

OFFICIAL
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CHURCH OF THE
NAZARENE

holiness

The Prayer That Sings

General Superintendent Young

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them (Acts 16:25).

THEY PRAYED at midnight, these partners in distress, Paul and Silas. Chosen for the hard task of the pioneer, they came through when the pressure was on. God had warned that Paul would be shown "how great things he must suffer for my name's sake." Silas too was hand-picked. One of the "chief men among the brethren," he was elected by the mother church in Jerusalem for a diplomatic mission to Antioch. Later Paul chose him for this second missionary journey when he knew the going would be rough. They were both "recommended by the brethren unto the grace of God."

That grace was now put to the test at Philippi. Here they were man-handled by the unthinking mob, beaten with many stripes by the order of the magistrates, and thrust into the inner prison by the jailer, where he made their feet fast in the stocks—all without trial or hearing.

In the moral order, too, it was the midnight hour. Unscrupulous men who had exploited a young woman for gain had won. Prejudice against the despised Jews had prevailed.

Roman justice was dissolved for the time being. It was time for these evangelists, with their bleeding backs and biting pain that robbed them of sleep, to think things over. Instead, they prayed and praised until the confining walls could not smother their songs, and the other prisoners heard them. They had "praised" their way through. Then came deliverance in all its blessed detail: the earthquake that opened the doors; the jailer, a near suicide, and his family, won to Christ; the jailer himself tenderly bathing his released prisoners' wounds; then the baptismal service for the jailer's own household. At last, honorable release, and a visit to Lydia's house to comfort the believers before taking off on another lap of this breath-taking mission of proclaiming the gospel of the Lord Jesus Christ.

O God, our Father, teach us how to praise Thee in the midnight hour of our souls' distress. In our days of loneliness and deep need, give us of Thy invincible presence. When the moral lights about us are low and our own pain is real, give us songs that the sinners may hear. Teach us the meaning of rejoicing in the Lord always. In Jesus' worthy name. Amen.

TELEGRAM

Kankakee, Illinois—Dr. G. B. Williamson, Dr. T. W. Willingham, Rev. Lyle E. Eckley, and Rev. R. T. Williams gave a fine holiness convention by the help of God. Splendid co-operation from the two Chicago zones, and their pastors and people. Good crowds, fine preaching, good spirit, good altar services. Dr. C. B. Strang and First Church making splendid progress in their building proposition. —E. O. CHALFANT, Superintendent of Chicago Central District.

NEWS IN BRIEF

Rev. H. C. Little, for the past twenty-five years pastor of First Church in Ironton, Ohio, has announced his resignation at the coming district assembly, with plans to enter the evangelistic field.

Rev. Roy T. McKinney has resigned as pastor of First Church in Parkersburg, to accept a call to pastor First Church in Dunbar, West Virginia.

After serving as pastor of the Van Dyke church for nearly six years, Rev. Ridgeley P. Ireland has resigned to accept a call to pastor the church in Caro, Michigan.

After serving as pastor in Gainesville for four years, Rev. R. E. Elzey has resigned to accept the call to pastor First Church in St. Petersburg, Florida, beginning his work there on Sunday, March 2.

Word was received on February 9 from Evangelist A. G. Weiss that his father, Mr. August Weiss, of Delburne, Alberta, Canada, had gone on to meet God.

Rev. Bernard W. Culbertson has resigned as pastor of the church at Atascadero, California, and is entering the evangelistic field March 1.

"I Know It's So!"

By Marian L. Knorr

*I know it's so, I know it's so,
His blood from Calvary doth flow—
And if I to the fountain flee,
This blood, applied, can ransom me.*

*I know it's so, I know it's so,
His blood can wash as white as snow—
How wonderful, this blessed peace,
From sin to have release!*

*I know it's so, I know it's so,
His blood can cleanse us here below.
Its power is there, to set us free.
His blood, it cleanseth me!*

IN THIS ISSUE

God Hath Spoken

Harvey J. Blaney

The Cleansing Blood

E. W. Lawrence

The "Yet" of Faith

Willard H. Taylor

God Stands by the Tither

E. E. Wordsworth

The Calls of God

W. E. Boggs

The Time Is Now!

A. M. Quick

Holiness Is More Than an Emotional Splurge

Milton Harrington

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Stephen S. White

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You Promote the GOSPEL When You Promote the HERALD

The churches, Lutes Mountain and Moncton, did outstanding work in the Maritime District HERALD OF HOLINESS campaign, writes Rev. J. H. MacGregor, district superintendent. Lutes Mountain, a church of thirty members, during a period in which they had no regular pastor, secured 175 subscriptions. The Moncton church, where Rev. Elmer Brewer is pastor, was second on the district with 108 subscriptions to their credit. The Maritime District was winner in Zone III for the 1951 campaigns.

A check in the amount of \$81.25 for sixty-five subscriptions to the HERALD OF HOLINESS from Rev. Wallace Bell, pastor of the First Church of the Nazarene in Sheffield, Alabama, brought the total subscriptions going to that church to 106. Their membership is 105.

CORRECTION:

The report last week showed 5,856 subscriptions for Central Ohio District, the winning district in Zone II in the 1951 subscription campaigns. It should have been 6,223, which gives them a nice margin of victory. Forgive us, please, Central Ohio.

THAINE F. SANFORD,
Sales Manager



"And Enoch walked with God: and he was not; for God took him" (Genesis 5:24).

Faith and prayer are the breath of life to the soul. Without faith, the New Testament tells us, it is impossible to please God. And it is by prayer that we enter into fellowship with Him and are renewed day by day in the inner life. Our spiritual vitality is therefore dependent upon our simple trust in the goodness and love of God and our turning to Him again and again in the act of believing prayer.—Christian Observer.

God Hath Spoken

By Harvey J. Blaney*

JESUS STOOD in the direct line of the prophets of the Old Testament. They brought God's message to Israel in times of her greatest need, and prophecy was still alive when John the Baptist preached in the wilderness. Jesus took up the message where John laid it down, and became the greatest Prophet of all, because He not only proclaimed the word of God but was himself the living, incarnate Word of God. He gathered up within himself all that was inherent in the prophets before Him.

Like Abraham, He heard from God and obeyed the call to leave His home for a far-off country. Like Moses, He received the law, the new commandment, from God for His people. Like Samuel, a young man in the Temple, He, too, early knew He must be about His Father's business. Like Elijah, the wonder-working prophet; like Nathan, who fearlessly rebuked the king; like Isaiah, the prophet of hope, and Jeremiah, the weeping prophet; like Amos, the prophet of justice, and Hosea, the prophet of love—Christ proclaimed the "thus saith the Lord." In glorious fact, He was and is the final word of authority from God, the Prophet of Prophets. The messages of the prophets of old lose their meaning and claim to truth except as they find their validity and fulfillment in Christ, and every true prophet since "the days of his flesh" is but an echo of His voice, which spoke "as one having authority, and not as the scribes."

He is greater than all the prophets because their prophecies were mediated by angels (Heb. 2). Christ was God speaking, very God upon earth among men. We may safely say that no additional revelation, nothing in advance of what has come through Christ, will ever come to mankind. The Holy Spirit will take the things of Christ and will show them to receptive minds and hearts, and will lead God's people into all truth, the truth as it is in Christ. His word is final. "The words that I speak unto you, they are spirit, and they are life."

He is greater than all the prophets because they spoke of Him. They typified Him in their lives and they prophesied His coming kingdom. He was the Righteous Branch, the Root out of the stem of Jesse, the Suffering Servant. He fulfilled their fondest hopes and stood in the direct line of their farthest vision of the future.

He is greater than them all because His revelation is consistent and permanent. His was the message all along the way. He said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And again, "It was said by them of old

time . . . but I say unto you." He put new meaning, even the full and correct meaning, into the old word because He was its fulfillment, the Living Word of God which shall never pass away.

The most needed directive of our day is the one heard on the Mount of Transfiguration, "This is my beloved Son . . . hear ye him." Of a truth God "hath in these last days spoken unto us by his Son." May He grant us to tune every other voice low until we hear clearly what He shall speak unto us.

The Cleansing Blood

(I John 1:7-9)

By E. W. Lawrence*

MOTHER bought her daughter a new frock, and bade her "keep it clean." Mary disobeyed and made the frock dirty. What did her mother do? She forgave her daughter, but could not forgive the frock. That needed cleansing—and so in the spiritual realm. While on the condition of our repentance and faith God forgives us for our sins, it is impossible for Him to forgive sin itself, for sin is an inward state of the heart rather than mere transgression against His commandments. Sin must be cleansed away, and the heart purified. There is a judicial "washing away" of the guilt of outward sinning that Isaiah terms as making "as white as snow." That judicial cleansing does not deal with the traitor of inbred sin or carnality, which remains in those who are regenerated.

Much as we glory in the Puritan doctrine of imputed righteousness, it merely entitles us to heaven. Inward heart holiness qualifies us for glory. The Lord sees us not merely as we are in some imputed standing, but as we actually are at heart. "The Lord looketh on the heart," man's inner self, his ego.

Inward heart sin, or the depraved nature, is typified as leprosy; and in the New Testament times, at any rate, leprosy was regarded as incurable.

In Romans 7, Paul describes his own conflict with this indwelling disease. It is said he was referring to a gruesome custom of his day, that when a man committed a murder, the body of the murdered man was tied to him, face to face. The dead man's eyes were opened, and wherever the living man (the murderer) went he had tied to him this body of corruption. Spiritualizing this, Paul says in effect that he is like that. "O wretched man that I am! who shall deliver me from the body of this death?" Paul was not alone. "My biggest battles since coming to Ja-

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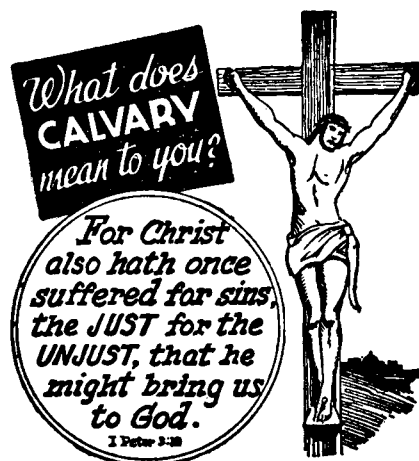
pan," cried an earnest Christian missionary, "have not been with heathenism, but with my own sinful heart."

C. H. Spurgeon was converted to Christ in a wonderful way, in a Methodist chapel in Colchester, England, through a layman's exhortation: "Look unto Him, young man, and be saved." But a few weeks later the same Spurgeon cried, "My heart seems to lust after the fleshpots of Egypt, and that after eating heavenly manna. Help, and forgive me, O my Saviour."

It is this painful inward consciousness of moral leprosy that promotes the passionate prayer for a cleansing of "the secret springs, the motives that control, the chambers where polluted things hold empire o'er the soul." And David's prayer takes on a new and fuller meaning, "Create in me a clean heart, O God; and renew a right spirit within me."

There is a remedy in the grace of God. "The blood of Jesus Christ . . . cleanseth us . . . from all unrighteousness" (I John 1:7-9). The word "cleanseth" here is in the Greek aorist tense, that denotes an instantaneous completed action. Modern psychology and evolutionism, that require millenniums for God to do anything very drastic, are unknown in this realm. Of the leper in Matthew 8 it is said, "Immediately his leprosy was cleansed." Mark describes the same thing thus, "Immediately the leprosy departed." And John speaks of the Blood cleansing from all sin, while Paul says the body of sin is done away. They both mean the same thing.

Thus we preach, not a lingering death for inward sin, nor a long waiting till purgatorial fire ends the torment. Neither do we offer to our listeners the mere repression of the inward disease. Keswick speakers talk of an act of counteraction, and Calvinism of a "keeping down" of depravity. They may constitute a deliverance, but it is not the full deliverance from sin that we believe the New Testament warrants us to proclaim from the housetops. The blood of Christ



will cleanse us from all sin. If a lighted candle is brought into a darkened room, the room is filled with light so long as the candle remains alight. And so long as we walk in the light, so the Blood keeps on cleansing us from all sin. We teach therefore a maintained condition of heart purity.

Here we are translated into the realm of the present tense of cleansing. Having been made clean instantaneously, we are now to be kept clean. As we rub shoulders with a sinful world day by day, how is it that we can be kept from all taint and alloy? Only by the power of the shed Blood that keeps on keeping on cleansing us. Cleansing is by the blood of Jesus; and the "blood," be it remembered, is not the red fluid that flowed from His veins, but Christ himself in all His atoning merit. His life was laid down on Calvary, and taken up again in resurrection.

But as always, there is a human responsibility. "If we confess our sins . . . If we walk in the light, as he is in the light"; the first refers to our entering into the blessing of sanctification, the second to our retaining of the blessing by grace imparted.

The gnostics of Paul's day professed to walk in the light, but made that as an excuse for continued sin; and as John points out in verse 8, "If we say that we have no sin [as you do], we deceive ourselves . . . but if we walk in the light," then in the grace of God is a perfect remedy, for the Blood will cleanse from all sin.

The way in is by consecration and faith. But consecration should be the natural state or attitude of every believer. It is not, but it should be so. What lack I yet? Faith!

"John," said William Carvosso to a blacksmith in Cornwall, who was an earnest seeker after sanctification, "if you had as much faith in the blood of Jesus as you have in those bellows, you'd get the blessing now." He saw the light, and there and then stepped in and made his claim. Will you also cry, "In all the confidence and hope I claim the blessing now"? "Faithful is he that calleth you, who also will do it."

Press On, Pilgrim!

By Lisa Holso

Press on, pilgrim, through the toil and the strife.

By Christ's mighty hand you are led.

Rise above all the sorrows and cares of this life—

There's a beautiful city ahead!

Press on, pilgrim, till the battles are won.

On manna your soul shall be fed.

The toils of this life will one day be done—

There's a beautiful city ahead!

Press on, pilgrim, though the dark billows roll,

And it seems to the waves you'll be fed.

Trust to the Pilot of your soul—

There's a beautiful city ahead!

The "Yet" of Faith

By Willard H. Taylor*

YOU SEE, my husband doesn't understand yet!" These were the words of a lady who loved God with all her heart and who had prayed many years for her cynical, Christ-rejecting husband. I had made a brief visit and was on my way out. As I was leaving, she had questioned me about our building plans. I told her we would be raising money shortly and she assured me she would do her part, but it could not be much because her husband did not understand yet.

As I made my way down the steps and to my car that word "yet" echoed and re-echoed in my ears. I found myself repeating it. I came to the conclusion that she believed that someday God would bring her husband to understand the meaning of the life she was trying to live.

A few months later I called in that same home, this time to see the husband who was flat on his back, entirely immobile, having been ordered there by the doctor after a serious heart attack. I noticed a change in his attitude. He even prayed when I prayed. When I descended those front steps again, something inside of me said, "That man is not far from understanding."

The ending of this story is beautiful and blessed. Within a few weeks this husband was occupying a place in one of the pews on Sunday morning. He had pledged to God that he would go to church when he was permitted to get out of bed. The morning I raised money for our building project he raised his hand indicating that he would contribute two hundred dollars. His wife had no warning of his intentions. Her reactions I need not describe.

But this is not all. One Sunday morning shortly thereafter God drew graciously near our place of worship. The people praised Him for His goodness for nearly three-quarters of an hour. It was a hallowed time. I laid my prepared sermon aside and extended an invitation to the needy to seek God. As we sang "My Jesus, I Love Thee" several persons came forward; among them was this much-prayed-for husband. His prayer was earnest and brief. The victory was instantaneous. I shall never forget his testimony. "I love Jesus. I'm going to live my life for Him. Well—I say—let everybody holler!"

Faith never gives up. As long as there is faith there is hope. Faith always adds a "yet" to the end of its declarations regarding needy souls.

*Pastor, Woodlawn Church, Chicago, Ill.

Elijah

Repaired the Broken-down Altar

ISRAEL needed a revival. God's people had been slain. The altars had been taken away. The whole nation was perishing from drought.

Elijah was on the top of Mount Carmel. The 450 prophets of Baal were standing about him. Elijah knew that God wanted to save Israel. He knew that the fire would fall if the requirements were met.

Elijah rebuilt the altar, in the name of the Lord. Then the fire of the Lord fell. And when all the people saw it, they fell on their faces and they said, "The Lord, he is the God."

The Church of the Nazarene seeks a revival. God wants to answer by fire; but our altars need repair.

The fire has gone out on many a Nazarene family altar. Much has been written; much has been said; yet many family altars are not yet rebuilt and rekindled. We will not get the fire until we give attention to the altar.

The altar of secret prayer and devotion has been neglected. The flame has been extinguished by lack of attention. Intercession, prevailing with God, fastings and prayer, praying through, importunity in prayer take time and strength that few seem to possess. Yet fire falls on altars and God still answers as He answered in Elijah's day.

When our altars are repaired, God will answer by fire and the long-awaited revival will be upon us!

LOUISE R. CHAPMAN,
General W.F.M.S. President

God Stands by the Tither

By E. E. Wordsworth*

HERE IS one for young men starting in business. Early in life a well-known merchant took Jacob's pledge, "Of all that thou shalt give me I will surely give the tenth unto thee." He instructed his clerk to open an account with O. P. J. (Old Patriarch Jacob) and to credit to it one-tenth of all the profits of the concern. His success was one of the wonders of the land, and O. P. J.'s account amounted to tens of thousands of dollars. When he was asked how he could give away so much, he said, "I don't give anything; it is the Lord's money."

I close with two for the preacher and his family. Dr. Rigby says: "I was in doubt for a

*Pastor, South Tacoma, Wash.

long time that I ought to give largely to benevolence while I was in debt. I began to doubt, however, after a hard struggle if I would ever get out of debt. At length I was persuaded that I was 'robbing God' to pay my creditors. My wife and I consulted over the matter, and decided to give the tenth to God, which we have done, and God is prospering us beyond any previous experience."

A personal experience. While Mrs. Wordsworth and I were in the pastorate at Tarentum, Pennsylvania, we were strangely tried on many lines. In those days we had no parsonage and the church did not provide our rent. We lived in a very cheap, humble, and unsuited home. But the organization was very small and finances inadequate. Our rent was ten dollars a month. We had a little tithing box and in it every Monday morning God's tithe was placed and given into the church treasury the next Sunday morning. We were supposed to receive \$10.00 a week as salary, but more often than not it was away behind. We tried to put away \$2.50 a week for the ten-dollar monthly rent.

One Sunday I was presented with the magnificent sum of \$2.03 for the week. The devil suggested that we could not pay the tithe out of that small sum—and to make matters still worse, we had not been able to put away any money on the rent, which was due the coming Wednesday morning. Mrs. Wordsworth and I talked the whole matter over, but I said, "We'll put twenty-one cents in the tithe box and trust the Lord." To this my good wife gladly consented. The twenty-one cents, our sacred tithe,

was placed in the box. Then I suggested that we have our accustomed prayers together. I read the Scriptures and we both got down on our knees, and I tell you we really did some praying that Monday morning, and in particular about the rent. It seemed that Mrs. Wordsworth had more simple, trusting faith than I on this occasion, and she prayed clear through to victory. On other occasions it seems that I was the one to get the witness.

We kept everything secret and never gave the least hint to anyone. Monday passed by. Tuesday came and went. The next morning, Wednesday, was the day for paying rent, which somehow we had never missed. About ten o'clock that Wednesday morning the mailman came and deposited a letter in the mailbox on the porch. Wife got there first and lo! and behold! within was a check for \$25.00 which God had sent in answer to prayer, and on schedule time. With a happy step, I hastened to the bank and handed the teller the signed check, hurried home, put \$2.50 in the tithe box, paid the rent, and we had \$12.50 left for pressing needs. Glory!

I don't know to this day who sent the check except God. I have never been able to give thanks to the individual who used Uncle Sam's mailing system. But God answered our earnest prayers—God stands by the tither!

Bible Truths Sustain Us

By A. S. London*

CORRECTION

(Hebrews 12:5)

By Edward L. Dowd

*Who calls Him Father
And thinks He must be strong
But will not bother
With our wrong?*

*He is a fool
Who thinks God gives all love
But gives no rule
Our love to prove.*

*Him will God correct
To know His sons He hastens
To learn respect,
And often chastens.*

*For God is holy;
In love He wills our best;
Our wills are solely
In His will blest!*

PERPLEXING problems, discouragements, shocks, and sorrow confront us today as never before in your life and mine. These are days that test the souls of men. We are better housed, better clothed, and better supplied with the necessities of life than we have ever known. But we have never met such subtle foe as we face at this hour.

The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." Tens of thousands of professed Christians are left without an anchor because of their ignorance of Bible truths. Emergencies arise and they are swept from their moorings.

I was fortunate in being brought up in a home where the Bible had an important place. I had the feeling, as my mother read from its sacred pages, that the home was secure. "The entrance of thy words giveth light." My father was taken when I was but a lad of seven years. My mother said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "God is our refuge and strength, a very present help in trouble." I can hear her now as she would say, "'God will provide'; and, 'I will not fail

*Sunday-School Evangelist, Oklahoma City, Okla.

thee, nor forsake thee'; 'Though he slay me, yet will I trust in him.'"

Some years ago, a great church leader told the story of his son's being killed by a lawless crowd, as a fight was on against the liquor traffic. He said when the news came to him about the boy he was torn with different kinds of emotions that swept over his being. But as he walked the floor, he began to repeat the entire Sermon on the Mount. When he came to that passage, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," he was lifted to a place that was the turning point in his life.

"The Bible keeps us from sin, and sin keeps us from the Bible." "The average professor of religion lives the Christian life shabbily," said a great divine. Careless living is often to be found with those who take but little, if any, interest in a study of the Bible.

Thousands of Christians have found comfort and strength in the passage, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

There are 75,000,000 comic books printed in our nation every month. There are 150,000,000 paperback books, mostly mystery and wild West stories, which are sold annually. Our homes are exposed to a flood of trashy literature. If a nation is to be judged by its literature, then God knows we stand in need of a bonfire in our country.

Why not a contest of memorizing scripture passages? This could be made meaningful rather than burdensome. Opportunities should be given for frequent repetition and warm approval. The words and meaning could be discussed, and the idea of these scripture passages made visual as far as it is possible by hiding the words in the heart.

A familiar passage, learned in childhood days, gave warning in my teen-age years. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "The way of transgressors is hard," has stood out like a red flag, telling me to do right, shun bad company and wrong living.

Hardly a day passes that I do not quote the passage in Isaiah, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." I am strengthened by its use.

In these troublesome, testing days of insecurity, I find great strength in the passage: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

"Heaven and earth shall pass away, but my words shall not pass away."

THE EVANGELISTIC PULPIT:

The Calls of God

By W. E. Boggs*

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh (Proverbs 1:24-26).

IN THESE God-given words we find the statement, "I have called." He is calling men everywhere from the awful danger which lies ahead of the unsaved. He is giving men an opportunity in these last days to prepare for the certain occasion—the end of time.



The disciples looked upon the cross as a shameful, brutal way to die; and certainly it was. But after the Holy Ghost came and bathed the Cross as the sun bathes the earth with its rays, the Cross was made most beautiful. Thank God for the office work of the Third Person of the adorable Trinity. He not only changed the purpose of the cross, but also He can take the shame, brutality, and darkness from the heart of man. His mission is calling and wooing humanity to seek pardon from a merciful Heavenly Father. The Holy Ghost is God's last call in His divine plan.

Had the Holy Ghost been the only God-given call, we would not have an excuse; but we also have the Bible, a gift from heaven. We can scarcely turn a page in the Word without finding a call. We should read it prayerfully, appreciate it greatly, and grip its promises firmly, because it is our guide to heaven.

God says in His Word, "How shall they hear without a preacher? And how shall they preach, except they be sent?" He then is sending preachers forth in this wicked world to call people from sin. Our Heavenly Father has given us an observing and understanding mind. When providences, both general and special, involving humanity and even the elements of nature come, it is evident that He is calling.

Dear reader, without doubt you have heard God calling in more ways than mentioned here. Will you reject to the end? If you do, according to the scripture, God will "laugh at your calamity" and "mock when your fear cometh." It will be bad enough to have humanity laugh and mock, but to have God do this will be unbearable. Listen for and heed the calls of God when you hear them, lest the end come and find you unprepared.

*Evangelist, Kansas City, Mo.

THE TIME IS NOW!

By A. M. Quick*

WE ARE NOT merely "approaching" a time of extreme crisis; we are in that time. We are not now looking ahead in an indefinite sort of way for momentous and terrible events to occur upon earth; they are now occurring.

The gradual growth during the gospel age of a definite, devil-directed, organized, and militant opposition to Christ and His Church is hardening into its fully developed, visible, and world-wide shape before our eyes.

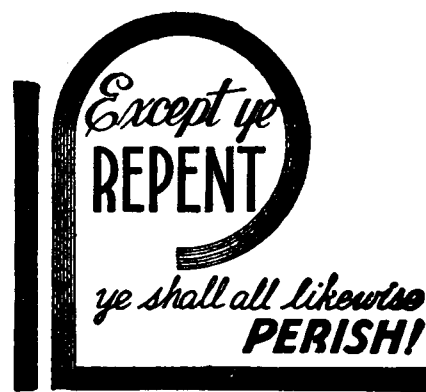
The mighty northern nation of Russia has declared itself openly and without reserve as a foe of God. This nation has adherents in all the countries of the world—traitors to their own lands but fanatically loyal to this anti-Christian power. Many of the smaller nations have already fallen into its grip, and the ancient Bible lands of Persia and Egypt seem to be abandoning their friends of the West and turning to Russia.

Pressure of Communist power is gradually forcing the nations of Europe into a federation with a common army, common police force, and some kind of central political power. Is not the stage being set for the appearance of the Antichrist? It is grimly interesting to watch the great so-called Christian powers, pushed by forces with which they are unable to cope, taking the lead in this portentous combine. Today, as I sit here writing, I have just heard the statement over the radio that it is expected this confederation will be formed within six months. If this estimate is correct, then June, 1952, will see the consummation of this plan.

There is today a tremendous acceleration in speed and in the acquisition of scientific knowledge. If Daniel 12:4 is prophetic of the time of the end—and what else can it be?—is not this prophecy even now being fulfilled before our eyes?

Experience has taught us that constant acceleration of speed leads to disaster. We have built machines capable of performances beyond the power of humans to control. We have taken hold of forces too great for a God-forsaking race to handle. There is a mad contest for greater and greater speed. We are caught in a rushing current created by our own machinery. Kingdoms are falling, new and monstrous forces are arising, historical events in ever-changing kaleidoscopic patterns are flashing before our eyes, and the whole scene of our present day becomes one whirlwind of speed, speed, and more speed—a man-managed age whirling to a catastrophic climax with no hand at the controls competent to prevent the smash.

Evil men and seducers are waxing worse and worse. This may sound trite to some, but the



fact is that evil is becoming more flamboyant, shameless, and widespread, reaching out its tentacles into national and international life, controlling and seeking to control political and financial organizations, that it may fatten and grow more monstrous and dominant in the earth. Liquor, gambling, narcotics, tobacco—these are big business today in almost every part of the globe. Sexual immorality has become so common that shame is hardly attached to it any more, and virtue has become old-fashioned everywhere but in the sight of God. This is not something to be shuddered at in the past nor something to be fearfully anticipated in the future; it is something now present, demanding our attention and challenging our Christianity.

What do these things mean to us as Christians?

There is a challenge to a greater intensity in our loyalty to the person and teachings of the Christ. The two are inseparable. There is no such thing as genuine loyalty to any conception we may form of the God-Man Jesus Christ without a real, practical, present loyalty in our thinking, acting, and speaking to the teaching of His Word.

Always true, it is now more intensely so than ever that the Bible must be the "man of our counsel." The world is growing darker—we must more frequently consult our road map under the divine light of the Holy Spirit.

Thousands are "deceiving, and being deceived." We need to examine the groundwork of our religious experience, check it by the standard of the Word. The new life imparted in the new birth is something more than an initial work—we must have it now! Sanctification, the baptism with the Holy Ghost—we cannot be content with the fact that on a past day we received this gracious cleansing and glorious infilling. We must be cleansed now, must have His blessed presence now! When we were sanctified we met the conditions of consecration and faith. Our continued blessing runs parallel with our continued meeting of those conditions. Then by the continual presence of the Strong One, the Advocate, the Comforter at our side we may be triumphant in victory now!

We must be more intense in our prayer life, individually and in fellowship with the church.

*Nazaréne Elder, Galt, Ontario

While an age is going down to destruction, while friends and loved ones are facing the final issues of life without God, this is no time for gentle, quiet, "respectable" little prayer meetings. This is a time for earnest, heart-rending, passionate intercession and groanings before God, if so be that in spite of all our sins there may yet be a time of salvation in which men and women are plucked from the burning, washed and made white in the blood of the Lamb, made ready as a bride for her Bridegroom.

While the sins of our present day make Sodom and Gomorrah appear almost virtuous, while public life is honeycombed with wickedness such as destroyed the great civilizations of the past, while multitudes are rushing with self-deafened ears and self-blinded eyes down to an everlasting hell—to your knees, O Church of Christ! Our only hope is in God, our only deliverance is from the skies!

There is a challenge to a more intense preaching of the Word; and this comes not only to the called ministry, but to the laity of the Church as well. The call to preach the Word is to the whole Church. Even the minister, when he stands behind the sacred desk, is to a great extent dependent upon the co-operation, prayer, and sympathy of the saints. If the flame of an intense earnestness, desperate zeal, and burning love characterizes both pulpit and pew, then the atmosphere is created for the salvation of the lost. It was said of our Lord that He was consumed by the zeal of His Father's house. Shall we not fellowship with Him in this also?

Now is not the time for soft, easy, pleasing preaching. Rather, it is a time for intense proclamation of the law of God, a time to lift up God's standards of conduct in the sight of all the people, that sin may be recognized as sin in all its vileness and offensiveness to God. People will not repent unless they first see themselves as sinners in the light of the law; and they will not see the light unless it is held before their eyes by a fearless ministry. Some advocate a continual preaching of the love of God, saying that sinners know they are sinners and only need to be pointed to the Saviour. This sounds nice, but it isn't true. The very nature of sin is such that it seeks every bit of cover it can find; and unless our preaching tears away that hiding place, it fails to bring conviction upon the sinful heart. This is a time to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." The great redemption comes only to the convicted, repentant soul. If there is today a shallowness of experience, it is largely because there is a shallowness of conviction from a lack of preaching the law and judgment of God.

Finally, now is a time for straight living. This is not the moment for compromise, rounding corners, fooling ourselves and others. We must know the way and walk in it if we would make

it through. It will not do to become more liberal, less particular, more broad-minded in reference to the ways of the world. Friendship with the world is still enmity against God. The old-fashioned rules for conduct of church members are still up-to-date; "the day approaching" should cause us to heed them more closely and rigidly. It is a time to tighten up on our conduct in the blazing light of the near-approaching King of Glory.

The presence of the Holy Spirit is the earnest of our heavenly inheritance. It is the pearl of great price, the treasure to be desired above all else. Anything that grieves the blessed Guest, causes His glory to appear dim to our spiritual vision, lessens our conception of His miracle-working power, or cools the flame of our devotion to the glorious Christ He represents, must be cast aside. "If any man love not the Lord Jesus Christ, let him be accursed! Our Lord is coming!"

The saints . . . of Caesar's household (Phil. 4:22).

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

A PRAYER

By Kathryn Blackburn Peck

*Thou blessed Lord of life,
Save us from contentment with things
That fade and die.
Show us eternal values;
Our days pass swiftly by.
The tale of mortal life is,
Oh, so briefly told!
May we use well while time is ours
Thy mercies manifold.
Form in us Thine own likeness;
Bestir our power for good;
Teach us of selfless service,
Of peace and brotherhood.
Awake us if we rest at ease,
Seeking our own desires to please—
Lethargic to the suffering
And sin on every hand.
Grant us the grace to press Thy cause,
And after that to stand.
Acceptably may we perform the tasks
Our hands may find.
In hours of stress when cares oppress,
Still teach us to be kind.
Grant us to follow close to Thee;
Keep bright the light of faith;
Indwell us in Thy purity,
Thou Lord of life and death!*

Reporting Results

From Caro, Michigan, Pastor Wayne E. Welton reports as follows:

A little over three years ago Caro Church of the Nazarene was struggling to pay \$50 a month on its mortgage. The church started giving 10 per cent of its income for General Budget and at the same time tripled its payments on its mortgage. In the first seven months of this assembly year this church, which last year raised \$11,000 for all purposes, raised \$1,700 to liquidate its mortgage and at the same time paid more than \$1,100 on its General Budget. In three years and three months this church has wiped out an indebtedness of \$5,250 and at the same time has paid \$5,392 through the General Budget channel. To God be all the praise for all His wonderful mercies to us.

Such a testimony cannot fail to inspire many other churches to begin the 10 per cent plan for the General Budget. Pastor Welton goes on to say: "The spiritual benefits far outweigh the material."

GENERAL STEWARDSHIP COMMITTEE.

Reaching the Negro for Christ

By Edwin E. Hale*

IN NAZARENE minds there is no doubt as to our responsibility to give the gospel of holiness to the nearly fifteen million souls comprising the colored population of the United States of America, and which is one-tenth of the whole U.S. population. We cannot longer ignore this extremely pathetic and long-existing need, which is surpassed in greatness only in the darker spots on our foreign fields. Indeed, here is a wide-open missionary field at our very door. The obligation and challenge which it presents are staggering. Furthermore, the day for the Church of the Nazarene to do something about this is far spent. Soon the night cometh!

This is a task too great for just a few who may be willing to carry the load, even if they could. It is too great for the districts alone where the greatest colored population is found. It is so great as to demand the unified effort of our general church. And the whole church is committed to this task, with a concerted program outlined and in process of execution. Yet, since

the whole church is made up of individuals, there is something for each individual to do.

What can I as an individual do to help in this great cause? First, I can pray daily for the work and for those in direct responsibility. Answered prayer will make the difference between ordinary human manipulation and divine supernatural guidance in the program. Second, I can be on constant lookout for prospective students for the Nazarene Bible Institute at Institute, West Virginia, where young people are trained for the field. Third, I can help to start a Sunday school, even if it is in a private home. I can help in the personal visitation necessary to establish a Sunday school. I can help to conduct a vacation Bible school, help to organize and operate a boys' club, a girls' club—all of these things pointing toward the goal of a new Church of the Nazarene. Then, with proper leadership and a progressive program, the work of the kingdom of Christ will continue year after year—work in which I ever shall have a vital part.

You Can't Afford Not to Tithe (1)

By Leslie Parrott*

IF YOU WANT to follow God's plan for financing the Church, you can't afford not to tithe. God never creates a problem without a solution. Finances is one of the big problems of the Church, but God has outlined a solution.

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks" (Deut. 14:22-25).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Malachi 3:10).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: . . . And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof" (Lev. 27:30, 31).

God's plan is good because it takes in everybody. Young, old, rich, poor—all can tithe. No one is excluded. The poor man's blessing is just as great as that of the rich man.

Then God's plan is fair. God is no respecter of persons. He never requires more of one than of another.

And God's plan is systematic. Paul said, "Upon the first day of the week," we should bring our tithe into the storehouse.

If it's God's plan, and you believe in God, then you can't afford not to tithe.

*President, Nazarene Bible Institute, Institute, W.Va.

*Pastor, Kelso, Wash.

Holiness Is More

Than an Emotional Splurge

By Milton Harrington*

J. E. French opened the thoughts of his heart, and many others, when he penned the words of his spiritual song in this manner:

*So when we are happy we sing and we shout.
Some don't understand us, I see.
We're filled with the Spirit, there isn't a doubt,
And this is like heaven to me.***

I believe in shouting, in singing, in demonstration in the Spirit. Holiness of heart has its emotions—but it is more than just a roller-coaster ride on emotions. It is still just as genuine when feelings are as dead as last year's leaves. When you have tobogganed to the "death valley" of emotions, the witness still abides. Thank God!

Fact is more valuable than feeling. I may feel that I could run through a wall, but fact tells me I shall end in a bruised and broken bundle if I try. Holiness of heart is a definite experience that produces facts you can rely upon.

The prophet Malachi wrote, "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (3:3). Down deep under all emotions is a pure heart, a heart that has been refined and purged and purified. When God sanctifies a man, He patiently works over His masterpiece in the heart until it is perfect. The bubbling of the emotions must come from a purified source, and that is of more value than camp-meeting feelings all of the time.

God wants men and women who can step off the emotional band wagon and be just as zealous and holy as though prompted by feeling. He wants men and women out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men and women who by this insolvency and crucifixion have turned perfect hearts toward God.

I do not feel in this moment the exact emotions I felt when the late Dr. Orval J. Nease laid his hands upon me and gave me my elder's orders; but I have the evidence and the proof and the knowledge that he did do it. When the emotions are gone temporarily, the knowledge is still bright and clear.

When it is hard to pray, I remember the hour I was truly sanctified and recall that I have not broken my fellowship with the Holy Spirit.

When it is hard to sing, I take the devil back to the hour that holiness bathed my soul in its grandeur and he leaves the battlefield defeated. Yes, *holiness is more than an emotional splurge!*

They Knelt Side by Side

By P. W. Campbell*

Yesterday, as is my custom on Sunday, I attended church. There I saw something that affected me very profoundly. A young father, wearing a sailor uniform, came forward during the altar call, and brought his little son, apparently about ten years of age. They knelt side by side. In the midst of the warm prayer service which followed, the father was soundly converted, and the child so deeply impressed that a happy and useful Christian life may almost with certainty be predicted of him.

If ever I prayed for anyone, I prayed and am still praying for that boy. I will not live long enough to trace his development, but I want him to grow up to be a character who will show to the world what a level-headed and noble-hearted father can do to rightly affect the destiny of his child for time and for eternity. May our country produce many more fathers like this one.

*Springdale, Arkansas

Sunrise Land

(Joshua 12:1)

By E. Wayne Stahl

*"On the other side [of] Jordan
Toward the rising of the sun,"
Lovely words, and full of music,
Streams of brightness through them run*

*Sweet and holy was the vision
Which rejoicingly was mine
When just recently I read them
In the Book of truth divine.*

*Jordan, it is death's deep river
Which our fathers thus would name;
But beyond its somber waters
I have seen the sunrise flame.*

*There the everlasting morning
Shines with pure, transparent gold
On the heavenly Mount Zion,
In the land of bliss untold.*

*Crowns are there for all the victors
When the race of life is done,
"On the other side [of] Jordan
Toward the rising of the sun."*

*Pastor, Lovington, New Mexico

**Lillenas Publishing Company, owner of song

The Thought of the World Turns to Great Britain

EDITORIALS

THIS IS February 11, 1952, and I am reminded of the fact that it was only last week when the thought of the world was turned to the British Isles and the British Empire. Of no people was this more true than of the people of the United States of America. The occasion of this was the passing of King George VI and the proclaiming of Princess Elizabeth Queen Elizabeth II, two events of great significance for the British Empire and the world because of the place the British Empire holds in the affairs of the world.

The United States and the British Empire are more closely bound together by ties of language, culture, ancestry, and history than any other two nations of the world. Therefore, we extend our sincere sympathy to the people of the British Empire in this time of sorrow over the loss of their faithful and much-loved king. We also wish for their new ruler, Queen Elizabeth II, a long and notable reign under the blessing of the King of Kings, our God in heaven.

TWINS—

Entire Sanctification and Stewardship

THE EXPERIENCE of entire sanctification and the principle of stewardship are twins. Before a Christian can get sanctified wholly he must put everything on the altar. He must do what Paul describes in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Some years ago I ran across Isaiah Reid's statement of his consecration, which he recommended as a fitting form for any other Christian to use who was seeking the blessing of entire sanctification. It is based on Romans 12:1, and reads as follows: "O Lord, in view of this thing thou hast besought me to do, I hereby now do really consecrate myself unreservedly to thee for all time and eternity. My time, my talents, my hands, feet, lips, will, my all. My property, my reputation, my entire being, a living sacrifice to be and to do all thy righteous will pertaining to me. Especially at this time do I, thy regenerate child, put my case into thy hands for the cleansing of my nature. I seek the sanctification of my soul." God cannot free any believer from the presence of indwelling sin until he gives himself completely to God.

Consecration does not in itself sanctify. It is not enough to say from your heart: "My all is on the altar"; "Thy will be done in me"; "I'll go through with Thee," or, "I'll go where You

want me to go." It takes consecration plus faith in order to get this second blessing. One cannot obtain entire sanctification without consecration, but he might go this far and yet not receive it because of lack of faith. Still, most people have little trouble exercising faith for this wonderful second experience when they really make the consecration.

My chief point of emphasis here, however, is that consecration is a prerequisite to the obtainment of entire sanctification. Therefore, all who are sanctified have recognized that all they have and are belongs to God. This is the basic principle upon which all stewardship must rest. If all that we are and have is His, then we must recognize His constant lordship over the whole domain of our lives. We are to use our all either directly or indirectly for Him. We are not owners, we are stewards. Tithes and offerings are given as a constant reminder to God and ourselves that all we have is His and any time He wants six-tenths to go to Him and His cause directly instead of one- or two-tenths, that is His business.

Entire sanctification and stewardship are twins because the recognition of God's ownership of all that we are and have is basic both to the obtainment of the former and to the practice of the latter. The truly sanctified man cannot be consistently opposed to the principle of the stewardship of one's life and possessions.

Saturday Is Not the Christian's Sabbath

IV. The "Follow Jesus" Fallacy

THOSE WHO tell us that Saturday is the Christian's Sabbath are constantly arguing for this claim on the ground that Jesus worshiped on Saturday and we should follow Him. By this subtle means they confuse some good, sincere Christians. But let's see how well they live up to their own doctrine, since they insist on being technical and legalistic. Jesus did worship and teach on the Jewish Sabbath, and this was no doubt the seventh day of the week according to the calendar of that particular age. However, Jesus did many other things as a Jew which all of us are duty bound to follow if we are going to be legalistic. Jesus' parents had Him circumcised on the eighth day (Luke 2:21). This was a very important and sacred religious ceremony for the Jew. Do the Saturday Sabbatharians have their male children all circumcised on the eighth day as a very

Stephen S. White

special religious ceremony? Mary's first-born male Child, Jesus, was presented to the Lord in the Temple (Luke 2:22-39), in accordance with the law of the Lord. Do the Saturday Sabbatarians follow Jesus' parents and Jesus in this?

The very garments which Jesus wore were in accordance with the provisions of the law. "Mark speaks of how the people sought to touch the 'border' of his garment (Mark 6:56). The word translated 'border' really means the fringe or tassel which Jews wore on the corners of their robes in accordance with the command in Numbers 15:37-38: 'Jehovah spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make their tassels in the corners of their garments throughout their generations.'" Jesus also kept the Jewish law as to His hair and beard, and that is not followed today by the male members of the Saturday Sabbatarians. Is one really following Jesus when he walks in His footsteps as to certain externals but disregards others?

JESUS HAD no Bible except the Old Testament since the New Testament, like the Christian's Sabbath (Sunday), came into existence as a fixed collection of

Bible and Temple Worship books after Jesus had ascended to the Father. Nevertheless, Saturday Sabbatarians do not stop with the Jewish Bible; they claim to make a very definite place for the New Testament. This is true in the face of the fact that Sunday was accepted by the Christian Church as the true Sabbath by the time the canon of the New Testament was first established, and probably before. Further, Jesus never commanded that the New Testament be formulated by the Church. It arose spontaneously, like Sunday as the Sabbath, under the direction and inspiration of the Holy Spirit as He moved upon the Church and its leaders.

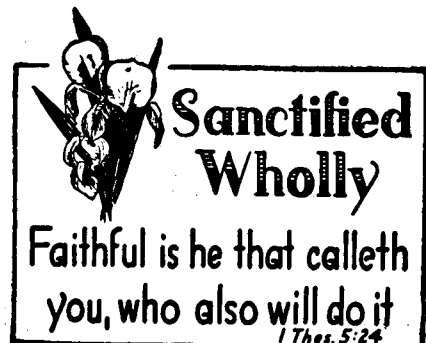
And this is not all. Jesus lived according to the law. His food was prepared according to its precepts. He followed the law as to fasting, as to the observance of the various religious feasts, as to the Temple and its sacrifices—its forms of worship; and finally, when He preached on the Sabbath, He preached in the Jewish synagogue. Still, the Saturday Sabbatarians do not obey Jesus' example in any of these activities except in their choice of a day of worship. Why not rebuild the Temple and follow Jesus in its worship? Why not teach and worship in the synagogue as well as observe the seventh day if they are going to walk in the Master's footsteps?

BUT AT THIS juncture the Saturday Sabbatarians will probably come forward with a lot of talk about the ceremonial and the moral law.

The Ceremonial and Moral Law They should remember, however, that this is a distinction which men have made and not the Christ, whom they are supposed to be following in every respect. The words moral and ceremonial are not found once either in the Old or the New Testament. "Ceremonies" is found only once in the Old Testament and not at all in the New Testament. This lack of the terms moral and ceremonial is the more unusual when we consider that the word law appears more than two hundred times in the New Testament and more than three hundred times in the Old Testament. Nevertheless, not once did God have either "moral" or "ceremonial" placed alongside of "law." He had plenty of opportunities to describe law in this way but just did not do it.

Please do not misunderstand me. I do not want to leave the impression that I believe that "moral" and "ceremonial" have no value in connection with the study of the Bible. They do have some significance, but they cannot rescue the Saturday Sabbatarians from the dilemma they are in as to this "Follow Jesus" fallacy. They try to build their whole scheme so completely on the letter rather than the spirit of the Bible that they certainly can't hope to convince anyone of their position if they finally have to protect it by falling back on words which are not even found in the Bible, much less on the lips of Jesus.

In this connection I quote two sentences from G. B. Stevens' book, *The Theology of the Old Testament*: "It is common to make a distinction between the ceremonial and the moral parts of the law, and to suppose that, while the former are done away, the latter are still binding upon Christians. But this distinction is recognized neither in the Old Testament nor in the New; it is a modern division of the law which it is quite convenient and natural for us to make, but one of which a quite unwarrantable use is commonly made." Jesus did not come to destroy any of the law, He came to fulfill it.



Religious News and Comments

Edited by Delbert R. Gish

DISTRICT Judge Shannon B. Carlton of Waterloo, Iowa, has ruled that the seventy-thousand-dollar estate left by Dr. W. B. Small shall go to the ten nieces and nephews who were contesting it. Dr. Small's provision was that the money was to go into a trust fund for "persons of Christian faith who actively promote their beliefs." In the opinion of Judge Carlton, no definition of a Christian can be exact enough to carry out the requirements of the will.

A colored man of the Versailles, Kentucky, community was more successful in leaving his money to the cause of God. Over a lifetime he had accumulated nearly ten thousand dollars by hard work at selling fish and apples and operating a small antique business. Some time ago when he died, his will was executed. As a result, ten white and three colored churches of his community each became beneficiary to \$751.

Sometimes money doesn't talk so loudly as sentiment. It certainly did not in the case of the First Presbyterian Church of Newtown, Queens, New York. As this old church was celebrating its third century (three hundredth anniversary) of existence, it received an offer of one million dollars for its site. The pastor and congregation appeared almost indignant over the offer.

Dr. Martin Niemoller, who was in Russia a short time ago, will visit the United States in February and engage in a speaking tour beginning February 19. Dr. Niemoller talked with Russian leaders in Moscow and requested that he be permitted to minister to German war prisoners in Russian hands. His request was refused. He reported that church attendance in the churches he visited in Russia was excellent, much better than in his own country.

Dr. Niemoller was sixty years old on January 10. He has had both an interesting and an eventful life, serving as U-boat captain in the First World War, and spending life in one of Hitler's concentration camps during the Second World War. Between the wars he turned to the ministry and has continued in it.

What seems to be an authentic report states that on his way a few weeks ago to visit the Pope at Rome,

Cardinal Spellman called President Truman from the Philippines to urge that Attorney General McGrath be retained at his cabinet post. It was indicated that the President was ready to dismiss McGrath because of the scandals which involved his department, and that the Cardinal's call deterred him. But imagine, if you can, a Southern Baptist who is also a thirty-third degree Mason yielding easily to Catholic pressure. For that matter, imagine such a one seeking to appoint an ambassador to the Vatican.

On January 30, hearings were to start on the Johnson-Case Bill, which would prohibit whiskey advertising

on radio and television. Only in Hawaii and Alaska does such advertising now exist, but it would be a most welcome piece of legislation. It provides that violators would have their broadcasting or telecasting licenses revoked by the Federal Communications Commission, and be subject to a fine of from one hundred to one thousand dollars.

Another bill proposed by Representative John Rankin of Mississippi would prohibit advertising of all kinds of alcoholic beverages by any means which would cross state boundaries. This bill was introduced into the House.

The superintendent of Colorado State Hospital says that in thirty years the number of alcoholics admitted to the hospital by the courts has increased thirty-three times. Voluntary admissions would overcrowd it.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Missionary Schedule

For March

Alexander, Mayme

March 5-30 Washington-Philadelphia

Broyles, Lucille

March 1-9 New York

March 16—April 6 Canada West

Darling, Jean

March 9-28 Kentucky

Hampton, Harold

March 4-23 Colorado

March 27—April 13 Canada West

Hetrick, Paul

Feb. 3—March 12 Tennessee

March 20—April 6 Albany

Hunter, Earl

March 2-16 Idaho-Oregon

March 19-28 Canada West*

Koffel, Irma

March 5-30 Washington-

Philadelphia

Lewis, Russell

March 11-12 K.C. Convention

March 20—April 6 Pittsburgh

Mosteller, Earl

March 16-30 Minnesota

*Tentative

Send mail % Foreign Missions Dept., 2923 Troost Ave., Box 527, Kansas City 10, Mo.

Don Manuel's Testimony

Our local Indian church here in Chamelco is making progress. Don Guillermo Paa, the present pastor, is doing very well indeed. We are enlarging the chapel (the fourth time, I

believe), and a number of Indians are finding their way to the altar and to Christ. Recently we were encouraged by the testimony of Don Manuel. When Don Manuel accepted the Lord, he meant business. He could not dispose of his idols because they belonged to his mother, over eighty years old. She sent for the house-idols to keep them safe from the son. But Don Manuel is bringing one after another of his family to the church. Even the aged mother came, looking desperately for some idols to worship in our chapel. Recently Don Manuel had a dream. The devil in the form of an old man told him, "You don't love me any more and you don't belong to me any more, so I am going to take away all you have, all your riches." Don Manuel held up a Gospel (Mark translated into his own language) and told the devil, "Here are my riches. You can't take that away from me."

—WILLIAM SEDAT, Guatemala.

Systematic Missions

One Sunday Mrs. Pattee, Grace, and I went to the lowland for the day. We had a blessed time. By dividing up, we were in five services and saw nearly thirty people seeking the Lord. In the evening in our new chapel at Binalonan, Mrs. Pattee had a full house with about fifteen or sixteen seeking the Lord.—J. W. PATTEE, Philippine Islands.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for March 9: Paul, a Prisoner for Christ

Scripture: Acts 20:17-27; 22:3-29; II Cor. 11:24-33;

Phil. 3:4-17 (Printed, Phil. 3:4-17)

GOLDEN TEXT: *This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13-14).*

Paul was a prisoner all right. He was imprisoned years before Roman hands shoved him behind bars. From Damascus to Rome he was enslaved by his "magnificent obsession," and that obsession was Jesus Christ. He was so accustomed to imprisonment that when the Romans slapped him in chains it was merely an incident and not a tragedy.

This was Paul's attitude because he had learned that true freedom only comes when one has the right Master, and is enslaved to that Master. In

his pre-Christian days he admits that his freedom was only on the surface—inwardly he was the captive of sin and unable to do what he deeply wanted to (Romans 6). Then when he accepted the Christian yoke, he discovered glorious freedom. He used the wonderful term "ambassador in bonds" to describe himself. For when Romans turned the key on his dungeon he immediately knocked out a hole in the roof and communed with God unhindered.

Just a moment for a modern perspective. I fear that some of our modern Christians are really enslaved more tragically than Paul ever was. Here is what I mean. Paul was never in bondage to overmuch earthly goods. Some men today have forged such chains around their testimony

that they are utterly silenced by their commitments to business partners and pals of the market place. Their Christian courage has been watered down in the interest of diplomacy, lest a monetary overlord be offended. Of course, I think that Paul could have been a man of means and still maintained his absolute moral freedom, even as some men I know do today. But some have corroded their spirits by the chains of wealth.

Then, too, Paul was never taken captive by sensitivity toward ecclesiastical superiors. He was never discourteous to elected leadership, but at no time did he allow his bursting messages to be compromised by fear of demotion or the glances of disfavor from bishop or priest. He felt ever free to deliver God's message unfettered, even though his own hands were drooping under iron chains.

So Paul was a prisoner all right, but only of Jesus Christ. And so when Caesar put him in the dungeons it was but a trivial and incidental inconvenience.

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Home Missions and Evangelism

Roy J. Smee, Secretary

Tour of Arkansas

IT WAS recently my privilege to tour the beautiful state of Arkansas in the interest of home missions. The princely and congenial district superintendent, Rev. W. H. Johnson, was my host. He had every arrangement made for our comfort and the tour well organized. The Arkansas Nazarenes responded well to the appeal for home missionary support. When the entire tour is completed there will be at least \$10,000 subscribed for planting new churches in Arkansas. Brother Johnson has given good account of the money he has had to spend, and this inspired the people to continue to support his constructive program.

I have touched no section of our church which has a more wide-open door for the Church of the Nazarene than is present in Arkansas. For the past more than twenty years First Church at Little Rock has been broadcasting over the radio our message of full salvation. It is hard to find a person in Arkansas that does not know the teachings and standards

of the Church of the Nazarene. And First Church under the leadership of its pastor, Rev. Melza H. Brown, subscribed \$2,170 for home missions the Sunday morning I was with them. Thank God for first churches that back up their district superintendents in the home missionary enterprise of the church.

Brother Johnson is praying for ten new churches this year, and every indication is that his prayers will be answered.

By-products

I have been thinking recently of the by-products to be gained in the Crusade for Souls program of the church. In the world's business much attention to the value of by-products has often spelled the difference between success or failure. Many of the great chemical manufacturing concerns have grown to tremendous capacities dealing only in by-products which a few years ago were blown into the air or washed down our rivers. We think of the great meat packing houses as primarily producing

meat for our tables. But the by-products, including the hide, hair, bone, and scarce medicinal compounds found in the offal of the slaughtered animal, become a vital part of our everyday living and a great source of revenue for the packer.

The by-product of the Crusade for Souls which is most important is the spiritual strength developed and spiritual life rejuvenated in the person who becomes an active participant in the soul-saving purpose of the Crusade. One cannot long keep saved without giving witness to this heart-felt religion. It is important that as soon as possible after one rises from an altar of prayer where he has found Christ he be urged to give his testimony. Merely declaring himself in the company of those who prayed with him will give him strength. But his testimony must not stop there nor yet in the testimony services in the prayer meeting of church. He must affirm his faith in Christ at every opportunity. Following this pattern, he will find himself growing in grace. "They overcame him [the accuser] by the blood of the Lamb, and by the word of their testimony" (Rev. 12: 11).

Yes, the primary objective of the Crusade for Souls is bringing men to Christ. But if we work at that task we will find that we ourselves are

growing in grace as a result of this spiritual exercise. Just as physical exercise is good for the body, so spiritual exercise will strengthen men's souls. May God give us a generation of strong, mature Nazarenes—crusaders who fear no foe!

Report from Nome

We were very happy to arrive in Nome after our furlough to the States. We arrived past midnight August 29, 1951. The Pan-American Clipper circled above the clouds at Nome for fifty-four minutes. It looked as if we would be forced by weather conditions to return to Fairbanks. But a hole opened in the clouds and the pilot brought the four-motored plane to a perfect landing at Mark's Air Force Base. It had been raining on Nome while we were above the clouds. As we stepped from the plane we were greeted by a group who began singing "There Shall Be Showers of Blessing." This group of Nazarenes, numbering thirteen in all, gave us a very hearty welcome. They were praying for God to make it possible for us to land; we were above the clouds praying to the same end.

Five months have hurriedly passed since our return. We have been more than busy with all the regular church activities and other problems of the frozen North combined. Buildings had to have their yearly leveling job; stoves and furnaces thoroughly cleaned and adjusted to get all possible heat out of them; glass replaced in the glass house; winter water storage barrel emptied, cleaned, and refilled; storeroom buildings finished to keep the flying snow out; etc.

Never have we enjoyed working with a finer group of people. Everyone is willing to do all possible that God's work may go forward. We covet the presence of the Holy Spirit on all the services. We thank God for His abiding presence with the work here. It is thrilling to listen to the testimonies of God's saving grace and keeping power.

We request your prayers for a revival. We feel the need is urgent and we must have a revival now. Pray daily with us to this end, with God's guidance and conviction on sinners and new light on the unsanctified.—LEWIS I. HUDGINS, Pastor.

The most important of all sources of the knowledge that will help us in solving the problems of this life is the Bible.—Selected.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *I sent a picture of the Last Supper to a very dear friend. It was all framed and ready to be hung, but she did not like it. She says that it is not the original. How many paintings of the Last Supper are there? I know of only two. Are there more? Photography was unknown in Jesus' day, and so all of the paintings must be based on supposition or imagination. Is there one painting which is especially thought of as Protestant and another as Roman Catholic?*

A. There have been several different paintings of the Last Supper—certainly more than two; and some of them are quite recent. Photography was unknown in Jesus' day, and all of the paintings are based on imagination except insofar as the hints as to the character of Jesus and the twelve given in the New Testament reveal what they might have looked like. These suggestions as to the personality traits of these individuals would to some extent help the imagination of the artists as they painted the pictures. I do not think that there have been one or more of these paintings which have been thought of as Roman Catholic and another or others as Protestant. All of the paintings of the Last Supper belong to all of us if we want to claim them. The original, or traditional, best known, and most famous of all the paintings is undoubtedly the one by Leonardo da Vinci, an Italian who lived during the later half of the fifteenth century and in the early years of the sixteenth century. This is probably the painting which your friend was disappointed in not receiving.

Q. *Does an animal have a soul?*

A. This is not an easy question to answer because the word soul is used with many different meanings. Sometimes it means nothing more than that life which characterizes all animals from the lowest to the highest, including man. Sometimes it is a synonym of spirit when it is used to refer to that which is Godlike in man. Again, it may be identified with that something which constitutes a human being a person. And there are still other meanings attached to it. If, as in the first sense, soul is equivalent to life in the animal, then the animal has a soul. But in the other two senses an animal, such as a dog or a cow, would not have a soul. I would be inclined to hold to this last view; and

thus an animal—as most of us would say, or the lower animals in contrast to man—as the scientific biologist would put it, would not have a soul. In other words, the animal is not a spirit or person, while man is, and the animal is not immortal, while man is.

Last week I described the difference between the life of man and the life of the animal in terms of the possession of Godlikeness by the former and the nonpossession, or lack, of Godlikeness by the latter. Now let's describe the difference between the animal and man in terms of the former not being a person and the latter being one—as we have already indicated above. But you may ask me to define a person; and that I will do. A person is a living creature who can distinguish between right and wrong, choose between contrary alternatives, and think. Another way of stating this is to say that a person has a conscience, free will, and the power of thinking. An animal does not have these abilities.

Q. *Soon I will receive money back from my income tax returns. Should I tithe this money? Every week I always tithe my tips and my pay. I do this before I take any money out for anything else—even my income tax.*

A. If, as you indicate, you have already tithed the money which was sent in for your income tax, then you need not tithe the money which is returned.

Q. *Will any present religious order ever dominate the whole world and answer the description of the man of sin referred to in II Thessalonians 2:8-9?*

A. The man of sin and the Antichrist are the same. I do not believe that the Antichrist, or the man of sin, will be any present religious order. I believe that the Antichrist will finally be a person. Of course, the spirit of antichrist can be manifested by others ahead of the time of the appearance of the real Antichrist.

"Suppose a friend come to thee, and find thy goods stored near the ground, and ready to spoil; and kindly bid thee remove them higher; thou wouldst listen. But Christ bids thee raise them to heaven, and they will be safe there forever."—AUGUSTINE.

THE HOME CIRCLE

Conducted by Grace Ramquist

Sidetracked

ALL OF US enjoy and appreciate the work of a man who sets out to get a job done and who does not stop until that job is accomplished. That which he wants to get done is ever before the determined man's eyes and mind; and, although good deeds and good jobs may appear, he does not turn away from the task he has set out to do.

But there are other people (and how often we have heard folks say, "That young person or older person cannot be depended upon!") who never finish any job. They remind me of a story I heard about a dog. Now most dogs go after the object of their desire, never turning away until they have finished their task; but Old Dog Tray didn't act like most dogs.

You see, Old Dog Tray started out after a big bear. He smelled the bear, and he saw its tracks. Quickly he started on the run. He ran hard and fast and gained on the big, clumsy animal and no doubt would have caught it, except that suddenly a lean, hungry wolf darted out of his lair and crossed the path of the bear. Old Dog Tray, catching sight of the wolf, forgot all about the bear. "Lickety-cut" he started after the wolf. He ran as hard after the wolf as he had after the bear. He gained on the big old wolf, too. But when he was getting mighty hopeful of catching the animal, a fox, resting in some bushes, was disturbed by the chase. He jumped from the protection of the bushes and struck out in the opposite direction of the wolf right across the path of Old Dog Tray. That was too much of a temptation. After all, it would be easier to catch a fox anyway, so Old Dog Tray again changed his prey. After the fox he went, and there is no doubt he could have caught him if it hadn't been for a jack rabbit darting out of a brush pile. Old Tray caught the scent of the rabbit and, not being too determined to catch the fox anyway, he started on a new trail—this time after the rabbit. But the rabbit stirred up a little mouse and the mouse was mighty close to Tray, so Tray forgot the larger project and started after the little mouse, only to come to a hole in the ground where the mouse had disappeared. Old Tray felt mighty defeated. He turned up his head and howled away. But it was too late to remedy the situation. He just had not

been determined to reach any one goal. He had been too easily sidetracked.

To be a worker for our King, one must set his heart, his eyes, and his mind to getting a job done for Him. He must look neither to the right nor to the left!

Sweet Gum Trees

DID YOU ever see a sweet gum tree? Last year I became so excited because I heard that the city park men of Kansas City were going to plant sweet gum trees in the parks to replace the elm trees. The elm trees make such tempting meals for bugs of this area. The sweet gum trees, so the city park officials said, can take the punishment of bugs and weather much better than some of our older trees in this fair city.

I was greatly pleased over the prospects, for I knew about the sweet gum tree. Sweet gum trees never did grow in any section of the country in which I lived, but where my mother grew up they grew in the forests round about.

When I was about ten years of age, I got a chance to taste sweet gum. While visiting in the eastern section of Texas, I went out to such a tree and picked the gum or sap right off the tree and, without asking my mother anything about it, I put the sticky substance into my mouth and started chewing. I chewed and chewed, but the more I chewed the stickier the gum became and gradually every tooth was stuck with gum. I tried to

get it off but, with all the pulling and working, it stuck fast. My, I was in a mess!

There was no place to go but to the authority on sweet gum. So off to my mom I went. She was undecided whether to laugh or cry when she saw my situation.

"But you should never chew sweet gum when it is soft. You must wait until it has hardened on the trees," she exclaimed.

"I didn't know. The gum looked so nice and you used to chew it, remember?" I tearfully explained.

"Oh, yes, I remember. But I always waited until it was hard. But it is too late to tell you that now. Go get you a nice clean rag and start chewing it. Gradually the gum will stick to the rag and eventually you will have the gum all off. But it will take a long time. Keep at it until every bit of it is gone." And with that she returned to her work and I was left to chew on an old rag.

I chewed and chewed. Rags don't taste very good; and if your teeth are like my teeth, they don't feel very good when they chew on rags. Many times during that chewing I wished I had never seen a sweet gum tree.

There is this bit of advice I would like to give you. Be sure you have the right circumstances and have the right directions before you partake of things about which you hear. Sweet gum is good when the right conditions are met. And so are many other things in life. Music is good when the right music is heard and when it is heard and played in the right atmosphere. Reading is good. Yes, it is good when the right kind of reading is done. Playing is good exercise, but it must be partaken of under right circumstances.

For what's good at one time is not necessarily good at all times!

A Good Nazarene

By Charles M. Elam

A good Nazarene is saved from sin;
His soul is filled with glory;
He has a love for Christ, sublime,
Thanks to redemption's story.

A good Nazarene is cleansed within;
His heart and life are yielded;
The life of self has disappeared;
God's scepter has been wielded.

A good Nazarene has vision, too;
He seeth this world's needs;
The budgets of the church are his,
Accomplishing God's deeds.

A good Nazarene has loyalty
To all the means of grace;
He is not overcome with sin,
For he has seen God's face.

A good Nazarene keeps looking up;
His power comes from above.
His life is lived in keeping
With Christ's redeeming love.

A good Nazarene is bound to win,
If the "set of the sail" is right,
For God can keep his soul secure.
Blessed victory—through His might!

NEWS OF THE CHURCHES

Dr. Ross E. Price writes: "During the first week of the new year I had the rather unique privilege of being the evangelist for a meeting with our Chinese Church of the Nazarene in Los Angeles, where Rev. Wilbur Lee is the good pastor. This was my first time to speak through an interpreter. It was a delight to see many of the young people of the church find special help and victory. Brother Lee is a genuine Nazarene and believes in operating a church according to the standards of the *Manual*. He expects to be able to move soon with his congregation into their new church building, which is almost completed. We are fortunate to have a sanctified Chinese pastor for this group. He understands and speaks fluently the Cantonese dialect, which is the dialect of south China and the language used by the majority of Chinese in America, especially along the Pacific coast. This is the congregation that was sponsored and aided in its earlier beginnings by the Los Angeles, 'Mother,' First Church. For the past few years this Chinese Church has been able to function as a fully organized church. Some fine young people from this church are in attendance at Pasadena College. Brother Lee's own fine family are exemplary in every way. Brother H. A. Wiese, district superintendent for the Chinese work on the coast, was with us in two of our services. Please pray for the success of our Chinese work on the west coast."

Evangelist T. J. Daggett writes: "Since entering the field last August 20, I have been in nine different churches, and have worked with some of our finest pastors. God has blessed and given over two hundred seekers at the altar. My wife and baby are now joining me in the work; my wife does some work with the Juniors, also giving young people's programs. We have some open time in March, the last of April, and on through the summer. We shall be glad to go anywhere the Lord may lead, for freewill offerings. Write us, 207 E. College Ave., Fredericktown, Missouri."

Bass River, Nova Scotia, Canada—God has blessed us here through two weeks of revival services, beginning on January 15 with Rev. A. F. Cone, pastor at Middleton, as evangelist and special singer. Under Brother Cone's anointed ministry three souls prayed through who never had been saved before, and others received much help and encouragement. Youth Week meetings followed immediately, with special workers every night who brought us much inspiration to press on and win others for Christ. The revival spirit continues, with one soul praying through in the regular service

last Sunday night. This church had been without a pastor for three months when we came last September, but the people—although few in number—have proved to be willing to work and pray. My husband and I do covet an interest in your prayers for us and this work to which we feel God has called us.—Mrs. M. E. Carlin, Pastor.

Kenosha, Wisconsin—Our church was greatly benefited by the ministry of Evangelist H. W. Cornelius and wife in our recent revival. Brother Cornelius is a preacher of the old-fashioned type, and the people responded well to his messages. Mrs. Cornelius' work as musician and soloist was a great blessing. Several souls sought God at the altar, and new friends were made for the church. A nice love offering was given to the pastor. The revival spirit continues with an increase in attendance at the regular preaching services, and souls seeking God. Our budgets are well taken care of, and we have just paid our pledge in full for the Seminary.—Lottie M. Rynearson, Pastor.

Evangelist E. P. "Bud" Nelson reports: "After serving a fruitful and happy pastorate with the people of Eastside Church, Indianapolis, Indiana, we felt led to enter the field of evangelism. We praise God for five years of wonderful fellowship and service in Indianapolis, where the Lord helped us to see a fine church building erected. Since entering the field we have enjoyed working with our fine pastors and laymen, and God has blessed our ministry in giving souls praying through for pardon and heart purity. We were in meetings at Middletown with Pastor Wilkinson; at Brooklyn, with Pastor Ed. McFarland; at Monrovia with Pastor Malone; and at Greensfork, Indiana, with Rev. Gerald Fleming. At this writing we are in a revival with our Mars Hill Church in Indianapolis, where Pastor Bowman and his fine people are in a building program. On February 19 we will begin a revival at Andersonville, Indiana, with Pastor Salsbury. We have had splendid fellowship with our pastors and people, and God has blessed and given us many souls. We feel we are in the will of the Lord. We have some open dates we would be happy to slate with any church as the Lord may lead. Write us, 317 N. Riley, Indianapolis, Indiana."

Petersburg, Indiana



The Petersburg church was organized with 17 charter members on October 14, 1948, by Rev. Leo C. Davis, district superintendent. We came as pastor on November 7 ('48) and surely God has helped us here. We have a seven-room parsonage and the church completed, with the entire debt being less than \$5,000. I have received 41 members into the

church, and the present membership is 60. We have nice church pews, and the seating capacity is 300, with a nice basement for Sunday-school rooms. Our church property is worth at least \$30,000. We surely do appreciate our fine district superintendent and leader, Brother Leo C. Davis.—Cloval A. Patton, Pastor.

In the summer of 1946, a tent meeting was conducted in St. Marys by Evangelists William Smith and wife. As a result a small group were organized into a Church of the Nazarene, and Rev. Allan Woolums was appointed pastor. About ten months later Brother Woolums accepted another church, and District Superintendent Oney appointed the writer as pastor. At that time worship services were conducted in a storeroom. A year ago last April, a desirable corner lot was purchased and ground broken for a church. On last September 2, Brother Oney was with us to dedicate the new 30 x 50-foot frame building, with some 225 people present. God blessed in a special way, and \$2,000 was raised in cash and pledges. A year ago last fall we erected a nice five-room parsonage (from an abandoned schoolhouse), with full basement, at the rear of the church. 'Most all the labor and considerable material were donated. It was marvelous how God sent helpers and finance as needed. Now we have property valued at approximately \$12,000 with a debt of between two and three thousand dollars. While our number is small, we have a loyal and devoted people. In the past year

New Church and Parsonage, St. Marys, West Virginia



much spiritual progress has been made, new families have been contacted, and souls saved. We are now

in the beginning of a revival with Rev. Wm. Shannon as the evangelist. —John E. Bruce, Pastor.

Dayton, Ohio—Dayton View Church has had a very successful revival with Evangelists Alva and Gladys Estep. Brother Estep's preaching and the Scene-o-felt pictures were instrumental in the salvation of souls and the sanctification of believers. The special singing and song leading of Sister Estep brought the glory of God down on the services. Our entire church was helped, and we received a nice group of adult members into the church. On Sunday evening Brother Estep raised a fine offering to be used towards paying the pastor's expenses to the General Assembly. Pastor and people greatly appreciated the ministry of Brother and Sister Estep with us.—Pastor, Reporter.

is happening in this church which cannot be accounted for without giving God the praise. The spiritual quality in our services, the wonderfully increased attendance, the new members received into fellowship, and the seekers at our altars, all witness to God's wonderful presence. We received a unanimous call for another year, which was then extended to a three-year invitation. God has been good and gracious to us these months. —G. Franklin Allee, Pastor.

ministry of Brother Paul Stewart; he is one of the best evangelists we have had. We praise God for the wonderful victories, and several new members were added to the church. The spiritual tide is high, and we are now in a six-week climb for a new Sunday-school record.—Anna Belle Budgett, Reporter.

Bremerton, Washington—A revival meeting "for men only" was recently conducted in our church, sponsored by the Laymen's Fellowship group. It proved to be a great blessing to the men, and also to the entire church. Services were conducted in the young people's auditorium Tuesdays through Fridays, with the pastor as the evangelist, and the music program handled by the men of the church. Real interest was manifested in the services, and the presence of the Holy Spirit was realized in every meeting. We feel that this meeting did more for the deepening of the spiritual life of the men and, through them, the entire church than anything we have used for some time. The climax came when the laymen of the city met with us for a city-wide rally, with two hundred men present, and a well-known newspaper columnist as the guest speaker. Something wonderful

Muldrow, Oklahoma—Our church has enjoyed a wonderful young people's week-end meeting with Brother Trossie Altes as the special speaker; he is from our Bethany-Peniel College. God blessed and gave eight seekers at the altar, also five new members were received into the church. We give God praise for His blessings.—Olen Emory, Pastor.

Evangelists Dorrance and Esther Nichols report: "God has been moving in a mighty way in some of our late revivals. Surely we praise Him for all the victories He is giving. Our time for 1952 is about filled, with the exception of two dates, which we'd like to slate in Ohio or Indiana: August 6 to 17, and November 12 to 23. We travel with house-trailer and provide a complete program of preaching, music, and singing. Contact us, 849 Poplar St., Bloomsburg, Pennsylvania."

Marietta, Ohio—Our church observed Youth Week early this year by having a revival meeting with Evangelist Paul Stewart. Our pastor and wife, Rev. and Mrs. Bernard Younce, with local talent furnished the special music. Our church never had seen a revival like this one. There were 142 souls who bowed at the altar to be saved or sanctified. The meeting was scheduled for January 10 to 20, and the pastor and church board voted to continue another week. On January 20 the Sunday-school attendance was 230, and on the following Sunday we set a record attendance of 280. A men's chorus of 75 voices was very impressive. We greatly appreciated the

Birmingham, Alabama—The Cottage Hill Church recently had a Holy Ghost revival with Evangelist Glenn Griffith. The presence of the Holy Spirit was felt in the services, restitutions were made, and lives were straightened out. Five members were added to the church, which makes seventy-four new members received since we came here seventeen years ago. Our average attendance in Sunday school for January was 236—more than a 100 per cent increase since we came. We give God all the praise. If you have friends here you'd like to have us contact, write us, 4725 Sixth Ave., Wylam.—J. D. Stafford, Pastor.

Sunday-School Attendance Report

Districts by Groups	1951	January, 1952	%
PURPLE STAR DISTRICTS (10,000-15,000)			
Northern California	12,383	13,051	105
Western Ohio	11,447	11,934	104
Central Ohio	10,294	10,468	102
BLUE STAR DISTRICTS (7,500-10,000)			
Akron	8,936	9,608	108*
West Virginia	8,574	9,338	109*
Washington-Philadelphia	8,500	8,626	101
Southern California	8,001	8,465	106
Northeastern Indiana	8,541	8,335	98
Southwest Indiana	7,945	7,971	100.3
Kansas	6,907	7,608	110*
Eastern Michigan	7,621	7,526	99
GREEN STAR DISTRICTS (5000-7,500)			
Michigan	7,445	7,447	100
Arkansas	7,299	7,401	101
Kansas City	7,005	7,335	105
Illinois	7,472	7,114	95
Los Angeles	7,322	6,991	95
Alabama	6,160	6,824	111*
Florida	5,455	6,424	118*
Tennessee	6,036	6,226	103
Oregon Pacific	5,904	6,063	103
Colorado	5,573	5,789	104
Southwest Oklahoma	5,612	5,786	103
Northwest Oklahoma	5,499	5,716	104
Northwest	5,214	5,596	107
Chicago Central	4,899	5,310	108*
Northwest Indiana	5,049	5,173	102
Abilene	4,870	5,105	105
RED STAR DISTRICTS (2,500-5,000)			
Idaho-Oregon	5,514	4,882	89
Georgia	4,085	4,548	111*
Kentucky	4,485	4,539	101
Dallas	4,563	4,451	98
Washington Pacific	3,717	4,272	115*
Northwestern Illinois	4,128	4,206	102
Louisiana	4,139	4,130	99.7
South Carolina	3,396	3,888	114*
Southeast Oklahoma	3,962	3,829	97
Northeast Oklahoma	3,519	3,697	105
Canada West	3,885	3,508	90
North Carolina	3,300	3,464	105
Arizona	2,827	3,038	107
Albany	2,815	2,902	103
New Mexico	2,602	2,878	111*
Houston	2,714	2,802	103
Nebraska	2,535	2,593	102
WHITE STAR DISTRICTS (Under 2,500)			
Virginia	2,407	2,423	101
Mississippi	2,236	2,401	107
Rocky Mountain	2,264	2,292	101
Minnesota	1,957	1,840	94
New York	1,686	1,658	98
North Dakota	1,492	1,271	85
Maritime	720	726	101
South Dakota	744	682	92

January attendance reports were not received from the following districts in time to appear in this issue: Eastern Kentucky, East Tennessee, Indianapolis, Iowa, Missouri, Nevada-Utah, New England, Ontario, Pittsburgh, San Antonio, Wisconsin.

Estimated total average attendance for January for all districts: 330,218

Gain: 8,495 or 3%

*One of the ten highest in percentage gain for January

ERWIN G. BENSON, Field Secretary
Department of Church Schools

Mackey, Indiana—Coming to Mackey in September of '51, we found a fine group of people who love God and Bible holiness. Soon after we came the parsonage was modernized with a new bathroom and electric hot-water system installed. In addition, we were given a substantial raise in salary. We have had two good revival meetings. In our fall meeting with Rev. Guthrie Hughes, evangelist, and Sammy and Rhea Childress as singers, the blessing of the Lord was felt and twenty seekers prayed through at the altar. God anointed and used Evangelist Cletus Franklin in our Youth Week revival in January. Thirty-seven seekers prayed through, with some outstanding victories. We thank God for our wonderful group of young people who are "all out for souls." We give God praise for all His blessings. —Robert E. Davisson, Pastor.

Evangelist C. Helen Mooshian reports: "I am deeply grateful to God for His abundant, rich blessings and traveling mercies during the year of 1951. I am thrilled to be in the greatest work in the world, and thank the Lord for the glorious privilege of sharing the gospel with others, as I faithfully endeavor to be His constant witness. Since last reporting, I was in two revival efforts: with Pastor J. T. Byers at Frostburg, Maryland, and Pastor O. O. Ireland at Bellevue Church in Pittsburgh, Pennsylvania. Then in the following churches for week-end conventions and one-night missionary services: Pennsylvania, at Mercer with Pastor W. Acton; Erie with Pastor L. T. Wells; at Niagara Falls, New York, with Pastor Gilmore; in Ohio, at Akron Arlington Street, with Pastor C. J. Haas; at Lisbon with Pastor C. Jones; Salem, with Pastor Parks; at Cardington, with Rev. G. Flannery; Barborton, with Pastor R. Shoff; Bethesda, with Pastor C. McGrew; Columbus Bellows Avenue, with Pastor James Everett; Canton First with Rev. James Jones; and East Liverpool with Pastor C. L. Rodda. Then to Trinity Church, Detroit, Michigan, with Pastor A. L. Leach; and at our Olivet College Church in Kankakee, Illinois, with Dr. Lloyd Byron. Next to Leavenworth, Kansas, with Rev. Norman Bloom; in Arkansas, at Pine Bluff with Rev. Agnes Diffe; at Blytheville, with Pastor Schultz; and at the Little Rock Church of God. Then I went to Caruthersville, Missouri, and on to Tennessee, at Nashville Emmanuel Church with Pastor J. G. Wells, and Chattanooga First Church with Pastor Roy Bettcher. In Florida, at Tampa with Rev. G. S. Rogers; St. Petersburg, with Pastor James Heasley; at Miami Central, with Rev. E. Vennum; at Miami Emmanuel, Uleta, and at Princeton with Pastor John McKay. Had a great Sunday in the Morrison Memorial Church in Intercession City, and a service at the Fellowship Centers at Ormond Beach and Tampa. I spent Christmas and New Year's with our missionaries in

Cuba, and had the privilege of speaking in twelve of our fine missions. This makes a total of 342 services in 152 churches and missions for the year, plus 24 other services in schools, colleges, etc., covering 36 states. Now (January) I am here in Florida preparing to leave for my fourth missionary evangelistic journey in other lands. This time I hope to cover a number of countries, islands, and territories, including Jamaica, Barbados, Trinidad, Dakar, Senegal, en route to Swaziland, where I hope to spend three months visiting our work; and the trip home will be by way of Egypt, Palestine, Greece, Europe, and Great Britain. Hope to be gone one year, and I shall appreciate the prayers of God's people as I obey the Great Commission to 'go.' I covet your prayers above everything else."

The Nazarenes in Springfield, Massachusetts, are anxious to do everything possible to reach the men and women at Westover Air Force Base, Massachusetts. If parents or friends have loved ones there, send the names and addresses to Rev. Elton Stetson, Church of the Nazarene, 52 Westminster St., Springfield, Massachusetts, or write to Cpl. Charles Baldwin, 66 Lyman St., South Hadley Falls, Massachusetts. In their recent revival three servicemen were won to the Lord, and others became acquainted with the church. They are desirous of winning as many as possible to the Lord.

Dr. and Mrs. A. S. London report: "Pastor J. P. McIntosh of South Side Church, Decatur, Illinois, is making wholesome gains in his Sunday school; plans are on foot to expand in a building program. It was a joy to be with this pastor and people. Also, I had the privilege of being on the Sunday morning broadcast at First Church, with Pastor G. H. Harmon, now in his seventeenth year in this work; he has a great church. Our tour of the Ontario District, Canada, with Superintendent Ted Martin, and Rev. Guy Nees, district Sunday-school chairman, will linger long with us. Pastors and laymen were cooperative, kind, and responsive. It is a missionary field; there are twenty-eight cities of 10,000 and more in population on this district, without a Church of the Nazarene. It presents a challenge to our denomination. Superintendent Ted Martin is a strong leader. He is of strong intellect; a follower of his late father, Dr. E. E. Martin, in sane, sound judgment and good religion. He is doing excellent work in a needy field. Pastor Guy Nees of Toronto St. Clair Church, has an unusual congregation. Nearly seventy-five people responded to the call on Sunday morning for personal visitation, and fifteen people pledged for the call for teachers. Seven or eight hundred people attend the Sunday night services. It is a ripe field for great Sunday-school growth. We never can forget the great choir, orchestra, and the enthusiasm for going

Seminary Corner

Full Campaign Report To Be Published

In order that all our people may be informed of the progress of the Seminary Campaign, a report has been authorized to be published in the **HERALD OF HOLINESS**.

ABOUT APRIL 1
showing District Apportionment, Amount Paid, and Unpaid Balance.

A later report will be published prior to the General Assembly.

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Canada West	3,509.24
\$300,000.00 by General Assembly	

forward. The district convention was attended by all the preachers of the district but three. The Canadians are good Nazarenes. We tried to give information, and they received inspiration, promised organization, and pledged personal visitation."

Massillon, Ohio—In January we had a most successful revival with Evangelists Billy and Helen Smith. The meeting was under the leadership of our young people. We greatly appreciated the heart-searching messages of Brother Smith, and the inspiration given by his good wife by her prayers and youth talks. The power of the Holy Spirit was manifested so greatly in several of the services that the evangelist did not get to preach. Many found the Lord in forgiveness of sins and entire sanctification. God moved in such a way that the meeting continued a week longer than

scheduled. There were some outstanding victories in the saving and sanctifying of entire families. A fine class of eleven united with the church—most of whom were young married people. Also, we added two local preachers to three others in the church. The Sunday school has doubled in attendance, making it necessary to add new classrooms; we are starting work on these immediately. On my arrival here I found a church just completed and a good spirit prevailing—all due to the hard work and long hours of prayer of my predecessor, Rev. C. Jerome Carmichael. During the meeting the church gave the pastor a new typewriter, and a nice love offering to Mrs. McCaskell. We feel we have some of the chosen people of our movement here—people who pray, give, and work for the Lord.—J. O. McCaskell, Pastor.

Evangelists J. Elton and Margaret Wood write: "Our hearts are thrilled by our appointment to serve God and our church as missionaries to the Cape Verde Islands. We had slated meetings into the spring of '53, and are now busy canceling these meetings and finishing our schoolwork in preparation for going out to this needy field. We had some sixty-four churches on our waiting list, and we solicit the understanding of these pastors and churches, and ask an interest in the prayers of our people everywhere."

Pastor Wayne E. Welton reports: "After spending three years and three months as pastor of the church in Caro, we reluctantly resigned to accept a unanimous call to our Parkdale Church in Pontiac, Michigan. God gave us a blessed time in Caro, and through His guidance and help there were some outstanding accomplishments. The indebtedness of \$5,250 was entirely liquidated, and we burned the mortgage on the closing Sunday morning of our ministry there. The church surpassed the 10-

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per-cent goal for General Budget, for during our ministry they gave \$5,392 through this channel. The spiritual condition of the church was excellent. Through the years we enjoyed the anointed ministry of Rev. Wm. O. Welton, Dr. W. E. Albea, Rev. C. E. Shumake, Dr. W. M. McGuire, Rev. Fairy Chism, Rev. Dean Starr, Evangelists Robert and Louise Sumner, and Rev. Charles D. Ide in evangelistic campaigns. God richly blessed the ministry of all these workers. We received 46 members into the church, showing a net gain of 81 per cent; the membership is now 101. Although Mrs. Welton and I leave many friends in the church and city, yet we look forward to greater service in this industrial area. If you have friends here you'd like to have us contact, write us, 68 W. Rutgers Avenue."

Evangelist Ira E. Fowler writes: "At this writing am in a real, old-time, Heaven-sent revival in Missouri Valley, Iowa. Last night the Spirit breathed upon us and six souls sought God at the altar, although it is early in the meeting. Brother and Sister Adams are fine, hard-working pastors. I go next to Lebanon, Missouri, on the Kansas City District, for a home-mission revival in a newly organized church. I love God and souls. My address is Hollywood, Maryland."



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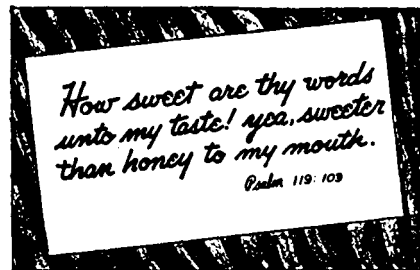
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Pastor Lloyd Hughes writes: "Since coming to the Greensburg (Indiana) church in September of 1951, we have had a beautiful ministry. We found a small group of faithful Christians, and God has marvelously blessed. Recently in our revival we broke all previous Sunday-school records in attendance and offering. Evangelist William Thompson carried a burden for souls and preached with the anointing of the Holy Spirit. Night after night, waves of glory came upon the services and people came to the altar under old-time conviction. Both men and women came through in the old-fashioned way, and testified they were going through with God. A class of five saved and sanctified folks was added to the church membership. Brother Thompson is an outstanding evangelist, who preaches old-fashioned religion with the anointing of the Holy Spirit."

Grand Haven, Michigan—Our church recently had a very successful revival campaign, sponsored by the N.Y.P.S., with Rev. Leila Dell Miller as the evangelist. Nancy Jones, a high school girl from Saginaw, had charge of the music. The attendance was excellent in spite of bad weather. Miss Miller's Spirit-anointed ministry, winsome personality, and wise personal work endeared her to the hearts of our young people and guided them in making right decisions. Many new contacts were made, and the altar was lined with seekers almost every night. Our church is enjoying steady growth spiritually, numerically, and financially under the capable and spiritual leadership of our pastor, Rev. M. W. Lemunyon. —Mildred Noastny, Reporter.

Evangelist R. S. Harris reports: "Since our returning to the field, God has given some glorious times of victory. Recently closed a fine revival with our church at Gaston, Indiana. People of the community said it had been years since they had seen God work in such a wonderful way; many were added to the Lord. Am now in a gracious revival with our Muncie South Church; God is blessing, and the altar is being filled with seekers, many for the first time. Truly, God is working in a wonderful way. I am giving full time to the work of evangelism. Write me, 432½ Frederick St., Huntington, Indiana."

Vanderbilt, Pennsylvania—Coming here two years ago we found the few faithful members were discouraged, but they received us most kindly. God has heard and answered prayer, we have enjoyed His presence in our midst, and the people are encouraged with a new sense of faith and trust. We have been wonderfully received in the community. It was a privilege to have Rev. Paul Hetrick, one of our fine missionaries, with us



for a service in the church; also he spoke to the upper grades in the public school. On Christmas Eve the local radio station WCVI at Connellsville, granted us time to have our fine young people sponsor a forty-five-minute broadcast. God crowned the efforts of our young people in the Youth Week revival with Rev. Leroy Hastie from Akron, Ohio, as the evangelist. On the closing day, the Sunday-school attendance was 124—the highest in twelve years. Also, seven seekers sought and found the Lord with repentance and old-fashioned praying through. We thank God for His blessings, and press on. —Lawrence V. Hastie, Pastor.

Olive Hill, Kentucky—This church recently had the best revival of our pastorate here. It was sponsored by the N.Y.P.S. as a "Youth for Christ" rally. God used Rev. Roy Nash, a young preacher from the Maryland Avenue Church in Dayton, Ohio, to stir the hearts of the people, and old-fashioned conviction seized the hearts of the unsaved. A young mother, a backslider, was attending the theater when conviction came upon her until she thought she had heart trouble and called the doctor—she prayed through and found she did not need the doctor. In all, twenty-three seekers were at the altar, the church was blessed, and God was glorified. The Singing Shivel Family and the Musical Horton Family were all of great blessing in the meeting. In spite of rain, we had 140 in Sunday school on the closing day, with 5 at the altar on Sunday night. There is a wonderful spirit of unity in the church. Due to the fact that we became part of a new district at the last assembly, our financial burden was practically doubled on district and general apportionments; but God has helped us to keep our budgets up-to-date. Also, we have reduced the debt on our new parsonage (built less than two years) to less than \$900; the parsonage is valued at \$10,000. We thank God for the privilege of serving Him with this wonderful people.—J. B. Rice, Pastor.

Blessed is the person who takes lightly apparent slights, but who takes seriously given responsibilities.—MARY SANDERS.

Homer City, Pennsylvania—Our church recently enjoyed a fine revival with Evangelist W. F. Miller. This was Brother Miller's first meeting since his miraculous recovery after being so near death in a Kansas City hospital. Night after night he preached with the unction of the Spirit, the attendance was fine, and many souls were helped. An outstanding victory in this meeting was the conversion of a husband and wife, both past seventy years of age. Brother Miller's unique way of presenting "special" nights during the meeting kept the crowds interested. We surely appreciated his ministry with us.—B. B. Conner, Pastor.

Rev. Bernard W. Culbertson writes from Atascadero, California: "In October our church had a good meeting with Evangelists A. L. and Myrta Cargill. Brother Cargill's preaching of holiness is of the best, and was of great help to our church. Several souls sought the Lord for pardon and heart purity. We have enjoyed our two years pastoring this congregation, and the Lord has given a number of good victories. The door has opened for me to enter the evangelistic field, so have resigned the church here and will begin my evangelistic work on March 1. I have some time open in May, and will be in the northern Middle West states this spring. My new address is 1632 Dominion Ave., Pasadena 7, California."

Northwest Oklahoma District

The first six months of the assembly year has been a time of progress and blessing.

In January, Dr. Edward Lawlor, superintendent of the Canada West District, toured three-fourths of our district and raised \$12,000 in cash and pledges for home missions. His burden and passion for missions was appreciated by Northwest Oklahoma Nazarenes.

Dr. Lewis T. Corlett, president of Northwest Nazarene College, and Dr. Edward Lawlor were the workers at our preachers' meeting in January. Both men gave an excellent ministry. Dr. Corlett enriched our lives with his spirit, experiences, and counsel. Dr. Lawlor challenged us to greater efficiency and endeavor.

Our people, not only in Oklahoma County, but also across the district, co-operated with the other districts of the state in the Oklahoma City holiness convention. The workers—Dr. D. I. Vanderpool, Dr. R. V. DeLong, Rev. R. T. Williams, Jr., and Rev. and Mrs. H. H. Spencer—were surely God-chosen, God-anointed, and God-used for this history-making gathering.

Bethany-Peniel College, under the leadership of Dr. Roy Cantrell, president, has the support of pastors and people. Fifty per cent of our budget has been paid, with all but two churches making regular monthly payments. Our students are enjoying the spiritual atmosphere of the col-

lege, and the wise leadership of the administrative leaders and faculty members.

These are good days in the service of God and the Church of the Nazarene. Definite progress is being made in every department.

MARK R. MOORE,
District Superintendent

Touring Missouri

Recently we have spent three weeks in home missionary touring, in Florida and Missouri, with Superintendent John L. Knight and Superintendent E. D. Simpson. In these two sections of our great church, a new stride is being reached in better campaigns, more money being raised, and better workers in charge. On all sides from Key West to Jacksonville, Florida, from Sikeston to Hannibal, Missouri, the program is the same.

Dr. Samuel Young dedicated a \$100,000 church, across from the courthouse, in Ft. Lauderdale. A \$100,000 property is being taken over by the Orlando, Florida, church. In a new section, a \$25,000 new proposition is in process for a new organization.

In St. Louis Missouri, Superintendent Simpson has four new home missionary propositions that will cost \$135,000 in new sections of that great city. This is all in keeping with Dr. Roy Smee's ten-million-dollar program throughout our denomination.

Also, on Chicago Central District, the same procedure is in operation: Oakland, Chicago, a new church, a Sunday school of 125, with property worth \$20,000; a new church at Sheldon, worth \$10,000.

Dr. P. F. Bresee was right when he said, "We are in the sunrise of the Church of the Nazarene, and the sun never sets in the morning." We are in a new and better and larger home missionary program all over our denomination.

E. O. CHALFANT, Superintendent
Chicago Central District

DEATHS

MRS. ABBIE M. LEAVITT, a charter member of the Church of the Nazarene, at Eliot, Maine, and mother of Mrs. Samuel Young, went to be with Christ on December 16, 1951, following a long and wasting illness. Death came to her at the home of her daughter in Wollaston, Massachusetts. She was born April 16, 1882, in Danvers, Massachusetts. In 1900 she was married to Frank H. Leavitt, who preceded her in death by some eight years. With her husband, she was converted and sanctified wholly in the Methodist church in Eliot, under the ministry of Rev. N. H. Washburn, and during the pastorate of Rev. F. C. Norcross. When the Eliot Church of the Nazarene was organized in 1919, both Brother and Sister Leavitt became charter members; many of the early meetings of the congregation were held in their home. Sister Leavitt suffered declining health for some years, but only a few months before death did her condition become obviously critical. She faced life's latter end with the same courage and devotion with which she had faced its burden and responsibilities. She died in the triumphs of the faith, down to her last conscious moment bearing a clear testimony to her faith in the sanctifying power of Christ. She is survived by two sons, Harris and Howard; two daughters, Mrs. Sidney Spinney and Mrs. Samuel Young. Funeral service was conducted in the Eliot Church of the Nazarene, in charge of Dr. J. Glenn Gould, assisted by Rev. Ralph S. Phillips.



SERVICEMEN'S CORNER

FROM HONOLULU, Hawaii: "Since I am a new Christian, the church papers have helped me to grow in grace and to strengthen my daily living. I was saved in a revival at the Makiki Church of the Nazarene last summer and was sanctified in the camp meeting at Kokokahi in August. In September I joined the Kaimuki Church of the Nazarene, and have been enjoying fellowship with the Nazarenes since that time. Rev. Reuben Welch was the pastor then.

"Since I am the only Christian on the station, I am doing all I can about sharing my new-found experience with the other men."

HAROLD D. LITRELL

From Fort Richardson, Alaska: "I would like to tell you I have found the Lord precious to my heart since I have been here in the Anchorage church. I want to encourage anyone in the armed services that God can save and keep you anywhere.

"Brother Thomas of Fairbanks held our youth revival last week. God gave us some wonderful services in spite of bad weather. Almost all of our young people gave their hearts to God.

"I wanted you to know that I enjoy this good literature. Next to the Bible, it's the best."—W. G. BAKER.

From aboard the U.S.S. "Putnam": "I have been receiving your papers for almost a year now and I haven't been reading them very much. I usually just look through them and throw them away. But last week the papers came and something told me to read them. I really received a blessing. I just started serving the Lord and they really do explain a lot of things that I was in doubt about.

"I am now twenty years old and I am sorry that I did not get to know the Lord before this. I used to profess to be a Christian but I did not really have the love of God down in my heart. The other night while I was on guard duty on the bow of the ship it seemed that I heard the small Voice calling, and right then I prayed. Now it seems my work is easier.

"I think I am about the only Christian on board out of 300 men, but I know with the help of God and the prayers of friends that I can at least win a few of them over to God.

"I feel that you and your staff will say a prayer for the crew and officers of the U.S.S. "Putnam." I went to church in a small church at Coppers Creek, W.Va."—PRESLEY C. PRITT.

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DR. ROBERT LEE ROBERTS, age seventy-one years, dentist of Pitkin, Louisiana, died January 15, 1952, from a lingering illness which had confined him to his bed the last four months. He was widely known throughout the several adjoining parishes as a practicing dentist for the past twenty years. He was the founder of the Pitkin Church of the Nazarene, located on property adjoining his home. He was known throughout the country as a genuine advocate of holiness in this present life. He is survived by his wife, eight children, two brothers, and a host of friends. Funeral service was conducted in his home church with Rev. V. Dan Perryman, pastor at Bossier City (member of the Advisory Board), representing Rev. Elbert Dodd, district superintendent, who could not be present. Rev. H. B. McBurney, pastor of Pineville church, delivered the message, assisted by several other ministers; former pastors of the Pitkin church. There were 15 ministers present, including the local Baptist pastor, and about 165 people. The body was laid to rest in the Laurel Hill Cemetery, near Lacamp, Louisiana.

MRS. SARAH CATHERINE STANFORD passed to her heavenly reward on September 8, 1951, after a happy and useful life in God's service. She was truly a Nazarene pioneer in the Southeast. Her radiant testimony was heard in the churches and camps over "Dixie" for more than half a century. Her heart-love was Bible holiness, and she lived what she professed. She was a member of the First Church of the Nazarene, Birmingham, Alabama; and from that city to the "one not made with hands," she went in triumph and victory, at the age of eighty-six. Truly, the holiness movement will miss this prayer-warrior and saint. God bless her memory and her five children: Mrs. Alma Poe, M. A. and Sam Stanford, Mrs. Annie Forrester, and Mrs. Margaret Watson.

ROBERT LEE STEELE, age twenty-two, died December 2, 1951, in a hospital in Charleston, West Virginia, after an illness of ten weeks. The young man, a member of the Glasgow Church of the Nazarene, was taken to the hospital after suffering a heart attack. Although in almost constant pain, he managed to pray and read his Bible until a few days before his death. He lived in Glasgow. He is survived by his widow, Mary Lou, and two small children; his father, one brother, and three sisters. Rev. Earl Hissom, Jr., pastor of the Glasgow church, conducted the funeral service, assisted by Rev. Harold Runion. He was buried by the side of his mother in the family cemetery on Witcher's Creek.

KENNETH DALE FELDER was born near Hennessey, Oklahoma, in 1936, and died at Pocatello, Idaho, on January 8, 1952. He was the second son of Rev. Wm. Mark and Opal Colson Felder. He is survived by his parents and two brothers. Funeral service was held in the Pocatello Church of the Nazarene, with Rev. Richard Dickson officiating. Burial was at Nampa, Idaho, with Dr. John E. Riley officiating.

CHARLES S. BRADFORD was born in Aberdeen, Ohio, and early in life gave his heart to the Saviour; he went to his eternal reward on January 22, 1952, at the age of eighty years. He was married to Miss Cornelia Hoghland, and to this union was born a daughter. He resided in Dayton, Ohio, for over twenty years, where he came in contact with the holiness movement; later moving to Cleveland, he united with First Church of the Nazarene. He was recognized as a licensed minister of the Akron District for a number of years. He is survived by his companion of fifty-four years, and his daughter, Mrs. Margretta A. Way, wife of Rev. C. Adrian Way, of Wilmington, Delaware. Funeral service and burial was held in West Union, Ohio, where he had made his home for fourteen years.

One of the greatest mistakes that a Christian can make is to imagine that increased social or spiritual activity can be any compensation for the lack of secret communion with God. A prayerful life is a powerful life; and a prayerless life is always a powerless life. If we cannot pray aright, we really can do nothing aright; but how slow we are to believe that.—Selected.

ANNOUNCEMENTS

NOTICES

Kansas City District Preachers' Convention, March 10 to 12, at Carthage, Missouri; Monday noon through Wednesday noon, at the Church of the Nazarene. Rev. Ross Hayslip, host pastor. Dr. Jarrette Aycock, district superintendent.

Indianapolis District annual preachers' meeting, April 22 to 24, at the beautiful new Broad Street Church, New Castle, Indiana. Dr. G. B. Williamson, guest speaker. Three big nights, two full days. Host pastor, Rev. C. A. Griffith, 1929 Shopp Avenue. Rev. J. W. Short, district superintendent.

RECOMMENDATION—Linwood W. Henry, formerly a student at Eastern Nazarene College, has entered the full-time evangelistic field as soloist and youth worker. He qualifies both as to ability and spirit. I am happy to recommend him to those needing revival, convention, or camp assistance in vocal music. His address, 97 Douglas St., Uxbridge, Massachusetts—Mel-Thomas Rothwell, Professor at Eastern Nazarene College, Wollastan, Massachusetts.

BORN—to Rev. and Mrs. Donald Tucker, Nazarene missionaries in Belize, British Honduras, a son, Don, Jr., on February 5.

—to Mr. and Mrs. Tommy E. Keese of Lovington, New Mexico, a daughter, Linda Genelle, on February 2.

—to Mr. and Mrs. James H. Phillips, Jr., of Oakland City, Indiana, a daughter, Melodie Ann, on January 29.

—to Rev. and Mrs. Milton B. Parrish of Chanute, Kansas, a daughter, Deborah Lee, on January 28.

WEDDING BELLS—Miss Billy Patterson and Mr. Ollie Stanley, both of Grassland, Texas, were united in marriage on January 24, in the Grassland Church of the Nazarene, with the pastor, Rev. W. M. Dorough, officiating.

SPECIAL PRAYER IS REQUESTED by a mother in Georgia for a son, with a wife and child, who is in financial difficulties, that God may undertake for them along every line;

by a lady in Missouri for the salvation of a man in the state of Washington—he has had bad heart trouble; also for a friend in Missouri who wants God to help in healing her deafness;

by a brother in California, that a young woman may be established in her faith in God, for the healing of his wife, and some urgent needs;

by a young man in Illinois, that God may help him in his studies, also that he may have divine direction as to plans for the future;

by a Nazarene in West Virginia, that their congregation may be zealous for God.

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(Pre-General Assembly Schedule—1952)

British Isles April 9 to 13
 Idaho-Oregon May 7 to 9
 Northwest May 14 to 16
 North Dakota June 4 and 5

G. B. Williamson:
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

(Pre-General Assembly Schedule—1952)

Washington Pacific May 7 and 8
 Northern California May 14 to 16
 Southwest Mexican May 20 and 21
 Southern California May 22 to 24
 Los Angeles May 27 to 29

Samuel Young:
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

(Pre-General Assembly Schedule—1952)

Ontario May 7 and 8
 Akron May 14 to 18
 Florida May 21 to 23
 Albany May 28 to 30
 New England June 4 to 6

D. I. Vanderpool:
 Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

(Pre-General Assembly Schedule—1952)

Oregon Pacific May 14 to 16
 Arizona May 28 and 29
 New Mexico June 4 and 5
 Rocky Mountain June 11 and 12

District Assemblies

Summer Schedule—1952

Eastern Michigan	July 2 to 4
Nevada-Utah	July 2 to 4
New York	July 4 and 5
West Virginia	July 4 and 5
Canada West	July 9 and 10
Colorado	July 9 and 10
South Dakota	July 10 and 11
Alabama	July 9 to 11
Northeastern Indiana	July 9 to 11
Maritime	July 16 and 17
Michigan	July 16 and 17
Nebraska	July 16 and 17
Central Ohio	July 16 to 18
Pittsburgh	July 16 to 18
Minnesota	July 23 and 24
Eastern Kentucky	July 30 to Aug. 1
Southwest Indiana	July 30 to Aug. 1
Washington-Philadelphia	July 30 to Aug. 1
Western Ohio	July 30 to Aug. 1
Illinois	August 6 to 8
Kansas	August 6 to 8
Kentucky	August 6 and 7
Missouri	August 6 to 8
Virginia	August 6 and 7
Iowa	August 13 to 15
Northwestern Illinois	August 13 and 14
Northwest Indiana	August 13 to 15
Northwest Oklahoma	August 13 to 15
Wisconsin	August 14 and 15
Chicago Central	August 20 and 21
Dallas	August 20 to 22
San Antonio	August 20 to 22
Abilene	August 27 to 29
Houston	August 27 to 29
Indianapolis	August 27 to 29
East Tennessee	September 3 and 4
Kansas City	September 3 to 5
Louisiana	September 3 to 5
Tennessee	September 10 to 12
Arkansas	September 17 to 19
Northeast Oklahoma	September 17 to 19
Southwest Oklahoma	September 17 to 19
North Carolina	September 24 and 25
Southeast Oklahoma	September 24 and 25
Georgia	October 1 and 2
South Carolina	October 1 and 2
Mississippi	October 8 and 9