer, faith, sacrifice, and service. Will you remember others by giving thankfully in the offering—November 19?

Awake, Church of God!

It Is Near Twelve!

By Peter Wiseman*

SAIN'T PAUL, in his letter to the church in Rome, said: "You know what time it is. It is high time to awake out of sleep" (Rom. 13:11, R.V.).

The slowness of Christian people to realize this is, in itself, startling and distressing. The scientific world appears to be more concerned over the situation than the religious world. Outstanding scientists, with their knowledge of the danger of atomic destruction, said recently that it was eight minutes of twelve. Since the Korean conflict, some of them have moved up the hands to four minutes of twelve; but the Church still sleeps!

The sweeping conquest of atheistic Communism is alarming. It has spread so rapidly that one cannot help wondering if the way is not being made for the Antichrist to step in and take over. But the Church still sleeps!

The creeping paralysis of the spirit of this Laodicean age is having its deadening effect on spiritual people. Instead, it seems, of the Church's realizing this and guarding against it, doing something vital about it, she still sleeps!

The trouble with the church of the Laodiceans was its complacency. She said, "I am rich, and increased with goods, and have need of nothing." God said, "[Thou] knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:14-18). The church was neither cold nor hot, a sickening affair to God.

We listened to a broadcast a few hours ago, a broadcast contacting the great centers of population in America, seeking to know what preparations are being made to cope with probable atomic bomb attacks. The revelation as to what has been done and what is being done is heartening indeed; but the conclusion as to the probable loss of life during such attacks was most distressing, around 50 per cent provided a warning had been given. In the case of sneak attacks, the per cent of loss would greatly increase. I could not help but wonder what the churches in such centers are doing about the greater loss—that eternal loss of the immortal soul, unless they are led to Jesus Christ the Saviour! Who is concerned about this? Except for a few earnest Christian people here and there, the Church still sleeps!

Beloved, if you have not a deep concern over present conditions in the world and in the Church,

*Nyack, New York



will you not ask God to put it on your heart? People who are truly baptized with the Holy Spirit have the concern. Will you not ask God to give you a new vision of the need and the possibility? Then, act!

What is the time, and what are we going to do about it?

The very fact of God's visitation here and there, both in America and in Japan, reveals the fact of God's willingness to pour out His Holy Spirit in mighty revival power. But will the Church really awake to this fact, awake to this opportunity that presently may pass, never to return? Will she? It is true that "in the last days perilous times shall come" (II Tim. 3:1-5), and it seems clear that "the last days" are here; but it is equally clear that "in the last days, saith God, I will pour out my spirit upon all flesh" (Acts 2:17). We are still living in one of the "days," "the last days" of which the Day of Pentecost was the first, and during which days God has promised to pour out His Spirit!

Read the challenge of the Almighty: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people"—"if I"—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:13-14).

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to

do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:23-33).

The impossible becomes possible when the believing Church gets down to God's order, down to business for God!

The Tithe

Of the Tithes and Gifts

By Louise R. Chapman*

And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to (Neh. 10:38-39).

When we take of the children of Israel the tithes then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. . . . Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the Lord (Num. 18:25-29).

WHAT IS THIS in our hands? God's tithe. Every Nazarene knows that the tithe is the Lord's. It is holy unto the Lord. Moreover, everybody knows that real Nazarenes tithe. Even Nazarenes in foreign lands bring the tithe of all the seed, fruit, herd, flock, contents of purse, etc., to the storehouse of the Lord. Tithing is God's financial plan for His Church.

Nazarenes believe and practice storehouse tithing. God says, "Bring ye all the tithes into the storehouse." We do not count the gifts we give our needy neighbors or our favorite missionary as part of our tithes. We do not divide our tithes and use them in place of offerings. We *pay* tithes, but we *give* offerings. We put our tithe into its envelope and bring it into the local church weekly.

"Come now, and let us reason together, saith the Lord." Who are these sons of Aaron, and

More missionaries, more buildings, more literature are needed for world evangelism in order that more souls may hear the gospel and be saved. What we do in the offering on November 19 will determine how much "more" the Church of the Nazarene can accomplish in 1951.

where is their sanctuary and service? To whom does the tithe of the tithes and gifts belong? If the storehouse is the local church, and the Levites are the preachers and workers, then it is certain that Aaron's "chamber" is the general church, and the sons of Aaron are the officers and workers of the general church.

If a good Nazarene is supposed to bring weekly a tithe of his total income into the local church, should not a good Church of the Nazarene send weekly a tithe of its total income into the storehouse of the general church?

If a Nazarene layman may not count as part of his tithe the offerings he gives to needs about him, should a Church of the Nazarene count as part of her tithe special offerings she gives to a dying world about her?

The tithe of the tithes and gifts is God's plan for the financing of the general church.

"Bring ye all the tithes and prove me if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). If all our people would bring regularly a tithe of their income into the local church, there would be a bountiful supply to pay all local and district needs and regular apportionments.

If all our churches would send weekly a tithe of their total income to our general treasurer at Kansas City, there always would be money enough to finance the general church and pay monthly all obligations of the regular "Life-Line Budget." This plan would bring the "poured-out" blessings. It is Biblical; it was made by the all-wise God. It is the easiest possible way to pay the general budget. In case of war or depression, it will save us from retrenchment.

We give offerings when we pay tithes. The Thanksgiving and Easter offerings could then be foreign missionary offerings.

In our hands lies the eternal destiny of waiting millions. In our hands we hold the future of a thousand Nazarene youth called to foreign service. In our hands wait scores of wide-open doors—opportunities such as we never have known before. In our hands we hold the answer—God's tithe, God's financial plan for the general church as well as the local church. Let us bring in the tithes of the total income of the local churches. When we pay our tithes and give our Thanksgiving and other offerings, we shall be ready for the blessings that there will not be room enough to receive!

*General W.F.M.S. President

Forty Years a Nazarene!

By C. B. Widmeyer*

FORTY YEARS AGO, during the month of September (1909), Dr. H. F. Reynolds, general superintendent, and Rev. C. B. Jernigan, superintendent of the Oklahoma-Kansas District, came to visit the convention-campmeeting session which marked the opening of the year 1909-10 of what was then the Hutchinson Bible School at Hutchinson, Kansas. A tent meeting during the summer of 1904, and a camp meeting in 1905, preceded the opening of a Bible School in October, 1905, with sixteen students registered during the first two days. A Holiness Church under the organization of the International Apostolic Holiness Union was organized. Later, incorporation papers were taken out, and the name of the church was changed to the First Holiness Church of Hutchinson, Kansas. In the course of a few years a church was organized in Newton, under this same charter; later, one in Swink, and then one at Kismet, Kansas.

Congregational meetings were held by the local church group at Hutchinson, consisting of eighty members, and Dr. Reynolds explained the advantages of uniting with the larger organization. The people were clearly informed as to the union which had taken place a year earlier at Pilot Point, Texas, when the South became a part of the organization called the Pentecostal Church of the Nazarene.

*Elder, Los Angeles District

A Tender Voice Calling

*There still is a tender Voice calling
Out there on the wild plains of sin;
There still is a kind Shepherd searching,
To bring the lost wanderers in.*

*There still is a sheepfold all waiting
For the outcast, despised, and forlorn;
There still are hands soft with healing,
For the bruised, the bleeding, and torn.*

*There still is a strong arm of welcome
That swings the gates out and ajar;
There still is a kiss of forgiveness
To the sinner who has wandered afar.*

*There still is a banquet made ready
To those who hunger for life;
There still is wine for the thirsty,
To those who have waned in the strife.*

*There still are a cross and a Jesus
Providing remission from sin;
There still is a Calvary calling
To the souls of heartbroken men!*

—EVANGELIST CHARLES HASTINGS SMITH

Later meetings were held and the matter of the union was given serious consideration. During the month of October, Brother Jernigan returned and received the group into the Pentecostal Church of the Nazarene, at which time delegates were elected to attend the district assembly to be held in Ponca City, Oklahoma, during the month of November. At this time there were only three Nazarene churches in the state of Kansas: one at Howard, one at Plainville, and one at Chase, which consisted only of a building, and no membership.

During the district assembly at Ponca City, the elder's orders of Mrs. Widmeyer and myself were accepted by Dr. E. P. Ellyson, the presiding general superintendent.

I had served the local church at Hutchinson as pastor, but during the district assembly Rev. H. M. Chambers was called to the pastorate. The district assembly was a glorious occasion. The evening sessions were evangelistic, and there were shouting and rejoicing during the business meetings. It was a fine introduction to the Church of the Nazarene.

Before the opening of the assembly, I was appointed a member of the district board of examination, and later was made chairman; from that time until in June of 1945, I served various districts of the church in this capacity. It has been a great joy to help young men and young women who were preparing for the ministry down across these years, and the number well exceeds the one-thousand mark.

We were in the school at Hutchinson until 1911, going from there to Colorado Springs, Colorado, for one year where we served as principal of the Western Holiness College. Following this, we served the Colorado District as superintendent for two years; then six years at Bethany, Oklahoma, where I served the Oklahoma Holiness College five years as president. The name was changed to Oklahoma Nazarene College, and now it is Bethany-Peniel College.

Leaving Oklahoma in 1920, we served First Church at San Diego, California, one year; then came to Pasadena, to serve on the faculty of Pasadena University, later changed to Pasadena College. From 1923 to 1926, I served the college as president, and then served as teacher, until in 1942 I was made principal of the Spanish Bible College in Los Angeles, remaining there until 1944.

While teaching in the school at Hutchinson, I pastored the church for two years; while in Oklahoma, I pastored the church at Edmond for one year, and the church at Bethany for two years; and in California, one year at San Diego, and one year at Downey.

The years 1944 to 1948 were spent in the East, teaching and preaching. During this time we made two trips to Cuba, and one to the Isle of Pines. This past year has been given to evangelism, and truly we can say that the "Forty Years a Nazarene" have been happy and fruitful years.

PRAYER ALONE!

By Milton Harrington *

JOHN WESLEY said two very pertinent things relative to serving God: "One of the principal rules of religion is to lose no occasion of serving God"; and, "God does not love men that are inconstant, nor good works that are intermittent."

Our service cannot, in any sense, be a price by which we may buy answers to prayer, but is, to our Lord, an evidence of integrity and good faith on our part. Therefore, we cannot serve the Lord occasionally and at our convenience, and on that basis expect to receive answers to our prayers. Such people expect the Lord, when they pray, to drop everything He is doing and rush to answer their prayers.

Prayer alone will not keep you from temptation! Jesus said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). The pitfalls are there; we need to watch. No matter how much you may pray, if you play with fire you will be burned. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Prayer alone will not cause you to be ready when Jesus comes. There were two ways in which the ancients kept from yielding to the music and final destruction of the sirens. Ulysses fortified himself with bonds that held him fast to the mast while his boat carried him, listening, by the seductive strains. The Argonauts carried Orpheus with them in their boat, and they were so engrossed in listening to his music that they never even heard the tempting sounds from the shore. If we are engrossed with Jesus, temptations will lose their power.

Prayer alone will never produce forgiveness! "And when ye stand praying, forgive, if ye have ought against any: . . . But if ye do not forgive, neither will your Father . . ." (Mark 11:25-26). Some individuals have prayed for years, but with grudges in their hearts toward another. The gospel of the Lord Jesus Christ is composed of forgiveness: "Father, forgive them." Peter gives a word picture of many who may be faithful pray-ers, but who have some attachments in their lives that need to be laid aside, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (I Peter 2:1).

Prayer alone is helpless—faith must boost! "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Prayer alone never will bring results: there must be some faith, and sometimes that faith is our own doing. Faith seems to be disappearing, for people must now have their prayers printed for them in prayer books; it seems they do not have

time to learn to pray. Where there is no praying, there is no faith; and where there is no faith, prayer is helpless. Thousands of prayers are prayed every Lord's Day, rosaries are counted, there is much prayer—but just prayer alone! "And it shall come to pass, that instead of sweet smell there shall be stink" (Isa. 3:24).

Prayer alone will not bring a revival! There is no unconfessed evil in any of God's people anywhere that He does not see in all its hideousness, despite our futile fig leaves and external pretense. How often do we begin a prayer by saying, "We come into Thy presence . . ." and forget that either we are expecting God to wink at sin, or we are supposing that He will tolerate the unconfessed things of the world and of the flesh which we attempt to bring with us into His holy presence. We have come, at the end of these godless, end-time days, through our own willful disregard of God's Word, to a tragic giving up of any real hope of or belief in revival. If we will be obedient, God has preserved for more than three thousand years the promise of what He will do—indeed, what He always has done—in response: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

FOR THIS I GIVE!

MY Thanksgiving offering is given this year because the urgency of the need is so great.

Last year we Nazarenes gave more than \$23,000,000 for the support of the church. We spent nearly \$21,000,000 of that on our home work involving about 225,000 members—\$95.00 per capita. At the same time we spent only \$1,250,000 for missions where we are solely responsible for getting the gospel to 40,000,000 people—\$6.00 per capita. Ninety-five dollars at home and six dollars abroad is too great a difference! I give to missions because God loves all people alike. He is as concerned for Asia as for America. I want more nearly to share His concern.

There are 209 missionaries and approximately 900 native workers whose work for the Kingdom is my work. It is only an incidental accident that they work there and I work here—the work is one. They are my fellow workers in the gospel. Because their work is also my work, I want to support it generously.

I pray that my giving to God may in some measure match His giving to me. I want to be a faithful steward. O Christ, make me to know with a new sense of urgency that every dollar which has come to me is Thy dollar; I only administer it for Thee. Help me at this time of Thanksgiving to give as Thou wouldst give!

ALBERT F. HARPER, Executive Secretary
Department of Church Schools

*Pastor, Melrose, New Mexico

A Day in Norway (IV)

By Haldor Lillenas

TODAY has been a wonderful day! We have traveled many a wonderful road, but never one like this. We had lovely weather for the breath-taking trip through the far-famed "Satesdalen" (Sates Valley). On one side of the road, an ever-unfolding vista of mountains, quaint homes, barns, and *staburs* and with hay hung over wires to dry, in Norwegian style. On the other side of the road a changing scene of narrow and wide lakes and rushing streams and waterfalls with the high mountains in the background. We camped at noon and cooked our meal by a swift-flowing and wild stream.

Leaving the valley we ascended, by many curves, a mountain range to a terrain wild and devoid of trees except for the stunted pines growing among the crags and the marshy tundras and uplands on which grazed many long-horned cattle and goats. This is what is known as the "Sater country." On these high plateaus are scattered, here and there, small huts and sheds. Here live in the summers young people, mostly young women, who take care of their fathers' flocks, milking cows and goats, making cheese and butter; but more often, in later years, the milk is transported to distant towns by truck.

Passing across this comparatively flat plateau, we descended by numerous curves into a narrow valley and the little scattered community center of Haukeli. Here are many small farms scattered over steep mountainsides. From this point the road begins another climb over a high, snow-clad range of mountains through breath-taking

scenery. Along the road can be seen many ornately carved cottages and *staburs*. (A *stabur* is an oddly shaped building built on stilts, housing the cheese, butter, and other dairy products of the small farms.)

Finally, we arrived in the high mountain ranges of perpetual snows and ice. It was a wild and weird country. Passing over this cold terrain, we gradually descended in seemingly countless hairpin curves to Roldal. Leaving this most picturesque village down in a deep gorge, at the end of a blue lake and surrounded by black mountains, we climbed over the lofty Roldal Mountain—a very high, steep, and long climb. From the top of this peak we descended into a rocky canyon where we found a sheltered spot in a gravel pit surrounded almost completely by barren, high peaks. Near us can be heard the song of a rushing mountain torrent, and below us several hundred feet are two small farms, neatly kept.

Today we have seen some of the handiwork of the God whom we serve and love. Truly, we can say with the Psalmist: "O Lord our Lord, how excellent is thy name in all the earth! When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man; that thou visitest him?" (Psalms 8:1-4).

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While I Am on My Knees:

WHILE I am on my knees I realize that I can reach no greater efficiency in the pulpit than I reach in my daily living. I can be no more victorious a preacher than I am a victorious day-by-day Christian.

If I lift myself up toward heaven in the preaching hour, and force outward indications to resemble piety, only to be defeated in my private heart, I am but stretching myself out of proportion; and that will lead to frustration, and even cynicism sooner or later. Nor does it require outward sin to bring this divergence; just defeat in the heart is sufficient to bring ultimate defeat both to self and to purpose of life.

While I am on my knees, crying for liberty and anointing, I see so clearly that such come to one whose everyday life is anointed. Special unction for the occasion may come and go, but grace to live victoriously must be there always. The pulpit grace is no surer than the daily-living grace which undergirds it. Men do not put marble on top of cheap things, and God does not genuinely anoint in the pulpit those men whom He cannot anoint in daily living.

Search me, O God, and analyze my inner life; see if my daily-living grace is strong. If it is, well. And if it is not, then keep me on my knees until I can go forth conquering and to conquer in Jesus' name. Amen and amen!—PAUL Z. HOORNSTRA, pastor at Howell, Michigan.

Place of Refuge

By Jean Leathers Phillips

*And the blood shall be to you for a token
when I see the blood, I will pass over you
(Exodus 12:13).*

*Life is perilous, uncertain,
Fraught with dangers, great and small;
Time is swiftly by you sweeping
Days and years beyond recall.
All seems meaningless and baffling,
Dark within and dark before—?
Wearied soul, there's perfect safety:
Come within the Blood-marked door!*

*Once the Lamb of God was smitten,
Striped and bruised and crucified;
Once forever paid the ransom,
Once for all men's souls He died.
He, in love, is seeking, pleading,
Searching earth's vast nations o'er.
He a refuge safe prepared you:
Come within the Blood-marked door!*

WE (in America) have so much; they (in pagan lands) have so little. Let us not be content until we have done our best to share the saving gospel!

THESE MIGHTY ACTS

A Remarkable Example of Self-denial

By L. C. Philo*

ADONIRAM JUDSON was the father of American missions. His field of operation was Burma, under absolute despotism of cruelty and the religion of Buddha. He undertook to overthrow Buddhism and take the country for Christ. He translated the Bible into Burmese amid persecutions, cholera, and smallpox. He had seven years of labor before he baptized his first convert. He was put in prison for twenty-one months, with one hundred fierce criminals, in a small room, thirty by forty feet, with no ventilation, no sanitation, starvation rations, and daily anticipation of death, with fourteen pounds of chains on his arms and legs.

At night his feet were tied together and a bamboo pole put through between his legs; hung upside down, with a raging fever, and thousands of mosquitoes sucking the blood out of his bleeding feet. It was too much pain to rest, and not enough for death. When he was released, his property was confiscated. His wife, continually insulted and annoyed, died, and two children. So he was left alone without friends or support, amid the discomforts of rats, mice, snakes, bats, cockroaches, beetles, spiders, lizards, bedbugs, flies, mosquitoes, scorpions, centipedes, cobras, and tigers—and the burning rays of a tropical sun.

Burma was a land of darkness, idolatry, and cruelty. The hilltops were crowned with Buddhist temples and pagodas. A savage king ruled whose will was law, and the governor was known as the "Eater."

Judson, like Paul, suffered for Christ; no other man of his age suffered so much. For thirty-two years he literally gave himself to preach Christ, the Saviour of the world. The love of money and the love of fame were nailed to the Cross.

Judson penetrated the interior of Burma and worked amid the wild Karens of the jungle. Before Judson left Boston he was offered a pastorate with one thousand members; he declined that to follow the Blood-marked pathway of Christ to Burma. At his death, he had oversight of 163 missionaries and nationals, one church of 7,000 members, and 30,000 Christian communicants. He was known all over the world as the "Jesus Christ Man." He died at sea and was buried beneath the waves. But one day the sea shall give up its dead, and we shall see the hero of Burma who forgot himself into immortality!

*Professor, Bethany-Peniel College, Bethany, Oklahoma

FROM out of the night of gross idolatry—the land of the Christless cross—come accounts of accomplishments which throb with the pulsating beat of the Acts of the Apostles. Here forces of evil, arrayed in the garb of ecclesiastic pomp, unite in a conflict against the preaching of the gospel.

In this area the Church of the Nazarene has established mission stations in Mexico, Guatemala, Nicaragua, Peru, Bolivia, Argentina, Uruguay, and British Guiana. At the present time church buildings are being erected in the following capital cities: Lima, Peru; La Paz, Bolivia; Guatemala City, Guatemala; Montevideo, Uruguay; and Georgetown, British Guiana.

Such acts are accomplished only by devotion to Christ. "I gave my life for thee . . . Hast thou giv'n ought for Me?"

GIVE—NOVEMBER 19

What Shall We Say?

(Acts 10:34-38)

By Will T. Zimmerman*

IN EVERY situation of life, the question, What shall I say? has been asked by countless persons throughout all ages, and doubtless it shall be asked by countless more as the years roll by.

It is a question especially close to us as members of the Church of the Nazarene in our Mid-Century Crusade for Souls. Personal evangelism ever has had to deal with this question. We realize that we are not dealing with masses of people in church or tabernacle audiences, but that we are dealing person to person with people concerning the most vital issue of their lives: the spiritual import grips and silences us, and we ask, *What shall I say?*

Notice the opening words of our scripture, "Then Peter opened his mouth, and said . . ." *Peter had something to say!* Please notice, however, that Peter spoke only those things which he had seen and knew: ". . . Of a truth I perceive that God is no respecter of persons." From here he went on to call attention to the wonderful works of Jesus, setting forth those things which he himself knew of Jesus, and of His love, grace, and mercy to all men in all walks of life.

Peter lacked many things which most of us possess; he lacked education, poise, and finance. On the other hand he had one thing which all too many of us lack—assurance. Assurance comes from knowledge. In this case, Peter's knowledge

*Pastor, Central City, Nebraska

came from his own personal experience as related to Christ. There is no reason for any of us to lack this assurance, for we have the same source upon which to draw that Peter had: our personal knowledge of our Lord and Saviour, Jesus Christ.

Christ should be so near and dear to every Nazarene that out of his own overflowing experience he should be able to open his mouth and say, "I perceive that God is no respecter of persons." I know His love, His grace, His mercy, His saving and sanctifying power! I know His ability to keep us from falling in the darkest moments of life. I know that He has the power to cleanse all who will come, from the deepest stain of sin. I know that His sanctifying power has cleansed my soul of carnality and restored me to my proper relationship with himself—that of a son and heir of the Kingdom. I know that this Jesus Christ—the same whom Peter knew so well—died that I might have these great blessings of God. I know that His Holy Spirit abides within my soul just now, and ever will be there as long as I walk with Him who gave himself for me.

Do you really know these things? Peter had something to say because he knew these things to be true. We also shall have something to say, for God, for Christ, and for the Holy Spirit, if these things are a reality to us.

We shall not need to ask, What shall I say? but rather, we shall be able to tell what we know of our Christ. Thus, bearing these things in mind, let us remember that God has said, "My word . . . shall not return unto me void." Let us speak the truths of God's Word as we know them in saving, sanctifying, keeping, and comforting grace and power, and we shall have said all that we need to say to win souls for Christ. Let us not forget that prayer, faithfulness, and good common sense are essential in our witnessing to these truths!

Golden Moments

By Viola E. Hodge

*Of time, that wondrous treasure,
Each day's a living part:
A gift for man's wise using—
A gift from God's own heart.
We cannot buy one instant
With gems of richest dower.
Or make one added moment,
Or hold one precious hour.*

*The minutes, small and fleeting,
Slip past like beads of gold,
Through hands relaxed, unthinking—
Lost hours of worth untold.
But clasp each golden moment,
And weave with cord of prayer,
And the hours will be a coronet
Meet for the King to wear*

How apt we are either to "cross the bridge before we get to it," or to give way to utter despair *after* we get across it.—MARY SANDERS.

Washed upon the Rock of Ages By Waves of Adversity

By B. V. Seals*

My soul, wait thou only upon God (Psalms 62: 5).

WE MUST be brought to the end of self and exhaust every extenuating circumstance in order to prove what God's resources really are. Someone has said of Jehoshaphat, "He was wholly wrecked upon God."

As long as we have some human or temporal prop, it is hard for any of us to lean wholly upon God. It is hard wholly to trust God for daily bread with the granaries full of wheat. When we are young and have more energy than we know how to utilize, it is difficult to pray, "Give me strength for today." But when disaster comes to us and we are driven by distress to Him, we trust Him more fully.

The Apostle Paul seemed driven by the waves of adversity to the Rock of Ages. But it was here he found sure footing; and, standing upon it, he lifted his head above the waves, and his voice above the roar of the breakers at his feet, and cried out in a voice that penetrated the storm and comes down to us today—a challenge that is still unanswered: "Who shall separate us from the love of Christ?"

"Shall tribulation?"

Oh, no, tribulation shall but wreck us upon the Rock of Ages!

"Or distress?"

Oh, no, distress will only drive us to Christ for shelter!

"Or persecution?"

Oh, no, we thrive on persecution; for the blood of the martyrs became the seed of the Church.

"Or famine?"

Oh, no; for in the hour of famine the oil and the meal shall not fail.

"Or nakedness?"

Oh, no, in that hour we shall be clothed with His robe of righteousness.

"Or peril?"

Oh, no, for I remember that on one dark night He came walking to the disciples on the storm-tossed seas.

"Or sword?"

Oh, no, the sword never has been sharpened keen enough to sever immortal ties; it may only emancipate our spirits.

"For I am persuaded, that neither death [cruel monster], nor life, . . . nor powers [political or satanic], nor things present, nor things to come,

*Superintendent of Washington Pacific District

nor height [of ecstasy], nor depth [of despair], nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

There is a Rock upon which we may build and the gates of hell shall not prevail against it. Thank God for that Rock, even though we may be driven by distress to it.

THE QUESTION BOX

Conducted by Stephen S. White

Q. I told a class of boys which I teach that God would neither hear nor answer the prayer of a sinner, unless it was a prayer of repentance. One of the boys then suggested that there was no use in praying in family devotions or at night before he went to bed. Some of the other boys in the class took it up and seemed very much puzzled about it all. What would you say about this?

A. Children and younger people should be taught to pray. There is value in learning how to pray, in becoming acquainted with the form of prayer. Thus they may be urged to pray from this standpoint. Again, it must be remembered that there are other types of prayer than those of petition. There are prayers of thanksgiving; and there is a sense in which a sinner may pray a prayer of this kind. He can and should thank God for life, food, raiment, and shelter. Even the sinner lives and moves and has his being in God. His very breath is in God's hand. Further, a sinner may be in doubt as to the way, and in that case he can pray for light. He may be having a struggle to do what he feels that he should, and under such circumstances he could ask God for strength to do His will. In this instance, his prayer would not count for much unless he was absolutely sincere.

After saying the above, I must confess that the truth about prayers of petition is still unwelcome to the easygoing sinner, whether young or old. We must all remember that we cannot ignore God and then when we get into trouble, come to the day's end, or life's end, beg for help from God—other than that which I have mentioned—and expect to get any answer. God does not answer prayers of petition from the sinner except when they are for light, strength, or forgiveness. I know of people who never go to church, never give God or His cause a penny, never bother particularly about living righteously, never show any sorrow over their sins except when they are caught in them, and yet they think that they can call on God when they are in need and He will answer. These peo-

ple are mistaken and are going to have a rude awakening one of these days. God is merciful, but He cannot be merciful to a sinner who deliberately holds on to his sin.

Q. The boys' club in our church meets on Wednesday night. This takes several of our young teachers out of the prayer meeting, as well as the boys. Do you think that this should be done?

A. I am opposed to any arrangement which regularly takes any of our people out of the prayer meeting. There is no more important service during the week than the prayer meeting, and nothing should be allowed to conflict with it.

Q. Should a former pastor come back to his former pastorate several times the first year? I know of several places where that has been done, and it has always caused trouble.

A. Thank God, the vast majority of the pastors in our church are not guilty of what you point out. The very few who are guilty usually know better, but just do not want to do what they know they should. Let's pray for them that God will somehow awaken them and help them to live up to the light which they have on this matter.

Q. We wrote a pastor for a church letter, and he refused to give it until the lady was taken into the church. We wrote another pastor and he refused to give a letter because we had already taken the person in. Should it make any difference whether we had or hadn't taken the individual in?

A. My understanding is that when one pastor writes another for the church letter of an individual at the request of the individual, the pastor receiving the request should send the letter at once without any quibbling. Of course, all pastors should deal with one another fairly in matters of church membership. As a rule, this is what our pastors do, I believe. They do not try to get members from other churches by unfair means.

Driftwood or Pillars?

By E. E. Wordsworth*

TO THOSE living on the Atlantic seaboard or the Pacific coast, it is not an uncommon sight to see driftwood on the bosom of the sea. An unfriendly current of wind or wave has taken the log or piece of timber from its tugboat or place in the quiet cove. It is adrift and subjected to stormy wind or angry, tempest-tossed sea. It may drift for thousands of miles to another shore or come to our beach from a foreign land.

But the pillar is a firm, upright support. It is insulated and provides strength for the superstructure. It is a mainstay for the building, and without it the building would be insecure and life would be imperiled. This important architectural member cannot be safely dispensed with; but driftwood serves no worthy purpose at all. Its presence is a menace on the seas.

This is a parable of life. Church members either are spiritual driftwood or pillars in the house of our God. All of us have seen the driftwood type; the careless, indifferent, irresponsible souls who carry no burdens for the Kingdom, pay no obligations, absent themselves from prayer meeting and other means of grace, never give a helping hand, nor teach a class, nor perform any sort of genuinely spiritual service. They are engulfed with the temptations and cares of life, and every wind and wave carries them out to sea.

But "pillar" saints are different! To them, as with St. Paul and Timothy of old, the Church is "of the living God, the pillar and ground of the truth." They are overcomers; they stay put. These are the substantial and strong ones in church life. They support all the work of God, and their names are written down in the city of our God, the new Jerusalem! Which are you—driftwood or pillar?

*Pastor, Kirkland, Wash.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling (Psalms 116:8).

This threefold gain for the child of God makes the investment in the bonds of divine grace pay off handsomely.—E. F. WILDE.

The Kind of God I Believe In

EDITO

Stephen S

MUCH is being written today about believing in God; and this is to be commended. Anything which brings the thought of God before men has its value. However, it always should be remembered that the kind of God that we believe in is very important. If faith in God is established and yet the God to whom our allegiance is given is unworthy or dwarfed, little good will come therefrom. The kind of God believed in is important, as well as belief in God.

ONE SCHOOL of thinkers made God so unlike man that He could not be described or thought about. To believe in a God like that was little, if any, better than **God Unlike Man** not believing in God. In the present, there are those who would make God the "wholly other." They do not remove God as far from man as the first group did, but they make the distance between God and man too great. Others have said that there is a creator God, but He has nothing to do with us now. He is not in any sense a contemporary God. Some thinkers tell us that God is absolute, and then proceed to make relative the opposite of absolute. If this position is strictly adhered to, it gives us a God who cannot relate himself to men and the world. Thus we fall into the error of the far-off God again. Belief in God is worth while only if the kind of God we believe in is valuable.

There are those who put God far away from us by identifying Him with everything. Everything is a part of Him, and He is a part of everything. This pantheism makes God impersonal. Thus God becomes so unlike man, a person, that He cannot have commerce with him. The naturalist also gives us an impersonal God by defining Him as the forces in the universe which make for good. The impersonal is too much unlike man to be his God.

BELIEF IN GOD may be brought to naught, also, by making God too much like man. There have been liberal theologians who have talked much about the Christ-like God and then have **God Like Man** thought of Christ only as a superior man. Thus God became nothing but a superman, with no real redemptive ability. Some men have built up world views which have made a place for God. but their God is finite, limited, or conditioned by something within or without which is eternal. This same end is reached by identifying God with time to such an extent that imperfection, growth, and struggle become a part of His nature. A God like this is too much like you and me to be of much help to us.

THE CHRISTIAN'S GOD is a God who is both like man and unlike him, near to man and yet removed from him, in the world and yet above the

God Both Like and Unlike Man world. This is one of the outstanding meanings of the Incarnation. If Jesus Christ was not God, He was too much like us to save us. If He was God, or the Word, merely, and not God, or the eternal Word, made flesh, He was too much unlike us to save us. If He was God and man—the God-Man—the Word truly made flesh, then He was both unlike and like man. Further, no God could become the God-Man, could be incarnated in human nature, who did not have something in common with man before this happened. Two absolutely unlike realities could not thus be united. The God-Man proves the kinship of man with God, and at the same time demonstrates their distance from each other. "Never man spake like this man" (John 7:46).

Thus we see that the true God is both far away and near at hand, both like man and unlike him. Only on this basis can there be reciprocity between God and man. Two absolutely unlike creatures could never have anything to do with each other, and, likewise, one of two absolutely like realities could not be the God of the other.

GOD IS LIKE MAN in that He can feel, or is conscious; can think and know; can choose, or make decisions and act on them. He can understand the feel-

God's Likenesses to Man ings of man and thus be touched with the feeling of man's infirmities; He can love and be loved; He can think and understand our thoughts; He can will and understand our willing. God is a person, and we are persons. He has many characteristics which are common to us. God is not a part of us, and we are not a part of Him; but we were created in His image and, therefore, have so much in common with Him that we can know and fellowship with Him. Of course, when man fell and became sinful and a sinner, he distanced himself from God, destroyed some of the likeness which existed between him and God. He became unholy, and God was still holy. Nevertheless, the whole image of God in man was not

Editor

thereby eliminated. Man was still partially in the image of God, because he continued to possess the fundamental elements of personality, which are essential to the God of the Bible. Yes, even the sinner is still like God in some respects.

ON THE other hand, man, even when he was first created, was unlike God. He could know, but he was not all-wise as God is; he was powerful beyond all other earthly creatures because he possessed a will and could choose and act, but he was not all-powerful as God is; he was a spirit, but not pure spirit as God is, because man has a body; he was a unity, but not a trinity along with his unity, as is the case with God; he was holy, but did not possess absolute holiness as God does. There has been and ever will be a gulf between the infinite God and finite man, but it is not so deep and wide as to do away with all likenesses. He could not be our God if the gulf were so deep and wide that there were no similarities, and neither could He be our God if there were no gulf. We must always remember that it is not only important to believe in God, but also important to believe in the right kind of God—a God who is all-wise, all-powerful, absolutely holy, and triune.

God's Unlikenesses to Man

Academic Freedom

THERE IS much talk today about academic freedom, and in some sections there is a bitter fight on over it. I am not sufficiently acquainted with any particular situation to pass judgment upon its merits. However, there are certain general principles which should be taken into account in this connection. Academic freedom does not mean freedom to destroy academic freedom. In other words, academic freedom does not mean the right to teach that which will undermine democracy, the basis of academic freedom. A man who insists on this should be sent to Russia, where they do not believe in democracy or academic freedom. No man should be allowed to enjoy the privileges of democracy who opposes its existence.

GOD HAS bestowed freedom of choice upon man. However, the exercise of this power limits us. When a man chooses a wife, he limits himself; when he chooses a home, school, or vocation, he limits himself. Of course, these limitations bring gains which more than overbalance the limitations. However, it is not the gains that I am thinking about now; it is the limitations. When a person joins a church, he makes a choice, and in so doing he limits himself. He agrees to abide by certain standards of conduct and accept certain articles of belief. Freedom of action and thought within these limits is all right, but he cannot go beyond them. There are other churches with different standards of conduct and different articles of belief which are open to him if he cannot be loyal to those of the Church of the Nazarene. More respect is due the man who gets out of our church when he sees that he cannot heartily support its ideals of conduct or beliefs than to the man who stays in and tries to undermine them. Here someone may ask: "Is there no chance for change in the Church of the Nazarene?" and my answer would be, "Not as to some matters."

As a church, we have set up a criterion for the external life of the individual Christian, and we are not planning to raise it or lower it. We have also set forth a confession of faith, and we do not intend to change it. We are eager to get new church members and new ministerial recruits, but those who choose to go with us should take full notice of the doctrinal and ethical fences which our founding fathers have built and be prepared to live within them.



Let it be the maximum
that generosity can be-
stow, not the minimum
that parsimony can
spare.

2 Cor. 9:5,
Way's translation

Home Missions and Evangelism

Roy J. Smee, Secretary

THE following article will be appreciated by many pastors and visitation commissions of churches in apartment-house areas. Every church has a responsibility to evangelize its community, for every community is made up of people for whom Christ died. We would be glad to receive other articles, telling how you met the challenge of your community in the visitation evangelism program.

I Made a Discovery One Day

By Willard H. Taylor*

I had walked up and down Kimbark Avenue and Sixty-third and Sixty-fourth Streets many times. I was aware of my responsibility as a messenger of the gospel to awaken the occupants of the massive apartment houses along the street to their need of salvation. I was not asleep necessarily to their needs. As I had been informed, nearly all of my predecessors had tried to get to these people, who were content to seclude themselves behind many locked doors. Frankly, the temptation I yielded to was the same that many other preachers have yielded to—that of becoming indifferent to the problems of reaching the people who inhabit these awesome buildings.

But one day I made a discovery! Literally, it "scared me to death," and it does even to this day. The visitation program advanced by the Church of the Nazarene through the Mid-Century Crusade for Souls laid hold of my heartstrings. Something within said to me: "This is for you and your church. This is what you need. You must try it!" My immediate response was negative. "That's foolishness! No one can carry on a door-to-door canvass in this neighborhood. We can't get into these apartment houses. The people simply can't be reached."

As I moved along the street, that inner voice spoke again: "Count the number of families in this block." I began to count; to my astonishment and shock I discovered that there were approximately 150 families in my block on both sides of the street; 150 families—could it be? Yes, there is no way of getting around it. This meant there were more than 300 people living in my block. And, more seriously, *not one* was a regular wor-

shiper at my services. Needless to say, I was sick—heart sick.

I made a discovery that day; and also I made a decision. I decided to do everything in my power to enter those buildings and to extend to the occupants a cordial welcome to the services of our church. Within a few weeks the church was prepared for a visitation crusade. In the meantime, I struggled with the problem of those apartment houses. Some of the pledged visitors were beginning to get concerned about them. The afternoon we started out, we adopted the following procedure:

1. *Try the door; it may be open. Go to the top floor and work down. (To our amazement, we found a good many of the doors unlocked.)*

2. *If the door is not open, ring the manager's bell. Explain to him that you are making a religious survey, and would like to have his permission to contact the people in his building. (We found that this approach does not usually work. If the manager has a good case of old-time religion, he will let a person in; but ninety-nine times out of one hundred he will feel that he must guard his renters from such activities.)*

3. *If there is no manager on the premises, ring a bell for an apartment on the top floor.*

4. *If the people answer over the tube, give them your name, and ask for the privilege of talking to them for a minute. If they insist on knowing what you want, ask "the question." If they are friendly, ask them for the privilege of letting you in to contact the other people. If they are not friendly, try another bell.*

Six Sunday afternoons were spent in ringing doorbells. We "slew the giants of brick and mortar." There were not more than six buildings where we failed to get in. To be sure, we did not persuade all the prospects to come to church; that never happens. However, many did come to our church school and to our regular services.

Pastor, or Sunday-school superintendent—you who live and work in a congested city, where apartment houses crowd the streets and where people tend to hold themselves aloof—do one little thing before you decide not to try a door-to-door enrollment. Count the number of families in the block where your church stands; calculate how many of them attend your services. Perhaps you too will make

a discovery. They say, "Where there is a will, there is a way." Better still, where there is a passion, there is a plan!

And thou shalt be to him instead of God (Exodus 4:16b).

WHEN you were first saved, you started to tithe; then things began to pile up, and you borrowed a little from your tithe for other purposes. One thing led to another until now you are afraid to begin again, as you can hardly make ends meet without tithing. Of course it did sort of seem as if your money went farther when you were tithing, but it doesn't follow that it would now. Also, it would be discouraging to start, since you owe so much on your back tithe that you feel you never could get caught up. After all, you do know several other folks who claim somewhat defiantly that they cannot afford to tithe, and all of you are faithful at church services, and work in the church.

When young people feel God's call to His service, they give everything; not just one-tenth, but absolutely everything. There are over four hundred in our church right now waiting for money to take them to foreign lands.

Japan is open—Africa is calling—India is in a critical condition, with other religions bidding for her attention.

God is looking at your tithes and offerings; He does not see dollars but souls. He sees the world of the future, crying to you to bridge the gap between your missionaries and the fields that need them, so that the right material for building a new world can get where He wants it. Of course, He owns all the world; but He has given some of it to you to work with, and He is not going to slap your hands until you drop your money into His. Nor is He asking anything unreasonable! Surely, one-tenth is not much to pay for the privilege of living in a Christian country. Unless we really accept our responsibility in this critical time, our children and their children will not be so happily situated as we are!—SISTER PHEBE.

Proud looks, lying tongues, hands that shed innocent blood, hearts filled with wicked imaginations, feet that are swift to run to mischief, lies of false witnesses, sowers of discord—these are seven steppingstones to hell—WM. H. COATS.

*Pastor of Woodlawn Church, Chicago, Illinois

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

The Master's "Well Done"

The aged carpenter was ill. Just a few days ago, even after his eightieth birthday, he was faithfully working on mission projects, always happy, always a blessing to all who knew him. His brother, but a few years younger, helped in the same line. Older missionaries had told us of the wickedness of their earlier lives. We found it hard to believe that these who had been such a constant inspiration to us could ever have been anything but devout Christians.

Mr. Hess and I drove out to the Indian hut, home of the younger brother. In a dark corner lay delirious don Juan. Upon hearing us, he tried to sit up, exercising his ever-humble, courteous spirit. We could see that his case was serious, but the Lord seemed very near as we prayed with him and quoted, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Tears of sympathy and love flowed freely. We felt no barriers of race or position. Here was a dearly beloved brother with whom we must soon part.

Then he recognized us and, remembering the last work he had done, he asked, "Did I plane the boards well?"

"Yes," replied Mr. Hess, "you did your work well."

His earnest plea and evident satisfaction at the answer touched us anew. We seemed to see don Juan as he knelt at the Master's feet and questioned, "Master, did I do Thy work well?" We were certain we could hear the Master tenderly reply, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—RUTH HESS, *Guatemala*.

A Tent Campaign

Approximately ten days ago we finished a most profitable tent campaign which was conducted in the wicked native village almost adjacent to our main station. Many heathen gathered each night to hear the Word of God. In spite of snakes, fights, and cold weather, the Lord blessed in a marked way. Many souls denounced beer, adultery, witchcraft, and other besetting sins of the African people. God is working among us.—PAUL AND MAE HETRICK, *Africa*.

"Give, not from the top of your purse, but from the bottom of your heart."

Serious Illness

Mrs. Ronald Denton, of the Argentina District, is very ill in the British Hospital. Latest word indicates that she is improving, but your prayers would be appreciated.

Israel's Secret Weapon

The British frigate, "H.M.S. Surprise," pulled into Haifa harbor, making the first visit of any foreign warship to an Israel port. Aboard was Admiral Sir John Edelsten, commander in chief of the British Mediterranean Fleet, who was paying a

courtesy visit to the young state which—only two years ago—had been little more than a British colony.

The Admiral was feted at a formal dinner by the Foreign Minister, called on President Weizmann at Rehovoth, and was the guest of Chief of Staff Yigal Yadin at an army luncheon. Brigadier General Yadin presented the Admiral with what he called Israel's "secret weapon"—the Holy Bible. The presentation copy was an illustrated edition in Hebrew.—*Israel Speaks*.

"Mr. Glory-Face"

When Adoniram Judson walked up to a Burman and embraced him, the man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's countenance that the men called him "Mr. Glory-Face."—*General Baptist Messenger*.

The Young People's Society

L. J. Du Bois, Secretary

A Fallen Lighthouse

IN MY own mind I keep coming back again and again to the matter of influence. I read the other day, "A fallen lighthouse is more dangerous than a reef." We think of a lighthouse as being indestructible; but in case it is not, in case it does fall, the results are disastrous. But the results are disastrous also if the light of our Christian testimony fails.

A young man of ancient day alibied to God, "Am I my brother's keeper?" Yes, he was. So are you and I today. We have an influence for good or bad, and the fellow next to us will be saved or lost as a result of it. We fret under this tremendous responsibility sometimes, but that does not change the facts. We may try even to disregard the power of influence, but it goes on just the same.

The matter of an up-and-down Christian experience should concern us. We not only get into difficulty spiritually ourselves when we do not stand true to God or when we grow lax in our lives for a season, but we endanger others also. It is not enough to say, "Oh, I'm not making a profession of religion this week!" Our influence still goes on. And those who know the way and who are professing Christians should sense the responsibility that is theirs not only to start on the Christian way but to keep going.

Let us not be guilty of failing another who is looking to us for help.

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News of Youth

New presidents who have taken over the reins of leadership on their respective districts are: John Lawwill, Jr., East Tennessee; E. L. Cornelison, Colorado; Corbie Grimes, Dallas; Robert Sheppard, Chicago Central.

Do not forget that four periodicals of the church will be sent free to servicemen. Keep the Service Men's Commission informed as men join the service and as they change their addresses.

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Prayer Tower Requests

October 29—November 4

American Indian Work

Our church is increasingly recognizing its responsibility of reaching these forgotten Americans. Let us pray for our impassioned leaders, for our Indian workers, for the Bible school, and for the Indian churches.

November 5-11 *Syria*

As we enter into the study this year of the Near East, let us especially pray for our work in Syria. Damascus, the world's oldest city, is the center of this work and a needy and difficult field. Let us pray for our missionaries and for revivals.

NEWS OF THE CHURCHES

NEWS IN BRIEF

(Continued from page 2)

Della Boggs from South Africa, and Miss Dorothy Ahlemann from South America. The zone conventions will be held at the East Rockaway, Dover, and Kingston churches.

Dr. Albert F. Harper, editor in chief of church school periodicals, was the special speaker at the Western Ohio annual Church School Convention, October 30 and 31, at Greenville, Ohio.

After four years as pastor of Parkhead Church, Glasgow, Scotland, Rev. R. F. Tink has accepted the pastorate of the new London Church of the Nazarene, London, England.

Rev. E. J. Miller has resigned as pastor of the church in Monterey, Tennessee, to accept the pastorate of the church in Selma, Alabama.

Pastor W. H. Davis reports: "On first Sunday of new assembly year more than \$4,700 was pledged by Henryetta, Oklahoma, church for foreign missions; church gave more than 10 per cent last year. Our goal is 15 per cent this year. Will stand by Bethany-Peniel College, our Seminary, home missions, and the district budget. God is blessing; our future is bright."

Rev. Merle Gray has resigned as pastor at Knox, Pennsylvania, to accept a call to Indian missionary work among the Comanche Indians at Cache, Oklahoma.

Rev. Edwin Zimbelman has resigned as pastor at Carrington, North Dakota, to accept a call to the church at Ritzville, Washington, effective November 1.

Wellington, Ohio—Our church has had a good series of meetings with Evangelist R. J. Smeltzer. The preaching was excellent, there were a number of seekers, and the church was greatly edified. Three new members have been received since our assembly, and God is definitely blessing. Pastor and wife, naturally, are greatly burdened for China; but we thank God for this opportunity of serving Him in this portion of His harvest field. We have a lovely people with whom to work, and we are raising funds for a new church building. There is no place so sweet as the center of God's will, and the best place in the world is where our Heavenly Father places us.—L. C. Osborn, Pastor.

Evangelist C. Helen Mooshian reports: "Greetings from Rangoon, Burma—Arrived here today from Calcutta, India, by way of B.O.A.C. after spending six glorious, fruitful weeks in the Master's vineyard in that dark and needy field with its three hundred and thirty millions of poor, struggling humanity. Spent four days and five nights in the city of Bombay. How my heart ached for the thousands of families who have not even a filthy rag tent or bamboo hut to call home, but make the sidewalks and streets or filthy alleyways their abode! I happened to be there during the monsoon season; and one night while it simply poured rain in torrential fashion, I lay awake praying for those poor heathen souls on the streets. I looked about my spacious room in the Salvation Army hostel and discovered I could accommodate at least seventy persons. Needless to say, I did not receive much sleep that night. It was sad enough to look upon their horrible, tortured, emaciated, almost naked bodies in dire need of proper nourishment; but their greatest need was the Bread of Life, which alone can satisfy the hunger of the soul and prepare them for eternal bliss. How many times I thought of Romans 10:13-15! May God help the Church of Jesus Christ to awaken to the great need! I was thrilled when given the opportunity to speak at a gospel mission, where several Indians found their way to God. It did delight my soul to hear them pray for God's mercy and forgiveness. Six days were spent in the city of Calcutta with its nearly eight million souls living in and around this huge metropolis. It was 2:00 a.m. when the air-line bus was carrying me from the airport to the Lee Memorial Mission, where I was to be a guest; and I saw literally thousands of poor, benighted Indian souls sleeping on the sidewalks and streets without a covering, and practically naked; yea, the children without so much as a loincloth. The bus had to turn corners and swerve many times so as not to run over all that humanity.

"India made a total of fifty-one countries I had visited, and therefore I had seen plenty of human suffering, filth, poverty, disease, etc.; but I had some new experiences there. The oxcart for one and the ricksha for another! Then I was amused as well as horrified at the nose and ear picking on the streets of these large cities. These special 'beauty specialists' used long iron-tong affairs to get into the nose and ears. Certainly must be an unpleasant sensation, but the natives seem to enjoy the ordeal. These heathen surely do love to deck up with the jewelry, rings and bracelets galore: on the ears five and six at a time, (face) nose, arms, wrist, ankles, legs. The most tragic sight is to see the naked babies, simply cov-

ered with jewelry all over their bodies. The traditional 'holy men' were a real sight with their jingling bells on ankles and arms. The heathen temples and their goat sacrificing were a repulsive sight.

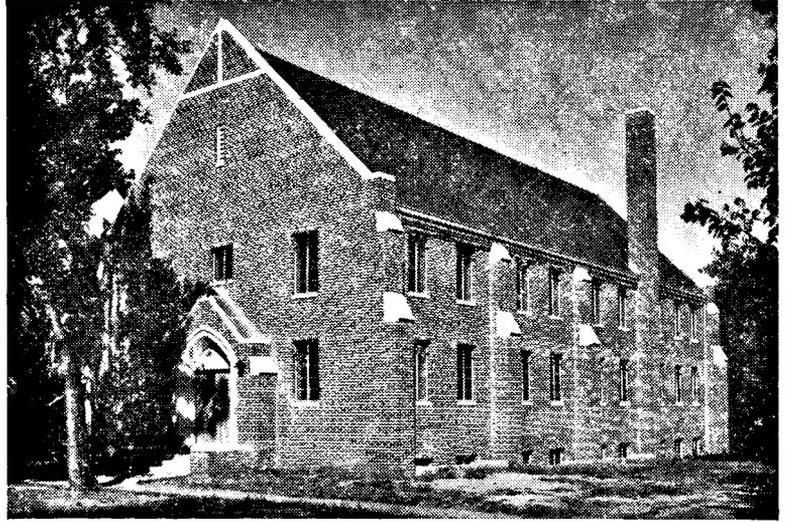
"It was a real thrill and joy to visit our work and to spend one month at the five main stations and see the results of the missionaries' efforts. The fellowship I enjoyed with the missionaries was superb. Spent a whole week as the guests of Earl and Hazel Lee, my good Eastern Nazarene College friends. Was privileged to hold a one-week meeting for the Bible school in Basim, where we saw some real results for God. I deeply enjoyed that pleasure. Brother and Sister Lee are doing a great work there with the assistance of the Greers. Was delighted with the work of our Reynolds Memorial Hospital, manned by such competent workers as Dr. Evelyn Withhoff, Jean Darling, and Geraldine Chappell; it was a joy to speak to the nurses. Spent two days and held three services at Pusad as the guest of Ruth Freeman and Nurse Agnes Willox; had some good victories there. Five services were conducted at the Buldana church, where the Weldon Franklins are in charge. They have a needy field all around Buldana, our oldest station; truly they carry a burden for it. I visited a village with them, where Nurse Franklin gave 170 injections along with the gospel.

"Was with my good friends, the Andersons, at Mehkar, where we held three services. While there went out to two different villages, with hundreds of needy souls; saw some victories at both of these places. My last five days were spent at the day school in Chikhli, where the Fritzlans are in charge; and also the Beales and Ruby Blackman. I spoke eleven times in those days, and truly God blessed and gave us some souls who seemed to really pray through. I was simply thrilled to see and hear three hundred boys and girls sing and pray; they have really learned the Nazarene way. It was a thrilling sight indeed! All of our missionaries are doing a heroic piece of work for God, and I am so pleased that I shall increase my missionary giving more than ever before.

"While at Calcutta, the following places were open to me to speak: the American Mission, the Full Gospel Church, and the Thoburn Methodist Church. God gave us souls at each place, for which we give Him all the glory. Now I am at the Methodist headquarters in Rangoon and thoroughly enjoying the difference in the Burmese; do not see the poverty and the filth here as in India. There are only 18,000,000 people in Burma; the Baptist mission alone has 383,000 members to 128,000 Catholics, which is most unusual. I go next to Siam, Hong Kong, and Manila. Pray for me."

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18).

Educational Building, Newton, Kansas



When Dr. Harold W. Reed was pastor here he saw the need of a building program and launched a financial campaign to raise funds for a new church and educational unit. During his four-year pastorate, Dr. Reed raised more than \$25,000, which was in the treasury when the present pastor arrived two years ago. Rev. Mark Moore followed Dr. Reed (serving only two months, when he was elected superintendent of the Northwest Oklahoma District); he forwarded plans, raised more money, and got the actual construction program under way. When we came, the excavation had been done and foundations poured. In these two years we have completed the educational unit, pictured here; it is of solid brick construction, approximately 40 x 80 feet, full basement and two stories. It has been completed as far as we can go until the sanctuary is built, at a cost of approximately \$53,000, with a debt of only a little more than \$4,000; of this, \$3,000 was pledged up last Sunday. During our ministry here, the church has spent for all purposes a total of \$72,600; last year we actually raised more than \$29,000 for all purposes. We have enjoyed a net increase in church members each year, and have a present membership of 272; Sunday-school average

last year was 260. Giving for general interests has increased; during the past two years we have given nearly \$5,000 for foreign missions. Our recent Sunday-school convention with Dr. A. S. London did us great good, giving us a new vision of our pos-

sibilities along that line. Dr. London raised approximately \$3,000 for us on our small building debt. Best of all, God has given splendid revivals, with souls saved and sanctified. We have excellent attendance in all services.—Earl W. Powell, Pastor.

Milwaukee, Wisconsin—On September 17, Hampton Avenue Church completed its first year; on that day we received eleven new members, giving us a total of thirty-seven church members for the first year of organization. During this time we have given for all purposes over \$7,000—the only church on the district to be a “ten-per-cent” giver for general interests. Our Sunday-school average is fifty-nine, we have a thriving missionary society, and a spiritual group in our young people’s society. We have a loyal, spiritual people, who carry the load; and, although new to the Church of the Nazarene, they are one hundred per cent back of every phase of the work. We are happy to be associated with these good folks in the work of the Lord.—Carl B. Clendenen, Jr., Pastor.

Evangelists James and Ruth Ford write: “We recently had a three-week meeting at Rochester, Indiana, with Rev. H. M. Sagarsee and his fine people. We had good crowds every night, and 149 in Sunday school on one Sunday. We had a wonderful time with the boys and girls. On the closing Saturday night we had the boys and girls downtown for a street meeting, and how they did sing! We feel that this is a great field—working with our boys and girls. We raised a love offering of \$111 for the pastor. We are now in a meeting at Smith’s Grove, Kentucky; from here we go to Brooklyn, Indiana, with Pastor Samuel Leverett. We are glad to go anywhere the Lord may lead for freewill offerings. We have a meeting in Royersford, Pennsylvania, for the last two weeks in May (1951), and would like to slate meetings somewhere in Pennsylvania for the month of June. Write us, Route 1, New Castle, Indiana.”

for salvation or holiness. A fine group of consecrated young men and women were formed into a choir, under a capable leader; they are faithful and loyal, and sing to the glory of God. The Thanksgiving missionary offering amounted to \$83.00. Groups of Sunday-school workers, with the pastor, are doing house-to-house visitation, making good contacts. Cottage prayer meetings, held weekly, are bearing fruit. Much-needed Sunday-school rooms are being built in the basement of the church. In June, evangelistic services were conducted by Rev. Buford Battin from Olympia, Washington, and Rev. Robert Deasley of Birmingham, England. God’s blessings attended each of these series of meetings, and the work was strengthened and helped by these good workers. We thank God for the privilege of laboring with the consecrated Grandview Nazarenes.—J. R. Spittal, Pastor.

Oil City, Pennsylvania—We had prayed earnestly for an old-fashioned revival, for a real manifestation of the Holy Spirit in our midst. God wonderfully answered prayer. God has given us a pastor whose life and spirit are a constant challenge to his people to be better Christians. As a special worker, we had Mrs. Arthur Brown, whose messages were filled with the unction and power of God; she completely won our hearts with her Christlikeness. Brother Jack Bierce was the singer; he has a sweet spirit and the rare ability to make a “song come alive.” Many souls were saved, some for the first time, and many believers sanctified. We give God the praise.—J. Caldwell, Secretary.

Grandview, Vancouver, British Columbia—Since our coming here almost one year ago, God has blessed the efforts of pastor and people. On October 8 (Canadian Thanksgiving Sunday), we had 126 in Sunday school, trebling the number in attendance one year ago. The superintendent of the school is doing a great work, and on a recent Sunday thirteen of the older boys and girls gave their hearts to God (one of these lads was accidentally electrocuted just a few weeks later). We had a gracious climax to Thanksgiving Day when seven fine young people sought God at the altar

Evangelist G. H. Chapman writes: “I have some open dates, November 16 through December 18. Will go anywhere for freewill offerings. Wife and I both sing, and she also gives object lessons. I am also making up my slate for '51. Write us, Box 434, Lexington, Oklahoma.”

Evangelist J. L. Longnecker writes: “Due to cancellations, I have two open dates, December 19 to 31, and January 2 to 14. I would like to slate this time for revivals, or would be glad to break it down into one-week or week-end holiness conventions. We have our own house-car. Write me, 45 Main Street, Valley Park, Missouri.”

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for November 12:

Fellowship with Other Christians

Scripture: Acts 11:11-18; Phil. 2:1-5

GOLDEN TEXT—*Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God (Phil. 2:4-6).*

There most certainly is a "fellowship of the Spirit." And there also is a fellowship through the Spirit, for the Holy Spirit is the basis of our entire Christian fellowship. He it is who gives meaning to the Bible, who makes the Word live. And as the Word shines in upon us, it draws together all who have a like appreciation for the Bible. There is a Scripture-kinship that transcends all artificial boundaries.

The Spirit also makes the testimony of the lips glow until mere words are suddenly more than words—they become power. Then, all who have known a similar Christian experience are drawn toward us and a fellowship begins. You know how like experiences give a kinship—whether it be an operation, or a sorrow, or some great joy. It is even so with this matter of Christian witnessing. When the Spirit places words of fire upon our lips, all who have known similar experiences are drawn toward us and the Christian fellowship again is cemented together.

Yes, there is a fellowship through the Spirit!

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

Rev. Arthur Atkins, evangelist and singer, writes: "Because of a change in my schedule I have an open date, November 1 to 12; shall be closing a meeting in California just preceding this. Contact me, 8 N. Daisy Ave., Long Beach, California."

Evangelist C. H. Strong reports: "We had a good meeting in Eaton, Ohio, and am now at International Falls, Minnesota; the meeting starts off well. After another meeting in this state, shall go to Sioux City, Iowa, to be with Rev. R. E. Hodgson. We thank God for His blessings."

Archer, Florida—Coming here one year ago at assembly time, we have enjoyed the work with this spiritual people, and the Lord has blessed. We have had an increase in every department of the church; have a "four-star" Sunday school, with an increase in attendance of 20 per cent over last year, also an increase of twelve in the church membership. The Lord has honored in giving us souls at the altar. We had a revival last December, with Rev. J. V. Frederick, Sr., of Greensboro, North Carolina, First Church, and another meeting with Rev. Craig Wyant of Kannapolis. This is a small town of nine hundred population, and five churches, but our church is leading in Sunday-school attendance. We have accepted a recall until May of '51, and are happy to have a part in the great work of the Church of the Nazarene.—J. V. Frederick, Jr., Pastor.

Rev. Denver Pease writes: "It was our privilege, over four years ago, to start the Church of the Nazarene in Sparta, Michigan, erect the church building, and pastor the church until September 1. At our recent assembly, was granted evangelist's commission, and am ready to answer the call of pastors and churches to come and reach His word faithfully. Write me, 4 N. Dayton Street, Rockford, Michigan."

Plattsburg, New York—September 8 through 24 we had a meeting with Miss Mary E. Latham as special worker. Her messages were challenging and persuasive, and used of God to stir the hearts and minds of the people. Never has the church had such a week of intensive effort where the outsiders have been so affected. Miss Latham won the hearts and confidence of our outside friends, as well as our own people. Souls prayed through to God at the altar. Our church is going forward, our Sunday night attendance is the best on the district, and we are continually embarrassed because of lack of room for our friends who attend the services. We are "bulging at the seams" and endeavoring to get into a building program soon. We covet our prayers that God will help us to find a way to enlarge our borders so as to be able to meet the needs of his city; truly, this field is white unto harvest.—Merwyn D. Gray, Pastor.



Rev. Kenneth Johansen writes. "Feeling the leading of the Lord into the evangelistic work, I am ready and willing, as He may lead, to preach the gospel, which is the power of God unto salvation. Converted nine years ago, sanctified several weeks later, I graduated from college in 1948, and served as pastor on the Nebraska District last year. I am a commissioned evangelist. Write me, 1603 Fair Ave., Falls City, Nebraska."

Corpus Christi, Texas—October 8 marked the close of our seventh month as pastor of First Church in this beautiful city. We have some outstanding laymen in our membership. By the help of God and the hard work of our faithful people, the Church has made splendid progress. In April, we had Dr. T. M. Anderson with us for six of the greatest days the church has known; our youth revival in July was well attended, and God honored the Spirit-filled messages of Rev. Harold Carlyle to our youth. During these seven months, twenty-one members have been added to the church. Our Sunday school has climbed steadily until now we have a 40 per cent increase; for the past six weeks our average is 208. We are crowded for room, and are bringing in extra chairs for our worship services. In June we had a vacation Bible school with Professor D. A. Yarbrough in charge. We had a Christian Service Training course in May, and are now engaged in our second class. We have a spiritual, faithful, loyal, hard-working, sacrificing group of Nazarenes, who are back of the entire program of the church. Our opportunities here are unlimited. The largest U.S. Naval Air Base is located here; if you have those you wish us to contact, write us, 1214 McKenzie.—Curtis Smith, Pastor.

Bethany, Oklahoma—The Peniel Church held its first service on October 8. There were 125 in Sunday school, and the house was filled for a grand opening service at 2:30 p.m.; 110 were present in the evening church service. Over one thousand dollars was given toward the church building. District Superintendent Mark R. Moore spoke at the morning and evening services, and presided in the afternoon. Rev. E. S. Phillips, pastor of Bethany Church, gave words of welcome; Rev. R. T. Williams, pastor of First Church, Oklahoma City, sang; and other neighborhood pastors were introduced. The newly appointed pastor, Rev. Frank McConnell, preached in the afternoon service. Fifty-eight persons signed the charter, which will be kept open until November 5. The church is now in the beginning of a revival with Rev. Gordon Blystone as evangelist, and Mrs. Myrtle Dobson as singer.—Reporter.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

Efforts are being made to start a new Nazarene work in Commerce, Texas. If you have friends or know of any Nazarenes living there, please write Rev. T. W. Cottam, Route 1, Klondike, Texas, and he will contact them.

Newark, Ohio—During the last ten weeks, First Church has experienced a continuous revival. During this time, Evangelist Russell Bowman, with Mr. Harold Day and the choir from our church, conducted one of the greatest two-week revivals the church has known. We have had seekers at the altar in each night service since the camp, and through the revival meeting; since August 1, 175 seekers have become happy finders. Brother Bowman is a good preacher with a great spirit. Since our district assembly, eighteen have joined the church. Finances have doubled since one year ago, and the church services have had a 50 per cent increase in attendance. We are completing a \$30,000 brick Sunday-school annex with added auditorium space and pastor's study. Many new people are attending each service; young people are filling the pews, seeking the Lord and finding their place in the work of the church; and we have five young people in Olivet Nazarene College. We give God praise for it all.—R. B. Frederick, Pastor.

Evangelist Ralph Rice reports: "September 1 marked the beginning of my sixth year in the evangelistic field, and these have been busy years, with practically no time out during the past two years except the holiday season. I am greatly indebted to the many churches and pastors who have been so kind to me and passed on words of appreciation for my ministry. In the past five years I have held twenty-five revivals in Michigan; also have had many good revivals in Tennessee. A year ago it was my privilege to be one of the workers with Rev. J. D. Saxon at the camp which that year became the East Tennessee District Camp. Last spring it was my privilege to make acquaintance and be in a gracious revival at our First Church, Council Bluffs, Iowa, due to the recommendation of C. E. Stanley (now pastor at Des Moines First Church). Also, I have had some profitable revivals in Indiana. I began my sixth year of evangelistic ministry with Rev. W. C. Keller in Moline, Illinois. He has done good work there, and they now have a lovely basement church. Eleven years ago, while pastor of our church at Chicago Heights, we sponsored a home mission meeting for five weeks in Moline. In St. Johns, Michigan, with Pastor W. E. Weaver, God certainly gave us a gracious revival. At this writing I am in the first week of a revival with our church in Johnson City, Tennessee, where Rev. L. J. Scherrer is pastor. God is blessing and giving good altar services. Brother Scherrer and people have built a beautiful church, and made improvements on

1950
SEMINARY ADVANCE YEAR
\$300,000
For Seminary Buildings

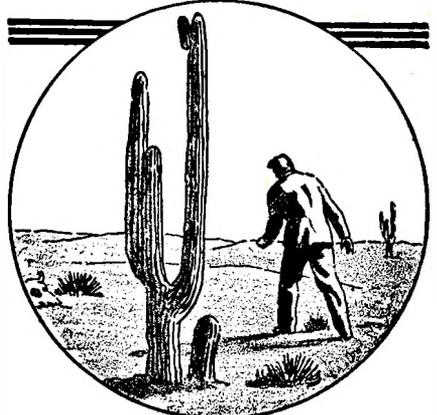
Campaign Briefs

The Eastern Oklahoma District is giving splendid support to the Seminary Finance Campaign. President Benner addressed the district assembly and received a good response. With the full endorsement of District Superintendent Glen Jones, the assembly voted unanimously to accept the apportionment, and empowered the Ways and Means Committee to allocate the amount to the churches.

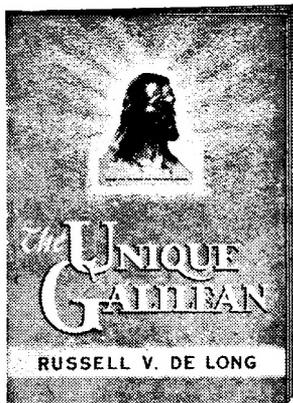
District Superintendent George Coulter, of the Northern California District, reports that his churches are showing excellent progress in paying their apportionments on the Campaign. Brother Coulter is a member of the Seminary Board of Trustees, and has given aggressive leadership to the project on his district.

the parsonage, so that now they have a property that commends us to this community. Remember me in your prayers. My aim is to keep pure, keep the fire burning on the altar of my heart, work, preach, and pray for souls until the 'day is done.'

When the poor and
needy seek water,
and there is none...
I the Lord will hear
them, I the God of
Israel will not forsake
them. ISAIAH 41:17



Indianola, Iowa—Our church recently enjoyed a revival with Evangelists Gilbert and Sylvia Anderson. Our people were helped, encouraged, and blessed by Brother and Sister Anderson's ministry of love, sound doctrine, and old-fashioned second-blessing holiness preaching and singing. They not only carry the full program, but also are mighty in prayer. The Andersons were given a call to return. Prior to our district assembly, Evangelists Harold and Flossie Richardson held a revival for us, in which a number of seekers found victory in God. The children's meetings were well attended, with thirty-five present for the last one, and all of them knelt for prayer. The Richardsons were a blessing to us; Mrs. Richardson's Scene-o-felt pictures were appreciated.—R. L. Morgan, Pastor.



THE UNIQUE GALILEAN

By Russell V. DeLong

Here in printed form is the masterpiece which Dr. DeLong delivered on the Columbia Broadcasting System, Church of the Air program, July 30, 1950. In it he contrasts Christ with humanity, of His day, of history, and of today.

This is a booklet that you will want to own and will want to give to your friends.

Bound in a beautiful paper cover.

25c

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Box 527
Kansas City 10, Missouri

Evangelist Valla M. Tarr writes: "Having accepted a church on the Southwest Indiana District, I wish to express my appreciation to those pastors and churches which called me during my work in the field. God bless all of you."

Lafayette, Indiana—The second annual "Glory Arbor" meeting was held in the big tent at McCarty Lane and 52 By-Pass, September 27 through October 8, with Pastor Hackett as the capable host. Evangelist Nettie Miller was the special worker, and her inspiring messages were anointed of God and crowned with many seekers at the altar of prayer. We surely give God praise for all His blessings during this meeting, and especially for answering spontaneous and fervent prayer in behalf of special requests. A most impressive occasion was a Sunday morning service when fourteen new members were added to the church, and the presence of the Lord was graciously felt. We thank God for the ministry of Sister Nettie Miller; truly, she is a consecrated servant of God.—Shirley Morrison, Reporter.

Kankakee, Illinois—The fall revival for College Church, October 1 through 8, was the best in many ways we have had here at Olivet for many years. Students in various class prayer meetings had prepared the way; the faculty and church membership had cooperated in intercession, and God gave the victory. Rev. V. H. Lewis, superintendent of the Houston District, was the evangelist, and God fitted him for the meetings in a wonderful way. Every message fitted with the one preceding, and into the atmosphere of the meeting, until we had more than three hundred seekers at the altar; and out of that number God gave scores and scores of happy, assured finders. The messages were sound, spiritual, sincere, and scriptural, with the anointing of the Spirit upon preacher and people. Many "hard" cases were prayed through, many uncertain folk came into certainty, and many unsanctified came to testify to the incoming of the Holy Spirit. There were no "hard" services, but only the tender compulsions of the Spirit. Christians moved forward in Christian grace, sinners were brought under conviction, and the shouts of praise as seekers prayed through were thrilling. The meeting was so constructive that we face into the fall and winter with a united front for God, for holiness, and for Olivet.—Lloyd B. Byron, Pastor.

North Dakota District

Recently we had a tour of our district with the Gospel Messengers, composed of Rev. and Mrs. W. C. Raker and Mr. and Mrs. James Green as the special workers. The tour was sponsored by and in the interest of, our district N.Y.P.S.

The attendance was good at each church, and the Gospel Messengers



were well received; their great variety of musical and vocal numbers was a blessing. Brother Raker brought a stirring message each evening which appealed to our youth and challenged them to a deeper life and greater zeal for the advancement of the Kingdom. Rev. Harry Taplin, our district superintendent, was able to be with us on the last part of the tour.

It was a real joy to travel with this group, and to present the work of the young people on our district.

A. E. GERDES,
District N.Y.P.S. President

Eastern Oklahoma District Assembly

The Thirty-eighth annual assembly of the Eastern Oklahoma District convened in Okmulgee, October 4, 5, and 6, with Dr. Samuel Young as the presiding officer. The local Nazarenes, under the leadership of Pastor Paul Nesmith, provided excellent entertainment.

Under Doctor Young's leadership, the assembly moved smoothly and efficiently. His messages challenged and stirred the group to action in laying constructive plans for the coming year. There was a spirit of freedom and fellowship in all the sessions. General Budget was increased 17 per cent; district budget increased over 10 per cent; and a new home-mission budget of \$10,000 was underwritten. The district accepted and allocated our portion of the Seminary building fund, and also the budget for Bethany-Peniel College.

A high light of the assembly was the report and re-election of Rev. Glen Jones as district superintendent. He received 58 votes more than the necessary majority on the nominating ballot. In appreciation of him and his leadership, churches and individuals gave and subscribed over \$800 as a love offering.

For three evenings before and during the assembly, Rev. C. B. Cox, superintendent of Colorado District, brought great messages on holiness. After his last message, the altar became the scene of gracious victory as several seekers made their peace with God.

Bethany-Peniel College was represented by President Roy H. Cantrell and Field Representative Cecil Knippers; Dr. Hugh C. Benner presented the program of Nazarene Theological

Seminary; and Rev. and Mrs. John F. Roberts reported for Rest Cottage at Pilot Point, Texas.

On Thursday evening, in a very sacred service, with Dr. Young in charge and giving the message, five candidates were presented with elder's orders.

The district prayerfully looks ahead, seeking divine help that it may not fail in the great Mid-Century Crusade for Souls.

T. A. BURTON, Reporter

Trevecca Nazarene College

"Golden Anniversary Year" at Trevecca Nazarene College, Nashville, Tennessee, is off to a good start with the largest enrollment in its fifty years of operation. The total for all departments in the fall quarter registration is 503. This represents an increase of about sixty over last year's enrollment at this date. In a year when college enrollments generally have had a setback, it is with grateful hearts that we report almost a 12 per cent increase at Trevecca.

During convocation week, Rev. Harold M. Daniels, pastor of First Church of the Nazarene in Ashland, Kentucky, conducted revival services. At this writing the tide of spiritual blessing is still rising. The day services of the city-wide revival in Nashville are held in the College Auditorium. Dr. T. M. Anderson was here two days. Dr. R. V. DeLong and Bob and Madge Killion are continuing the services daily. God is blessing; scores have been saved or sanctified. Our prayer is that the student body of Trevecca will be 100 per cent for Christ before this revival is over.

REPORTER

Young People's Convention Eastern Oklahoma District

The young people's convention of the Eastern Oklahoma District convened on Tuesday morning, October 3, in First Assembly of God Church, Okmu'gee. Representatives from the churches gathered to give reports of the progress of the local societies, and to be inspired for future achievements.

The W.F.M.S. and the N.Y.P.S. met together for the inspiring message of Dr. Orpha Speicher, medical missionary from India. Her ministry was received with gladness and enthusiasm. To hear her is to be challenged to a greater degree of service for God, both at home and on foreign fields.

The high light of the convention was the re-election of our beloved and esteemed district president, Rev. T. A. ("Tommy") Burton, pastor of our First Church in Bartlesville. We have made progress this year under his leadership and that of our excellent and energetic district superintendent, Rev. Glen Jones. Under their continued leadership, we reach out for greater goals of accomplishment in the next year.

L. ELWARD GREEN, Reporter

Canada West District Missionary Tour

Recently we concluded one of the most spiritual, inspirational, and instructive district tours held during my superintendency. Four of our splendid returned missionaries—the Rudeens from Nicaragua, Don DePasquale from Syria, and Elizabeth Cole from Africa—thrilled, blessed, and endeared themselves to our people with a humble yet dynamic presentation of the cause of world-wide missions.

They traveled over ten thousand miles on our district, conducted sixty-five services, had all-day rallies at Vancouver, Calgary, Red Deer, Edmonton, and Regina; and over \$3500 was pledged for the Thanksgiving offering.

Mrs. Lawlor, the district W.F.M.S. president, and the writer, traveled



with our missionaries; and we, along with our people, have a greater admiration than ever for all the fine men and women that comprise our missionary army. Canada West will continue to support, to the best of our ability, the world-wide missionary evangelization program of our church.

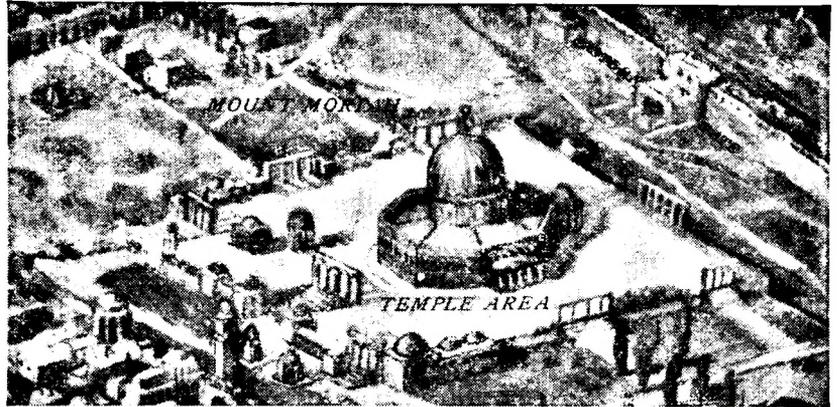
EDWARD LAWLOR,
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Dallas District Tour

A very profitable tour was conducted on the Dallas District, by Rev. Paul H. Garrett, district superintendent, and the district church school board members, October 3 to 6. The four zones of the district were contacted in all-day rallies (at Bonham, Grand Prairie, Sulphur Springs, and Tyler), with splendid attendance and good interest manifested.

Rev. H. F. Crews, chairman of the district church school board, outlined the "four-star" program and spoke on methods for increasing Sunday-school attendance; Rev. E. B. Matthews represented the vacation Bible school phase of the program; Mr. Ned Thompson emphasized lay visitation; and Rev. Fletcher Spruce gave the emphasis for Christian Service Training. Brother Garrett, who was the special speaker at each of the rallies,

also emphasized the Home Department work. Thus the entire program for church schools was presented in detail, yet in an inspirational manner.

NED THOMPSON, Secretary
District Church School Board

Virginia District Assembly

The ninth annual assembly of the Virginia District convened at the district campgrounds at Dillwyn, August 16 to 18. Dr. G. B. Williamson presided in his usual capable and inspiring manner; his grace and ability were a great blessing to our district.

On Wednesday night, Dr. Williamson brought a great message on home missions. At the close, with no pressure, and with a marvelous outpouring of God's Spirit, more than five thousand dollars was pledged for the establishing of new churches on the Virginia District.

High-lighting the assembly was the report of District Superintendent V. W. Littrell. His report showed splendid progress along all lines, including close to a 10 per cent increase in membership, also a good increase in the finances of the district. Two new churches were established, with several more in the making. Appreciation for the accomplishments of the year, and for the fine leadership of both Brother and Sister Littrell, was expressed by the delegates in the almost unanimous vote Brother Littrell received on the first ballot for re-election as superintendent. Mrs. Littrell lacked only one vote of being unanimously re-elected as the district W.F.M.S. president. This was in truth an expression of the confidence of the district in these fine leaders.

The outlook for Virginia is bright!
J. E. COMPTON, Reporter

Akron District

Sunday-School Convention

This is but the second year that the Akron District has had a district-wide convention; and although the representation reflected that fact, being less than 50 per cent, nevertheless, the interest, attention, and cooperation could not be improved upon.

District Superintendent O. L. Benedum was present from start to finish, and gave able support and backing. The district men provided a balanced presentation of the various phases of our church school program; and Rev. Milton Bunker proved himself a leader and chairman of the first rank.

The worth of such conventions is impressing itself on the men to the extent that they were analyzing ways and means and times and seasons for reaching more of the superintendents and teachers for the convention.

The writer was the special speaker, and it was easy to speak because the Lord was present to enable and to bless. It was a two-day convention, and I spoke three times each day, presenting various phases of Sunday-school work and building. I surely enjoyed my visit to the Akron District Sunday-school convention.

LLOYD B. BYRON, Pastor
College Church, Kankakee, Illinois

DEATHS

MRS. FRANCES WHITTAKER WHITE was born August 4, 1878, at Million, Kentucky, and died at her home in Richmond, Kentucky, September 12, 1950. She was a member of First Church of the Nazarene in Richmond for twenty-five years, and she had been a devout Christian for forty years. An active church worker, she spent much time praying for the lost and seeking the salvation of souls. Faithful to the end, her home was always a place open for prayer. In 1895 she was united in marriage to Arch White. To this union were born four daughters. She is survived by her husband and two daughters. Funeral service was held in Richmond First Church with Rev. Asa Sparks in charge. He was assisted by Rev. A. J. McClintock and Rev. and Mrs. Kline F. Dickerson.

MRS. SARAH ELIZA HICKS was born March 1, 1859, in Craborchard, Kentucky. She was converted at the age of sixteen. When about sixty years of age she heard for the first time the preaching of entire sanctification, she was sanctified wholly, and became a charter member of the Church of the Nazarene in Deepwater, New Jersey. She proved

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to be an outstanding example of devotion, Christian service, and faithfulness. She lived a triumphant testimony to the all-sufficient grace of God, and died in the faith halfway through her ninety-second year. Funeral service was held on September 19, in the church wherein she had worshiped so long. Her pastor, Rev. Kenneth L. Akins, was in charge, assisted by Rev. John Donaldson.

MAUDE ANNA TEARE was born July 15, 1885, near River Falls, Wisconsin. Later she moved with her parents to South Dakota, where she spent a goodly portion of her life. She joined the Church of the Nazarene in 1921, as a charter member at Rosholt, South Dakota. In 1939 she transferred to First Church of the Nazarene in Sioux Falls, South Dakota, and maintained her church relationship there until her translation to the heavenly kingdom on August 1, 1950, while visiting a brother in San Antonio, Texas. Four brothers survive her. She was laid to rest in Sunset Memorial Cemetery at San Antonio.

PINCKARD—LAVON Frances, "our sweet little curly head," went home to be with Jesus on October 2, at the age of two years and four months, after suffering severe burns from boiling water spilled on her at her play. Besides her parents, Mr. and Mrs. Melvin L. Pinckard, she is survived by one brother, Martin Lee. Interment was at Live Oak Cemetery, Monrovia, California.

MRS. BERTHA T. WAGGONER, age eighty-six years, of Jamestown, New York, died October 2, 1950. She was a charter member of the Jamestown Church of the Nazarene. She lived for Christ and others most unselfishly. Her home-going was triumphant, for she was anticipating entrance into the celestial city. Funeral service was conducted by the writer amid a bower of floral tributes to this godly woman. Interment was made in Valley View Cemetery, Ellington, New York.—John W. Poole.

J. C. HULL of Hughes Springs, Texas, died July 22, 1950, at the age of seventy-nine years. He had been a faithful Christian for many years, faithful to his church as long as he was able to attend. He was also a liberal giver. He is survived by his wife, one son, and one daughter. Funeral service was held at the Methodist church in Hughes Springs, with the Nazarene pastor at Pittsburg, Texas, in charge, assisted by the pastor of the Methodist church and also by the pastor of the Baptist church.

MRS. W. J. MISKILL, age eighty-four years, died at Chattanooga, Tennessee, on June 28, 1950. She was born June 10, 1866. She, with her husband, was a charter member of the Chattanooga Church of the Nazarene. She had been an active and faithful worker in the church for years. She is survived by her husband.

MRS. EVA BELL SPRY passed on peacefully to be with Jesus, September 25, 1950. She was a member of the Hollow Springs Church of the Nazarene, near Bradyville, Tennessee. She had been suffering for the past five years, but now she is at rest in heaven.—Her son, Hosea Spry.

ANNOUNCEMENTS

WEDDING BELLS

Miss Grace M. Pershing of Pitman, New Jersey, and Mr. George Slatterback of Lavelle, Pennsylvania, were united in marriage on August 19, in the Pitman Methodist Church, with the bride's father, Rev. V. B. Pershing, Nazarene pastor at St. Clairsville, Pennsylvania, officiating.

Miss Fern Elayne Cannon and Mr. Donald Eugene Haviland, both of Denver, Colorado, were united in marriage on September 15, in Highland Avenue Church of the Nazarene, Denver, with the pastor and father of the bride, Rev. F. J. Cannon, officiating.

Miss Edna Classen of Fairview and Mr. Earl Gray of Longdale, Oklahoma, were united in marriage at the Cedar Springs Church of the Nazarene, on October 15, with Rev. W. J. Campbell, local pastor, officiating.

BORN—to Rev. and Mrs. Edward McFarland of Monrovia, Indiana, a daughter, Nancy Carol, on September 4.

—to Rev. and Mrs. Mahlon Steward of Whitefish, Montana, a daughter, Cheryl Ann, on September 13.

—to Rev. and Mrs. B. B. Conner of Homer City, Pennsylvania, a son, Danny Byron, on September 16.

—to Mr. and Mrs. Harry A. Hardin of Morrystown, Indiana, a daughter, Martha Jane, on September 24.

—to Rev. and Mrs. Floyd Everhart of Ness City, Kansas, a son, Daniel Loren, on October 10.

—to Rev. and Mrs. Keith St. John of Ludington, Michigan, a son, Kelvin Wesley, on October 17.

RECOMMENDATION—I have learned that Rev. Robert E. Mortenson, an elder on the West Virginia District, is resigning as pastor at Bluefield to enter the evangelistic field. He is an able preacher and singer, and enjoyed a successful season in evangelism before going back to finish his college work, prior to coming to Bluefield. During part of the year, Mrs. Mortenson will work with him, further extending their musical program. We heartily commend Brother Mortenson to any church—Edwin E. Hale, President of the Nazarene Bible Institute.

SPECIAL PRAYER IS REQUESTED by a man in Oklahoma "in much need of prayers for his health and protection";

by a man in Indiana for a person who needs the Lord and who is well up in years;

by a lady in Tennessee for an unspoken request;

by a lady in Washington who has had a nervous breakdown that God may help and give her victory;

by a lady in California for her six boys, husband, and self, that they might come to know God—she has been trying to get back to God and doesn't seem to make much headway;

by a preacher and his wife in Indiana for the salvation of loved ones, also that they might be filled with the power of the Holy Spirit for soul winning.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8).

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America's Churches

By Kathryn Blackburn Peck

*I love the churches of our land;
Like sentinels of faith they stand
Amid the chaos and the care;
They call my anxious heart to prayer!*

*Small churches under boughs spread wide,
That dot the nation's countryside,
Where simple, kindly people meet
In fellowship and worship sweet;
Where tenderly the pastor leads
And, shepherd-like, his flock he feeds;
Where, for a century or so,
The country families will go
To lift their hearts in psalm and prayer,
And every neighbor's burden share.*

*I love the village churches too—
The weather-beaten and the new,
Where bells ring out on Sabbath days
Their joyous caroling of praise;
Their altars, where the young folk bow
To whisper soft the marriage vow;
Where babes are brought to be baptized,
And where the dead are eulogized.*

*Great churches, too, with lofty spires;
Deep-throated organs—vested choirs;
Churches that stand with solemn hush
Amid the noisome city's rush,
And seem to call above its din,
"Come unto God, and turn from sin!
Ye rich men, come—forget your gold,
And seek the wealth of worth untold!
Ye heavy-laden, and ye poor,
Find peace and rest within my door!"*

*Oh, strong and straight and true they stand—
The churches of our own free land;
And in life's chaos and its care,
They call a nation's heart to prayer!*

