

HERALD OF

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OFFICIAL  
ORGAN OF THE  
CHURCH OF THE  
NAZARENE

# holiness

## The Rocking Chair Blessing

General Superintendent Vanderpool

A LADY WHO had been a staunch, happy Christian for years in her community was much disturbed when the writer entered the community to hold a revival meeting. Her strong argument against me was that I preached *entire sanctification* or *holiness*, and she did not believe that anyone could get to where he *could not* sin. She thought that "to be sanctified was to be in the realm where one could not sin or be tempted." She misunderstood what was meant by the term sanctification, and consequently was much opposed to anyone who taught that doctrine.

Shortly after the revival began, one of this lady's neighbors was wonderfully converted and went over to see the lady and apologized for some unneighborly conduct in the past, and he then urged her to come to the revival. She came one night, listened attentively, and returned the next night, and showed much interest in the meeting. After the service she talked to me a few minutes, and invited me to her home, saying, "I want to talk to you about my 'Rocking Chair Blessing.'"

The next day she told me how she had been converted when but a young woman, and how she tried for years

to live a steady, victorious life and recounted her many defeats, until one morning while kneeling by her rocking chair in earnest prayer she gave God her *all*, and pledged allegiance to Him and His will. It was then she said that God flooded her soul with His blessing and changed her inner life completely. She said, "I have always called it my 'Rocking Chair Blessing,' because I got it kneeling by my rocking chair." Now she said, "Brother Vanderpool, I am sorry that I opposed you for preaching sanctification, for I now know that what I have for years called my 'Rocking Chair Blessing' was the experience of entire sanctification which you preach."

She united with the Church of the Nazarene and served for several years as Sunday-school superintendent.

I am convinced that many people oppose the terms *sanctification* or *holiness* because they do not fully understand what is meant by them. I am also convinced that across the years thousands of old saints have enjoyed the experience of entire sanctification, but have called it by a different name. They have remembered the *time* and the *place*, but have not properly named the experience.

## TELEGRAM

Pasadena, California—God used ministry of Rev. Maynard James to bring Pentecost to Pasadena College. Spontaneous response to invitation throughout the week climaxed by one of the greatest altar services Friday in a long history of great revivals. To God be all the glory.—W. T. PURKISER, *President*.

## NEWS IN BRIEF

Pastor H. V. Kyer sends word from his church in Ohio: "The Ravenna church just closed a very fine revival (Sept. 30) with Dr. Howard Jerrett; his ministry was appreciated by all. The church is moving along in every department. The church building was completed three years ago; October 14 will see the new addition, just completed, dedicated."

Rev. Don L. Newell has resigned as pastor of the church in Pittsburg, Texas, to accept the call to the church in Winter Haven, Florida.

Pastor J. E. McConnell sends word from Oakland, California: "Elmhurst Church went over their quota in the Seminary offering. The people gave liberally and joyfully, and God blessed the service."

Mrs. McNeely sends word: "My husband, Rev. James W. McNeely, pastor of the church in Auburn, California, has had three heart attacks and a nervous collapse since September 1. He is in the hospital, and the doctor says he will be in bed at least another six weeks. We'd appreciate the prayers of God's people."

Dr. Edward Lawlor, superintendent of the Canada West District, served as the evangelist in a united Crusade for Christ (interdenominational), in September, with over fifty churches co-operating, including our own Nazarene churches in that area.

Rev. J. W. McLain sends word: "The ninth annual assembly of the South Carolina District closed with notes of great victory; Dr. D. I. Vanderpool was at his best. Rev. Ray Cloer, pastor of Columbia First Church, newly elected district superintendent. Report of Rev. C. M. Kelley, retiring district superintendent, revealed good progress with substantial gains in every department of the work."

Pastor Ed Phillips sends word from Montgomery, Alabama: "On October  
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## HERALD OF HOLINESS

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*You Promote the GOSPEL*  
*When You Promote the HERALD*

Dr. Harvey S. Galloway, superintendent of Central Ohio District, last week handed us orders for 2,360 additional copies of the 1952 special issue of the HERALD OF HOLINESS. He had obtained these orders since the district assembly; at which the project was presented. This brings the total ordered for Central Ohio to 21,185. Thank you, Dr. Galloway!

## "My Favorite Paper"

Evangelist Paul J. Stewart

THE HERALD OF HOLINESS is the official paper of the Church of the Nazarene. There are many and varied religious papers and church periodicals in the world today that are wholesome and splendid. But with malice toward none and with charity toward all, the HERALD OF HOLINESS is not only unsurpassed, it is also unequaled. Its very name, HERALD OF HOLINESS, proclaims its trumpet-toned clarion-call of Christian perfection as the correction of all the world's defection and the church's infection. The pen has been mightier than the sword in molding public opinion. We as a church have used the pen to great advantage. In the HERALD OF HOLINESS it has proved mighty in tearing down the fortress of the enemy and building up the bulwark of our own strongholds.

The HERALD OF HOLINESS is rooted like a tree and grounded like a building in the granite rock of eternal truth. It has no advertising room for any speculative boom but everlastingly emphasizes "It is written" and "Thus saith the Lord." If you want the canned-air and baled-sawdust of man-made ideas and air-castle guesses with no feet on the rock and no head around the throne, you will have to go elsewhere. For only the scriptural and the fundamental are measured and treasured in the HERALD OF HOLINESS. This paper carries a message that challenges the best and the highest that is in us. It opens a door and paves a way to richer and larger fields of usefulness and blessedness. It is permeated by an atmosphere of optimistic aggressiveness. It fires, as well as feeds us. It advocates and heralds ideas usable and plans workable that will make any church a green oasis in the desert.

The HERALD OF HOLINESS is not lopsided or top-heavy in its presentation of truth. Every phase and phrase of the Christian life finds its normal balance in the spiritual diet prescribed therein. Dr. S. S. White, the

(Continued on page 16)

# Our Alaskan Nazarenes

## General Superintendent Powers

**A** FEW YEARS AGO the United States purchased the Alaskan Territory from Russia for seven million dollars. It has proved to be one of the wisest and most farsighted moves our nation has made. Likewise, the decision of the Church of the Nazarene to open work in Alaska has proved to be a wise one; and although our work is not large, it would be difficult to find a more representative group of Nazarenes. They are spiritual, loyal, and have a vision that would put many groups to shame.

All of our Alaskan churches are "10 per cent" churches, and some are giving more than this for missions. Both Fairbanks and Anchorage churches will give approximately \$1,500 each to the cause of missions this year. The Anchorage church is only two years old. The other churches are giving proportionately.

Last spring we completed a district organization. We spent the early hours of each morning in prayer. I have never been in a meeting where there was more of the blessing of God, and morale is very high. They have accepted their responsibility toward every phase of the church program and they carry these responsibilities with joy.

The newest member of our church family in Alaska is the Seward church. Some preparatory work had been done by the pastor, Rev. L. C. Hopkins, and the organization was completed at the close of a meeting conducted by Rev. and Mrs. Jimmie Dobson. I have just received a letter from Brother Hopkins and I quote from it.

The Lord has blessed the work here in a wonderful way in the past few months. We now have twenty members belonging to the Seward Church of the Nazarene. God has enabled us that the church can carry all of her financial load, including my salary, and the tithes and offerings are coming in better than even we expected at first.

Last month we averaged fifty-four per Sunday for Sunday school. So far this month our average is sixty-two, with a total today of seventy present for Sunday school. This would have been even more thrilling had sixteen who are enrolled on the records been present. The Lord is meeting with us and it is marvelous to feel His presence service after service. There have been souls at the altar in several of our services. Each regular Sunday preaching service averages fifty or more in attendance. There is a wonderful sense of burden, challenge, and co-operation on a number of the group. Thank God for His blessings.

With these blessings have also come some problems. The major one on the list is adequate facilities to handle our fast growing Sunday school. The hall that we rent will hold a little over one hundred people, so you can imagine a few of the problems that face us in handling

five Sunday-school classes, some of which need to be divided, but at present we cannot divide them as there is no place to put them. People are patient and considerate and co-operative in keeping class noise to a minimum. The maximum has almost been reached as to the absolute total people that can be handled.

Won't you please join us in prayer that God will help this sturdy baby church find the answer to its problems and prayers? I am sure God will honor their faith.

We are also opening our work in Ketchikan at the time of this writing. Rev. and Mrs. Clark Lewis are on the field, and we are trying to find adequate housing for them and for the new church. The housing problem in Alaska is very acute and property is very expensive, but hitherto the Lord has helped us, and we are encouraged to believe that in both of these cases He will make plain paths for our feet. God bless the noble little band of Alaskan Nazarenes as they carry on for God and holiness!

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**More than \$500,000 for world evangelism—that is our denominational goal for the Thanksgiving Offering, November 18. Will you help the church reach it?**

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## Washed, Sanctified, and Justified

By Ralph A. Mickel\*

**A**S WE WERE preparing for church one Sunday morning we heard a radio preacher quote, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11); after which he said: "This verse proves there is no second work of grace because sanctification is placed before justification." Again, we heard a holiness preacher, in explaining this verse, say: "When we are washed in regeneration and justified, we are sanctified in the sense of a covenant. We promise or covenant to get sanctified when we get saved, just as a girl promises or covenants to get married when she becomes engaged."

The radio preacher's statement is entirely false, but the holiness preacher's explanation, while true as a fact, is not true as an explanation of this verse. He seemed to forget, or else was ignorant of the fact, that we have initial sanctification in the experience of regeneration; otherwise, forgiveness and the new birth would not really deliver from sin.

For example, when a drunkard came to the altar to be saved, if all God did for him was to forgive him, his craving for alcohol would drive him back to his drink. If we liken the sinner's nature to a tree of evil, we can see this better.

\*Evangelist, Alum Bank, Pa.



If God forgave the sinner for his tree of evil, it would still continue to bear evil fruit; if God planted a good tree alongside the evil tree, the evil one would continue to bear evil fruit. That evil tree must be cut down. And, praise God, that is just what takes place when God justifies and washes the soul in the experience of regeneration! Thus God saves us from our sins!

But just because the evil tree has been cut down does not mean that the root or stump is gone. Cutting a tree down does not remove or destroy the stump; out of and around that stump will grow shoots or suckers, revealing that it is very much alive. Every regenerated soul has had the experience of cutting off the shoots or suckers that grow up around the stump of sin. This is the reason we need entire sanctification. Initial sanctification delivers us from our acquired habits of sin; entire sanctification delivers us from the nature of sin, inherited from Adam, with which we were born. David says in Psalms 51:5 that we are born in sin.

So let no one say that he is sanctified wholly just because Paul says we are sanctified when justified. It was for the exemplary Christians of Thessalonica that Paul prayed, "And the very God of peace sanctify you wholly" (I Thess. 5:23). You are not sanctified until the dynamite and fire of the Holy Ghost blows out and destroys the root of sin in your heart.

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## A Prisoner Set Free

By Anna Johnston

*A prisoner of Satan,  
I heard God's call one day  
To start my homeward journey  
With speed, and not delay.  
But I was tied with fetters  
Too strong for me to break.  
Then God in His great mercy  
Freed me for Jesus' sake.*

*I noticed that my clothing  
Was fit for ease and night,  
And not for heavy warfare  
Upon God's road of light.  
But since I met my Master,  
His armor fills my need,  
And I am well protected—  
A conqueror indeed!*

*The Captain goes before me  
And I will follow Him,  
All through the days of sunshine,  
And when the lights grow dim.  
I know the road is leading  
To Glory-land, you see;  
And I am saved and happy,  
As happy as can be!*

## EPHESIANS (Art. XXIII)

By H. Orton Wiley

### Spiritual Renewal

*But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness (Eph. 4:20-24).*

THESE VERSES are significant in that they reveal the necessity of holiness as a second work of grace. The apostle has just set forth the corrupt condition of the pagan world and immediately follows his analysis of heathendom with the words, "But ye have not so learned Christ." Note carefully the following teachings of the apostle.

1. The Ephesians to whom he was writing were converted; they had "learned Christ." This cannot mean merely a superficial knowledge about Christ, for it is further stated that they had heard Him and been taught by Him.

2. As Christians, they were now instructed to "put off . . . the old man" or carnal mind. The hypothetical form of the question carries with it the strongest possible argument for holiness of heart. If ye "have been taught by him," then ye know that ye are to "put off . . . the old man." A genuinely converted man soon comes to know that he needs the second work of heart purity.

3. By the term "old man," the apostle means the inherited Adamic nature or the "carnal nature" with which every child is born. Dr. Hodge says: "The intervening clause, 'concerning the former conversation,' belongs to the verb and not to the following noun. The meaning is not 'the old man as to the former conversation,' but concerning the former conversation, the old man." It is not the old life merely which is to be put away. This is done in conversion; but it is the principle of the old life—the "old man" or "inbred sin"—that is now to be put away.

4. It is evident from this text that the new birth does not destroy the carnal mind. It is universally held by orthodox churches, that "sin remains in the regenerate," and this is equally true of the experience of believers. Actual sins are forgiven in justification, but the "old man" or principle of sin inherited from Adam still remains.

5. Christians are made holy in heart by a second work of grace in which they are instructed to "put off . . . the old man," be "renewed in the spirit" of their minds by the gift of the Holy Spirit, and to "put on the new man, which after God is created in righteousness and true holiness."

6. We are therefore standing on solid scriptural ground when we teach that men are sanctified by the baptism with the Holy Spirit. We are on equally solid ground when we teach that the carnal mind or principle of sin is not merely to be suppressed, but eradicated; not repressed, but crucified and put off, for the "blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

## Thoughts from a Farmer's Son:

By Evangelist Spencer Johnson\*

### Away Toward the Mountains!

ONE MILE WEST and one mile south, on a high hill, stood the country schoolhouse. In the afternoon, when school was out, a group of us walked together for a mile down the wide, sandy road; then we all went our different ways.

That road held a strange enchantment for all the boys and girls of the neighborhood. For miles it could be seen between the friendly cottonwoods; it seemed to stretch away toward the blue mountains in the distance. We had never been down that road very far, but we could imagine the wonderful country that must lie at the end of the way. Gazing with rapture down that road, I hoped that someday I should follow it to the end and view that beautiful land.

In later years, I drove to the end of that road, only to wish that I had not gone. To my disappointment, the road did not lead to the mountains, and the imagined glories of that fancied land were but ordinary scenes of the countryside. The vision of youth had given way to the practical realities of the man.

Life is a continual process of change; the fancies of youth must give way to the logic of age. There are many things of this old world that are more glorious at a distance than upon closer acquaintance. Thus it must be with all things that are earthy, for the world and time must pass away. "But he that doeth the will of God abideth for ever" (I John 2:17). To find that which is lasting and enduring, man must turn to the kingdom of Heaven and to things of spiritual worth.

The closer one lives to God, the more real He becomes, and the more unreal the things of the world. The road that leads to heaven becomes more enchanting as it progresses toward the gates of the City. If at times heaven seems so real to the soul upon earth, how much more glorious it will be when earthly and physical limitations are transcended by glorified bodies and minds "like unto his glorious body"! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

\*Bethany, Oklahoma

## DOLLARS Win Souls

THE CHURCH is engaged in the business of transforming the "mammon of unrighteousness" into redeemed souls.

Francisco Xavier Ferreira in the Cape Verde Islands writes: "I was a companion with the Howards from their first day in Praia. I witnessed the stones which whistled over our heads when we went out to evangelize. I took part with them in prayer. It was a great privilege for me to feel and to know what it is to yearn for lost souls."

Brother Ferreira is now the secretary of the mission district and is a grand soul winner.

The offering for world evangelism on November 18 will produce like results. For the glory of God, give generously.

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The gospel of "good news" must be preached among all nations. That requires the investment of time, talent, and treasure of all those who follow Christ.

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## Why Aren't Your Loved Ones Saved?

By Dorothy C. Haskin\*

WHY AREN'T you a Catholic? They make loud claims of being the true church. Surely, if it is what they claim, you want to belong to it. Then why don't you? Is it because you have carefully studied the doctrine and have thoughtfully decided that they are wrong?

Very probably not. Few of us think out our religion. More often we react to what we see, and the reason the claims of the Catholic church leave us unmoved is because the lives of the followers do not challenge us. We see little, often nothing, in their lives that we want.

Could that be the reason that some of your loved ones are still unsaved? Does your life challenge them? Do they see anything in you that they desire?

Many a son is not saved because his parents, in order that he might earn more money, are willing for him to go into some questionable line of work; it is legal, but it brings him into places of temptation. Or a daughter has married an unsaved man even though her mother said she should not. The protest had no effect because the mother had made slurring remarks that the Christian young men the daughter went out with were not "go-getters," while the mother admired the ability of the unsaved men.

There are, unfortunately, many Christians (so-called) who still have their eyes on the world.

\*Los Angeles, California

They feel that so long as they do not commit gross sins they are not worldly; but their time is taken up in the achieving of creature comforts: the soft bed, the tasty food, the shiny car.

Eve is the earliest example of a mother who did not win her son to the Christian way of living because she was tempted by a tree she saw that "was good for food, and . . . pleasant to the eyes."

No one knows better than the worldling the emptiness of things, and he has only scorn for the one who professes to serve Christ and then compromises in order to have more of this world's goods. As long as a man isn't a Christian, he may pull a deal that is a little shady; but he knows that if he becomes a Christian he should be honest and thus make less money. Why, therefore, make that sacrifice unless he sees by your life that you have found something so much richer than the world has ceased to tempt you?

It was not, however, Elsie's desire for *things* that was a stumbling block to her sons; it was something in her character. She went to church regularly, and was anxious for the salvation of her sons. But she was a contentious woman; no one ever suited her, nothing ever was right. Her younger son's teacher should have helped him more. Her husband should have done more. Her daughter-in-law should be grateful for all she had done for her. He should, you should, should, should, until "should" became a cudgel!

Yet no one dared to hint to Elsie that she was wrong in her attitude toward life; because, no doubt, all the things she said should be done, should. But the world is not perfect; and while a complaining spirit may be a self-justifiable sin, it is still a sin.

It may be because God knew that many things would fall short of our expectations that the Word admonishes, "Do all things without murmurings and disputings: that ye may . . . shine as lights in the world." God knew that only as we faced the world with a spirit of making the best of it would we "shine as lights."

The unsaved do not like a "harping" spirit in anyone. The man who runs a personal complaint

department soon has no one to listen to his complaints. And if your religion does not result in a peaceful home your relatives and friends want none of the religion or you!

When Nancy's unsaved husband left her, I was not surprised. Nancy was a *worrier*! Some years before the breakup came, he told me, "Why should I become a Christian? Nancy does not trust God to take care of her here, so how could I feel that He would take care of me hereafter?" Due to her fretting, she lost her husband for *here*, and he still is lost for both here and hereafter.

The most appealing Christian of all is the one who has learned not to worry. Some lament, "I can't help it," not recognizing that there is a spirit of self-justification in worrying, a feeling of, "If I can't help any other way, I can worry," until it becomes a habit.

It is possible to control the mind, else Jesus would not have commanded it. He said, "Let not your heart be troubled." *Let* implies a choice; it is a matter of the will, of moment-by-moment reckoning yourself dead indeed unto sin but alive unto Christ. It is bringing every thought into the captivity of Christ. It is facing every lack, every disappointment, every trial in the joy of the Lord.

If you would win your unsaved loved ones to Christ, you must live the challenging life of the sanctified, of the serene in spirit.

## Human Elements

### Of a Religious Experience

By Donald S. Metz\*

A RELIGIOUS EXPERIENCE, from the human side, is made up of three things—the will, the intellect, and the emotions. Any healthy, wholesome experience of religion must have all three elements present. To this almost everyone would agree. But which is primary, and which should dominate? Here there is a wide divergence of opinion.

Some stress the importance of the will; but where the will is primary religion often becomes hard and unbending moralism. Frequently it degenerates into a rigid Phariseism with very little love and no joy. A person with such an experience may be likened to a torpedo—a grim-appearing object traveling on a relentless course. One-half the space of a torpedo is taken up with machinery to propel it on its course, while the other half is filled with explosives. A person who stresses the will to the neglect of the intellect and the emotions becomes a religious torpedo; and the result is usually an explosion!

Others stress the primacy of the intellect. "Religion is reason," cried a young seminary (not the Nazarene Seminary) student. He, with oth-

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## ONLY ONE BOY!

By Benjamin Allen Bowman

*Only one boy was saved, Jim said,  
In that class, through all those years.  
Only one! And Jim bowed his head.  
Oh, the prayers, the sweat, the tears!*

*But the years have passed, and from far Japan.  
This morning a letter came,  
Signed by that boy, now become a man,  
Written with pen aflame.*

*An apostle now to a hungry horde  
In that Land of the Rising Sun—  
Thousands already won for his Lord!  
Jim's achievement has only begun.*



ers, would reduce Christian experience to an icy rationalism that places everything under a microscope to demand a scientific answer. Hence the will is crippled and the emotions are strangled. This type of person lives in an unsatisfactory state of facts and logic, with little to inspire him and nothing to savor his life. It is like a man putting a giant-sized compass in a small rowboat—the weight of the instrument hinders progress or swamps the craft altogether.

Still others reject the will and the intellect to put the emotions on a pedestal. This leads to a shallow and often cruel fanaticism. Without the will and the intellect, religion becomes fluid and flabby and exhausts itself, achieving little or nothing, ending in a whirlpool of religious froth and debris.

But if anything is paramount and fundamental in a Christian experience, it is the emotional element. Solomon said that the wise person would guard his heart with all diligence, "for out of it are the issues of life." Also, he said that as a man "thinketh in his heart, so is he." The heart is the center of feelings and affections.

Rollo May and other psychologists state that the major problems in people's lives are emotional problems which can be settled only by emotional adjustment. Vital religion must have enthusiasm, blessing, and inspiration. A religion which is purely or predominantly intellectual will offer no solution to life's problems; it simply magnifies them. An experience which is mainly will power merely serves to increase the sense of sin, guilt, and frustration.

But an experience that gives adequate place to the emotions gives room for the full exercise of the entire personality. Paul said that the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). This giant of intellect and will would make religion two-thirds emotional, for joy and peace are emotional qualities. The thrill of joy and the calm of peace, however, rest upon and proceed from the other third, which is righteousness.

The ideal experience of salvation would be one in which the worshiper brings a consecrated intellect that can be illuminated by the Holy Spirit, a powerful will that can be harnessed and directed by Christ, and sensitive emotions that can be tuned to enjoy the holy atmosphere of God's presence and blessing.

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**Doors of opportunity for preaching the gospel which the Church of the Nazarene has entered can remain open only if we furnish the *means of survival* for our missionaries and national workers. What will you give in the Thank Offering, November 18?**

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There are many kinds of sin, but all sin is rebellious in its very nature; it is the transgression of God's law.—*Exchange*.

## The Missionary Enterprise Why I Believe in It

By Anne Esselstyn\*

**D**URING THE nine years previous to 1948, our family was stationed in the Transvaal at Boksburg, a South African town about fifteen miles from Johannesburg, the center of the gold industry.

In this region huge native townships developed. The raw heathen came to the towns to earn "big money." Here they observed the European customs, good and bad. They started to drink European liquor, smoke, dance in the Western style, see American movies, and send their children to grade school and a few to high school, trade school, and even the university.

As well as doing all these things, the white men went to church. These natives learned from them a little about God (they heard more about Him when the "baas" was angry!), and the sacraments of Communion and baptism.

Being superstitious, the rather primitive heathen adopted but did not understand all these Western customs and ways of thinking. The result is chaos in the bodies, minds, and spirits of the native urban peoples. If this picturing of conditions seems incredible, ask Morris Chalfant, the Poteets, or any of the missionaries who work in these areas.

As I grew older and became more interested in the social, religious, and political problems that these people created, I came to one basic conclusion. Those of our Western world who are interested primarily in economic and even political conditions of a country will exploit its resources (people included) and give their own customs to the natives. In order to bring order and happiness out of the chaos thus created, those interested in the salvation of souls and their training in the Christian fundamentals of life should be alert and do what they know to do.

The missionary enterprise emphasizes fundamentally the salvation of souls, but also includes the responsibility of proper education and medical care. These natives, who have become so degenerate and have nourished a hatred for the white man, first need the love of God in their hearts, which will remove prejudice and hatred. Then they need instruction in the physical, mental, and material, as well as in the spiritual, realms of life.

Westernization is not enough. Christ's challenging command to go and teach the nations, "that they might know Him," still is to be completely fulfilled. This enterprise is our responsibility and privilege as world citizens and followers of Christ. Let us assume it as we ought. A generous thank offering will greatly strengthen the hands of our leaders in accomplishing our God-given task.

\*Daughter of Missionaries W. C. and Mrs. Esselstyn

# Does Death End All?

By Arthur Hedley\*

**T**HIS IS A question which has perplexed and baffled men in all ages. Many centuries ago, the patriarch Job asked, "If a man die, shall he live again?" (Job 14:14.) While he could not believe that death was the end of all, yet the future state, as he envisioned it, was hardly to be desired. He thought of it as "a land of darkness, as darkness itself; . . . without any order, and where the light is as darkness" (Job 10:22). There were moments when he had a vision of a place where God would establish his innocence and life's wrongs would be righted.

The Psalmist also asks, "Wilt thou shew wonders to the dead? shall the dead arise and praise thee?" (Psalms 88:10.) The fact of death and the brevity of this life were very real to the ancient Hebrews, and they had little light on the future state of men. "Remember how short my time is," pleaded one of the psalmists when things were going hard with him. Because the future was so obscure, uncertain, gloomy, he prayed that he might experience the goodness and mercy of God in the land of the living.

Certain philosophers, like Mr. Bertrand Russell, declare without hesitation that there is *nothing* for men beyond this present life. They believe that at death the body returns to its original elements, which ultimately are absorbed by nature for the enrichment of the earth. That to them is the end of man for time and eternity.

To the Russian Communist, this life is man's *only* existence, and all the talk and promise of another life is "only a drug to make man forget

the misery of his present existence, imposed upon him by those who live in ease and luxury at his expense." There is no life beyond this, no paradise for man in some other world. The Communist proposes, with the aid of science, to give man such a good time in this world, and to give him such a long extension of life, that he will ultimately die perfectly content without the least desire for immortality. The Communist has no word of hope for the millions who must suffer and die before this "Golden Age" of which he speaks will be ushered in.

Even in so-called Christian lands, so many live only for *this* world, and by their actions show they have little faith in a life beyond the grave. Dr. Emil Brunner has well said, "The problems of our day have become so incomparably complicated and difficult just because people do not believe in eternal life any more. They are seized by a kind of *time-panic*. Not believing in the eternal kingdom, they try to make this world a paradise and by so doing they create a state of things more akin to hell than to heaven." In his innermost heart man believes he "was not made to die," and there is a yearning for immortality, a desire to know with certainty that there is a nobler and better life beyond this present one which is so full of struggle, strife, and suffering.

Without hesitancy, the Lord Jesus, who knew there was another world beyond this present world because He came from it, assured His disciples that through their faith in Him they *already* possessed a life which was eternal, a life which death could not touch, and they would inherit His eternal kingdom. Christ told His disciples very frankly that if this life were all, if there were no other life, no other world. He would have told them so (John 14:2); and they knew Him well enough to know that He would not deceive them.

We become possessors of eternal life when, as sinners, we place all our trust in Christ for salvation. The Holy Spirit then gives us the assurance within of sins forgiven, the glorious hope of eternal life. The apostle speaks of the Christian hope as a *living hope* (I Peter 1:3), as indeed it is, for it energizes our whole being and makes life a glad new thing. Millions have been sustained, strengthened, by their faith in Christ's revelation and promise of heaven.

The noblest and greatest men and women who did so much to alleviate the sufferings of humanity; who abolished slavery, built our first hospitals, improved our prisons, lightened the burden of little children in mines and factories, were those who were full of the love of Christ, and who were inspired by the Christian hope. In sorrow, suffering, and bereavement this hope gives strength and comfort to mind and soul. When Robert Browning lost his wife, whom he loved so dearly and served so devotedly, he wrote on the flyleaf of her Bible these words of Dante: "Thus I believe, thus I affirm, thus I am certain it is,

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## THE MYSTERY

By Robert E. Mortensen

*Though deep within my heart I feel  
The blood of Christ applied,  
I cannot tell you how 'tis done,  
Nor why for me He died.*

*But this I know: My heart is clean;  
His Spirit doth abide.  
I cannot tell you how, or why,  
But still I'm satisfied!*

*My finite mind will never grasp  
The mysteries of His grace;  
Yet oft I've felt how small they'd be  
Could I their reason trace.*

*I'm glad I'm not inclined to doubt,  
And ask, How can this be?  
For I'm content to have a faith  
That makes God real to me!*



that from this life I shall pass to another better there, where that lady lives of whom my soul was enamoured."

Happy are they who possess such a faith and hope; for it enables them to face life with a song in the heart, and to smile at Death, who but opens the gate into the Celestial City.

## The Church's Conscience

By J. F. Ballew\*

**S**OMETIMES THERE is voiced in our church, with seeming sincerity, the belief that as long as one does not hold as personal convictions some of the standards of conduct that are the outgrowth of the corporate conscience of the church he is not bound by authority or honor to observe them. There is a basic error in this belief that has in it the seeds of destruction for the high tone of Christian living that has characterized the holiness movement. Actually, the burden of responsibility to obey a corporate conscience, of which one is a member, is lifted only when such obedience would cause one to disobey his own conscience.

The consequence of disobeying one's conscience is evident and clearly understood by almost everyone. Once broken, it loses its authority and one is set adrift on the sea of no standards; governed by the expedient, one tends to live at the lower levels of contemporary morality.

The consequence of breaking faith with a corporate conscience is not less serious. When one becomes a member of the Church of the Nazarene, he adopts for himself the group convictions of the church as they are expressed in the *Manual* and official publications of the church. To break with the standards of the church—whether or not they have become personal convictions—is to break its authority for us. If the church does not speak with authority in respect to conduct, could it not also err in respect to doctrine? Such conclusions are inevitable and disastrous.

Peter's admonition, "Submit yourselves to every ordinance of man for the Lord's sake: . . .," holds true for church governments whose authority we recognize in the act of membership, as well as for national governments whose authority we accept as citizens.

God help us to pass on to those who follow, standards not less Christlike than those whom we follow handed to us.

\*Pastor, Las Vegas, Nevada

What is the mind of Christ? The mind of Christ is a spiritual mind; it is not concerned with the materialistic gains of the flesh. The mind of Christ is an obedient mind, submissive unto the will of God at all times in all things.—*Selected.*

## Reporting Results

"God is surely blessing us for being a 10 per cent church." And with that glowing statement Rev. Roy Wells, of Irvine, Kentucky, goes on to say: "We do not believe in any way that by giving of 10 per cent our regular giving was hampered at all."

Organized in June, 1950, this growing church began at once to pay 10 per cent of total money raised each month to the general church. Since that time the Sunday school has tripled and church membership increased from thirty-six to sixty-five.

The Calvary Church of the Nazarene has given us a practical demonstration of Christian stewardship. Pastor Wells concludes by saying: "I believe any church will prosper by adopting this splendid plan of giving."

GENERAL STEWARDSHIP COMMITTEE

## God's Victory over Man's Defeat

By Harry M. Savacool\*

"You have given a whole week to the people at Carson's and they have had a good revival with souls saved. They ought to be satisfied and not interfere with our meetings. We certainly have as much right to your services as they do. We have made all arrangements for a week of services. Many people have come a long distance to spend the week with us and they should not be disappointed. We will not consent to any change in the original arrangement."

The speaker was Samuel Perkins, a rough frontiersman but a great Christian. He was addressing these positive remarks to Rev. William Taylor, the youthful preacher on the Sweet Springs Circuit in western Virginia. The young minister squirmed uncomfortably on his chair. He did not know what to say. He had announced a week of revival services to be held in the Perkins' home. Meanwhile the previous week he had held a very successful meeting at Carson's, twenty miles away. Swept away by the success of the meetings and several conversions, he had announced that he would be back on Wednesday night to continue the services.

The best he could do was to say apologetically, "I thought you would be so glad to hear of the great success at Carson's, where heretofore we have not been able to do anything, that you

\*Owego, New York

would, after a four days' meeting, cheerfully consent to let me go back to Carson's where even greater harvests are ready; but as you hold me to the original agreement as before announced, I must follow it to the letter."

William Taylor was now really in difficulty. He was committed to preach on the same day and hour in two places twenty miles apart. It was 1845, and it took the better part of a day to make the trip over the wretched roads on horseback. The difficulty plunged him into despair.

His difficulty was made more acute by a spiritual problem with which he had been struggling for four years. He had been soundly converted, but he could not be content without holiness of heart and perfect love to God. His study of the Bible had convinced him that sanctification was not only a privilege, but also that it was a duty for all believers to seek it until it was experienced. He says in one of his writings: "I tried the theory of a gradual growth out of sin into holiness, but found from sad experience it was not in the nature of sin to grow out, but to grow in and grow on and bring forth fruit unto death, and that it had to be restrained till totally extirpated by the Holy Sanctifier."

It had been a hard battle for four years. He had tried to surrender himself to Christ and was working with all of his might to be holy. His ministry as a circuit rider had been blessed with soul-saving power continually. He could not understand why he did not receive sanctification. Finally in desperation he decided to ignore his feelings completely; he determined to simply accept the Bible statement of provisions and promises. So as he rode his horse along a mountain trail, he began to say over and over to himself: "I belong to God. Every fiber of my being I consecrate to Him. I consent to perfect obedience. I have no power to do anything toward saving myself, but in utter helplessness I receive and trust Jesus for full salvation."

Satan, however, was not so easily conquered. He struck hard at William Taylor by reminding him repeatedly that he had no evidence within his heart of having received any experience. He had to admit to himself that in spite of all his affirmations he did not feel any blessing of any kind within. For weeks he kept up his affirmations, but without any assurance of the Holy Spirit that he was sanctified wholly. Looking back upon this later, he said: "I was not sanctified; though my consecration, as far as I know, was complete, but the point of self-conscious utter impotency where faith ceases to struggle and reposes calmly on the bosom of Jesus I had not quite reached."

It is strange that he did receive sanctification through the baffling situation he had allowed himself to get into with his conflicting engagements for revivals at Perkins' and Carson's. During Sunday and Monday at Perkins' he carried on his meetings, but in great agitation of



John 2:5

spirit. On Monday night he could not sleep; he turned and tossed as he said to himself: "What shall I do? A blank disappointment at Carson's on Wednesday night will be damaging to my reputation for judicious management and fidelity to truth, and preclude the possible achievement of greater soul-saving victories there! To preach at two places twenty miles apart is impossible!"

As he turned this over and over in his mind, all at once there flashed into his mind the statement, "With God all things are possible."

William Taylor says: "This oft-repeated fact went through me like an electric shock. I nestled on the bosom of Jesus and rested my weary head and heart near to the throbbing heart of infinite love and sympathy. I laughed and cried, and said, 'Yes, all things are possible with God. He can arrange for two appointments at the same time twenty miles apart. I don't know how. He may have a dozen ways of doing it, and I will let Him do it in any way He may choose. Yes, and I will let Him do anything else He has engaged to do for me.' I was not praying especially for holiness that night, but I rested my weary soul on the bosom of Jesus and saw spread out before me an ocean of available soul-saving resources in God, and overheard the whispers of the Holy Spirit saying, 'Jesus saves you. He saves you now. Hallelujah!'"

He arose on Tuesday morning and felt not a bit of worry about his two conflicting appointments for the next evening. Early in the forenoon he met Brother Perkins, the old man who had been so positive and demanding that he keep his appointment, and he said to him, "Brother Taylor, we have arranged for Wednesday here, so you can fill your appointment on Wednesday night at Carson's."

William Taylor was not surprised. He had received the assurance the night before that God would take care of this matter. For fifty years he was to live in the joy of this experience of sanctification. It carried him triumphantly through six years as a missionary in the roaring California of the "forty-niners." It made him one of the great evangelists of all time, preaching the gospel to thousands in America, Canada, England, the West Indies, Australia, New Zealand, and South Africa. It finally made him a pioneer missionary with a new vision who established self-supporting missions in India, South America, and equatorial Africa.

# Religious News and Comments

*Edited by Delbert R. Gish*

**T**HE RESULTS of a survey of the Kansas-Missouri flood area show that approximately fifty congregations are still without places of worship. It is estimated that church property worth two million dollars was destroyed. Twenty churches in Kansas City, Kansas, alone suffered one million dollars' loss. Many pastors lost all of their furniture; at least fifteen live in homes that were flooded. Some lost most of their clothing.

One of the bright spots in the picture is the help that was given by church groups that were not flooded out. Churches opened their doors to evacuees, and Sunday-school rooms were used for the storage of goods. Church kitchens were operated on full schedule to feed the refugees and workers. Many heart-warming cases of brotherliness have come to light.

On the Nazarene scene there have been numerous responses to the need of our stricken congregations. There are still many problems—scattered members, means of livelihood wiped out, and homes uninhabitable or destroyed. Prayer for these stricken fellow Christians and fellow Nazarenes is still very much in order.

In 1946, two Mennonite men, George and Lawrence Brunk, received calls to preach the gospel. Their preparation consisted first of all in making the money to buy equipment: tents, chairs, and the like. They spent much time praying. In June and July of this summer they began to hold services in the community at Lancaster, Pennsylvania. Results were remarkable: several thousand persons were converted or reclaimed; 17,000 persons attended the final meeting, July 22.

An "Offering for Baal" was taken, consisting of all manner of Satan's goods: pipes, cigarettes, whiskey, playing cards, snuff, and similar items. To show that they meant business, farmers who professed to know the Lord plowed under their tobacco fields.

Mississippi Baptists observed September as "Make Your Will" month. The church took a hand in order to remind its members to include their church in their wills. The Mississippi Baptist Foundation administers funds for the State Baptist Convention and sponsored the plan. They offered free legal help and counsel where it was needed, and urged every Baptist pastor in the state to preach at least one sermon during the month on the making of wills.

There are some interesting similarities in the histories of Grace Theological Seminary of Winona Lake, Indiana, and Nazarene Theological Seminary of Kansas City, Missouri. Both are young seminaries, the former having been established ten years ago, and the latter seven years ago. Grace Theological Seminary has been operating, as has our own, in borrowed quarters; and the quarters are similar, for they have used Free Methodist

Publishing House space, and we have used Nazarene Publishing House space plus other space furnished us by General Headquarters. Now Grace Theological Seminary has completed a fine new seminary building costing \$330,000, with accommodations for two hundred students. Our own seminary is moving steadily toward the goal of a new building. The need is urgent, for present space is crowded far beyond its reasonable capacity. Since Nazarene Theological Seminary has passed the one-hundred-ninety mark in enrollment for the first semester, it is almost certain that the mark will go above two hundred for the year. More space is a necessity!

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## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for November 4: God Reveals Himself to Moses

Scripture: Exodus 3—4 (Printed, Exod. 3:1-7, 10, 13-15)

**GOLDEN TEXT:** *God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you (Exod. 3:15).*

There is an indescribable grandeur about that famous fragment found in our lesson today. Some have called it "The Unfinished Symphony of the Old Testament." Moses stood on a hilltop of destiny, great and sweeping was the challenge, uncharted was the path, mountainous were the problems. It was a time for clear and unmistakable understandings. I don't blame Moses for wanting a fuller revelation. What was God like? What were His resources? Was He dependable? What were His credentials? Yet back from the bush there came but one answer, and that was a mere fragment, I AM. And it was never expanded beyond this I AM THAT I AM—"The Unfinished Symphony!"

Through all this I think I can read some hidden meanings. First, Moses was of such stature that God could entrust him with a mighty task and still hide from him the full divine revelation that most of us require. Moses had but one undeniable fact—the sheer existence of God—I AM. Yes, it was a compliment to Moses. Most of us won't move till we get a full creedal statement, a whole handful of scriptural promises, and at least two fleeces. But Moses strode forth

to the greatest task ever assigned one man, and as he marched these were his sentiments, "God is—therefore I go."

But one more thing I must remind myself. There is a lot of spiritual truth wrapped up in that basic fact of the existence of God, and especially a God who reminded Moses that He existed by virtue of His own power—I AM THAT I AM. Moses seemed to catch the second basic fact very quickly—God is a holy God. For in his great song of victory (Exodus 15) I hear him shout, "Who is like unto thee, O Lord, . . . glorious in holiness?" You see, it is a very logical deduction. If God exists by virtue of His own power, then His power and His nature must be holy, for evil forces are essentially self-destructive. So, as God is eternal and self-existent, He must be holy. And when you have those two stout planks in your spiritual platform—*God Is*, and *God Is Holy*—you are on rock-bottom and can safely build a sound personal faith.

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

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"Since God has so generously and graciously provided us with life and everything that nourishes and redeems life, we should live always under the consciousness and compulsion of a great thanksgiving."—*Selected.*



# Why Have a Thanksgiving Offering?

1. *Because it is customary.* Yes, the Thanksgiving missionary offering has become a part of our church program. We have had it for years now and have come to expect it. However, this is not sufficient reason in itself for its continuance. If there were no more fundamental cause for having the Thanksgiving offering than that it has been our practice for years, I do not believe that our leaders would call for it. There are deeper reasons for this day of special giving in behalf of foreign missions.

2. *Our people want it.* They have become so accustomed to giving to foreign missions at Thanksgiving that they would be disappointed if we did not give them an opportunity to do it. They are excellent givers to all departments of the work of the church, but they especially like to give to foreign missions. They have a real burden for those who sit in darkness, those in heathen lands who have not yet had the light as we have it.

3. *God wants it.* He is interested in the lost sheep everywhere and wants them brought into the fold. He cares for you and me, and He cares for those who have not yet had the light of the gospel of Christ. The Cross is the measure of His concern and I am sure that it is His will for us to have a Thanksgiving offering. If we could but feel a little more the yearning of His heart for those who have heard nothing or but little of Christ, we would give more freely than ever in the Thanksgiving offering. Truly, God wants the Thanksgiving offering and is watching to see what we are going to do about it. He will take note of every gift which is made.

4. *Because of the need in non-Christian lands.* This is one of the basic reasons for the Thanksgiving offering. I am not a member of the Department of Foreign Missions, but I have heard of the problems which they face. They are constantly confronted with more calls for help than they can possibly meet. The needs in our foreign fields exceed the funds which we have to meet them with. It is like trying to take care of a big family with meager supplies. Some of the children have to go without proper food and clothes, while the others get only the bare necessities. These brethren, along with Dr. Remiss Rehfeldt, our secretary for foreign missions, must try to make our money stretch further than it can possibly go. This is the heartbreaking task which the church has given to them. They need our prayers. More than out of anything else, our Thanksgiving offering grows out of the needs on our foreign fields. If we could only see them as God does, or even as some of the brethren of our church who are close to them do, we surely would do our best in the Thanksgiving offering.

5. *Then there is our abundance.* From the standpoint of most of those in the fields where

# EDIT

## Stephen

our missionaries work, the poorest of us are rich. We have an abundance that is seldom found elsewhere in the world. Certainly we ought to be willing to share our plenty at Thanksgiving time. This is another good reason for the Thanksgiving offering.

6. *Finally, there is the thought of thanksgiving.* In order to give thanks properly to God, we need some concrete way in which to do it. It is not enough just to say "thank you" if one would get the most out of Thanksgiving. Words are good, but they are not sufficient. Thus by giving an offering to God and for foreign missions we celebrate Thanksgiving by deed as well as by word.

## Present-Day Simony

**I**N ACTS 8:9-24, we read about a man by the name of Simon. The climax of his attempt to follow the Christ is found in verses 18 and 19. Here are the words: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." From this incident the term simony has come into our vocabulary. In general, it means trafficking in sacred things, and that is what I have in mind now.

That simony—trafficking in sacred things—is a very serious sin is indicated by the rebuke which Peter gave to Simon when he made his request. Listen to Peter's caustic tongue-lashing: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:20-23).

Simon was so frightened by these words of Peter that he did not have the heart to ask for forgiveness; he only pleaded with Peter to pray for him that the curses which had been pronounced upon him might not overtake him. And, truly, he should have been just as disturbed as he was, because his sin was all but unpardonable.

But what about the man who trafficks in sacred things today, who preaches for money, or who seeks to lead people spiritually merely for the

financial gain that may accrue to him? Any note of insincerity is a form of simony.

The worst place, however, for simony to manifest itself is in connection with physical healing. At this point, grafters and racketeers—both men and women—flourish. The sick are gullible and are ready to follow any faker who, by any means, gives the least bit of evidence that he has the gift of healing. There will be more so-called healers burn in hell because of simony—trafficking in sacred things—than religious leaders of any other group. The New Testament makes no place for the *business* of healing. Anyone who in any way allows money or prestige to come to him because of real or faked healing power is already in the bonds of simony and on the brink of hell. It is high time for someone to speak out against this worst form of present-day simony.

But someone may say, "Don't you believe in the gift of healing or divine healing?" Yes, I do, but the danger of simony is so great that no one should ever exercise the gift of healing or be a promoter of divine healing except as a side line and in such a way as never to allow publicity, prestige, or money to accrue to him because of this God-given ability. Anybody who will prey on the sick in order to enhance himself in any way from the standpoint of men is head over heels in simony and already has something worse pronounced upon him than that which Peter handed out by word of mouth to Simon.

There, no doubt, will be those who will say that the same attitude should be taken toward the preaching of salvation; but such is not the case. When a man is giving his time to the preaching of the gospel, the advocacy of spiritual transformation, Christian character and graces, and Christian living, he has little chance to abuse his privileges and deceive the masses. He is not gathering people about himself by means of the loaves and fishes, or that which is material and physical. Jesus was constantly on guard against letting people follow Him for this reason. He knew that there was too much temptation for Him at that point, as well as superficial loyalty on the part of those who followed Him. In fact, His first great temptations in the wilderness were of this type. He faced the temptation to simony—trafficking in sacred things—at the very beginning of His public career and came out victorious. This made it easier for Him to overcome similar temptations when confronted with them later in life. The minister of God must steer clear of simony or be damned.

## "MY WORST DAY"

**I**N DR. R. V. DELONG's interesting and informing book, *The Field Is the World*, there is a chapter on "The Worst Day of My Life." It gives a vivid description of what Dr. DeLong saw in India among those who are in heathen darkness. One can easily see how he felt as he did under those circumstances. Sin's effect in India is enough to break the heart of any Christian. However, as I read this chapter, I thought of a day which was my worst, from another viewpoint. It was the last day before my conversion as a teen-age boy.

A revival meeting was on. My mother and others were praying fervently for my conversion. My conviction for sin increased until the last day before my conversion I all but felt my feet slipping into hell. Old-fashioned, judgment-day, Holy Ghost conviction had seized upon me, and I was thrust into the most miserable hours that I ever had known. I was reproved of sin, of righteousness, and of judgment. I realized that I was under the death penalty, condemned to die everlastingly, and that only the brittle thread of life, which might be snapped at any moment, stood between me and the execution of the sentence. I became keenly aware of the fact that sin, the transgression of the law of God, was no trivial matter. I had been deliberately ignoring the love of God, the blood of Jesus Christ, and the prayers of loved ones and friends.

That day I learned the meaning of these words: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37.) At that time I also came to understand the jailer's words when he tremblingly asked, "Sirs, what must I do to be saved?"

I can assure you that when I went to the altar that night after my most terrible day I had none of the feeling of the Pharisee who "stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11-12). No, I did not feel that I had any righteousness to present to God. All that I could see was my sins—they were as so many daggers piercing my soul to the quick. I was like the publican who, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

My worst day brought to me one of my best days. Conviction which was so terrible that I felt as though I would die if I did not get relief brought confession and repentance, followed by faith and a new life. I became a new creature in Christ Jesus and could shout with the Apostle Paul, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). A new name had been written down in heaven, and that name was mine!

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## Harvest Missions Festival

The church in Britt, Iowa, recently enjoyed the ministry of Mrs. Ora West for a week end of missionary services. Rev. Jay Phipps reports an offering of \$1,125 for missions.

## Spanish Bible School

School is opening with an excellent spirit. Twenty-three have been enrolled, two more are expected in a day or two, and some five or six got started late working on their entrance permits, so that we don't know if they will make it until the second semester or not. Brother Chavez has preached two nights to the students, and last night was a real revival time with several of our students doing some real digging, with a time of confession, reconciliation, and blessing in general.—E. G. WYMAN, Director, Instituto Biblico Nazareno, San Antonio, Texas.

## By Jeep to Guatemala

We had expected that the latter part of the trip in Southern Mexico would be rough, rugged, and tiresome. It proved to be so. We could not always get good accommodations or proper food. We ate several varieties of native cooking but were careful not to be too curious about its preparation. We had to ignore the flies and dirt or go hungry. We tired of soda pop, which had to pinch hit for water. Nearly everywhere we stopped at night there was a fiesta in progress outside our window, and our sleep was punctuated with the footing of brass bands and noise in general. We slept one night in the mountains by the roadside, but discovered that six sleeping in one Willys station wagon is not the most comfortable arrangement possible. We had good roads all the way except for a brief strip which took us into Arriaga, where we took the train for Tapachula and the Guatemala border. We somehow endured the ten-hour train ride and were astonished at the variety of tidbits sold by shouting hawkers at every station stop. Poor William had to remain hungrily by the cars on the flatcar outside the station to ensure that they would arrive in one piece.

How good it was to be back in Guatemala and near the end of our trek! But there were still plenty of thrills as Betty drove up the steep mountains, around hairpin curves, over innumerable ruts and rocks on narrow roads. It seemed only a jeep could have made it! We stayed a

week or so in Guatemala City to arrange our residence papers and see some of the baggage through customs. Our missionaries in Salama and Coban welcomed us heartily, and then we went out to Caracol to see the progress of the new Bible school. We were amazed to see the industrial building already in use, Hesses' home nearing completion, stone walls rising for the administration and class building.

San Juan was the next and final stop. Rain from a leaky roof and rats had done some damage to the house, but it was not nearly so bad as we had expected. No sooner were we in town than Indian friends and neighbors flocked in to greet us with, "Tzakal xe'c'ulun sa' kayaank." ("You have really returned among us.") They asked us a lot of questions, and we were equally as curious to know how they had fared the past year. No, no one had died in the congregation during the year. Yes, the

ceiling was up in the new church addition. Everything was going well in the church, and attendance was up to 180 and over each Sunday. Several more Indians had found the Lord as their Saviour. A year ago William had knelt with an Indian. In his heart was the spirit of murder; he was ready to kill the man that had wronged him. After praying, that spirit was changed to the spirit of repentance. Had he remained faithful? Last night at prayer meeting he testified to what the Lord had done for him. "Many times," he said, "I went to the idols with my offering of candles and flowers. I returned sad and disappointed. But now my heart feels all different. I wait for the day when we can meet in God's house." In Chioya, the chapel had been burned by unfriendly neighbors. But the believers are determined to build a newer and better building.

We are already busy. William is studying some problems of correlating our Kekchi alphabet with the one the government adopted for Indian languages of Guatemala. We will be working on Acts, and it will likely be the next Kekchi publication by the American Bible Society.—WILLIAM AND BETTY SEDAT, Guatemala.

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## Home Missions and Evangelism

*Roy F. Smee, Secretary*

### Regional Conference on Visitation Evangelism

Pasadena, California  
For Southwest Zone  
November 6-8

#### Special Workers

General Superintendent Hardy C. Powers

Dr. Roy F. Smee

Rev. E. E. Zachary

#### Seminar Leaders

Dr. L. J. Du Bois, "Visitation Evangelism Techniques"

Rev. Andrew Young, "Soul Winning"

Dr. S. T. Ludwig, "Organizing the Church for Evangelism"

Meeting at Pasadena College

Area Chairman, Dr. W. T. Purkiser

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This is October 3, and just yesterday Mrs. Smee and I returned from an eight weeks' period of touring in four districts. Our first visit was a short one to the Minnesota District with District Superintendent Arthur Morgan. I was never more encouraged with the prospects of our church in Minnesota than I am today. Brother Morgan is running an aggressive program. He is a careful and successful financier. His pastors and people are supporting the home missionary advance 100 per cent. While there we

helped raise money for the new Russell Avenue Church building in Minneapolis. The congregation has wiped out their debt and plan soon to build. Brother Chester Morgan is the much-loved pastor of this congregation. We also visited the church in Rochester, Minnesota, home of the famous Mayo Brothers Clinic, where Brother Preston Bishop is pastor. This congregation is doing a very unusual thing. While the pastor lived in, and the congregation worshiped in, another section of an extremely well-located old



house, the church began to build the new church around the old building. They now have the new building completely closed in and are wrecking the old building piece by piece as they are able to finish and utilize portions of the new building. They are paying largely as they go, and the little group of heroic Nazarenes will soon have a beautiful church building which will provide an adequate apartment for parsonage purposes.

While in South Dakota with District Superintendent Deitz we touched a number of the churches. I believe South Dakota is the highest paying per capita district in the matter of home missions of any district in the church. I was not able to complete the tour of the entire district, and my good friend Dr. Jarrette Aycok followed me. Together we raised over \$7,000. This is an extremely high percentage for this loyal group of Nazarenes. But Brother Deitz is giving a good account of the money spent, and South Dakota is one of the high potentials for the future of our work. The crying need in this field is for men and women with a passion for souls who are not afraid of cold winters and who are willing to sacrifice and labor for the work. Thank God for those who are there, but there are open doors for many more.

From South Dakota we moved on to the Rocky Mountain District, where District Superintendent A. L. McQuay is doing a splendid piece of work. This district comprises the entire states of Wyoming and Montana. It is the largest district territorially in the United States. We were confined during this tour to Montana with the exception of two churches in Wyoming. But the giving of the people to home missions was phenomenal. It is the more remarkable when you consider the widely separated position of the churches. It is easy for churches so far apart to become self-centered and lack enthusiasm for a district program. But this is not true with Rocky Mountain Nazarenes. This liberality is in no small part due to the untiring labor of Brother McQuay, together with his wise spending and the results achieved. New churches are in the making in every section of this vast field.

Our concluding tour was on the Colorado District with District Superintendent C. B. Cox. We were thrilled by the new enthusiasm for home missions which we found among the Colorado Nazarenes. This year Brother Cox is touring each individual church rather than by zones. We visited ten churches and raised, in cash and pledges, almost \$10,000. The churches visited represent about one-third of the potential of the district.

Before this assembly year is closed Colorado will have given enough money to start ten new Nazarene churches besides the five started since last November, and I am expecting no less. Brother Cox has the hearts of the Colorado people. I heard and saw nothing but enthusiastic support from any pastor or layman. With

this backing, with money to meet the need, and with the wise planning of Brother Cox, there is bound to be a new day for the Colorado District.

I want to add that everywhere throughout the church there is a wholesome, healthy, and aggressive home missionary spirit possessing our people.

## THE QUESTION BOX

*Conducted by Stephen S. White*

*Q. Are servicemen in battle guilty before God in any degree for the lives that they take?*

A. Not if the nation is engaged in a war which is legitimate. In fact, I am not at all sure that you would be guilty in most instances even if the nation were participating in a war which was not legitimate, or based on righteous principles, provided you fought at the insistence, or call, of your country. However, it would be difficult for me to fight in a war of aggression for any nation. I would not place the first world war, nor the second, in this class. I would say the same about the present war in Korea and any fighting that might arise in connection with Eisenhower's army in Europe. Time and again the nations of the North Atlantic Pact have indicated their intention to fight only after they have been attacked. The war in Korea is defensive, and that is certainly the only kind of war which is planned by our nation and its allies in Europe or elsewhere. I might add that it is much more honorable to fight in our army than to use the questionable means which some parents and young men have used in order to escape military service.

The man who presses the button which brings death to the condemned criminal is not personally guilty of the death of that lawbreaker before either man or God. The same is true, I believe, when you obey the call or draft and fight for your country.

We are told by some that Christ declares that we should not kill, but we must remember that the Ten Commandments take the same position. Both the Old Testament and Christ are talking about killing as individuals, and not as a part of an army for your nation. God's people fought and killed many times after the Ten Commandments had been given, and often at the direct command of God.

War is terrible, but it sometimes cannot be escaped in a world where there is sin. The same is true of policemen, laws, courts, and death

penalties in a more limited sense, and yet I am for them. I believe that there are sincere pacifists, and I think that their rights should be respected, but I could not agree with them at all.

*Q. Should a pastor's wife be expected to make every call her husband does to members or outsiders, especially when there are small children in the home?*

A. No.

*Q. Our pastor conducts all mid-week and cottage prayer services, usually with one prayer, a scripture lesson, and sermonette, followed by testimonies. A large number of our people resent this procedure. We have quite a number of talented and spiritual members who are led to feel that they have no part in the work of the local church. Do our colleges teach and does our church endorse this method used by some of our younger pastors? It was not thus in the yesterdays. Give your counsel and advice.*

A. First, I would say that, as far as I know, our colleges do not teach nor does our church endorse any one method for conducting cottage and church prayer meetings. Second, any answer I might give to your question must be taken with the understanding that local conditions have much to do with the method followed in these matters. No general law or advice will fit every situation. Third, I think there has been some tendency in some of our churches not to give as much place to the layman in the services as was once the case. There is danger lest the pastor take over too many of the public functions of the church. In many instances, however, the layman is as much to blame for this condition as the pastor. Fourth, the pastor must be careful that he does not get into a rut and follow just one plan or method in his cottage and church prayer meetings. Fifth, both pastor and people must remember that our churches are larger now than holiness groups were in the yester-

days, and it is not so easy to carry on prayer meetings as it once was, because of this. Often today more people can take part in the prayer meeting if the pastor does have general charge and reads a brief scripture and speaks briefly and then gives the remainder of the time to prayers and testimonies.

Sixth, and last, any layman who feels that he has no part in the work of the local church just because he does not get to lead a prayer meeting or do something in public is forgetting many opportunities for service which he has. He can be on hand every time the doors of the church are opened and warm a seat—even seat warmers are not to be despised in this day. And this is just a beginning of what he can do in the work of the church. He can keep himself spiritually fit and up-to-date by Bible reading and prayer, so that when he comes to church he can make a real contribution to its spiritual life. He can give his tithe and offerings—and no limit is put on the amount of his offerings; sing the best he can in the congregation, live a clean life day by day and thus be a credit to his church and the kingdom of God, invite people to Sunday school and church without limit, and offer his services to his pastor every day and night or whenever he has some free time for work in connection with the Crusade for Souls. The Crusade for Souls is largely a layman's movement and gives unlimited opportunity for the layman to work in the church.

### "My Favorite Paper"

(Continued from page 2)

editor in chief, on his editorial page always gives us expositions on the doctrine, experience, and ethics of holiness that are classics of the first magnitude. His unique and unusual answers, to some of the most puzzling questions ever asked, are worth the price of the paper themselves. Our general superintendents, Dr. H. C. Powers, Dr. G. B. Williamson, Dr. Samuel Young, and Dr. D. I. Vanderpool, in their front-page articles, give us "apples of gold in pictures of silver." As we turn page after page, delve deeper, climb higher, and explore further into the paper, we gather pearls from the deepest seas, nuggets from the richest mines, and stars from the bluest skies. The articles, dripping from the pens of some of our noblest, humblest, and brainiest men, are thought-provoking, action-impelling, and character-molding.

The local program, the district program, and the general program receive equal emphasis that keeps us with the proper poise, balance, and equili-

brium in a disrupted spiritual universe. Home missions and foreign missions make their plaintive pleas until they are both encircled and absorbed in our all-out, all-embracing, and all-encompassing passion for the lost. Photographs of recently purchased or newly constructed churches challenge us. The "Home Circle" column melts us. The young people's emphasis thrills us. The Sunday-school lesson illuminates us. Reports of Holy-Ghost revivals encourage us. Pastoral articles

instruct us. The evangelistic pulpit thunders at us. From cover to cover it is supremely and pre-eminently a *Herald* of second-blessing holiness!

Oh, yes, I like to read the daily newspaper, the *Reader's Digest*, and *News Week*. But I could do without any or all of these better than I can do without the *HERALD OF HOLINESS*. It is my favorite paper! I take it! I read it! I enjoy it! I cannot do without it! Thank God for the *HERALD OF HOLINESS*!

## THE HOME CIRCLE

*Conducted by Grace Ramquist*

### WHERE

#### Should We Dump Our Garbage?

**T**HERE IS a story told of a meeting of a certain George Brown and Manley Strong. They both had interests outside their regular bread-and-butter work and they spent much time and effort in carrying on these special interests.

Mr. Brown had a lovely, well-kept lawn. His flowers were in perfect shape at all times, for he spent every spare moment he could afford working in his beautiful yard.

Mr. Strong enjoyed his yard, but his first interest was his Sunday-school class of boys. He spent as many hours as he could spare training these boys and working with them.

You can well imagine Mr. Brown's surprise one day when, upon looking out his living room window, he saw Mr. Strong coming up the walk to his house pushing a wheelbarrow loaded with garbage of all kinds. There were tin cans, broken bottles, rotten apples, potato peelings, and many other such undesirables. Mr. Brown watched with amazement and then with growing anger. As his neighbor Strong neared the house, Mr. Brown slipped out to meet him.

"Good morning, Mr. Brown," greeted Mr. Strong. "Where shall I dump this garbage?" he asked as he looked from one side of the perfectly cut lawn to the other.

"Where on my lawn you mean?" Mr. Brown was so shocked he almost stuttered. "Do you see any signs which tell you to dump your garbage here?"

"Would you like it near the porch or near that clump of flowers?" Mr. Strong continued, as if he had not heard Mr. Brown's remonstrance.

"You dump that stuff here and just see what happens! What's the meaning of this anyway?"

"Perhaps I should take it to the garbage dump, but I thought that as long as you dump your garbage wherever you please, I certainly should have the same privilege."

"What do you mean? I always dump my garbage where it's supposed to be dumped," was Mr. Brown's indignant response.

"How about yesterday?" asked Mr. Strong. "Do you remember talking to a group of lads yesterday afternoon? Well, just before you left them, you dumped into their ears a foul story. I spend many hours every week trying to keep their minds and lives clean, even as you do to keep your lawn and flowers clean. After dumping that garbage, you laughed and walked away."

George Brown squirmed. He resented the straight talk. But there was little he could say in the face of the truth.

"You could remove this stuff from your lawn, but it is much more difficult to remove evil thoughts from the minds of those young boys. Before you unload any more—but I guess I have said enough."

And without more ado Mr. Strong pushed his wheelbarrow of garbage down the walk and on home.

George Brown was speechless! The lesson had gone home!

### How God Answered The Twins' Prayers

**C**AN YOU imagine how inconvenient it would be for a church to have no organ or piano? Well, the little church which the Kekchi Indians in Guatemala attended had no organ or piano. And by organ in this story we mean no little folding organ—the kind which can be carried and moved easily.

The Sedats are the missionaries who work entirely with the Indians in

Guatemala. And the Sedats have a boy and girl, John and Jean, who are twins. These two children wanted their Indians to have an organ.

They became impatient when the organ did not come, so they decided they would pray. They knew that God had promised to supply all their needs. So one night before they went to bed, they knelt down by their mother and earnestly prayed that God would send an organ. They prayed:

"Dear God, please send us an organ. We know it is hard, but we know that You are strong and can do everything. We need an organ in our church. We believe You will send it to us. Amen."

And off to bed they went feeling

sure that God had heard and would answer their prayers.

When they had gone, their mother, knowing that the children had prayed believing God would hear them, knelt and had a prayer all by herself.

"O God," she prayed, "Please answer my children's prayers. They believe in Thee and please answer, so they will continue to have faith in Thee. I don't see how Thou canst do it or where the money is coming from, but please answer prayer."

You know the Lord said, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." And that is exactly what happened in the case of the twins.

In the Middle West of the United States, God had burdened a good missionary lady with the organ need in Guatemala. She had been at work for quite a while. In fact, she had raised enough money to buy the organ and had written the Sedats that the organ would soon be purchased.

Do you know when that good lady's letter reached the home of the twins? Why, the very next morning after they had prayed! There was a great deal of joy in the home of the Sedats. God had not only heard their prayers, but He had answered their prayers even before they asked, for the letter could never have arrived in Guatemala so quickly as in only one night.

## NEWS OF THE CHURCHES

### NEWS IN BRIEF

(Continued from page 2)

7, First Church closed an outstanding revival with Miss Lottie Phillips as evangelist. On closing Sunday we had 109 in Sunday school, with \$110 in the Sunday-school offering. New contacts were made, and our attendance is on the increase. Many souls received spiritual help. Looking forward to a great year."

**CORRECTION:** Pastor Lawrence B. Hicks, now of First Church, Ashland, Kentucky, wishes to correct a statement made in his report upon leaving the pastorate at First Church, Chattanooga, Tennessee. In writing of the finances of the Chattanooga church, he intended to say, "The General Budget giving has increased about seven times."

Pastors J. R. and Mrs. Spittal report from Vancouver, British Columbia: "It is almost two years since we took up the work at the Grandview Church, and God has richly blessed our efforts. We had the joy of starting this church about nine years ago, while serving as superintendent for the British Columbia District; we organized with eight members. The membership now stands at sixty-five, most of whom are young people. They are on fire for God and souls and go out in street meetings, visitation, tract distribution, and have services in homes for the aged. We have just moved into our new bungalow parsonage, built mostly by volunteer labor given freely by both old and young. The parsonage is four rooms, fully modern, with full basement and recreation room, which also serves as classrooms for our growing Sunday school, now well over the one-hundred mark. The parsonage is located on the church lot, and is fully furnished."

New Bedford, Massachusetts—We believe history is in the making, for on Sunday, September 30, we broke ground for the first Cape Verdean Church of the Nazarene in America. A large crowd was in attendance, and several ministers brought words of encouragement. The mayor of the city was on hand to wish God's blessing upon this church in its ministry to the thousands of Cape Verdean people in this city. District Superintendent J. C. Albright brought a stirring and challenging message; also Rev. C. Neal Hutchinson, pastor of First Church ("Mother" Church), brought timely remarks. Plans are being made for a basement church. This work is a real missionary work; in New Bedford we have more than seventeen thousand Cape Verdeans, and this is the first Protestant church erected among them. Pray for us.—Manual Chavier, Pastor.

Evangelists Gilbert and Sylvia Anderson report: "We will be going to California in February of '52, and have some open time in January and first of February, which we'd be glad to slate in the West or Middle West. Write us, % our publishing house, or % General Delivery as per our slate."

Wellsburg, West Virginia—On September 30 we closed the best revival of our four years of ministry here. Rev. J. Lester and Edna M. Seel were the evangelistic workers. Mrs. Seel's art work was beautiful and a strong attraction for new people; their music and singing was deeply inspiring; and Brother Seel's gospel preaching was effective in bringing many souls to the altar—there was only one barren service. As a result of the revival a nice class of new members was added to the church. Pastor and people greatly appreciated the ministry of Brother and Sister Seel, and they were given a call for a return engagement. Unity prevails in our church.—O. O. Mills, Pastor.

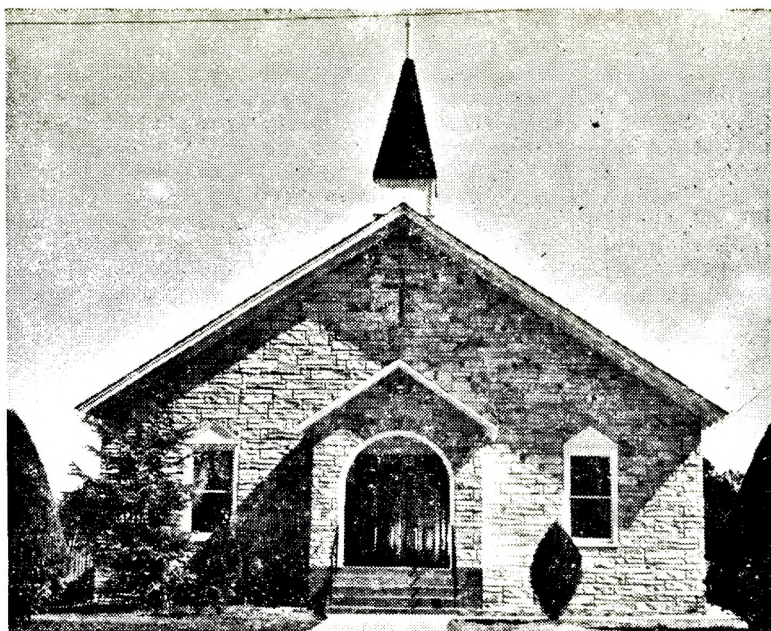
Evangelist P. P. Belew reports: "It was my privilege this year to be one of the workers at the Warm Springs Camp, of which Rev. J. L. Jamison, pastor at Manchester, Georgia, is president. Rev. C. O. Dorn, a Methodist preacher, was my preaching partner, with Rev. Joe Darity, Nazarene, in charge of the music. A camp meeting was established on these grounds in 1832; after running an annual camp for years, it lay idle for some forty years until three years ago, when Brother Jamison and others formed a board and started the camp again. God gave us a fine camp; the spirit was wonderful, and we had fine altar services, with many seeking and finding the Lord. The fellowship was great, and it was a pleasure to be associated with all the workers; we were called to return in 1954."

Dunkirk, Indiana—God answers prayer! One year ago last July when we were sent to Olive Branch Church, we found a Sunday school of thirteen; last Sunday we had forty-six. God has blessed us with new members, and an increase from six to nineteen. The spiritual condition of the church has greatly improved. Due to financial conditions, the church was run down and many repairs were needed. We prayed about it, and to date we have reconditioned the walls, painted them, also built a new altar and pulpit, added new lights, and redecorated the windows—all this is paid for. Our N.Y.P.S. shouldered some of this expense, the young people working side by side with the adults in the remodeling. In September we had a wonderful revival with Rev. Bessie Lucy; there were seven saved, nine sanctified, and a splendid increase in the spirituality of the church. On September 9 we dedicated the new pulpit and altar; on September 16, Communion was served to thirty-one, and on September 23 we received ten new members, dedicated seven babies to God, and eight were baptized. Our church motto is Philippians 4:13.—Ona Richardson, Reporter (wife of pastor).



## Hillsboro, Texas

On Sunday, September 16, we held special dedication services for our church building, which had been completely remodeled and refurnished: the outside veneered with perma-stone, and inside walls of sheet rock textoned in light green; new carpets laid, new pews and pulpit furniture installed—at a cost of about \$6,500. The church was organized in April of 1911 and worshiped in a wooden tabernacle until 1924; then the tabernacle was torn down and a 40 x 60-foot building erected. In 1937 extensive improvements were made, rearranging the choir and pulpit, and providing four Sunday-school rooms. In 1941 a Sunday-school annex was built, providing six additional classrooms, and the entire church was painted and redecorated. The dedicatory message was delivered by District Superintendent Orville Jenkins. Greetings were extended by Mr. Frank Craddock, manager of the Chamber of Commerce; Mr. A. E. Amerson, city councilman; and Dr. R. C. Edwards, pastor of First Methodist Church, representing the Ministerial Alliance. God has blessed this church spiritually and materially. We have the beautiful sanctuary, as shown in



the picture, with Sunday-school annex in the rear, 30 x 40-foot with six classrooms; also a nice, six-room parsonage. The debt is only \$3,600 on all the property. We have a wonder-

fully fine and faithful congregation. We are entering our seventh year with a unanimous recall and a \$200 cash love offering.—A. F. Duke, Pastor.

Evangelist C. Helen Mooshian writes: "Since last reporting it has been my privilege to speak in the following churches—in Louisiana, at Lake Charles, West Monroe, Bossier City, and Pineville; also at the district camp in Alexandria as youth worker. At the Elrairie Church in Jackson, Mississippi; in Georgia, at Columbus First, and Macon; at Greenville, South Carolina; Monroe, North Carolina; and First Church in Roanoke, Virginia. In Washington, D.C., at First, and also Capitol Heights Church; at Westminster, Annapolis, and Cumberland, Maryland. Then in New York, at Valley Stream, Rochester, Buffalo, North Tonawanda, Binghamton, Auburn, Elmira, and Endicott. In New England, at Manchester, Connecticut; People's and Wesleyan churches in Providence, Rhode Island; Springfield, Worcester, West Somerville, Haverhill, and Waltham, Massachusetts. Then to Maine, at Bath, Augusta, Bangor, Portland, and South Portland; Montreal, Quebec; and in the Maritimes at Bass River, N.S., for the district N.Y.P.S. rally on Labor Day; also at Amherst, Trenton, and Oxford, N.S.; Moncton and Humphreys, N.B., and Elmsdale, P.E.I. In all, prayed with nearly three hundred souls. Have spoken in a total of 241 services, in 107 churches, since my return to the U.S.A. nine months ago. I have been privileged to speak in all of our colleges except Eastern and Trevecca Nazarene colleges; also in a number of public and high schools in 22 services. This made a complete total of 263 speaking engagements. Am at this

writing in a revival meeting at Frostburg, Maryland, with Pastor Joseph Byers. Please remember me in prayer."

Evangelist Carmon G. Sloan reports: "The Lord has been greatly blessing and giving us many souls. At Salem Camp, Salem, Virginia, we had a great encampment with wonderful victories; from there to Pulaski, Tennessee, for a campaign sponsored by the home-mission board, where we had a great time in the Lord. At Silver Hills Camp, New Albany, Indiana, we were blessed of the Lord as singer for the camp, with Dr. E. R. Overly and Rev. Henry Screws doing some great preaching. In the city park at Portland, Tennessee, for a tent campaign for three weeks; this was a great blessing to us in many ways. It was sponsored by a church so small it could hardly support a pastor; however, the Lord came on the scene, and we had great crowds and wonderful altar services. A fine group was received into membership, which gave this small church a great start. On the last Sunday afternoon we had a great baptismal service. At this writing I am at Selma, Alabama, with Pastor E. J. Miller and his fine church; already we have had two great breaks in the revival. All my fall time is well taken, and much of next year; however, have some time left in January and February, also one in May and one in June. I carry the full program of preaching and singing; write me, 844 Rose Drive, Louisville 13, Kentucky."

Elkin, North Carolina—In September of 1948, under the leadership of District Superintendent C. E. Shumake, the First Church of the Nazarene was organized here, with twelve charter members. Rev. O. C. Rushing was appointed pastor, and began the tremendous task of planning and building a new church. A beautiful lot in a good location was donated by two of the members, Mr. and Mrs. Leo F. Hinshaw. With some district home-mission money, plus a loan from the Department of Church Extension, a nice 50 x 70-foot basement (all above ground), of masonry and steel construction, was ready for use by February of '49. This basement is designed to serve as the educational department later when the super-structure is added; it is so arranged that we now have five Sunday-school rooms, besides an auditorium that will seat 250 people. Following the resignation of Brother Rushing, the writer was called as pastor in September of '49. We found a group of loyal and sacrificial people. After two years of labor, we are happy to report some progress in all departments of the church. Two revivals have helped us considerably this year: one with Rev. Warren C. McIntire, and the other with Rev. John L. Knight. Our Sunday school shows an increase of 25 per cent over last year, and the vacation Bible school was encouraging, with an average attendance of forty-two, as compared with twenty-nine last year. We give God praise, and are happy in His service.—A. H. Johnson, Pastor.

Evangelist A. A. Cameron writes: "Since May we have been engaged in the evangelistic field, and God is blessing our efforts with souls. We have some open dates, November 30 on through the spring months of 1952. Will be glad to go anywhere on the basis of entertainment and freewill offering. Write me, 27 Ravine Ave., % Mrs. Wilson Lane, Yonkers, New York."

Artist-Evangelist Donald Isenberg writes: "During the past assembly year I have been wonderfully blessed of God in the evangelistic field, and pastors have been most kind. This is my sixth year in the field, but the first year it has been my pleasure to have my wife and two children with me. We now travel in a house-trailer. The children sing together, and my wife sings while I illustrate the gospel hymns. We have had a full slate since a year ago in August, starting at Fulton, N.Y.; then Ridgeway, Pa.; Egg Harbor, N.J.; McMechen, W.Va.; Blade and Laurel, Del.; Du Bois, Pa.; Harrington, Del.; Media, Pa.; Valois and Vermontville, N.Y.; Port Allegany, Pa.; Frederick and Hagerstown, Md.; Lehighton and Bristol, Pa.; Baltimore, Md., at the Wesleyan Methodist; Ettrick, Va.; and a five-week home-mission campaign at Olean, New York. Have a good slate for the fall, and from the last of February through May in the spring of '52; but have some time open in January and February, either for two-week campaigns or one-week youth revivals or holiness conventions. We are now getting a good start in the meeting at Victoria, Va., with Pastor Roberts. This is a good church, wonderful pastor and people. Write us, Box 388, New Cumberland, Pennsylvania."

Salisbury, North Carolina—First Church is glad to report the definite and wonderful blessings of the Holy Spirit upon the people in our revival in September, with Rev. W. W. Rose from Norwood as the evangelist. Our people appreciated Brother Rose, and his spiritual and tender messages. Edward and Lydia Stevenson, with little daughter, Sharon Kay, had charge of the singing. God manifested His presence through their efforts, and they were a blessing and inspiration to us.—Mrs. Edna Riddle, Reporter.

Brantford, Ontario, Canada—Less than two years ago we purchased a new church building, and since then the people of the city have shown a much keener interest in the work of our church. We have had a good increase in attendance in our services; our Sunday school has more than doubled, and our midweek prayer service attendance has almost tripled. The attendance at our Sunday evening evangelistic services is more than twice that of two years ago. We give God praise for these vic-

## NOTICE TO PASTORS Agricultural States

CROP (Christian Rural Overseas Program), a national organization for relief of suffering in Europe and Asia, is now in its program of fall ingathering.

This organization solicits from farmers in fifteen Mid-western states. They are asked for gifts-in-kind, such as corn, wheat, oats, etc. These are gathered in county distribution points and sent in carload lots to export centers, from which the food-stuffs are shipped to and distributed in needy countries.

Millions of people have been kept from starvation by the generous gifts of grain from American farmers. Our own people are urged to co-operate with the county and state committees of CROP wherever possible, in this worthy and Christian enterprise.

S. T. LUDWIG,  
General Church Secretary

tories. We have some wonderful people here, who are most cooperative.—L. E. Sparks, Pastor.

Pastor Barney Brumbeloe reports from Langdale, Alabama: "This church recently closed one of the most profitable revivals in its six-year history. Rev. W. A. Peck was the evangelist, with Mrs. Peck directing the singing and bringing solo numbers which were highly appreciated. Record crowds were present from time to time, with more than forty seekers at the altar, and a class of nine added to the church

membership. Brother Peck is a man of God, and the people appreciated his timely, scriptural messages. After six years of happy and profitable labor with this fine church, we have felt led of God to accept the pastorate of our Ensley Church in Birmingham. During our six years in Langdale, under the blessing of God and with the co-operation of the people, we have been able to build from a charter membership of 14 to the present membership of 70; average Sunday-school attendance for the past year was 100. Church and parsonage property is valued at more than \$25,000, with a debt of only \$4,500. At the last meeting of the church board it was voted to pay all budgets to date. Harmony and unity prevail."

Evangelist Fred W. Feters writes: "I have some open time after the holidays that I'd like to slate on the West Coast, but will go elsewhere as calls may come from other territory. Write me, % our publishing house, P.O. Box 527, Kansas City 10, Missouri."

Evangelist Paul R. Weaver writes: "I will be in a meeting in Exeter, California, November 14 to 25; then have an open date, November 28 to December 9, and would like to slate this on the West Coast. Write me, 900 E. Douglas, Roseburg, Oregon."

## Dallas District Assembly and Camp

The forty-third annual assembly of the Dallas District convened August 22 through 24 at the district campgrounds, Scottsville, Texas. The assembly was held in conjunction with the district camp meeting and proved to be a time of great inspiration and spiritual blessing.

Dr. D. I. Vanderpool did a splendid job of effectively directing the business of the assembly. His deeply spiritual messages stirred our hearts

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and challenged us to do more for Christ and the church.

Rev. Paul H. Garrett was re-elected district superintendent with an excellent vote. His report evidenced outstanding gains by the various departments. Brother and Sister Garrett are loved and appreciated by the people of the Dallas District.

The district W.F.M.S. re-elected Mrs. Paul H. Garrett as president; Rev. H. F. Crews was re-elected district church schools chairman; and Rev. Corbie Grimes was re-elected as the district N.Y.P.S. president.

Bethany-Peniel College was ably represented by Dr. Roy H. Cantrell, president, Professor Jack Rairdon, and the male quartet. Rev. and Mrs. J. F. Roberts spoke for Rest Cottage at Pilot Point, and Brother Wendell Lillenas represented the Nazarene Publishing House.

Rev. Howard Sweeten, camp-meeting evangelist, did some great preaching, and God honored his ministry with a host of men and women seeking and finding Him in spiritual victory. Professor Paul Qualls thrilled us with his beautiful messages in song.

One of the high lights of the assembly was the ordination service, when eight young men were ordained to the ministry.

WILLIAM C. ALLSHOUSE, *Reporter*

### **Southern California Annual N.Y.P.S. Booster Rally**

On September 21 the annual Southwestern California District N.Y.P.S. Booster Rally was held in the Santa Ana church, where Rev. Harold M. Sanner was the gracious host.

Our hearts were thrilled as we witnessed the gathering of nearly one thousand young people, representing fifty-four of the fifty-six churches on this district. Under the direction of our able and enthusiastic district president, Rev. Orval J. Nease, Jr., every moment of the nearly two-and-one-half-hour rally was filled with joy and anticipation.

Our hearts were blessed as the one thousand voices sang out their praises

unto the Most High. We were gloriously uplifted by the inspirational musical numbers presented by each of the six zones, and Professor Earle Anderson, of Pasadena College.

Rev. J. George Taylorson, pastor of Bresee Avenue Church, Pasadena, brought a challenging and heart-searching message. He emphasized the seriousness of the time, the need for a Holy Ghost revival, and the necessity of every young Christian tarrying until he be endued with power from on high, which would prepare him for his main task ahead, and that "to win souls."

Southern California young people are marching on to victory through Christ.

H. E. BURTON, *Reporter*

### **Nazarene Theological Seminary Starts Seventh Year**

The key statement at Nazarene Theological Seminary since the opening day, September 19, has been the following: "This is the seventh year of operation for the Seminary, and seven is the perfect number, so this should be our biggest year." A series of unusual incidents indicate that this is going to be fulfilled. On the opening day of school the enrollment reached 171, which was 20 more than on the first day of registration last year. Since the first day, 26 other students have registered, bringing the total to 197. This means that when the second semester students come in, the number of students for this year will top the 200 mark.

The first chapel service of the new year was conducted on Thursday, September 20, and Dr. S. S. White was the special speaker. His effective method of presenting truth caused every person present to realize the unparalleled challenge which is before us in this day of opportunity.

The faculty reception for the entire student body was held at Kansas City First Church on Friday night of September 21. The theme of the occasion was "On to Victory!" Every speaker on the program emphasized that the

Seminary is now in a position to move on to victory in securing its permanent home. The plans for the new Seminary building were presented by Dr. H. C. Benner, president, and every person present prayed once more that these plans would be realized in the near future. Both faculty members and students pledged to pray specifically during the week of September 23 to 30 in behalf of the church-wide Seminary offering on September 30. Reports are not available as to the results, but faith is high that most of the funds needed to start building will come from this special drive.

The increased enrollment makes the need of adequate facilities more imperative than before. Some of the classes have as many as seventy students, and there is only one classroom that is equipped to seat this number. When chapel time comes each day, the meeting place is crowded. But the Lord has a way of pouring out His richest blessings upon the group during this worship period. Each service is characterized by thrilling inspiration and spiritual advancement.

The spirit of optimism which prevails indicates that the seventh year will be the perfect year at Nazarene Theological Seminary.

MENDELL TAYLOR, *Reporter*

### **Southwest Oklahoma District Assembly**

The third annual assembly of the Southwest Oklahoma District convened in Duncan, September 20 and 21. It was preceded by the annual W.F.M.S. convention, presided over by Mrs. W. T. Johnson, district president. There existed a fine spirit of optimism and vision, and many said it was the best convention in years. Mrs. Johnson was overwhelmingly re-elected to serve another year. The Nazarene laywomen of Southwest Oklahoma are on the march for world evangelism.

Dr. Samuel Young addressed the convention and assembly in three night services, which were obviously marked with the presence of God and a fine spirit of fellowship. Delegates to the assembly were inspired to greater sacrifice for the total program of the church as Dr. Young ministered to us.

On Wednesday evening Rev. Elbert Dodd, superintendent of Louisiana District, brought a message on home missions to a well-filled house in the beautiful new Duncan First Church. At the close, Dr. Young received subscriptions for home missions, and a total of \$12,000 was pledged.

Rev. W. T. Johnson, district superintendent for the past four years, was re-elected on the nominating ballot. He accepted the election, and pledged his best for the kingdom of God. The churches of the district presented the Johnsons with a certificate for a large deep freeze, and the assembly received a love offering to purchase foodstuffs to go in it.

Word from the general church treasurer revealed that the district is sixth in General Budget giving. A total of

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\$36,998 was given for General Budget; \$16,579 overpaid. Total given to district interests was \$28,934; with a grand total given for all purposes of \$484,704.

During the past year a new church was organized in the city of Duncan with fifty-eight charter members, and the district superintendent reported that several missions are being operated full time that soon may result in new organizations. Church membership stands at 4,037, with an increase in Sunday-school average attendance of 237, bringing this department to the all-time high of 5,612.

The assembly delegates were well entertained; Pastor Joe Cook and his people were royal hosts. There was realized at all times a deep feeling of love and fellowship in the sessions.

In the closing service, seven fine young men were ordained to the ministry in an impressive service: Joe L. Bean, Jr., Tillman A. Crawford, Russell R. Harris, Marvin M. Lumley, J. E. Ray, H. T. Smith, and James Walter Thomas.

RAYMOND W. HURN, Reporter

### India Council Meeting

On Sunday evening, September 23, the missionaries of the India field met in Chikhli for a Communion service. The following day was set aside as a day of prayer and fasting. The Lord met with us in a very definite way, as much special prayer was offered for the missionaries in Basim. In the last few days, rats have been dying with plague on the hospital and Bible school compounds. So far there have been no human cases of plague, for which we do praise God. But because of this threat of a plague epidemic, Dr. Evelyn Witthoff, Miss Geraldine Chappell, and Rev. Earl Lee and wife were unable to attend the Council sessions. Do pray for them in these days of toil and anxiety.

The business sessions of the Council were held September 25 through 27. It was most encouraging and challenging to hear the reports and to learn of the accomplishments of the year. There have been definite increases along the line of membership and giving. During the month of August a refresher course was held in Basim for all of the Indian preachers. They had special instruction in the use of flannelgraph, child evangelism, and the Laubach method of teaching illiterates. Since the preachers' convention, which was held at the close of this course, the majority of these men have started revivals in their own churches.

Several workers' homes have been built during the year. The new dispensary in Pusad, where Miss Agnes Willox has a growing medical work, has been begun. The new Chikhli church and parsonage are in the process of being built. New quarters have been constructed this year for the Bible school students, including housing space for district convention groups. Property has been bought and plans made for other much-needed buildings.

Our capable chairman, Rev. Leslie C. Fritzlan, was re-elected to serve during this coming year. Other officers elected were Mrs. P. L. Beals, treasurer, and Rev. Clarence Carter, secretary.

On Wednesday afternoon Rev. Samuel Bhujbal spoke to the missionaries, giving us a new vision of our work in India. He says he is convinced that something great will happen in India very soon. Two of the Hindu religious political parties are crumbling. The people of India are looking to the Christian Church for standards and ideals. He says a great revival soon will sweep over all of India. God is preparing the hearts of the people; many are reading the Bible and praying to Christ who have not confessed Him openly. Our great task now is to pray, fast, and look to God to prepare our own hearts, the Indian church, and the Indian preachers for this great time which will come soon.

India is more open to the gospel now than ever before. Won't you pray, fast, and help carry the responsibility for this great, white harvest?

MRS. MARJORIE CARTER, Reporter

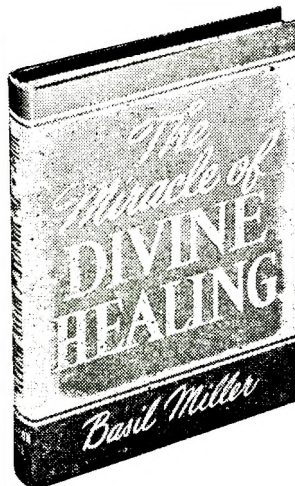
He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.  
Isaiah 53:5

### N.Y.P.S. Institute Central Ohio District

A typical Nazarene atmosphere prevailed as 112 young people registered at the N.Y.P.S. Institute held at the Columbus, Ohio, campgrounds, August 6 to 11. Numerous young people found the Lord as Saviour and Sanctifier, all the young people were benefited by the Christian Service Training courses offered, and everyone had a good time.

The efficient leadership of our district president, Rev. William O. Blue, and the assistance of his faithful staff

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of co-workers helped to make this one of the very best institutes in the history of the district.

District Superintendent H. S. Galloway and his good wife were present throughout the camp to advise, assist, encourage, and lend physical energy wherever needed.

Our institute speaker was Rev. Ted Martin, superintendent of the Ontario (Canada) District, a member of the General N.Y.P.S. Council, and an excellent worker among young people. Three times each day his interesting messages challenged us. At the morning watch we were stirred by messages from the last sayings of Jesus; at the evening campfire we were challenged to be Christians, and to be "lamplighters" or soul winners; and at the evening evangelistic services we were impressed with the thought that Christ can be real to young people. We shall long remember the truth

presented by Brother Martin, and also his kind spirit.

We thank God for the good group of young people attending the Institute, and we feel assured that each one returned home with a greater vision for Christ.

PAUL E. FLACK, Reporter

## DEATHS

MRS. OCTAVIA JOSEPHINE PRICE was born October 15, 1856, at Calamine, Arkansas, and died September 15, 1951. Her husband preceded her in death twenty-five years ago. She was a brave soldier of the Cross, loved God and holiness, and carried a constant burden for her children. "Granny," as the pastor knew her, was a charter member of the Church of the Nazarene at Calamine. She is the last of the charter members of the old "Calamine Camp," which began back in 1893. She loved her Christ, and her testimonies were real to the end. She is survived by nine children, besides grandchildren, great-grandchildren, and four great-great-grandchildren. Funeral service was conducted at the church by her pastor, Rev. Orville B. Peterson, assisted by Rev. E. J. and Lucille Bowers, with interment in the Sullivan Cemetery at Calamine.

MRS. BETTY CUMMINGS, age eighty-eight, died September 1, 1951, in the hospital at Connersville, Indiana, where she had been a patient several days. She had been a member of the Church of the Nazarene for forty-one years, and a consecrated deaconess for forty years. Her life of complete devotion and service to the Lord will be long remembered by all those who knew her. She leaves a rich spiritual heritage to her daughters, grandchildren, great-grandchildren, and many nieces and nephews. Funeral service was held in First Church of the Nazarene, Connersville, of which she was a member.

EDWARD COLEMAN GARDNER was born on Nanucket Island, October 31, 1863, and died August 7, 1951, at Hollis, L.I., N.Y. On April 15, 1891, he was married to May L. Kemble; to the union were born three sons and one daughter. The family moved to Warren, Pennsylvania, where they lived for over thirty years. It was here that he became a charter member of the Church of the Nazarene in 1908. He and Mrs. Gardner had been members of the Warren Church for forty-three years. Mr. Gardner was converted at the age of twenty-eight, and lived a consistent Christian life, serving God and the church from then on. He served as church treasurer in the Church of the Nazarene for twenty-five years. During the latter years of his life, he and Mrs. Gardner lived with their oldest son, Charles, at Hollis. He is survived by his wife; one daughter, Estelle May Tirri; three sons, Charles E., William K., and Dr. R. Wayne Gardner of Kankakee, Illinois. Funeral service was in Warren, with interment in the family plot at Tidiotte, Pennsylvania.

MRS. MARTHA ELLEN CHANSLER was born June 18, 1872, near Vincennes, Indiana, and died July 26, 1951, in the Northridge Sanitarium. In 1889 she was united in marriage to Charles H. Chansler. Coming to Brea, California, in 1922, they united with the Church of the Nazarene, and were active in the church there until Mr. Chansler's death in 1947. Ill health forced Mrs. Chansler to make her home with her daughter in Canoga Park, California, for the last year. She is survived by six daughters, one of whom is a missionary in Africa; also two sons. Funeral service was held in the Brea Church of the Nazarene, where she was a member, with Rev. Mr. Wolf officiating. Interment was in the Loma Vista Cemetery.

MISS SALLIE E. LEWIS, age eighty-five, of Andersonville, Indiana, died August 29, 1951. Converted when only seventeen years of age, she had lived for the Lord, and was a friend to all who knew her. She was a member of the Church of the Nazarene at Andersonville. The memory of her life will live on with those who loved her so much. Funeral service was held in the Andersonville church, with Rev. Roy Disborough officiating, assisted by Rev. Riley Wilson. Burial was in the Hopewell cemetery.

RUTH ESTHER EGGEN was born September 6, 1930, at Elgin, Illinois, and died July 15, 1951, in the hospital at Covina, California. She was a member of the Glendora Church of the Nazarene, and lived a good and gracious life. She will be remembered for her warm smile and radiant disposition in the face of affliction and adversity. She is survived by her parents, Mr. and Mrs. Alois Eggen of Azusa, California; a brother, Frederick; and a sister, Mrs. Lucille Sisler. Funeral service was conducted by the pastor, Rev. W. B. Martin, assisted by Rev. T. L. Taylor, with interment at Oakdale Memorial Park.



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## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. H. C. Frodge is entering the evangelistic field. Having known him for several years as a wonderful preacher and soul winner, I highly recommend him for this field, and consider it a privilege to do so. This is not a new field to him, as he has done extensive evangelistic work, and has proved himself to be an efficient evangelist. You will not make a mistake in calling him. He has a wonderful message, and is a successful soul winner.

Let's keep him busy. Address him, Box 181, St. Paris, Ohio.—W. E. Albea, Superintendent of Western Ohio District.

Rev. C. H. Harley, of Burbank, Ohio, recently united with the Church of the Nazarene at Wooster, Ohio, and has just concluded a very fine home-mission tent campaign for us near that city. He has made the change to the Church of the Nazarene in order to be able to preach holiness. I am glad to recommend him to our churches and pastors.—Harvey S. Galloway, Superintendent of Central Ohio District.

### WEDDING BELLS

Miss Joyce Anita Ryall and Mr. James Cloud were united in marriage on August 26, in the Church of the Nazarene at Shiloh, Alabama, with Rev. Eimer Michales officiating.

Mrs. Anna Louise Thom of Egg Harbor City and Mr. Clarence F. Wescoat of Atlantic City, New Jersey, were united in marriage on September 1, at the Egg Harbor City Church of the Nazarene, with the pastor, Rev. Olin B. Booth, officiating.

Miss Bonnie Fenno of La Moure, and Mr. Irvin Simmons of Crystal Springs, North Dakota, were united in marriage on September 9, at the La Moure Church of the Nazarene, with the pastor, Rev. Everett A. Stone, officiating.

Miss Joyce Johnson of La Moure, and Mr. George Baska, Jr., of Bismarck, North Dakota, were united in marriage on September 20, in the home of the bride in La Moure, with the pastor, Rev. Everett A. Stone, officiating.

BORN—to Rev. and Mrs. Doyle Hofferbert of Berne, Indiana, a son, Steven Doyle, on October 7.

—to Rev. and Mrs. Kenneth Pollard of Nazarene Theological Seminary, Kansas City, Mo., a daughter, Margaret Janice, on September 29.

—to Mr. and Mrs. Eugene L. Diphoye of Oklahoma City, Okla., a daughter, Debbie Lee, on September 27.

—to Rev. and Mrs. W. C. Emberton of Eastland, Texas, a daughter, Georgetta Marie, on September 25.

SPECIAL PRAYER IS REQUESTED by a Nazarene in Kentucky for herself and family, as there is no Church of the Nazarene there, and she would like to be able to get back in church with her two little girls;

by a lady in Massachusetts that, if the Lord sees best, He will quicken her body, eliminating what seems to be a form of arthritis in lower spine, that she may continue her teaching, care for her aged mother, and also continue her service for the Master;

by a discouraged young woman in Texas, that God will undertake in very special needs for her and her husband;

by a mother in Indiana for improvement in the physical health of her good, young man son; also, if it is the Lord's will, that she may have added strength and wisdom to carry on;

by a friend in Iowa, that a man in his eighties may get saved, also for several unspoken requests;

by a brother in Illinois, that several who owe him money may be able to pay him very soon;

by a lady in Indiana, that she may have a deeper work of grace in her soul—has been disobedient to the Holy Spirit and walked back of light—also that her husband may be sanctified, and have a touch of God for physical healing, and that her sister's mind might be restored;

by a lady in Ohio for a needy family, that she may have wisdom from God to say the right things to lead them to Christ;

by a mother in Pennsylvania for her three boys in the service;

by a brother in Colorado, as he is "a sickly person."

## DIRECTORIES

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## SERVICEMEN'S CORNER

"I have an experience to pass on to you that has surely helped me. I was wounded the seventh of June, but just before it all happened I was talking with one of my buddies. He wanted a cigarette because, as he put it, he was nervous as to the position we were in. Mortars were falling all around us, and we never knew which one would land on us. But somehow I never got bothered as the other guys did because I knew Jesus as my personal Saviour and all the home folks were praying for me. Since I don't smoke, I couldn't offer him one, and I told him he didn't need one anyway. I had a pack of gum, so I gave him a stick and he said it was a lot better. He told me he wanted to quit smoking but didn't know how. I told him the best way I could and said I would be glad to help him.

"We moved on up the hill and a mortar fell in on us and got eight men. The boy I was trying to help was killed and I was hit pretty hard. I called, 'Corpsman, corpsman,' about ten times and then a soft, tender voice spoke to me: 'Why call for the corpsman? He can't save you. Start to pray.' And believe me, I did, for I knew it was Jesus talking to me. He was testing my faith in Him and I'm glad I was His.

"It pays to serve Jesus every day, for we never know what lies ahead of us. My only desire is to learn to love Him even better and help some buddy to Christ. The prayers that you all back home pray for us over here are really appreciated by the boys."

JOSEPH J. MILLER

"I became acquainted with the Nazarene church in the summer of 1946 at Richmond, California. A sailor friend of mine invited me to go with him to church. I have learned to love the Nazarene church and its high standards which we can have with the Lord Jesus. I knew that was the church I wanted after I heard only a few sermons and attended the prayer meetings. I was saved about three hundred miles off the Philippine Islands in March, 1946. I was sanctified at our camp meeting north of Seattle in 1950."

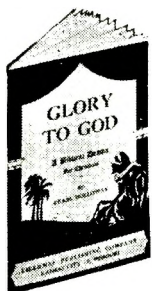
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