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holiness

Open the Gates!

General Superintendent Vanderpool

BEHIND THE iron curtain of individual lives battles rage, defeats are suffered, and hearts are broken. This conflict has continued through the years until, weary and discouraged with the losing battle against inborn proclivities, souls have been driven to infidelity, insanity, and suicide. This internal war is carried past the station we call conversion, and the born-again Christians realize that unclean propensities war for supremacy in their lives.

Nothing is more thrilling in this world of defeated lives than to know that Jesus, the King of Glory, stands ready to invade the soul with power to defeat every foe and bring to an end the unclean propensities and inherited fevers of the soul. This holy invasion of the citadel of the soul by the Prince of Peace hinges on the will. When the gates of the soul are unlocked and voluntarily swung open, the King of Glory is under covenant and promise to come in. His promise has been verified down across the years. Thousands of people have opened the gates by complete consecration of self, substance, and service to the King; and never once has He failed to move in, bringing cleansing and victory.

Struggling soul, open the gates! Regenerated soul, open the gates! Yes, open the gates, and the King of Glory will come in.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in (Psalms 24: 7).

TELEGRAMS

Mrs. S. C. Taylor, wife of Rev. S. C. Taylor, of Fargo, North Dakota, passed to her reward December 11, 1951. Burial in Englewood, California.—HARRY F. TAPLIN, *Superintendent of North Dakota District.*

Red Deer, Alberta—Canadian Nazarene College choir of seventy voices, directed by Professor Roger Taylor, gave *The Messiah* in the city civic auditorium; the auditorium was filled; the program a credit to the college and to our church.—E. E. MARTIN, *President.*

Kankakee, Illinois—Rev. and Mrs. E. D. Simpson, with over 35 Missouri (District) pastors led caravan of over 200 to Olivet Nazarene College and presented a check for over \$8,000. This is the largest amount ever received from the Missouri District by Olivet College, and Rev. Simpson and pastors pledge balance by General Assembly.—CHARLES D. IDE, *Field Secretary.*

NEWS IN BRIEF

Rev. Charles M. Crouch has resigned as pastor of Grace Church in Fresno, California, to re-enter the chaplaincy of the U.S. Army. He is stationed at Fort Ord, California.

Rev. Frank W. Watkin, Jr., has resigned as pastor of the church at San Anselmo to accept the call of the congregation of Grace Church in Fresno, California.

From October 28 through December 2, Miss Mary E. Latham, director of Vacation Bible Schools, conducted Sunday-school clinics on the Abilene District, toured the West Virginia District in the interest of Sunday schools, and conducted revival meetings in Ponca City, Oklahoma; Midland, Texas; and New Boston, Ohio.

Rev. Ralph Ahlemann has resigned as pastor of First Church at New Albany, Indiana, to accept a call to the pastorate of Kenwick Church in Lexington, Kentucky.

Conquest

By John E. Stadler

*God grant me courage to arrange
To change the things that I can change,
And patience to accept for good
Those things I cannot change, but
would.
Then grant me grace and common
sense
To always know the difference.*

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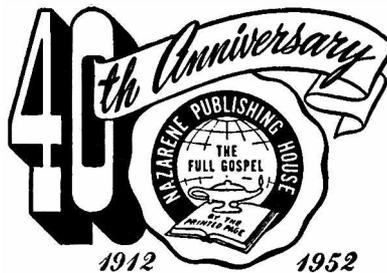
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*You Promote the GOSPEL
When You Promote the HERALD*

Watch for 1951 Winners

January 2 we began our annual complete tabulation of HERALD OF HOLINESS subscriptions for each district. Every subscription entered during 1951 is counted and credited to the district from which it was received. From this tabulation the winning districts in each zone are determined and recognition will be given. This is a huge task and requires about three weeks' work on the part of the subscription department. As soon as the results are available, we shall make announcement in this column.

First Church, New Bedford, Massachusetts, secured 254 subscriptions to the HERALD OF HOLINESS in their recent campaign. They have a membership of 175. We appreciate this report from the pastor, C. Neal Hutchinson, and the fine work of the church which it represents.

The Rev. Harvey P. Amos, pastor of our church in Halifax, Nova Scotia, writes of this interesting incident: "A young lady from this church went to Bermuda to teach school. During our HERALD OF HOLINESS campaign one of our ladies wrote her about the campaign. The lady today received a letter stating that she was sending in twenty-six subscriptions. . . . I trust and pray that these subscriptions to the HERALD OF HOLINESS going to Bermuda will open a new avenue for the church there."

From Paris, France, comes this letter: "I want to thank you most heartily for the HERALD OF HOLINESS. It not only helps me in my personal life; it helps me to prepare my messages to a French congregation of about two hundred each Sunday, three-fourths of whom are converts from Roman Catholicism. There are signs of revival on the old continent. . . ."

THAINE F. SANFORD,
Sales Promotion Manager

*She hath done what she could
(Mark 14:8).*

This good and godly woman labored and succeeded in the field of her personal capabilities—what she could do, and not what she could not accomplish.—EARLE F. WILDE.

Witnesses in Samaria

General Superintendent Williamson

ONE HOUR AGO the flagship "West Virginia," a DC6 of the American Airlines, took off from Mexico City. We are now high above the peaks of the Sierra Madre Mountains en route to Monterrey, San Antonio, and Kansas City. My fifth assignment in the district assemblies in Mexico has just been completed. One who is not a citizen of Mexico is forbidden by law publicly to conduct official business for a religious body. Therefore, I have been an official visitor and counselor in a total of eleven assemblies in this republic. The two just completed have been the best in attendance, orderly conduct of business, reports of progress, and spiritual blessing.

Our district superintendents, Rev. Enrique Rosales and Rev. David J. Sol, of the North and South districts respectively, are both forging ahead in the evangelization of the needy millions of our next-door neighbor to the south. Thirty-eight churches and sixty missions were reported on the South District, and thirty-six churches and sixty-one missions on the North District. The total church membership of the two districts is nearly six thousand in full communion and on the probationers' list. The number is almost equally divided between them, with more full members in the north and more probationers in the south. If the two border districts of Southwest and Texas are added, the total membership approaches eight thousand. This makes our Mexican field one of the major missionary undertakings of the Church of the Nazarene.

The outlook seems brighter now than for many years in Mexico. There is a good spirit of unity among the pastors and the people. It appears we are in a position to advance with a united front against the powers of darkness.

Let none suppose that there is no opposition or persecution. Last January Brother Juan Velasquez, a pastor, was shot to death because of his testimony for Christ. But another pastor has taken up the flaming gospel torch that fell from his hand, and courageously holds it high in the same locality.

I am returning from Mexico today with a greater burden for the work than I have ever known. My vision and faith have been proportionately increased. Mexico may very appropriately be called our *Samaria*. We have an obligation there as great as anywhere in the world. My earnest prayer is that we shall stand back of our leaders and their people as they man the guns of the front line for a march forward to victory. There are some choice and able men in places of responsibility, and there are some shining saints in the ranks.

Rev. Honorato Reza, head of the Spanish Department of the Nazarene Publishing House, was my able counselor and interpreter. He is a prod-

uct of our Mexican church. The pastors and people received him cordially. His ministry as preacher and interpreter was most acceptable and fruitful.

It was inspiring to see many hungry-hearted people respond to the call to seek the Lord. The evening services were seasons of refreshing and revival blessing. There was born in my heart a desire to see a great holiness camp meeting in Mexico. It would be a wonderful sight to see those earnest people enjoy a few days of undivided concentration on spiritual things. Will all who read these lines join me in a prayer that God will send a great revival to Mexico?

LINKED BY LOVE (7)

By T. M. Anderson*

If a man love me, he will keep my words (John 14:23).

IN THESE studies on the importance of keeping the words of Jesus, it has been my purpose to show how our love links us with all that Christ is in His person, and with all He has promised in His provision. Perhaps we have been slow to perceive the truth revealed in Jesus, who said to Philip, "Have I been so long time with you, and yet hast thou not known me?" If we purpose to know Him better, then let us keep His words; and He will reward our obedience with a manifestation of himself.

The Saviour has manifested himself in His words about a place. "I go to prepare a place for you" (v. 20).

It is very evident that this present world is not our eternal home. "For here have we no continuing city, but we seek one to come" (Heb. 13:14). When Adam sinned, he forfeited his place with God, and because of his sin all of his unborn children were disinherited in the fall. The Saviour's gracious words about preparing a place for His people fill our hearts with hope, and inspire with courage and confidence in His promise. His word allays our fears and assures our faith when He says, "Let not your heart be troubled: ye believe in God, believe also in me."

Shall we allow our hearts to be troubled and our faith to waver when we have Christ's eternal word to support our hope? Has He not given us His word that these promises are true? "If it were not so, I would have told you," said Jesus. Has Jesus ever told a dying saint that these promises of home were not true? Has a trusting soul ever been notified from heaven that there is no place prepared for God's people?

If these things were not so, then every prophecy is false, every promise is fiction, and every prospect is a fallacy. If these things were not so, then hope is dead, happiness a delusion, and heaven a dream. If these words were not so, then life and

*Evangelist, Wilmore, Ky.

love are meaningless terms, God has ceased to be good, grace and glory have perished, heaven has become hell, and Christ has fallen.

Blessed be our adorable Lord, these words are true! Let us keep them at all costs, and in all conflicts. He shall come again, and receive us unto himself; that where He is, there we may be also. Blessed Christ, we do believe Thee; we do now renew our pledge to be faithful to keep Thy word.

The Certainty of Immortality

By Ivan Beals*

SINCE THE FALL of Adam and Eve in the Garden of Eden, life has become a matter of uncertainty, and the temporary structure of material seems to be accentuated even more in our complex society today. Without distinguishing age or station, righteous or wicked, life may be regarded as a fragile thread easily broken in the process of living. Yes, even the skeptic and the cynic must regard death as an inescapable fate. But is not immortality as impending as death?

Contrary to Christian dogma, there are various ideas concerning the supposed destiny of man after death. In part, these theories are meager attempts to dispel the thought of universal and eternal judgment. Thus some declare death to be merely the abrupt and final end to our existence. Others claim that only our deeds and posterity live after our passing from this mortal realm. There are those who believe that in death we are absorbed into the infinite, impersonal dynamic to exist impersonally forever.

However, these attempted substitutes for personal immortality all leave life's questions unanswered, and life itself is left as an unsolved riddle,

*Sioux City, Iowa

incomplete and void of meaning. Therefore, personal immortality is a logical necessity to comprehend the extensive implications in the life of an individual. In saying that personal immortality is a necessity, we must also say that God, freedom of the will, and virtue are necessities to human relationships before meaning can be gotten out of life.

These necessities cannot be proved by scientific method using chemical or physical laws, reactions in a test tube, or by any electrical, electronic, or atomic indicator; for God, immortality, freedom of the will, and virtue are the basis of all ethics and of individual life. Man is higher than an animal: he is more than a protoplasmic bundle of mechanistic organs and functions. Every individual has selfhood, a super-sense knowledge, giving him recognition of self-identity and a realization and cognition of the past, present, and future events, distinguishing his own experience from that of others.

But it immediately follows that, since man has these valuable powers, he is thus duty-bound to develop that which is beneficial both to himself and the rest of humanity. However, if he is rebellious, as is illustrated again and again today, where is justice? What is the purpose of life if all is a valueless and duty-less debauchment? Unless there is personal immortality, there is no sense in progress or development, and humanity individually or in the bulk is worth less than the dust they tread underfoot.

Therefore, we as Christians declare personal immortality to be as certain as death because of the following reasons. First, there are many places in the Bible that proclaim it: Romans 2:7; I Corinthians 15:53-54; II Timothy 1:10. But for those who desire further proof, we shall discuss added evidence. The belief of immortality seems almost instinctive, for men of all ages have shown through their religion and their method of burial that they believed in a life after death. Life is seen to be purposeless unless personal immortality is certain.

It seems that the conflicts and the brevity of life necessitate a further existence for rewards and punishment. Justice could not exist unless this were true. Man's construction confirms the fact of immortality because his high power of reason indicates the importance and presence of eternal issues. Our faculties of cognition, of memory, and our ability to project our thoughts into the future, lead to the single conclusion that there must be an intelligent part of man that does not die, a never-dying soul.

For the Christian, the historical fact of Jesus is final proof of the certainty of immortality. Jesus never would have died for the sins of the world if man did not have eternal value. However, the fact that He did die and rose triumphant over death makes immortality a definite reality and opens the gate to eternal life; or, if it is not accepted, the alternative is everlasting damnation. Immortality is thus a certainty!

For Me to Live Is Christ

By A. M. Quick

*For me to live is Christ! This is the key
To life through death of all of self and sin,
The golden door where I may enter in,
The Blood-stained passport of my liberty.*

*For me to live is Christ! Wrapped in His love,
To know His fellowship of suffering—to take
With Him the Calvary road for others' sake,
Yet see the glory shining from above.*

*For me to live is Christ! Oh, matchless flow,
Current of life eternal and divine!
What floods of holy ecstasy are mine!
What joys the soul thus sanctified may know!*

*O wondrous Saviour, peerless Sacrifice:
Forevermore, for me to live is Christ!*

LET THERE BE LIGHT

By Bernie Smith*

Across the Arctic

IT WAS WHILE conducting a campaign at Fairbanks, Alaska, that the "wandering fever" possessed me and I decided to travel inside the Arctic Circle. The poorly navigable Yukon River afforded little help, for it would take far too long. There was only one other way to get there. I must find an Alaskan "bush pilot" with an adventuring spirit. I finally found a man by the name of John Cross who had flown inside the circle many times. He had made a few visits to the small, isolated native village that I wanted to see. Periodically he would bring back the furs of the trapper natives.

The single-engine plane afforded very little comfort for a perilous journey over thousands of acres where man has never set foot. As the little plane pulled skyward, I recall looking back and wondering if I would ever see the city of Fairbanks again!

We kept in constant radio contact with Fairbanks, and the pilot was always assuring me that everything was all right. As I looked down at the Yukon terrain, I was impressed by the lakes that pockmarked the area and the wild animals that we would see occasionally. Suddenly we reached our greatest obstacle, the White Crown Mountains. Frankly, I didn't know they were there prior to the journey. Soon we were flying down a narrow corridor. I have flown about fifty thousand miles in various countries of the world, but I have never become accustomed to seeing mountains below. I assure you that it was no comfort not only to look *down* but also to look *up* and still see mountains!

We had been flying through canyons and mountain passes for some time when suddenly we turned down the most narrow of them all. It seemed I could reach out and touch the jagged rocks on either side. Then looming before us at the end of the narrow pass was a giant mountain that seemed to rear its lofty head and shout in defiance, "You shall not pass." I looked at the altimeter and we were only some two thousand feet in the air. I felt the ship begin to climb, and I looked from the mountain to the altimeter and back again, knowing that all the time we were rising higher and higher. It seemed to me that we brushed the top of that mountain as we came over it. But my greatest surprise of all was on the other side.

In the proximity of the circle was something that I never realized existed that far north, even in the month of June. For on the other side of that mountain was the most beautiful verdant valley I have ever seen. There was a waterfall pouring down the mountain, and its sparkling waters brought life to the valley. Tears came to

my eyes as I thought to myself: This is the way it will be someday. After the last battle is over and we have emerged triumphantly from the last trial and test, we shall see the verdant hillsides of glory; we shall see the river, the streams whereof make glad the city of God. We shall be thankful for every tempest and tribulation that served to sweep us inside the gates of glory.

Let us not grow weary in well-doing; rather let us press on into the fray, for there is a *glad day* coming, and we are nearer to it now than we ever have been before!

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.
Isaiah 53:5

The Healing Value of Prayer

By John W. May*

"Prayer is the best medicine we have," said a noted psychologist in a recent lecture. He continued by saying that he would rather have prayer than the recent discoveries in medicine such as sulfa, penicillin, and others. There is a healing value to be derived from a proper prayer life.

Prayer brings a sense of companionship. He is your friend who may be told your secrets. How much more so the One who may be told the secrets of your heart which you cannot tell others! Harmful advice may be the result of the misunderstanding of our case by our fellows. Not so with God. We may open our hearts to Him with a perfect feeling of His understanding and no fear of embarrassment. He will not fail or disappoint us.

A perfect sense of companionship results from the ability to "talk it over with God." Thus we know and realize we may call upon Him to go with us through the deepest vale of tears or over the highest peak of fear. The human heart craves companionship. It is found in its perfection in proper prayer experiences. Here two walk together in agreement.

It further brings a sense of requited dependency. History abounds in sad stories of misplaced friendships in which possessions or heart secrets have been mistreated and abused. The wondrous fact is that we may depend upon One who never fails. The song writer says,

*All may change, but Jesus never.
Glory to His name!*

Doubts, fears, and anxiety must go when we fully realize that in prayer we have cast our care upon Him and He will not fail.

*Evangelist, Harrisburg, Ill.

*Pastor, Marmet, West Virginia

Prayer brings a sense of relief. Many times a real benefit is derived from merely being able to tell someone our troubles. How much more so when we tell Him whose hand is powerful to do something about them! Though God will not arbitrarily force His will upon men, he who happily knows and does the will of God will find that sense of relief in knowing that "all things work together for good to them that love God." Here is the cure for lopsided, opinionated rules for life. Mental anxiety will disappear under the healing power of prayer properly made. Truly it is the key that unlocks the storehouse of God!

The Revival We Need (2)

By Vernon L. Wilcox*

IN THE FOREGOING article, we considered the need of a revival of enthusiasm and a revival of personal devotion for spiritual victory both in our individual lives and in our churches.

We need also a *revival of a warm spiritual atmosphere*. All too many church people expect the church and the preacher to warm them up when they attend services. They come and find a seat, then make themselves comfortable and almost seem to say, "Well, here I am—see what you can do for me." If the service doesn't stir them out of their complacency, the preacher is dry and uninteresting; if it does stir them, he is a meddler in their personal affairs. But, from either standpoint, they do not propose to add to the warmth of the atmosphere themselves—that is all left to someone else.

This attitude would be almost comic if it were not so tragic. When we think of the unsaved world in the freezing grip of sin, we who call ourselves by the name of the Christ who can save the world ought to be so on fire for God that we would do everything possible to bring them to Him. When we go to church, we should be so prayed up and blest in our own hearts that we bring our own atmosphere with us. After all, God does not indwell a building, but He indwells our hearts. If God is to be in a service, He will come, not abstractly, but with and in our hearts. We who claim to be Christians should be warming others instead of being in the incubator ourselves. In-

*Pastor, Medford, Oregon

stead of its being necessary to carry on for a half hour to get us spiritually awake, we should enter the house of God so alive with expectation, and so aware of God's presence, that the commonly-called "preliminaries" would be lifted out of their ordinariness and made vitally real to every worshipping soul.

We need this revival of a warm atmosphere. There will be sinners converted, there will be an outpouring of the Holy Spirit in sanctifying power upon believers, there will be an outbreak of revival grace, when the spiritual atmosphere gets warm enough. In Psalms 51:12-13, David cries out, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." This is the secret—when we are warmed by the joy of salvation, the unsaved will feel the conviction of the Spirit, and many will yield to His entreaty.

We are told that the great glaciers that once covered the northern part of the continent of North America were disposed of very simply—the mean temperature over the country made a rise of ten degrees! That was all that was necessary—just a change of atmosphere. "From all coldness of heart and icy formalism, from bondage to custom and rigidity of spirit, from all that would freeze out of our hearts the warmth of human sympathy and Christlike compassion, O Lord, deliver us!"

We need a *revival of personal concern for the lost*. Perhaps at no point has the Church so delegated its work as here. Comparatively few of the most loyal church workers ever enter on a systematic program of personal evangelism. For most of those who do make an effort, it is much the "hit-and-miss" type, and ends up by being mostly "miss." Many church workers make no pretense at all of engaging in any personal evangelism, excusing themselves on the ground that they are not qualified, or it is a job for the preacher or someone else. Yet the history of the Apostolic Church, and of the Church in every age, clearly teaches that when the gospel has full course, and the Word of God goes forth with power, it is largely because lay Christians get the burden upon their own hearts until it drives them out into the highways and hedges to reach the lost for Christ.

If every Nazarene could win only one convert a year, what a tremendous world-shaking revival would break out! But, even if just a 10 per cent gain would be made each year above losses, our present 250,000 members would in ten short years increase to over 648,000. Surely each ten Nazarenes ought to band themselves together to win one new recruit a year! We surely cannot rest content to attempt to do less than get one-tenth of a convert each per year. Any smaller goal would be an insult to our intelligence, our ability, and our consecration.

How can we possibly be satisfied to let someone else do our witnessing for Christ? Will we be

A SAFE PLACE
Keep yourselves
in the love of God.
Jude 21



satisfied to let that person also receive our reward in that day when the Master says, "Well done, thou good and faithful servant"? How can we afford to let someone else fulfill our obligation for personal evangelism, and hope to be free of condemnation at the judgment? How we need a revival along this line! It would solve the problem of attendance, of worldliness, of finance, of personal difficulties between people, and of spiritual deadness in the Church.

Only a few weeks ago I heard two godly women stand up in the same prayer meeting and give almost identical testimonies as to how they were won. In both cases someone had invited their children to Sunday school, an interest was shown by the church, and eventually the mothers were brought to Christ. Today those two women are supervisors of Sunday-school departments, with nearly two hundred enrolled in their two groups alone, and both are doing valiant service for the church in winning others. It pays to do personal work. It is worth while to press upon others the claims of the gospel.

The public evangelistic service, the scheduled revival campaign, will be times of victory and salvation; the hearts of evangelists and special workers will be gladdened, when the church makes this all-important business of winning souls a serious concern. God grant that we make it the main line, rather than a side line of our lives!

Expecting Too Much of Sanctification

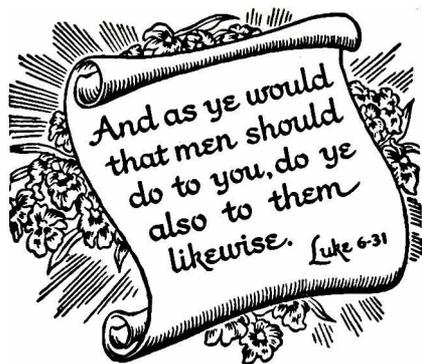
By Richard S. Taylor*

THE EXPRESSION "entire sanctification" can be very misleading if it is understood to mean finality in Christian character and the end of all growth. It means only the entire purging of all sin. And by sin we mean the inner core of self-will and self-centeredness which comprises the carnal mind, together with all its manifestations, such as envy, bitterness, vindictiveness, rebelliousness, and evil temper.

But much remains which is not purged, because it is not essentially sinful. "If all carnality is gone," a young lady asked me recently, "what's left?" My answer was, "Humanity!"

Human desires and appetites remain, which need to be disciplined. Ignorance remains, which needs to be replaced by knowledge. Nervous ailments may remain, tending toward some forms of impatience, which need to be corrected, in extreme cases by medical care, but generally by intelligent understanding of one's self and the formation of hygienic living habits. A lot of false ideas, misinformation, groundless prejudices, and psychological complexes and shadows remain, which tend toward poor judgment and lopsidedness. Mental weakness remains, giving

*Nazarene Elder, Boston, Mass.



rise to a thousand stupidities, over which we will blush when we have grown older and wiser.

Not that we would fail to recognize the profound changes which are wrought instantaneously when a seeking soul strikes fire. If he has truly died out to self, and prayed through to that sanctification which can be obtained by faith, he can rightfully expect to find at once such evidences as a settled purpose to go through with God regardless of the cost, a deep inner peace, a new affinity for holiness and all the word represents, a fullness of love and a fellowship with the Spirit. He will find a new power, a new buoyancy in temptation and trial. Above all, he will find a deep-rooted commitment to spiritual living—the kind that stresses prayer and God's Word and the leadership of the Holy Spirit.

But we are not now seeking to emphasize what he will find, but what he will not find, knowing that expecting too much is almost as damaging to spiritual stability as expecting too little.

He will not find that all of his spontaneous reactions and words will be as Christlike or as wise as they might be. He will not find that he will never bungle through tactlessness and impulsiveness. He will not find complete freedom from those temptations which arise through natural temperament and appetite. He will not find immunity to weariness, nervousness, and perplexity with their consequent tendency toward emotional depression and sensitiveness. He will still find that his resiliency to life is better when rested than when depleted. On the whole, it is much easier to "rise above" petty annoyances now than before; but even yet, it is easier at some times than others.

All of these deficiencies of character and personality will provide the occasion for countless temptations, and will be sore trials to the Christian and to others. They are the enemies which must slowly and relentlessly be conquered after entrance into the land of Canaan. They will be vanquished on the human side, not necessarily by another trip to the altar, but by daily devotion, self-discipline, and, above all, faith; and on the divine side, by the enlightening and molding ministry of the Holy Spirit.

The Saddest And the Gladdest News

By David J. Tarrant*

Whereunto then shall I liken the men of this generation? asked the Saviour one day. "They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." The response of our own generation is little better, for the majority of our fellows are still indifferent to the message of the gospel, which is the saddest and the gladdest news that this world has ever heard.

The background of the picture painted for us in Holy Writ is a dark one indeed; for it depicts a race infected by sin. The fall is an awful reality; men may quibble about the story of the tree in the garden, but the evidence of a great moral and spiritual collapse is terribly apparent. This is why a Redeemer was needed; this is why a ransom had to be paid: because "all have sinned, and come short of the glory of God"; because "all we like sheep have gone astray; we have turned every one to his own way"; because "there is none that doeth good, no, not one."

The reception given to the One who came to remedy this sad state of affairs only intensifies the blackness of this background. For the divine Friend was rejected, and His gift neglected. "He came unto his own, and his own received him

*Pastor, Portsmouth, England

not"; so runs the record. Sad news indeed, that God should come himself in the likeness of human flesh, to help and lift a fallen humanity, and that men should then reject Him! Yet so it happened. And still today Christ offers to all the priceless gift of everlasting life, yet multitudes neglect it and are content to live and die without it.

But to those who embrace it, the gospel is the gladdest news ever told. It was such good news when it was first made known, that a great company of the heavenly host left their celestial abode to come and sing of it above the hills of Judea. "Glory to God in the highest," they sang. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." It was such good news that, when an old priest named Zacharias heard of it, he burst into song: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." It was such good news to an old saint named Simeon that, when he held in his arms the infant form of the Saviour of the world, he lifted up his eyes to heaven and said, "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation."

The good news of the gospel does not stop with the birth of a Baby at Bethlehem. It goes on to tell of the path which led the spotless Son of God from the manger to the Cross. And it tells us the meaning of that Cross. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Was ever a more glorious message declared than this good news which spells pardon to the condemned, purity to the defiled, and healing to the diseased? Good news indeed! No wonder the Apostle Paul exclaims that he is proud of the gospel of Christ.

The gospel is also good news of a Helper promised. "I will pray the Father," said Jesus before He left His disciples, "and he shall give you another Comforter," literally, another Helper. The presence of Jesus had been a wonderful help to His disciples, though even His presence with them had not altogether delivered them from unworthy motives, thoughts, and deeds. But the Holy Spirit, the promised Helper, would purify the hearts of believers and garrison them with the peace and power of God.

And there is good news of a home prepared. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Is not this good news, to the homeless and friendless of earth, to those whose life down here is one long catalogue of worry and fear, and struggling against well-nigh overwhelming odds? A home of rest and peace, where there will be no more want or pain or frustration! What does this mean to you, reader? Are you bound for that heavenly shore? Do you feel the tug of heaven in your soul? If so, there will undoubtedly be an echo of the angels' song within your heart, "Good tidings of great joy."

The One Who Died for Us

By Mrs. Blanche Bowman

(Proverbs 3:5)

*I can trust the One who died for me,
Trust Him farther than eye can see—
Trust Him now, and through eternity,
My Saviour who died for me.*

*I can trust Him through all joy and pain,
Lean on His arms again and again,
Tracing the rainbow through the rain
With my Lord who makes all plain.*

*I can trust my Saviour when flesh is frail.
He'll hold the helm in each stormy gale;
For my heavenly home He has set the sail—
My Saviour who will not fail.*

*You can trust the Saviour who died for you,
Trust Him wholly the long night through,
Trust Him truly when friends are few—
Your Saviour who died for you!*

I'M GLAD

For This Kind of Church

By H. L. Johnston*

IT HAPPENED in one of our own Nazarene churches. It was at the close of a wonderful service and during a holiness revival meeting. The saintly evangelist had preached on Bible holiness as portrayed in the life of Paul the Apostle. The invitation was given and a fine young lady came forward for prayer. The saints gathered and, after they had prayed around the altar for a short time, the girl arose and with tears of joy and victory coursing down her cheeks gave a burning testimony that she had felt her need of more power and fire in her Christian experience, and that God had met her soul's need.

After her testimony, time was given for others to testify. After a few good testimonies were given, a young man of about twenty years arose and told how God had been talking to him. He had been working in the barn on their farm and God had brought light on restitution that he should make. He said, "I just dropped on my knees there in the barn and promised God that I would see the man involved and make it right." He told how God had helped him to make the restitution, and how good he had felt since. Then his mother jumped to her feet, and with tears of joy told her son's life had been changed, and how God had entered into his life at the altar there in that church recently in a regular service. Then she made a statement that struck home in my own heart. She said, "I'm glad for this kind of church where I can put my money and feel that it is going to mean the salvation of souls like my own boy!"

You see, someone came to this town years ago and established the Church of the Nazarene. The gospel has been preached over these years, and is still being preached. Souls are being saved and sanctified. Young men and women are still getting established in the grace of God. All this because someone came to this town with the gospel and the Church of the Nazarene!

You can be instrumental in establishing other churches where the full gospel will be preached, where other folk will come to the altar and receive Christ into their hearts and be baptized with God's Spirit. You can do this by being interested in *home missions*! You can show your interest in *home missions* by joining the Reserve Army or some other similar organization for the support of home missions on your district. You can help establish new churches where others will declare that they are glad for a "church like this where I can put my money." You can do this by responding to the calls for funds on your district that will be used to get the gospel to unchurched areas. Ask the pastor of your church about it now!

*Pastor, Auburn, Indiana

NAZARENE - 1952

By R. L. Fullerton*

*We are of the "second generation"—
We do as we are told,
Or at least we're not so bold
As to hold
In disrespect the veneration
Given to the old.*

*But in this neglected congregation
We're strong in our support
Of the faith—or of a sort
Of report
Of what faith was. With indignation
We cry, "Hold the fort!"*

*Now we instigate the agitation
To prove the time is here
For our younger faith to cheer
And help steer
Other lives toward their destination,
Free from carnal fear.*

*Recognize, my friend, the revelation
God gives fresh. We will pray
For the sinners of our day,
And we'll stay
In our place preaching full salvation—
God still shows the way!*

*Nazarene Minister Attending Nazarene Theological Seminary

God's Signposts

By Jack Holso*

A YOUNG Christian soldier had been on a ship for many days with a group of other soldiers, crossing the ocean. They had eaten together, slept together, and worked together, and they had become like one big family. The other soldiers allowed the Christian boy to say grace for them at the table, and even to read the Bible to them and pray for them at times, and they respected his stand for God.

Finally, the day came when their journey was ended, and they arrived in a strange land. The soldiers were given permission to go into town, and all were excited over the good times that they were going to have. They decided between them to go to a famous night club for the evening. Then they remembered their Christian buddy.

"What will you do, Fred?" they asked anxiously. "Oh, I'll just go to a restaurant, and walk around a bit, and then go back to the ship," he replied. "Oh, no!" protested one of the soldiers. "Why, that would spoil things for us. We have learned to love you, and if we knew that you were wandering around alone, we couldn't

*Evangelist, Ashtabula, Ohio

have a good time. Why, we've waited weeks for this moment. You wouldn't want to spoil it for us, would you?" "That's right," agreed another soldier. "Listen, Fred, we've slept together, eaten together, and worked together for weeks. We've listened when you read the Bible and prayed. Now surely it won't hurt you just to be with us tonight. We don't expect you to drink or dance, but you could just go along, couldn't you?"

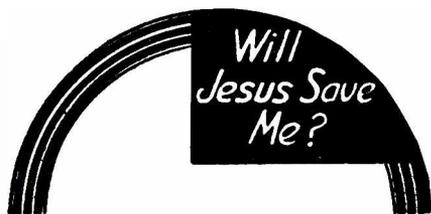
Fred hesitated. He wasn't keen on wandering around alone in this strange land. As they said, it couldn't hurt him to be with them one more night; so he consented to go.

They all boarded the train together, singing and making merry. Fred sat by the window, smiling at the other boys' enthusiasm, and looking out at the receding countryside. He noticed that all the roadside signs were in a language he did not understand, and he scanned them curiously. Then, just as they reached the outskirts of the city, he saw one sign that was printed in English. It had large red letters on a white background, and it said, "When Sinners Entice Thee, Consent Thou Not."

At once conviction smote him, and he lifted his eyes to heaven and prayed silently, "O Lord, forgive me for what I was about to do." Needless to say, when the train pulled into the station, Fred parted company with the rest of the crowd.

This is a true story, told to me by the young soldier in question; and to me it was a startling example of the constant care and watchfulness of God over those who have entrusted their lives into His keeping. Even in a foreign country, where everything was strange and the language was not understood, God had placed a signpost along the way to warn and guide His child.

Recently we went up on a high mountain and looked through a powerful telescope at the panorama of beauty below us. When we first looked into the telescope, we could see nothing but a blur. But we discovered that there was a little knob we could turn, which would bring the scene into focus. If our eyes have been brought into focus by prayer and devotions, and by constant Christian living, we will see God's signposts along the way, even in an alien land.



If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1 John 1:9

"Have You Learned How to Stop?"

By John T. Donnelly*

MOTION, although it seems to be continuous and steady, is in fact pulsating, undulatory, rhythmic. There is everywhere intermittent action and rest. The flag blown by the breeze floats out in rising and falling waves. The branches swing backward and forward. The trees sway. Everywhere there is rhythm of motion, action and pause.

In the conduct of life the same law holds good. Its natural method is rhythmic, intermittent; work alternating with rest, activity and receptivity succeeding one another, the rhythm of life. The steady strain, the continuous uniformity of life, is what kills. Work unrelieved by play, and play unrefreshed by work, grow equally dull and stale. Activity without reflection loses its grasp. Evangelism without worship fatigues the soul. Meditation without action sinks into a dream.

We need to take account of this law of the rhythm of life. Most of the time we are very much absorbed in busy, outward-looking activity, overwhelmed with engagements and hurry and worry; and then in the midst of this active life there stands the church with its summons to us to pause and give the reflective life its chance. That is one of the chief offices of religion in this preposterously hurried age. Religion gives one at least a chance to stop and let God speak to him. It sends the multitudes away and takes one up into the solitude of the soul's communication with God.

A naturalist made an experiment with a pigeon. The bird had been born in a cage and never had been free. One day the owner took him out on the porch and flung the bird into the air. To the surprise of the naturalist, the bird's capacity for flight was perfect. Round and round he flew as if born in the air. Soon, however, his flight grew excited, panting, and his circles grew smaller, until at last he dashed full against his master's breast and fell on the ground. What did it mean? Simply that, though the bird had inherited the instinct for flight, he had not inherited the capacity to stop; and if he had not risked the shock of a sudden halt, he would have panted his little life out in the air.

Is that not a picture of many a modern life—completely endowed with the instinct of action, but without the capacity to stop? Round and round life goes in its weary circle, until it is almost dying at full speed. Any shock, even some severe experience, is a mercy if it checks this ceaseless whirl. Sometimes God stops such a soul abruptly by some sharp blow of trouble, and the soul falls in despair at His feet. Then He bends over it and says: "Be still, my child; be still, and know that I am God!" until by degrees the despair of trouble is changed into submission and obedience, and the poor, weary, fluttering life is made strong to fly again.

*Pastor, Royersford, Pa.

The Gift of the Holy Spirit

By Jay S. Phipps*

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? 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 11:11-13).

JESUS TEACHES that the great petition of truly regenerate persons is for the gift of the Holy Spirit. In verses 1-10 of this chapter, the Great Teacher, in answer to the request of His disciples, teaches them how to pray.

He gives the form of prayer, commencing with, "Our Father which art in heaven." He then gives a parable teaching the spirit of perseverance which we should exercise in prayer. He likens the perseverance which we need to exercise to that of a man who routs one of his friends from his bed at midnight to aid him in entertaining another friend who has come to him in his journey and must be fed. Then he closes this address on prayer with a most unique illustration of a parent feeding his hungry child, and declares that much more does the Father delight to give the Holy Spirit to those who ask Him. We have in this passage the form, the persistence, and the great blessing. That great blessing is the gift of the Holy Spirit. The very term, the gift of the Holy Spirit ought to be sufficient to teach everyone that it cannot be bought. It is a gift.

"How much more shall your heavenly Father give the Holy Spirit to them that ask him?" He is to be asked for this gift. He is to be asked for this gift specifically. Too many are asking for grace, power, love, and blessing, when they should be asking for the gift of the Holy Spirit. There are many who desire the blessing more than the Blessor.

When one receives the Blessor (the gift of the Holy Spirit), he has as a by-product the fruit of the Spirit—power, love, joy, etc.

How delightful it is to the parent to furnish food for his child! Jesus says that God delights even more to give the Holy Spirit to His children. May God enable us to receive His gift.

The terms of obtaining the gift are twofold. First, we must ask. He will "give the Holy Spirit to them that ask him." Second, we must receive. "Ask, and it shall be given you."

*Pastor, Britt, Iowa

The miraculous, magnetic power of the Cross becomes effective only if the Christ of the Cross be lifted up, for it is written: "And I, if I be lifted up from the earth, will draw all men unto me" (St. John 12:32).—MARY SANDERS.

Quotations on Holiness:

Submitted by Leslie Parrott*

"I have already learned through experience that whenever I cease to stress holiness definitely, I at once lose the keen edge of my liberty in the pulpit. Until you show me a better way, I shall be obliged to continue the definite preaching and testifying to the two works of grace which have done me so much good."

—H. F. REYNOLDS

"There is a deep conviction in the heart of the writer that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writing on this subject."

—ROY T. WILLIAMS

"There is no true Christian life apart from the Christ-life. One is sanctified in so far as he is *Christed*. According as He dwells in the heart will it be pure from sin and filled with love divine."

—EDWARD F. WALKER

"Holiness of heart is the greatest spiritual experience taught in the Bible. Consequently, the living of a holy life from day to day is of tremendous importance."

—J. G. MORRISON

"Down through the years there has been no lack of holiness literature in books, pamphlets, and periodicals. It should be so. There never can be an over supply. The field never will be saturated. The work of indoctrination and propagation must depend largely on the printed page."

—J. B. CHAPMAN

"Humanity's persistent opposition to, and evasion of, essential moral character is evidence of moral perversion."

—H. V. MILLER

*Pastor, Kelso, Wash.

Since Martha Went Away

By Lloyd M. Hearn

Since Martha went away, this is not home.

*The calm and peaceful order of her hands
Gave to her touch the grace that understands
The simple needs—and makes of them a poem.*

*Since Martha went away, sweet Mary toils in
vain*

*To catch the happy harmony that's gone;
But though she bravely struggles on and on,
The house of Martha never lives again!*

*Dear Marthas, serving lovingly with hands
That minister in ways where words must fail,
Yours is a gift that always will prevail
When gladly giv'n—in love without demands.*

Communism with a Capital "C"

Communitic Philosophy

COMMUNISM with a capital "C" is a social or political theory grounded in a philosophy, or world view, which is called dialectical materialism. The two men most responsible for this concept of ultimate reality were Karl Marx and Frederick Engels.

First of all, dialectical materialism is a materialistic philosophy. It makes matter, or nature, the ultimate reality. Thus matter is the source of mind rather than its effect. Further, there is no personal God who created matter and finite minds. Therefore, man is the product of matter, or nature, and also a part of nature. "He has no supernatural knowledge or relations." This makes man a creature of the present world alone. In such a view there is no room for individual immortality.

Second, the word dialectical carries with it the thought of a change which is radical and revolutionary. This change grows out of the strife of opposites. Thus nature is dynamic and not static. In fact, it maintains its reality by means of unending struggle. "All existences, being complexes of opposing elements and forces, have the character of a changing unity. The unity is considered temporary, relative, while the process of change, expressed by interpenetration and strife, is continuous, absolute."

Third, dialectical materialism as a world view holds that there is no well-defined distinction between quantity and quality. Quantitative accumulations finally result in the sudden appearance of new qualities which are called new because they cannot be mechanically reduced to what has gone before. However, they are not real novelties in the sense that other than quantitative factors have entered into their creation or that they are essentially different from nature in their inner content.

Fourth, for dialectical materialism there is no end to the process of quantitative changes which emerge in new qualities. "Each state or phase of development is considered a synthesis which resolves the contradictions contained in the preceding synthesis and which generates its own contradiction on a different qualitative level." The student of philosophy at once thinks of Hegel when he reads this. It was he who made so much of thesis, antithesis, and synthesis in his system of thought. Thesis, antithesis, and synthesis—or position, opposition, and reconciliation—stand at the very center of Hegel's view of ultimate reality. Marx and Engels were definitely influenced by Hegel in the formulation of their philosophy, and that is the reason for this evident similarity.

Fifth, like Hegel, Marx and Engels connect logic, or the process of reasoning, with ontology, or the theory of ultimate reality. The pattern for the analysis of reality is that found in the processes of reasoning. Just as there is an indissolu-

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Stephen H

ble interconnectedness of ideas in all thinking, so there is an interconnectedness between things which must be taken into consideration if things are to be understood. The truth is that a better illustration of what takes place in reasoning can be found in nature than in logic itself.

Sixth, existences are not to be thought of in terms of what they are now, but rather in terms of their histories or the changes which are to take place in them. These changes result from the conflict of forces, internal and external. Thus there must be observation and prediction in every field of nature, or reality. In other words, the thinker must ever be on the lookout for what the outcome will be in the processes of nature. As he does this he will arrive at theory through the practical, the natural, or the real. There can be no theory without practice or practice without theory. Theory grows out of practice, and its pattern is found there.

Seventh, even man's thoughts originate in things. Ideas do not exist prior to or independently of things. They are produced by the material world and actively reflect the same. Trees are the source of man's thoughts about trees, and these thoughts lead back to the trees from whence they came. This statement is true as to brains when they grasp anything physical.

Eighth, this philosophy of dialectical materialism when applied to society results in what has been called historical materialism. This is a social theory which holds to the economic evolution of society. Every institution and function of society—laws, governments, arts, sciences, religions, and philosophies—grow out of an economic base. Everything in society has come about through changes which have been caused by the clash of economic interests. All classes are evolved by means of the conflicts in the economic situation, and the general direction of evolution in the social order is from simple classless forms to a highly complex class system which is economically determined. Then modern Communism with its complex character is developed. It supersedes the labor-capitalistic scheme with its highly organized class system. Russia is an example of this last stage, Communism.

Ninth, while some of the changes in society have been achieved peacefully, many of them come only by revolution. War and force have a place here, according to this theory of the develop-

ment of society, and one need not be surprised that Russia is ready to champion the cause of Communism, or historical materialism, with her armed might. A materialistic social theory founded on a materialistic world view can know no right or wrong. With it, as was the case with the ancient Sophist, "Might is right."

Finally, Communism with a capital "C" emphasizes man, the present, matter, nature, the mechanical, conflict, unceasing change and evolution, quantity, this life and world, the economic order, the processes of nature, the relative, things, the practical, the economic basis of society, and revolution rather than God, the future, spirit, the supernatural, the unchangeable and eternal, quality, peace, the higher values of art and religion, freedom, and mind. Men who hold to such views belong to the legion of Satan and will take our Christ and our democratic way of life away from us if they get an opportunity.

"The God In Whose Hand Thy Breath Is"

And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified (Daniel 5:23). What a charge for God to bring against a mortal man! It was made against Belshazzar, the king of Babylon. He made a great feast and invited a thousand of his lords. During the revelry of that fateful occasion, the king sent for the sacred vessels which had been taken from the Temple in Jerusalem. He, his princes, his wives, and his concubines drank wine from them. But they did not stop here. They went another step in their wild dissipation, and that was too much for the patience and mercy of a holy God. His intervention is described in these words: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote" (Dan. 5:5). Somehow the king felt from the first that those fingers were writing his doom. This is proved by these words: "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another" (Dan. 5:6).

The king called for his wise men and offered them a fabulous reward if they would only interpret the writing on the wall. But they could not "make known to the king the interpretation thereof" (Dan. 5:8). This intensified the fear of the king. Then his wife recommended Daniel, the man who, according to her, had the spirit of the holy gods in him. Daniel was summoned and agreed to interpret the writing on the wall. However, he prefaced his explanation with a brief but very significant message to the king, as follows:

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written (Dan. 5:18-24).

What a sermon Daniel preached in these words! Nebuchadnezzar, the father of Belshazzar, had become an absolute monarch over the greatest kingdom of his day. But his power went to his head, and his heart was lifted up in pride. Then God stepped in and took the king's power away from him. This was not all. God sent Nebuchadnezzar out to eat grass with the wild beasts until "he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." I am surprised that God does not turn some men into donkeys today and send them out to eat grass until they are ready to recognize the God of high heaven. Surely the mercy of God is wonderful beyond understanding!

Now the application to Balshazzar. Daniel informed him that, though he knew about the judgment which had come upon his father, he paid no heed to it. He went right on in his sin. He took the sacred vessels, those which had been dedicated to the Temple worship in Jerusalem, the worship of the holy God, and as he drank wine out of them gave praise to his heathen gods—gods which see not, nor hear, nor know. At the same time, he ignored the God in whose hand his very life was.

Belshazzar's sin was the greater sin, for he had light which was beyond that of his father. He knew what sin had brought to Nebuchadnezzar.

zar, and yet he took the bits in his mouth and went on in his willful, sinful way. Therefore, he could not expect to get off as easy as Nebuchadnezzar. The part of the hand came and wrote his doom on the walls of the banquet hall, "MENE, MENE, TEKEL, UPHARSIN . . . MENE; God

hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. . . . In that night was Belshazzar the king of the Chaldeans slain" (Dan. 5:25-30).

Religious News and Comments

Edited by Dolbert R. Gish

DR. PAUL BLANCHARD (author of *American Freedom and Catholic Power*, 1949, and *Communism, Democracy, and Catholic Power*, 1951) will speak in several cities and states on a tour now being arranged. In twenty-five cities and fifteen states or more he will be main speaker at religious liberty rallies under the auspices of Protestants and Other Americans United for Separation of Church and State. A point for special attention will be opposition to the idea of sending an ambassador to the Vatican.

Evangelist Billy Graham has reported his greatest revival to date with more than eight thousand professions of faith at Greensboro, North Carolina. Approximately one-half million persons attended the services, which had been carried on nearly six weeks at the time of the report. His next campaign is to begin January 13, 1952, in Washington, D.C., just after Congress reconvenes, and is scheduled to continue to February 10. Some miracles of grace in this meeting might well bring blessing to all of America and to the world.

One of the first matters to be considered after Congress reconvenes on January 8 is the Universal Military Training legislation. Georgia Congressman Carl Vinson, chairman of the House Armed Services Committee, has announced his intention to begin hearings on this question soon after Congress returns to Washington. The President's U.M.T. Commission has proposed a bill which provides for six months' training when a young man reaches eighteen. Trainees would receive thirty dollars per month. Since the draft and this plan would be in competition for the same men, only a part of those eligible would be assigned to U.M.T. while that is the case. These would be given special moral safeguards.

Churches and church people have rather generally opposed U.M.T. in the past. It is a drastic measure out of accord with the national policy we have pursued in the past. So, for that matter, is the peacetime (?) draft. It

seems to be a step of deterioration: psychologically so, because born out of anxiety and fear. It will mean an increased economic burden on an already overstrained economy. From the experience of the past, it will certainly mean much moral deterioration. Religiously, the move toward militarism as a way of life for our land means a loss of faith in God. If we take this path, we follow those nations who have walked it to disaster. This is not an argument for pacifism. It is an argument for more attention to God's way and will for our nation. It is an argument for poise, sanity, and righteousness.

Stuart Hamblen, composer of religious songs ("It Is No Secret," "These Things Shall Pass," and others), evangelist and singer from Arcadia, California, is the 1952 candi-

date for president of the United States on the Prohibition ticket. Mr. Hamblen was converted in the Billy Graham meeting in Los Angeles about two years ago. He is a member of the well-known First Presbyterian Church of Hollywood, of which Dr. Louis Evans is pastor.

The Winona Lake, Indiana, School of Theology has plans for a "flying seminar" during the coming summer. Four professors and fifty-one students will embark upon a five-week tour of Europe and the Near East, with special attention to Palestine. Their huge plane will give them safe, comfortable, and speedy transportation.

We like the spirit of General Matthew Ridgeway's cabled message to the meeting of United Church Men in Cincinnati. He declared that the best-equipped armies are doomed to failure without hidden resources of spiritual values, then expressed thanks for every group of persons who pray for the Korean forces.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Systematic Giving

JUST A LINE to let you know that a few weeks ago our church board voted unanimously to pay 10 per cent of our income to foreign missions, sending it in once each month. We had been paying the equivalent of that amount, or nearly so, but decided to do it in a systematic manner—ALVA L. TURNER, *Pastor*, Ontario, Oregon.

"The Angel of the Lord Encampeth . . ."

A few months ago some of these little outstation churches and parsonages suffered havoc from a strong wind—in fact, a young cyclone. We saw the awful-looking, black clouds pass all around us, but God in His mercy guided the worst part of the storm around our mission station. However, we did have a cloudburst, and thunder and lightning that would make your Fourth of July fireworks look very tame. But during the next

few weeks Mr. Mischke thinks he began to feel like Job did when evil reports came thick and fast.

First one pastor came and reported that the church had blown completely down, one end of his house had fallen in, and another hut had been scattered to the four winds. This happened on the eighth of the month, which was Africa's day to pray around the clock; so early in the evening the pastor called his family into their dining room for prayer. While they were praying, the wall fell in. If they hadn't met for prayer, they probably would have been sleeping in that room.

A couple of days later we drove to another church and found that a small, corrugated iron building had blown away. This was the room where the grandmother usually sleeps; but she said that for some reason she was late going to bed that night, so wasn't in the house when the storm came.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for January 13: The Call of the Fishermen

Scripture: Mark 1:16-20; Matthew 4:18-25;

Luke 5:1-11 (Printed, Luke 5:1-11)

When we got home a young preacher, who with his wife attends Bible school here, came with a letter from the teacher at his church. She said the roof had been taken off his home and many things inside drenched with rain. This pastor and wife stay here on the mission station through the week, going home week ends only. So they were not in their house when the storm came.

The next Sunday we drove another direction to another church where we have a young unmarried man pastoring. When we got there we saw that his house was lying flat on the ground. He said that the day of the storm he went to visit his uncle. When they saw the storm coming, they persuaded him to remain there for the night, so he was not in his house when the storm came.

At our next quarterly meeting of national workers we rather expected a spirit of discouragement because many of the few possessions of these people were ruined. They were crowding into small, uncomfortable places to live, and at the one place school and church services had to be held outside. But, as reports were given, a spontaneous spirit of praise and thanksgiving came upon the people. That day in our prayer and fasting meeting over the noon hour God surely visited us, and we had one of the best meetings we have ever had on this district.—CARL AND VELMA MISCHKE, *Transvaal*.

Barbados District N.Y.P.S. Convention

The district N.Y.P.S. convention of Barbados was held in the Halls Road church on November 9. The attendance and interest were outstanding.

The theme of our convention was "God's Call to Youth." Our district superintendent, Dr. A. O. Hendricks, presided over the business session. Pastor Elliot Harewood was re-elected district president.

Three of our native young preachers brought stirring messages from the words "righteousness," "temperance," and "judgment." There was a wonderful response from among the young hearts who yielded to the Lord.

Splendid gains were reported, which achievements were largely the result of the efficient leadership of District President Elliot Harewood. Each church and local society showed a fine spirit of co-operation and a determination to do its best for the Lord during the coming year.—ELEAN SQUIRES, district N.Y.P.S. secretary, Barbados.

GOLDEN TEXT: *Come ye after me, and I will make you to become fishers of men* (Mark 1:17).

I love the Bible and believe it ardently. But today I want to argue with it a little. In Luke 5:11 we read, "They forsook all, and followed him." Did they really forsake all? I argue that they didn't. But don't you dare stop reading this article until you hear me out.

They forsook the boats all right; but they didn't forsake their boat-ability. Throughout life these men carried with them the well-learned knack of keeping balance on turbulent waters. They also carried over the uncanny ability of charting a course through a starless night. And it is well they did, for the good ship Zion was to be placed in their hands so very soon. I am glad they kept their marine pilot's license! Yes, they forsook their boats, but didn't forsake their boat-ability.

They also forsook their nets, but never asked to forget the feel of the tightening line—the thrill and skill of the fisherman as he reels in his catch like an artist. I know they didn't give this up, for old Peter used it with telling success when he hooked and brought in Mark. This young man was a big fish in the Jerusalem pond. As he journeyed in and out of Jerusalem, Peter skillfully cast the net and drew him in nearer and nearer. Fin-

ally he landed the writer of the short, action-packed second Gospel, which has been called the New Testament *Reader's Digest*. Oh, yes, they forsook the nets but never gave up the skill of the well-cast line.

They also forsook the fish wharves of Galilee, but they were not asked to give up the bargaining instincts so necessary to that task. No longer would they haggle over some slippery, two-pound lake trout. Now they would bargain at larger counters for infinite stakes. Listen to John as he argues the case against the heresy of Gnosticism in the opening verses of his matchless Gospel. He is the fisherman again bargaining for his price, only now holding out for the eternity and deity of Jesus Christ. He had forsaken the fish stalls of Capernaum, but the bargaining skills he retained, and whetted them even to a keener edge.

Now you see what I mean. They actually didn't forsake "all." They just forsook the hindrances of former associations, and carried along all the lessons of life that were helpful in their larger ministry. They, even as we in our days, were asked to forsake their nets, but to carry along their wits.

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THE QUESTION BOX

Conducted by Stephen S. White

Q. *I believe that sin and evil are eternal. What do you say?*

A. In the history of human thought there have been men occasionally who have leaned toward some form of belief in evil as eternal. However, the main line of human thought has been monistic instead of dualistic; that is, it has held to one eternal reality back of all that exists instead of two. In other words, human thinking has been monistic rather than dualistic. Thus you and all of those who believe in the eternity of sin, whether

in the form of Satan as eternal or in some other way, place yourself against the general trend of human thought in the past. Besides, you definitely contradict the implicit teaching, if not the explicit teaching, of the Bible. Traditional theology has rightly taught an ethical but not an ultimate, or metaphysical, dualism. In some quarters today ultimate dualism is becoming popular; but I believe that those who take this position would admit that they take it on rational, or philosophical and not Biblical grounds. Of

course I do not hold to this view—ultimate dualism, an eternal something opposed to God as eternal—on either rational or Biblical grounds. I do not believe that this theory is any more rationally than Biblically grounded. Evil is not eternal!

Q. Could God be all-powerful and sin be eternal?

A. God cannot be all-powerful and at the same time have some other reality which limits, or conditions, Him. You can't believe in an infinite God and place somebody or something over against Him which is eternal. There cannot be two eternals, two infinities, or two absolutes. Thus a person could not have an eternal God and believe also in sin or Satan as eternal. Many of the liberal theologians who advocate the eternity of evil in some form or other frankly state that God is not infinite, absolute, or all-powerful. They believe in and teach that God is finite and limited in power. It is logically contradictory to believe in an all-powerful God and also some other existence which is eternal.

I might add that if evil is from all eternity, it is through all eternity. This means that all that the Bible teaches about the final triumph of right is a farce. A creature without a beginning will be also without an ending. The same is true of any form of eternal reality whether personal or not. That which is eternal—without a beginning must also be without an ending. That which starts out as independent of God from all eternity could never be bound or cast into the bottomless pit.

Q. How did sin originate?

A. Dr. H. Orton Wiley rightly says on page 73 of his second volume of *Christian Theology* that the "Scriptures do give us a clue as to the ultimate origin of sin, and this, even from the philosophical viewpoint, is the most satisfactory answer which has ever been given to this perplexing question. The Bible connects the origin of sin with the abuse of freedom in free and intelligent creatures." It simply implies that sin started with the free choice of a free being; and that free choice by the free being was by Satan. He like Adam was holy; and like Adam, he had free will, and chose wrongly and sinned. Sin in the universe originated there; and sin in this world originated in Adam's transgression. A holy being in a holy place (Garden of Eden) sinned. Likewise the devil sinned in heaven, a holy place. When we speak of heaven as holy we do not mean that there are no free beings there, and that they could not choose sin. We mean

simply that if any free being in heaven should choose sin, he would not be allowed to stay there—he would have to get out. That is exactly what it meant in the Garden of Eden; that's what it meant when the devil fell.

Q. Does Isaiah 14:12 refer to the fall of Satan?

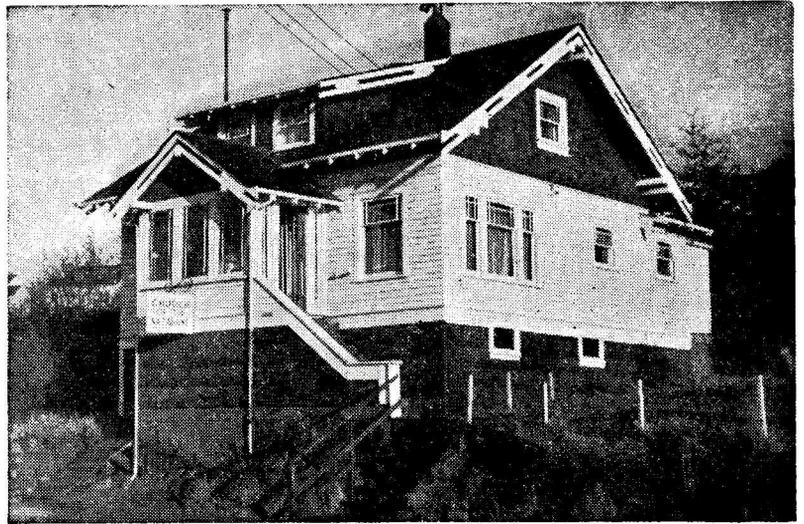
A. This verse reads as follows: "How art thou fallen from heaven,

O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The older Bible scholars interpreted this as describing the fall of Satan, but most present-day Bible scholars do not accept this interpretation. They look upon it as referring to the king of Babylon. This view is more in harmony with the context than the older view.

Home Missions and Evangelism

Roy F. Smee, Secretary

Chapel and Parsonage for Our Ketchikan Work



Ketchikan, Alaska

REV. CLARK H. LEWIS, who pastored at Nome for a year during the furlough of Rev. and Mrs. Lewis I. Hudgins, arrived in Ketchikan on Labor Day, September 3, to open our work in that city. Within a few days they had found a Nazarene lady who was going to be away for several weeks and who subleased her house to them. They began immediately to look for a place in which to live and worship. A very excellent house was found at a reasonable price, and our home-mission budget provided the down payment. On October 9 the Lewises moved in and began to get it ready for services. The first service at 2652 N. Tongass Avenue, was held on October 21, with seven present. In spite of considerable sickness, the average attendance for November was nine. The Alaskan churches are sponsoring "Showers of Blessing" on the local radio station for six months. Brother Lewis has been visiting throughout the city and is very optimistic about the future of the Church

of the Nazarene in Ketchikan. Although they have just begun and have no membership as yet, Brother Lewis writes that they are planning on taking over the monthly payments of \$75 on the mortgage on the property at once.

Pray for this new outpost in our growing Alaskan work; and if you know anyone in Ketchikan, write to him or to Brother Lewis (P.O. Box 874).

Annual Conference For Colored Work

The fifth annual conference for our work among the colored people of the United States was held at the church and Nazarene Bible Institute at Institute, West Virginia. Dr. D. I. Vanderpool, supervising general superintendent, ably directed the conference. Pastors of our colored churches in Chicago, Indianapolis, New Orleans, and in Mississippi were present, as well as a number of our district superintendents, pastors and evange-



lists. Dr. E. C. Oney, district superintendent of West Virginia; Rev. E. E. Hale, president of Nazarene Bible Institute; and Rev. R. W. Cunningham, the local pastor, had everything well

arranged for the conference.

Reports showed that our churches are growing and becoming better established. Better property is being secured. We have added one new

pastor and one fine teacher for our school during the past year, and one new church has been organized. A number of Sunday schools have been started, with others about to begin.

In line with splendid suggestions by Dr. Vanderpool, the conference recommended that a general supervisor be appointed, to assist in starting churches, placing pastors, arranging for revivals, and generally promoting this work. The conference also boldly set a goal of 100 Sunday schools among colored people.

New Church Flash

Our fourth church on the island of Oahu in the Hawaiian Islands was organized by Rev. Cecil Knippers, district superintendent, at Kailua on December 9 with fourteen charter members and one more ready to come in. They had eighty-seven in Sunday school that day without special effort. Rev. Joseph Clark is the pastor.

THE HOME CIRCLE

Conducted by Grace Ramquist

Great Men Are All Forgotten

THINK of some great man whom you have known, and who is now gone from this earthly life. How long has it been since you thought of him? Did you admire him greatly while he was living here on earth?

All great men and great women who have died and gone to their eternal reward have been more or less forgotten. The world has gone right ahead and more people have been born, more men have grown into the "great" category, and still others have died, for the mill of life grinds on.

You ask, "But isn't it too bad that great people are forgotten?" On the surface the answer would necessarily be in the affirmative. Upon second thought, it would be in the negative.

It is the natural thing for men to forget sadness, to forget things of the past, to look forward to the future events, and to listen to the younger men who have their lives before them. This natural leaning is and has been true in every case save one. That one was when Jesus came to the earth. What He said, what He did, where He went, the ones He healed, His friends, all are remembered even unto this day. He has not been forgotten! The remembrance of Him grows stronger in our minds; daily more people learn of Him; His gospel is spreading from one

end of the earth to the other. Our Lord Jesus Christ is not forgotten!

Those who have been called great in the Church have been great only to the extent they have followed after Jesus. So after they have departed this life only the One they served while living here on earth has been remembered. How glad these "great men" would be today to know their lives are overshadowed by Christ!

It is not sad that great men are forgotten. It is a joyful thing that we who are left on earth may turn our eyes from past successes, from the examples of other days, to the One great and ever-present Example—Christ!

The one great Spirit lives today and always!

OKLAHOMA DWELLERS:

A Wise Choice

It all sounded so interesting! A whole truckload of boys and girls were going into Oklahoma City to attend the revival meeting. Of course, the next day was examination day, and all of us needed to either study or rest for the tests so near at hand. Quite a struggle went on in my mind. Finally, I decided that I would ask my father, and if he said it would be all right for me to go then all my doubts

as to the wisdom of such a trip would vanish.

When I got home from school, I hastened to Father.

"Tonight, a whole truckload of students are going into the city to attend a service. Don't you think it would be nice for Harold and me to go?" I asked.

I expected to hear him answer with a definite "yes" or "no." He usually did, and surely he would settle this problem for me quickly. But this day he looked at me for a few moments. He seemed to be studying the problem and then he said, "I thought tomorrow was your examination day."

"Yes, it is. I have studied all day," I answered a little hesitatingly, I'll admit.

"Do you think it is best for you to go?" he asked.

Oh, I don't know. I think it would be nice," I answered.

"I tell you what, I'll leave the matter up to your judgment. If you think you will get along all right tomorrow at your midterm examinations and you will get enough rest tonight—well, you decide for yourself."

That was not what I wanted him to say at all. Now it was all back on my shoulders again. Why hadn't he told me "no" if he didn't think I should go? Always I will believe that he had gathered from his questioning of me that I thought it was a little unwise and that he figured I would do the right thing even if I made my own choice.

I milled the idea over and over in my mind. Should I do as I desired or

should I follow the dictates of my better self? Finally, I chose to stay home. After I had made my decision, I felt a little disappointed but not unhappy, for somehow I knew I had chosen wisely.

The next day when I was visiting with some who had gone on the trip I learned that they had not had per-

mission from the school authorities to make the trip and that they had car trouble on the way home, so did not get enough rest.

It is difficult to know what choice to make at all times. We have to learn to lean on our own choices, too. In many cases if we follow this rule, we will choose rightly. "When there is a

doubt as to the rightness of an act, and you must make a decision immediately, then choose to do the thing which has no doubt on its side of the fence." A little disappointment may follow such a choice, but the contentment and peace which come from making the clear choice always pay great dividends.

NEWS OF THE CHURCHES

Greensfork, Indiana—In our recent meeting with Rev. E. P. Nelson as evangelist, his excellent preaching and fine spirit were deeply appreciated, and the church was benefited by his ministry. Harvey and Joan Best, spiritual young song evangelists, very capably served in the singing and music. A high point was a Sunday-school rally in which the record attendance was broken with 111 present. Many of these were new people, giving us a basis for future progress. The church is going forward under the leadership of Rev. Gerald Fleming, pastor. The interior of the building has been redecorated, and the contract let for painting of the exterior.—Mary Bane, Reporter.

Shelby, Ohio—An unusually fine revival was enjoyed here in answer to the faithful intercession of burdened hearts. Some ninety-eight people, young and old, bowed at the altar of prayer, and most of them were happy finders of God's great grace. The faithful ministry of Evangelist C. T. Corbett and Mr. and Mrs. Harry Fagan, musicians and singers, and two midnight prayer meetings, attended by twenty-four and thirty-six people respectively, were the chief contributing factors to this outpouring of God's Spirit. During the meeting the people read a total of 125,000 verses of scripture. At the close of the meeting the evangelist raised more than \$150 in pledges to care for the expenses of the pastor and his family at the 1952 General Assembly in Kansas City.—Paul S. Cook, Pastor.

Evangelists C. W. and Florence Davis report: "On Sunday night, December 2, we closed a wonderful revival in our First Church, Colorado Springs, Colorado, where God gave us many victories. At this writing we are in the beginning of a revival with our church in Peoria, Arizona. This has been a very busy year for us, and one of the very best years of our lives in the evangelistic field. God has given us a good harvest of souls, converted, reclaimed, sanctified, a number of people healed, and nice classes uniting with our churches. We have seen a deepening in the spiritual life of many of our people. The Lord and His people have been good to us. We have appreciated the loyal support and co-operation of our pastors and people. We give all praise to God."

Zephyrhills, Florida—Our church has had a good revival with Rev. J. D. Blackmon, pastor of Miami Calvary Church, as the evangelist. God met with us and gave a wonderful service each evening. Brother Blackmon preached the Word of God, seekers responded to almost every invitation, and all those attending the services received help.—James Williams, Pastor.

Pastor Earl W. Powell, of Hollydale, California, writes: "Recently we had a very fine revival with Rev. C. B. Fugett as evangelist, and Mrs. Margaret Higgs in charge of the music. The results were very gratifying, with a number of fruitful altar services and the entire church receiving a real spiritual uplift. Crowds were splendid, with many coming for miles—some who were converted in Brother Fugett's revivals in California twenty-five years ago. The evangelist preached with old-time victory and unction, with a humble and Christlike spirit. Mrs. Higg's beautiful singing and her help with seekers about the altar made a wonderful contribution to the success of the revival. God is blessing in all departments of the church, with an average in Sunday school for the past two months of 274. Progress is being made on our new Sunday-school building to house our Hi-N.Y. department."

A highly successful union campaign was conducted, with Evangelist Harold W. Gretzinger, by the four Nazarene churches in Toronto, Ontario, November 25 through December 2. The meeting was marked with splendid attendance from the first service. The first Sunday night service was held in the St. Clair Church with at least 1,000 people crowded into every available space, and many unable to get into the church. During the week the services were held in Knox Presbyterian Church, where the attendance ranged from 700 to well over 1,000. The closing service was held in Massey Hall with nearly 2,500 people hearing Evangelist Gretzinger bring a gripping message on the Rapture. There was a good group of seekers during the meeting in response to the earnest messages of truth. The results of the campaign were not all immediate, for we feel that many friends were made for the Nazarene work in this city. In

the closing service there were many present who indicated they never had heard of the Church of the Nazarene, and many others who indicated they never had attended a service in any of our Nazarene churches. Also, we distributed copies of an eight-page folder on the Church of the Nazarene to all those attending the closing service. Nazarenes in Toronto, Ontario, are united as never before to press the battle for God and souls. We appreciate the spiritual leadership of District Superintendent T. E. Martin, who was able to be with us for most of the campaign.—L. Guy Nees, Reporter.

Pastor Robert E. Hollis writes: "Last September we resigned as pastor of the church in Marksville, Louisiana, to accept a call to our church here in Erick, Oklahoma. We have found a wonderful people who love the Lord and appreciate the high standards of holiness; they have shown us every consideration. We praise God for the co-operation and good fellowship of this people, and for the manifestation of the Holy Spirit upon us."

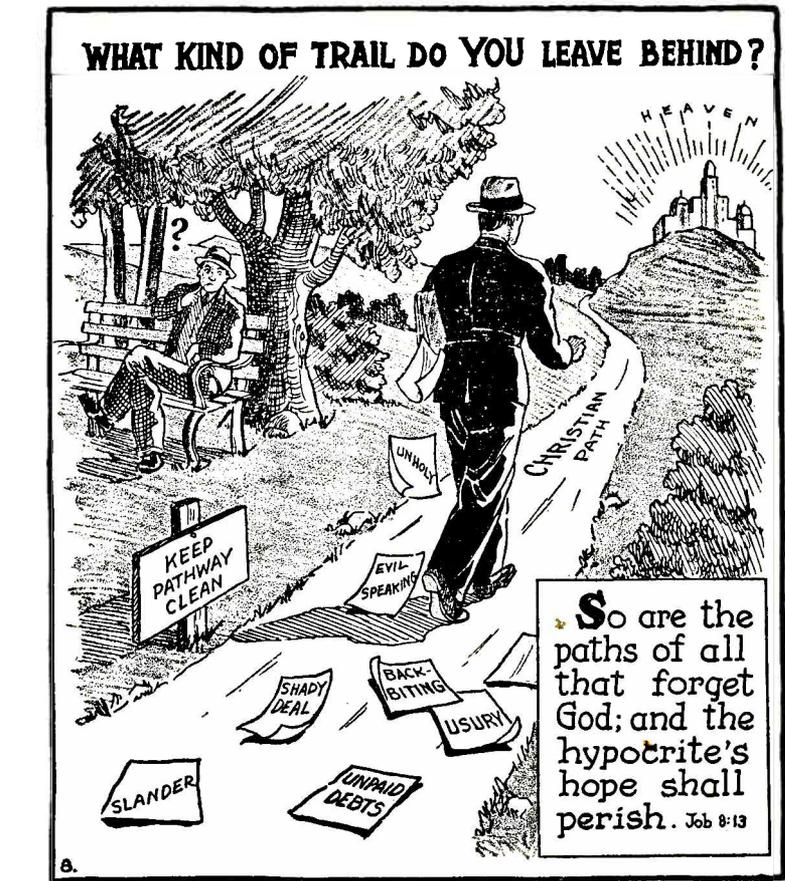
Pastor Carl L. Wooten reports from Marion, Ohio: "Coming to First Church in December of '49, these have been two busy and happy years. God has been good to us. The people have been wonderful, have prayed for the work, and we have seen many souls find Christ at the altar. We have appreciated the fine evangelists who have been with us. God has helped us to see some records of thirty-five years broken. We are leading the district in subscriptions for the HERALD OF HOLINESS (over 400); in subscriptions for the *Other Sheep* (over 500); and we led the district in missionary giving last year with a total for general interests of \$5,070. Our Easter offering last year was \$3,060, and the Thanksgiving offering this year was \$1,172. Our total giving last year was \$29,087. We have seen the Sunday school grow from an average attendance of 250 (reported at the assembly the year before we came) to 308 last assembly year; and we have received 59 folks into church membership. One of the material gains has been the purchase of a parsonage. A little over a year ago, we appointed a parsonage committee and started a parsonage fund. Last September the church choir sponsored 'open house' in one of the finest houses in the city in a good residential section. It is an eight-room house, completely redecorated, inside and outside, and the total cost

was around \$17,000. The debt is now less than \$10,000. A good lady, faithful listener to the radio program which goes out from our church each Sunday night, was generous in selling us the house. A wonderful spirit prevails in our services. On Sunday night, December 2, we closed a weekend young people's revival with Thomas Pauley, Jr., a Senior at Olivet Nazarene College, as preacher. There were 28 seekers, most of them young people; it was a Pentecostal service. We praise God for His blessings, and give credit to our fine, godly people."

Jennings, Louisiana—Our recent revival was one of the best the church has had. We had the best attendance ever, with more families reached, and three families are standing with us as fruit of the revival. Evangelist R. L. Daily left a lasting influence here by his ministry and sweet spirit. We have been on the field in this home-mission work for over two years, and feel that the Lord is helping us.—Paul Pumpelly, Pastor.

Fort Wayne, Indiana—Last August, Rev. N. E. Roland came to pastor First Church, and we feel that the Lord sent this godly man to us. He has the combined characteristics of the shepherd, the prophet, and the rugged evangelist. It is indeed a pleasure to co-operate with such a Spirit-filled, humble man of prayer. Our people are encouraged in the Lord. In November we enjoyed a good revival with Evangelist Hubert Slayton and Professor Paul Qualls. Souls were saved and sanctified, and the presence and glory of God were manifested in the service. A fine love offering was given to the pastor, and since the close of the meeting a number of folks have united with the church. The church is deepening in spirituality, the prayer meeting attendance is increasing, new people are coming to the services, and old-fashioned conviction is settling upon hearts. The Rolands are proving to be a blessing to our church.—O. B. Wiederhold, Reporter.

Pastor Frank McConnell reports from Bethany, Oklahoma: "In October, the Williams Memorial Church had a very gratifying revival with Rev. R. C. Gunstream, superintendent of the New Mexico District, as the evangelist. His experience as pastor and district superintendent has given him the rare qualifications that make him an excellent evangelist. The crowds were good, and the altar was filled a number of times with people seeking God for pardon and heart purity. In October, our twelfth month of existence as a church, the Sunday-school average attendance was 211. Our services are being blessed of God. Our people are spiritual, and they call and work, boost the pastor, the church, and the whole program. Mrs. McConnell is getting well from her very serious illness. We thank the many friends who prayed for her, and give God praise for sparing her to His work."



So are the paths of all that forget God; and the hypocrite's hope shall perish. Job 8:13

Greensboro, Pennsylvania—Recently this church experienced one of the greatest revivals in its history. Rev. F. C. Savage was the evangelist, and the meeting was blessed of the Lord from the beginning. Brother Savage's messages were soul-stirring, practical, and pungent, and there was not a barren altar service during the meeting. There were about 90 seekers at the altar, with 236 in Sunday school on the closing Sunday. There were gratifying definite spiritual results among the young people of the church. We greatly appreciated the Spirit-anointed ministry of Brother Savage with us. Finances came easily, and a fine class of new members was added to the church.—J. F. Bailey, Pastor.

Revs. R. L. and Pearl Rich write: "After ten years in the field of evangelism, we accepted the pastorate at Rushville, Indiana, and are now in our third year here. The town has a population of some seven thousand, and there are excellent prospects for the Church of the Nazarene. Although this is a young church, inadequately housed and located, we felt led of the Lord to come here. Our recent revival with Rev. A. G. Meadows, of Ridgeville, in which the Holy Ghost was mightily manifest, was evidence of God's smile of approval. Brother Meadows is a fearless preacher of the gospel, and proved to be God's man for our church at this time; he is a wonderful

brother in the Lord. Mrs. Louise Kendel, of Ohio, assisted with the music and personal work; she proved a great blessing in spiritual fire and prayer. There is a fine spirit of unity among the people, the fires are burning, and God has signally blessed and led in the choosing of the new location; we plan to begin building in the spring. The Sunday school is growing, and thus far this year we have received fifteen new members. Our daughter, Alice, has rendered valuable service in the work here, but is now returning to the field as a singer and young people's worker."

Evangelist F. P. Cassidy reports: "During the past few months God has blessed my efforts in the salvation of souls, and I give Him praise. In the meeting at Tipp City, Ohio, with Pastor T. E. Pendleton, God was truly on the services. The last Sunday morning and night were great, and souls wept their way through to victory in God. At Connersville, Indiana, with Pastor Marvin Cooper, God broke through in answer to prayer, and a number sought God at the altar. At Dexter, Missouri, with Pastor Glen Pace, God really helped us, and gave a number of souls at the altar. The meeting at Moundville, Alabama, was a time of the old-time power, and again souls prayed through. All the pastors stood loyally by us. I have some open dates after January 1; write me, 814 Idlewild Ct., Lexington, Kentucky."

Arlington, Oregon—We accepted a call to this church one year ago in September, and we appreciate the labors of former pastors. During the first year the Lord helped us to gather in some of the fruit of seed previously sowed, and the church had a substantial increase in membership and in finances. Since the assembly the church has adopted the 10 per cent plan on General Budget giving; other budgets are being cared for regularly, with the educational budget paid in full during the first four months of the year. We have had two revival campaigns: with Evangelists Kenneth and Evelyn Ball, and Evangelist Philip S. Ewy and wife. Both efforts were fruitful, and we are grateful for the ministry of these servants of the Lord. Pray with us that during the remainder of this church year God shall give us a gracious ingathering of souls for salvation and entire sanctification. Generous and spontaneous giving on the part of the people is making it possible to refinish the interior of the church auditorium with celotex tile on ceiling and celotex plank on the walls. When driving through on the Columbia Hi-way, stop and visit us. We love our church, and appreciate our general and district leadership.—Wilfred C. McKay, Pastor.

Patchogue, New York—Recently we had a series of meetings with Evangelist J. H. Parker, and we greatly appreciated his ministry with us. We witnessed some fine cases of salvation, reclamation, and sanctification—some were those for whom the church had prayed for years. Several Sunday-school scholars were seekers at the altar, and the growth in grace of God's people is beyond calculation. God wonderfully undertook in financing the campaign and supplied every need. We are thankful for our consecrated pastor, Rev. Stanley Dixon, and for the deep spiritual quality of his leadership. The church is encouraged.—Thelma Little, Reporter.

New Boston, Ohio—On Sunday, December 2, we closed a two-Sunday revival with the Latham Sisters as our special workers. The Holy Spirit was present in these services in a marvelous manner, and time and again the long altar was filled with seekers. On the closing Sunday we had 356 in Sunday school. Miss Mary Latham conducted a class of instruction for our teachers, which proved very helpful. A nice class of members was added to the church.—J. E. Hanson, Pastor.

Greensboro, Indiana—In November we had one of the best revivals in the history of this church. On the closing Sunday all records were broken with 165 present in Sunday school. Souls sought God at the altar of prayer, and the church was helped. Evangelists James and Ruth Ford are fine workers, carry a burden for souls, and labor untiringly. We appreciated their ministry with us.—H. M. Myrick, Pastor.

Augusta, Kentucky—Recently our church had a very good revival with Evangelist Carmon G. Sloan as special worker. The attendance was very good, God gave a number of victories at the altar, and we received a fine class of twenty-one members into the church. Brother Sloan was at his best; he is a great singer and preacher. God's blessing was on the services, and not only were there a number of seekers at the altar, but also the church was stirred and encouraged to do more for the Kingdom. The revival spirit continues in our midst, attendance is increasing in all departments, and new folks are looking our way. We appreciate working with this fine, loyal, and loving people.—Frank W. May, Pastor.

Rev. Marion Leviner writes that he is leaving the pastorate to work in the evangelistic field, and will be glad to go anywhere. He has a burden for souls, and is now open for calls. Write him, P.O. Box 893, McCall, South Carolina.

Belle, West Virginia—Our church is enjoying one of the best years in its history; from every standpoint it has been exceptional. Finances have come easily and in greater amount than ever before; we have seen a substantial increase in membership, and God has honored our revival and regular services with shouts of victory in the camp. It was our privilege to have Evangelists Eddie and Ann Burnem with us in May; they were at their best. In September the Sunday school sponsored a revival with Rev. Miss Ruth Reynolds as special worker, and this was a fruitful meeting. In November we had a most gracious revival with Evangelist Glenn Griffith and Professor Paul Qualls as the special workers. God used these men in an effective way to bring the church close to God, and to reach the unsaved and unsanctified. A new, seven-room parsonage has been built this year providing us a splendid piece of church property. The new church building completed two years ago, and the parsonage, are valued conservatively at \$85,000. The present debt is about \$15,000 and is being taken care of regularly. The Belle church is united, burdened for world missions, and looking to God for greater victory.—H. Harvey Hendershot, Pastor.

Summersville Kentucky—This church recently had a good revival with Rev. Glen Madison as evangelist, and Robert and Delores Hungate as singers and musicians. God was on the scene, many souls were saved, backsliders reclaimed, and believers sanctified. It was the best revival we have had in many years. We appreciate our good pastor, Rev. J. B. Roote, and under his ministry and supervision all departments of the work are growing. On November 18 we had a special service in appreciation of our pastor, with special singing, and a fine message by District Superintendent L. T. Wells. At the

close of the service two large baskets of flowers were presented to the pastor and wife, also a love offering of \$140 from the Sunday-school classes. Our Thanksgiving offering for foreign missions was \$700. For all this, we thank God.—Mrs. Delker Thompson, Reporter.

Fayette, Ohio—Thanksgiving Sunday, November 18, was a "red letter" day for Fayette Nazarenes. In spite of a snowstorm, we had 170 in Sunday school, thus breaking the attendance record of 169 set eleven years ago. Much of the credit for this victory goes to our people for their faithful visiting and calling. Average attendance for November was 117, which ties the record of last April—that was an all-time high. The guest speaker for this rally was Miss Ivis Hopper, missionary nurse on furlough from Africa. The service closed with a hallelujah march, as our people sacrificially did more than give thanks. Our people shouted, wept, and praised God as they marched by the altar, laying there \$726.08 for the cause of foreign missions. This, too, was another great victory for the church. Last assembly year we gave a total of \$1,588 on General Budget, which was 15 per cent of our total giving. Fayette Nazarenes are a grand group of united folks to pastor. In February we begin our third-year with them; we are now in the first year of a three-year call.—Harold L. Frye, Pastor.

Pastor Ralph A. Carter writes from Terre Haute, Indiana: "At the beginning of the assembly year we came to pastor South Side Church here, after four pleasant years as pastor in Decatur, Indiana. This church was organized by Rev. D. F. Steininger, who remained as pastor for two years; his fine work is greatly appreciated. Although only two years old, the church has a membership of eighty-six, and a Sunday-school attendance of around one hundred. Recently we had a good revival with Rev. Roy Lewis as evangelist, and the Newby Brothers as singers. A wonderful spirit prevailed throughout, with seekers at the altar in most of the services; the last Sunday will long be remembered. Our people enjoyed the ministry of these workers, and Brother Lewis was given a call to return next fall."

Lynn, Indiana—Our church recently had a fine revival with Evangelist Earl Starnes doing some wonderful preaching, and Miss Marjorie Granger directing the music and singing specials. These workers are among the best. There were seekers at the altar in nearly every service, and God gave some good victories. We are enjoying our third year with these fine people in this challenging community. The church is making some much-needed improvements on the parsonage: a new bedroom, a full bath, and a utility room.—L. D. Lockwood, Pastor.

Winfield, Kansas—Recently we concluded the best revival of our ministry here. Rev. and Mrs. Kenneth Ball were the evangelists used of God in this meeting. Brother Ball's messages were anointed of God and went straight to the hearts of needy listeners. Our people shouldered the burden for lost souls and conviction was heavy. Over thirty souls found definite victory in either saving or sanctifying power, praying through in the good, old-fashioned way. Fifteen were baptized, and a class of nine was added to the church membership; all nine of these came on profession of faith, and most of them were young married couples. We are still having times of victory in our regular services.—Harold B. Hoyt, Pastor.

Ionia, Michigan—We have enjoyed our ministry since coming here in July of 1950 after graduating from Olivet Nazarene College. At that time we had twenty members, and the Sunday school was averaging twenty-seven. Today, thanks be to God, we are averaging fifty in Sunday school. On September 23, we had the dedication of our parsonage with District Superintendent O. L. Maish as special speaker. In December we had a great revival with Rev. Donald Silvernail as evangelist. We enjoyed his fine messages and humble spirit. On the closing Sunday of the meeting a class of eleven members was added to the church. Our people are encouraged.—Dwight D. Kellar, Pastor.

Lithopolis, Ohio—On December 9 we closed a good revival in our small church. Rev. W. W. Loveless, retired elder, was the evangelist, and Miss Helen Quillan was our efficient song evangelist. With the unctuous messages of Brother Loveless, and the wonderful singing of Sister Quillan, the saints were blessed and the church moved up to higher ground. Souls prayed through to definite experiences of regeneration and sanctification; one woman prayed through who never had been saved before. Pastor and people are grateful for the help given by the neighboring churches: Lancaster, Oetz, Groveport, Circleville, Kingston, Jackson, and perhaps others. The workers were well paid, and a love offering of nearly \$50 was given to the pastor. We are encouraged to press on in the battle.—Lloyd Grimm, Pastor.

Little Rock, Arkansas—Rose Hill Church had a great, four-day Sunday-school convention with Rev. Fletcher Spruce, pastor at Texarkana, Texas, as the special speaker. The morning session began at ten o'clock with personal visitation in the homes; about 144 homes were visited and an invitation given to each member of the family to attend Sunday school. In the afternoon we had a Christian Service Training course with an attendance of twenty. The night services were very profitable for the cause of Sunday-school evangelism

and building. We greatly appreciated the ministry and work of Brother Spruce with us. Following this, we had Miss Mary Scott, general W.F.M.S. secretary, with us. Her outstanding personality, burden for missions, and vision for lost souls made her a most interesting speaker and brought a wonderful response. The General Budget was almost pledged in full, and our church reached almost 100 per cent in subscriptions for the *Other Sheep*. We thank God for Miss Scott and her ministry.—C. Tom Davis, Pastor.

Pastor Wm. R. Thompson reports from Covington, Kentucky: "After serving as pastor of the Ray Street Church in Indianapolis for more than three years, we felt it was the will of the Lord for us to accept the call to pastor our First Church here. God gave us many victories and some excellent new members at Ray Street Church. We received 65 new members into the church in the three years. During the past two years, \$12,750 was raised on the building fund, making a total of \$15,000 in this fund. Last assembly year \$24,150 was raised for all purposes, including \$7,390 on the building fund. The Sunday-school average attendance increased from 242 to 280 in the three years, and in the October rally of last year we had 550 present, leading the district on that day. Here in Covington we have a wonderful people who are anxious to move forward for God and souls. We succeeded Rev. D. S. Somerville, who was elected superintendent of the new Eastern Kentucky District. We have a beautiful, commodious church building, also a lovely, modern parsonage in a splendid residential section of the city. In a recent Sunday evening service, we had twelve souls to pray through at the altar. We give God praise for His blessings."

God always has had a genuine holy people, serving Him in the most unlikely and difficult places.—EARLE F. WILDE.

District S.S. Convention

Challenging the Chicago Central District was the annual Sunday-school convention in Danville First Church on November 13. Spearheading the convention were Dr. Lloyd B. Byron as chairman, and Rev. E. E. Grosse, superintendent of the Washington-Philadelphia District, as the principal speaker.

Conviction captured each attendant as various pastors and lay leaders presented papers pointing up the work of the Sunday-school teacher in class and out-of-class activities. Others outlined systems of organized visitation and illustrated the better dividends for the Sunday school derived from passionately formulated and performed plans of visitation. The Holy Spirit powerfully affected each message as Brother Grosse effectively illustrated a soul's-eye-view of the teacher in relation to the unique mis-

sion of the Nazarene Sunday school with reference to her raw material and finished product. Presented with such challenges, pervaded by the Holy Spirit, each left with a keener insight into the task ahead, and each departed with "unction for action."

FRED MCGRAW, Reporter

Helpful Books Recently Published



Miracle of Divine Healing

By Basil Miller

In this carefully prepared presentation of a vital subject which has been neglected by the modern church, the author has endeavored to establish certain definite premises. An excellent book to encourage afflicted and suffering Christians to believe and to pray the prayer of faith for their physical healing. Price, \$1.25

Holiness, the Harmonizing Experience

By L. T. Corlett. This book deals with the problems of living the sanctified life. It relates the experience to one's physical weakness, one's temperamental disposition, and one's environment—domestic, business, and social. It is designed to eliminate the confused and frequently discouraged feelings that so many older people as well as hundreds of young people starting out in the "more perfect way" have. Price, 75c

Building a Bridge to A Better World

By Paul T. Culbertson. As a background for this book the author gives a brief account of the building of the world-famous Golden Gate Bridge spanning San Francisco Bay in California. Against this background Dr. Culbertson presents a message of vital Christian truth. Price, \$1.00

Prices 10 per cent higher in Canada

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Preachers' Convention

Minnesota—South Dakota District

A fine program, perfect weather, and wonderful hospitality by the entertaining church all helped to make our first joint preachers' convention a real success. It was held at Fergus Falls, Minnesota, November 27 to 29.

It almost goes without saying that under the ministry of Dr. B. V. Seals, superintendent of the Washington Pacific District, we were blessed. His healthy but stirring presentation of the Word and common sense advice couldn't help making us better preachers.

On subjects of district and general importance, Rev. A. L. McQuay, superintendent of the Rocky Mountain District, moved us with compassion to renewed enthusiasm. By message and verse he thrilled our hearts.

Not of the least importance, by any means, were the round-table discussions led by District Superintendents Arthur C. Morgan and William H. Deitz respectively on the subjects, "Promoting the District Program" and "Evangelism."

We returned home convinced that this was the best and most thorough preachers' convention we had had the privilege of attending, and thoroughly sold on the idea of districts going together, when at all possible, for fellowship and instruction.

H. LAVERN SMITH, Reporter

On Wednesday evening we had a farewell banquet for our retiring district superintendent, Rev. L. A. Ogden, and his family. We have been privileged to have Brother Ogden as our leader for six years. He has led the district forward in all departments and has endeared the hearts of the people to him and to his family. We wish him all the blessings of God as he enters his new field of labor.

We also welcomed our new district superintendent, Rev. Whitcomb Harding. We pledge our sincerest cooperation to Brother and Sister Harding, and look forward to new fields of service under their leadership.

I am sure that everyone who attended this convention felt God's presence in a marked manner.

MRS. NOBLE V. HUNT, Reporter

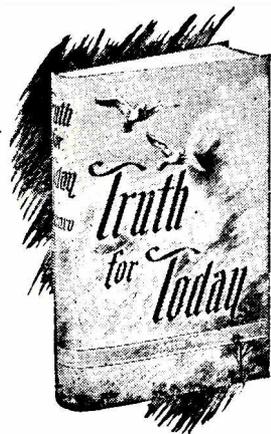
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Northern California District "Caravan Roundup"

Surrounded by the towering white granite cliffs of Yosemite National Park, amidst one of the most lavish displays of the creative handiwork of God, some 128 boys and girls of Trailblazer and Pathfinder Caravans of the Northern California District assembled for a twenty-four-hour time of fun, fellowship, and devotion. An unexpected early snowfall of nine inches could not dampen the enthusiasm of this group, and for some of the youngsters who were in snow for the first time of their lives a snowball fight was a joyous novelty.

The Park authorities graciously gave us the use of the chapel for our evening service. With Professor W. J. Hildie of Pasadena College at the piano and electric organ, and with all the enthusiasm of 128 teen-agers singing choruses of praise, that staid, conservative little chapel fairly bulged with the volume of their singing. In the course of the evangelistic service, a number of young people stepped out to a place of prayer to find gracious victory in Christ.

This "Fall Roundup" was part of the Caravan program conducted on the Northern California District for boys' and girls' clubs, and will be followed by other like activities throughout the winter and spring, climaxing in the annual summer camp activities for boys and girls.

DWAYNE HILDIE, District Director

Nebraska Midyear Convention

The midyear convention of the Nebraska District convened at Grand Island, November 27, with Rev. L. C. Schwanz as host pastor.

Papers were presented for a greater correlation of district activity. The papers presented were well given and of a highly practical value.

Our hearts were thrilled and stirred to do greater things for God and the Kingdom by the challenging messages of our beloved general superintendent, Dr. Samuel Young. We appreciated so much the privilege of sitting under his ministry for these two days. We thank God for such devoted leaders as Dr. Young, and we shall not soon forget his ministry among us.

Regional Conference

On the campus of Pasadena College, the final regional conference on visitation evangelism for the quadrennium was held, November 6 to 8. Under the direction of Dr. Roy F. Smee and the Department of Home Missions and Evangelism, the three-day program was carefully planned and conducted. Dr. Smee presided over the sessions and by his words and his spirit impressed upon us the urgency of the task before the church in the Crusade for Souls.

The entire program was "down-to-earth"—no time was spent in vague platitudes. Every speaker on the program brought us face to face with our responsibilities as workers together with God. Dr. S. T. Ludwig, with actual records of the progress of the church, traced with mathematical accuracy what the trend of our growth would be unless every member of the Church of the Nazarene could be enlisted in the task of winning men to God. Dr. L. J. Du Bois outlined in clear and definite terms the steps necessary to organize the local church to fulfill its function in visitation evangelism. Rev. Andrew Young, pastor of First Church, Phoenix, Arizona, spoke directly and forcefully of the privilege and rewards of a soul-winning program in the local church.

One of the inspiring features of the conference was the presence of the students of Pasadena College, who were able to enjoy the benefits of the conference since the morning seminar was combined with the chapel service. In these services Dr. E. E. Zachary spoke to the entire student body and the visiting delegates.

Dr. Hardy C. Powers preached each evening to the large audiences assembled in Pasadena's Memorial Auditorium. Never has Dr. Powers preached with greater unction and power. During his messages we got a glimpse into the hearts of our general superintendents—their love for souls, their hatred for professionalism, their impatience for indifference and sloth, their concern for our beloved Zion, and their yearnings for Holy Ghost outpourings.

Pastors, superintendents, and laymen of the Southwest Educational

Zone went home with new vision and new inspiration. But, more important, they went home with deep and determined decisions to put the program of visitation evangelism into operation in their churches and to be crusaders, individually and collectively, in the Crusade for Souls.

GEORGE COULTER, Reporter

Wisconsin District Preachers' Meeting

The Wisconsin District preachers' meeting at Oshkosh, October 24 to 26, was one of unusual blessing. Papers covering various phases of our work were well presented.

Dr. Hardy C. Powers was the special speaker. He was used of the Lord to stir our hearts, as well as to give us practical guidance.

Rev. H. W. Meadows, host pastor, entertained the group efficiently and graciously.

Dr. Charles A. Gibson, district superintendent, presided at all the sessions. Truly, the Wisconsin District is favored in having this outstanding leader for its superintendent.

The Olivet Nazarene College budget-raising-campaign was climaxed at this convention and, for the fourth successive year, Wisconsin brought in its educational budget by October 31. Dr. Gibson and several of the district young people's leaders made the presentation of the Budget check in a chapel service at Kankakee on October 29.

These are good days in Wisconsin, and the forward look is bright for Nazarenes here.

CHARLES ZINK, Reporter

DEATHS

MRS. HELEN BEATRICE GOULD (nee Haselton) was born in Wilmington, New York, March 3, 1906. She was saved at the age of eight years, and has been a worker in the service of the Lord for the past thirty-seven years. She was a charter member of the Church of the Nazarene in Wilmington, and attended Eastern Nazarene College at Wallaston, Massachusetts. On June 16, 1925, she was united in marriage to Rev. Arthur W. Gould. To this union were born five children: Priscilla, now Mrs. Ray Hawkins; Venetia, now Mrs. Wm. Chambers, Jr.; Ruth, now Mrs. Jack Stepp; Arthur, with the U.S. Air Force; and Daniel, seven years of age. Mrs. Gould ably assisted her husband in pastorates at New Brighton and Pittsburgh, Pennsylvania; Ashtabula, Ohio; First Church, Toronto, Ontario; and First Church, Billings, Montana. At the time of her death she was with her husband on the Pacific Coast, temporarily living at Banning, California. The cause of death was pulmonary embolus; she died in the hospital at Loma Linda, on October 27, 1951. Funeral service was held in the Church of the Nazarene in Wilmington, New York, with Rev. A. M. Babcock preaching; he was assisted in the service by Rev. R. D. Smith, Rev. L. O. Tillotson, Rev. Donald Hardy, Rev. W. S. MacPherson, Sr., and Rev. and Mrs. Roy Carnahan. Floral pieces, messages, and telegrams were received from all sections of the United States and Canada. Interment was in Haselton Cemetery, Wilmington.

MRS. ANNA MARY BARNHART died at her home in Hanover, Pennsylvania, on November 28, 1951, at the age of ninety years and eight months. She was one of two charter members yet living, and God saw fit to take her home to heaven in her sleep. She was known all over Hanover, and was faithful to her church. Funeral service was held on Sunday afternoon with a capacity audience. She had lived to see her church grow from a small mission to a growing church with a beautiful sanctuary. The pastor, Rev. John L. Parry, officiated. Her last request was no flowers but that the money be given to missions; a substantial cash offering was received for Nazarene missions.

FREDERICK SMITH was born April 26, 1874, in New Hampshire, and died November 12, 1951, at Portland, Oregon; he died in a convalescent home following an extended illness. In 1899 he was married to Bertha Cohoon. To this union were born four sons, all of whom preceded their father in death. The Smith's came to Portland in 1912; for years Mr. Smith had been active in the Mooreland Church of the Nazarene, and was much in demand as a Sunday-school teacher. He is survived by his wife, Mrs. Bertha Smith, his daughter-in-law, Mrs. Grafton Smith. Funeral service was held in Milwaukee, with his pastor, Rev. Harold Kiemel, in charge, assisted by a former pastor, Rev. J. E. Burkett. Interment was in Riverview Cemetery.

MRS. MABLE T. DUNBAR was born February 1, 1892, at Paducah, Kentucky, and died October 2, 1951, in a hospital in Danville, Illinois. She had been ill for about two years. She was a much-loved and esteemed member of the Douglas Park Church of the Nazarene in Danville. She was instrumental in the founding of this church through her faithful labors in a mission she organized and maintained for several years. In 1908 she was married to Earl Greene; to this union were born four sons and one daughter. Three sons and a daughter survive: Frank, Howard, John Greene, and Mrs. Hazel Smith. In 1926 she was married to Benjamin H. Dunbar, who survives. To this union were born four children, three of whom survive: Mrs. Virginia Cunningham, Mrs. Shirley Force, and Benjamin H. She is also survived by two sisters. Funeral service was conducted by Rev. Venice Blacketer and Rev. Ruth Jones.

MRS. D. R. WINFREY died on May 11, 1951. She was a charter member of the First Church of the Nazarene in Eugene, Oregon. Funeral service was held in the Eugene church on May 15, with the pastor, Rev. Duane E. Muth, officiating.

ANNOUNCEMENTS

BORN—to Mr. and Mrs. Austin H. Powell, Jr., of Eureka, Kansas, a daughter, Sherrill Ann, on November 11.

—to Mr. and Mrs. Jesse G. Firestone of Liberal, Kansas, a son, Geren Merle, on November 20.

—to Mr. and Mrs. Allan W. Sturgis of Mitchell, South Dakota, a daughter, Denise Kim, on November 22.

—to Rev. and Mrs. Lester Ringhiser of Rockbridge, Ohio, a son, David Lee, on November 25.

—to Rev. and Mrs. Ernest Moore of San Antonio, Texas, a son, Douglas Lee, on November 30.

ADOPTED—by Rev. and Mrs. J. Paul Alexander of Winona, Minnesota, a nine-month-old baby boy, Thomas Gregory, on December 7.

SPECIAL PRAYER IS REQUESTED by a lady in California who has "great persecution from Satan and unsaved children";

by a Nazarene mother in Colorado, that her children may get established in the Christian faith; also for a financial need, and several other unspoken requests;

by a Christian woman in California who has been very ill for several months;

by a mother in Illinois for her son in Korea;

by a Nazarene brother in West Virginia for a real revival in that place;

by a lady in California for her mother (wife of a Nazarene minister, now deceased), who is very ill, that God may undertake in a special way;

by a friend in West Virginia who feels called to be a missionary and yet the way is not clear, also for a friend studying for the ministry who is in poor health and has opposition from his family, also for a young brother who is ill and needs help from God.

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D. I. Vandernoel:
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SERVICEMEN'S CORNER

A word to pastors: Some question has arisen regarding the disposition of the billfold identification cards for service personnel which have been provided for you. These cards are to be filled out for each serviceman from your church with his name on the front and with information on the back as to his relationship to your church. *The card is to be given to the serviceman, preferably when he leaves for the service.* This card will serve as his introduction to chaplains and other Nazarene pastors wherever he goes.

L. J. Du Bors

"I received my first literature from you a week or so ago. I was very glad to get it. I am from a Church of the Nazarene in Fresno. I guess that is why I like the literature.

"I am a jeep driver here in Korea. I haul supplies up to the line troops. I have some tracts here that I am going to start handing out to those who ride with me.

"Truly this is where we need God. I'm glad to know that you are willing to back me up with tracts and prayers."

THURMAN CALDWELL

Chaplain Claude Chilton, MacDill Air Force Base, Tampa, Florida, writes: "Have been assigned to reopen a chapel that had been closed down. It serves a family housing area on the base quartering airmen and noncommissioned officers, their wives, and children. We have a Sunday school functioning with seven classes and well-equipped rooms. I have a Sunday morning chapel service for these personnel. Soon we begin a midweek Bible study. Am now in the midst of a three-Sunday series of sermons on the 'New Birth.' The work in this area is much like that of a pastor, with calls made to the homes, visiting the sick, and operating a Sunday school.

"In addition to this responsibility, I have been assigned as Base Prison Chaplain, which calls for rehabilitation lectures and visits to the prison, as well as religious services. This is indeed a fertile field for service. Also, I have been assigned as Project Officer for the Boy Scouts and Cub Scouts for the entire base, which has more than 12,000 military personnel stationed here, many with their families. My assistant is the scoutmaster. He is the local Methodist preacher."

Kankakee, Illinois
3-31-53 cc

The Miracle of Answered Prayer

By Basil Miller

The Ennobling Influence of Prayer

SCRIPTURE FOUNDATION: *As he prayed, . . . his countenance was altered, . . . (Luke 9:29); He shall call . . . I will be with him . . . and honour him (Psalms 91:15).*

NO MAN can long pray and not be altered. Petition makes a stalwart of the weakling. Hours at the heavenly altar change the sinner into the saint. Contact with God ennobles the soul. The men and women who have been called saints—the Madam Guyons, the Fenclons, the Edward Bounds, the George Muellers, the Praying Hydes—have been men and women who have shaped their lives in the school of prayer.

Saints are made on their knees, as are warriors on the battlefield. None may strengthen the muscles of the soul for battle in God's army more quickly than by the exercise of prayer.

When Jesus prayed, His countenance was altered so that others saw the immediate change. If prayer accomplished that for the Master, when you and I linger in the secret closet our entire lives are re-imagined. We lift ourselves through prayer to a higher sphere of living, where others see the change that has been so grandly wrought. If you would empower your soul, do so through prayer.

Prayer stills the violence of passion.

Whatever the storms, they may be quieted by prayer. The man of quick temper and anger, easily driven to express hard thoughts, can subdue that anger, still the emotion, take the edge off his tongue by this exercise of prayer.

Whatever the evil, whatever the habit life may use to daunt you, there is freedom in prayer. The drunkard is emancipated through prayer, the adulterer on his knees. The man who tries to break the power of cigarette smoking does so no more quickly than by prayer. Release is purchased by prayer. If you cannot stand the ruffling influences of companions, prayer empowers you. Prayer statues a saint out of the weakest Christian.

Prayer purifies the affections and elevates the emotions.

Man's inner life is a cesspool of iniquity until through prayer the Holy Spirit works the miracle of the new birth. The emotions that stir, the vital images that memory flashes upon the walls of thought, come with violent power until prayer wipes them from imagination. Prayer cleans the thought life. Prayer takes the pulse of the emotions and directs its drive toward a passion to see souls shaped in God's image and the Kingdom upbuilt.

Prayer makes of the one who spreads evil surmises a dispenser of happy, joyous thoughts. Prayer comes into the soul, swept by the storms of evil, and brightens it as a sunshiny day wherein ring joybells of salva-

tion. There is a power found only in prayer that changes the weak Christian into a stalwart giant for God. God's great men have all seasoned their souls in concourse with heaven.

Prayer drives away perplexity and trouble.

In Martin Luther's battle against Romanism, he found an able assistant in Melanchthon. Martin learned to depend upon Melanchthon until it seemed as if half of himself were gone when he was absent. One day Melanchthon was near death. There is no question but his end had come. He came to the terminus of the way. Martin Luther, realizing that his dependence upon his friend was so great that he could not win the battle of Protestantism without him, fell to his knees and commanded God—as God says that we can command Him what He shall do for us—to restore Melanchthon to life. Melanchthon literally got out of that bed, came back to life, and lived many years to fight side by side with the noble Luther.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble, Melanchthon later said.

If you would meet life unruffled, be like the saintly Dr. Godbey, noted as a stalwart minister of his day. He was a man with a passion for expressing the truth of full salvation in his writings. He was of saintly habits and devotion, a man unruffled.

One day Dr. Godbey, riding a train, began preaching, and he heralded the gospel so violently that the conductor stopped the train and put the famous old Methodist saint off. Dr. Godbey merely sat down under a tree and asked God to send the train back. After some thirty minutes Dr. Godbey looked up from his Bible reading, and there, backing down the track, was the train. The conductor called Dr. Godbey over and said, "I was so troubled that I had to back the train up and get you."

E. Stanley Jones writes about Dr. Godbey that one day he was riding on a train, when suddenly it jolted and bumped the old saint against the side of the door. Dr. Godbey said, "Hallelujah!" Another jolt threw him back to the other side, and the prayer warrior said, "Glory!" E. Stanley Jones remarks that the jolts of life merely shook the "glory's" and the "hallelujah's" out of his soul.

My friend, prayer can so experience you. When the jolts of life shuffle and shift you back and forth, they cause you to shout, "Glory! Hallelujah!" for your life is in the hands of God. When trouble comes, drive your soul to prayer, and prayer will drive away perplexities.

CREDO FOR TODAY: *I will drive away this day trouble and perplexity at the altar of prayer. I will condition my soul for the jolts of life on my knees.*