

OFFICIAL  
ORGAN OF THE  
CHURCH OF THE  
NAZARENE

# *holiness*

## Shadows First

(I Corinthians 13:8-13)

*The evening and the morning were the first day* (Genesis 1:5). The true order is the divine order. God builds the day with shadows first. The darkest moments, the deepest shadows are now. The present conflict, the attending sorrow, the grievous disappointment, the heavy burden, the laborious task, the toilsome journey—these come, but they do not conclude God's day. These are but the introduction to life, the shadows of discipline; after the darkness comes the glorious day.

How in reverse is the human order as compared with the divine! We make the present the best and the future the least to be desired. The worst is always postponed; it is the trouble that often never happens that we dread the most. It is concern about tomorrow, and tomorrow, and tomorrow which darkens our skies. Death holds so many shadows that we

have looked upon it as the termination of all. We build our span of time with morning first and evening last.

The hope of the Christian lies in the promise that this life does not end all, and that beyond this "vale of tears" are the heavenly land and the unending day. "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." We are in the process of the day—but it is the evening—the morning cometh and with it the shadows flee. No day is complete that knows only shadows. The darkest hour often precedes the dawn; so trust God and be of good cheer.

*Sunrise tomorrow! Sunrise tomorrow!*

*Sunrise with Jesus through eternity!*

—BY THE LATE GENERAL SUPER-  
INTENDENT ORVAL J. NEASE.

## TELEGRAMS

**Columbus, Georgia**—The thirty-seventh Georgia District Assembly closed last night (Oct. 11) at First Church, Moultrie, with impressive ordination service; six fine young men received elder's orders. Dr. D. I. Vanderpool, on first official visit, presiding with grace and efficiency, endeared himself to our people. Rev. Mack Anderson unanimously re-elected district superintendent for fifth consecutive year; assembly gave him a fine love offering. Georgia continues to forge ahead, united under God and leadership of Mack Anderson.—BYRON E. LEJEUNE, Reporter.

**Charlotte, North Carolina**—North Carolina concluded greatest assembly; Rev. C. E. Shumake enthusiastically re-elected with near unanimous vote. Increase in every department. Dr. D. I. Vanderpool unexcelled. Carolina marches on.—H. C. THOMAS, Reporter.

## NEWS IN BRIEF

Just as this HERALD was going on the press, word was received that Rev. Mrs. S. N. Fitkin, age eighty-one, founder of the W.F.M.S., died in Oakland, California, October 18. Funeral is to be in Richmond Hill, New York, on Monday afternoon of October 22.

By vote of the Board of General Superintendents and the Department of Foreign Missions, Rev. Everette Howard has been appointed the superintendent of the Texas-Mexican District.—Remiss Rehfeldt, Foreign Missions Secretary.

In the midst of a revival meeting at Grace Church, Kansas City, Missouri, Evangelist W. F. Miller was stricken with appendicitis. He is now in a Kansas City hospital in a serious condition. Special prayer is requested for him.

Pastor Noble J. Hamilton sends word from Fort Collins, Colorado: "Fine revival with Rev. and Mrs. A. F. Balsmeier, evangelists. Seekers nearly every service; good crowds; twelve new members. On with the Crusade for Souls!"

Rev. W. T. (Thurman) White has resigned as pastor of First Church, Tulsa, Oklahoma, and is entering the evangelistic field as of November 1.

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## HERALD OF HOLINESS

STEPHEN S. WHITE, *Editor in Chief*

VELMA I. KNIGHT, *Office Editor*

### Contributing Editors:

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

General Superintendents,

Church of the Nazarene

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## You Promote the GOSPEL When You Promote the HERALD

Additional orders received since our last published report for the 1952 Annual Special Issue of the HERALD OF HOLINESS are:

South Carolina .....	14,185
Georgia .....	21,250
North Carolina .....	20,050
Commendations and thanks!	

The preparation of an issue this size is a gigantic task for our production department, which is constantly pressed to the limit. Plans are being made far in advance of the issue date of March 12, 1952. If you have not placed your order as yet or if you wish to add to it, do so now—next spring will be too late.

A pastor in Ohio, in a letter to Dr. White, the editor, writes: "One of your editorials on the doctrine of holiness was a great help to a woman in our church who had been struggling for years over some difficult problems. We are always interested in your questions and answers page."

A Mennonite friend attended a special service held in one of the Ohio churches in which Dr. White was speaking. He told the pastor he had come because as a regular reader of the HERALD OF HOLINESS he wanted to hear the editor preach. His story of how he came to subscribe was interesting. He was painting in a home and saw the HERALD OF HOLINESS; he read it some and liked it so well that he went home and sent in his subscription. He has been a subscriber since.

"I was given a few copies of the HERALD OF HOLINESS by a minister's wife. I enjoyed reading each copy very much. I am enclosing \$1.25 for a subscription to this paper, as I think it is truly the best I have seen. If this is not enough for one year, please notify me."

The above paragraph taken from a letter from a lady in Canada is similar to many received and is proof of the value in distributing the HERALD OF HOLINESS.

Consider the amount of material (24 pages 52 times a year), consider the message carried (the message of full salvation), consider the cost (just \$1.25 a year). Isn't it a wonderful and a most economical way to do the very thing we want to see done? Remember "You promote the GOSPEL, when you promote the HERALD."

THAINE F. SANFORD,  
Sales Promotion Manager

# Forbearing and Forgiving

By T. M. Anderson\*

*Forbearing one another, and forgiving one another (Col. 3:13).*

**F**ORBEARANCE and forgiveness are the qualities of Christian character belonging to the "elect of God, holy and beloved." Embodied in these two graces are five of the inherent qualities of the "new man," namely, "Bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Evidently these five graces will be exemplified in "forbearing one another, and forgiving one another." We may think of these graces as the effect produced in the "new man, which is renewed in knowledge after the image of him that created him." In the moral image created in the soul of man, God imparts the inherent qualities of His own nature; this is a spiritual state where "Christ is all, and in all."

Where Christ is all, we have the creative Cause; and where Christ is in all, we have the effect revealed in Christian conduct. We cannot have the effect without the Cause; and when we have the Cause, we will have the effect revealed in "forbearing one another, and forgiving one another."

Paul recognized that there were times when these two graces were very much in demand. "If any man have a quarrel against any: even as Christ forgave you, so also do ye." We may read this, If any man have grounds for complaint against any; if he has cause to blame other people for their faults: even as Christ forgave you, so also do ye. There is only one way to settle any complaint one may have against another person, and that is to settle it as Christ would settle it with forbearance and forgiveness.

I have seen too many cases of dissension and discord, even in churches teaching holiness as a second work of grace. And yet I have not found a single instance where it could not be immediately settled in the way that Christ would settle it. In some churches this condition has existed for years, and has been kept agitated and aggravated by responsible persons in the church who refuse to show forbearance and forgiveness. In such churches we find empty pews and barren altars. A faithful few are endeavoring to carry on despite the difficulties created by the unholy element in the church.

It seems to me that the very fact that the world is in desperate need of the saving Word of God would be sufficient reason for these quarrels to cease. If we bite and devour one another, we certainly will be consumed one of another.

Our plight would be hopeless if Christ showed no forbearance and no forgiveness toward us. Certainly we have often given Him grounds for complaint against us for our errors and faults. When we turned to Him in tears, He was patient

with us, and frankly forgave us. No man ever has done anything against us that compares with what we have done against Christ; yet He holds no grudge against us. He has freely forgiven and fully forgotten the sordid account. We cannot do more than this, and we dare not do less if we are counted among the "elect of God, holy and beloved."

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**One look at Calvary and you see the measure of our debt. The *Thank Offering* cannot pay it, but it can be our recognition of it.**

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## What Is Eradication? (I)

By Leslie Parrott\*

**S**CRIPTURE and experience both teach that there is an inward corruption in the heart of man that is hostile to the Creator. "The carnal mind [the mind of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

God created man in His own image, the image of love and purity; but man became hostile toward God. In essence, man said, "I'll not have Your holiness. I'd rather have my own selfish will than to express love out of a pure heart toward Thee."

As he turned his back on God's holiness, man's soul became polluted and sour. Purity gone, he began to gather fig leaves to hide his nakedness. Man endeavored to run when God called; he blamed his sins on others. Jealousy grasped his mind, and the first murder was committed. Sin increased and so saturated the human race that God was even sorry that He had created man. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:5-6).

A recognition of that same pollution is evidenced in the teachings of Jesus. "For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, an evil eye, slander, pride, foolishness. All these evil things come from within, and they defile a man" (Mark 7:21-23, Revised Standard Version). Paul also recognized the presence of this inward pollution. "Now the works of the flesh [the carnal mind] are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions . . ." (Gal. 5:19-20).

No present-day theologians argue against the existence of this inward moral pollution. Every issue of the newspaper proves it. Every lock on the door, every law officer, every Congressional

\*Evangelist, Wilmore, Kentucky

\*Pastor, Kelso, Washington

investigation—all these prove there is an inward moral derangement out of which proceed the overt acts of sin. Eradication, then, is the theological term given that facet of God's grace which cleanses us from this inward pollution.

According to Webster's *New International Unabridged Dictionary*, "eradicate" is a transitive verb which means "to pluck up by the roots; to root up or out; hence to extirpate; as to eradicate a disease." Synonyms for eradicate are "abolish, destroy, annihilate, exterminate." According to the same dictionary, the eradicator is the one "who eradicates, as an implement for uprooting . . . used for removing ink or stains."

The hymn writer was inspired with the miracle of eradication when he wrote that the blood of Jesus Christ shed on Calvary reaches "deeper than the stain [of sin] has gone."

## Forty Years Ago This Fall

By Mendell Taylor\*

### REPORTS—

**Calgary, Canada:** After the close of a meeting under L. Milton Williams and I. G. Martin, extending from July 21 to August 2, 1911, a Nazarene church was organized. Rev. Thomas Bell, formerly Conference Evangelist of the Methodist Church, took immediate charge of the work. A hall has been rented and the work of holiness goes on at 1207 First Street West.

**Pasadena, California:** The Nazarene University at Pasadena opened September 12 and 13. This is but the second year of the University at this place. The financial condition is good. Best of all, the spiritual condition is excellent. One hundred and ten registered the first day against sixty-seven who registered the first day last year. Signed, E. P. Ellyson, President.

\*Professor of Church History, Nazarene Theological Seminary, Kansas City, Mo.

## MEDITATION

By Bernie Smith

*Dear Lord, I want to live each day  
As though it were my last,  
As though my record would be sealed  
Before the day is past.*

*For so much yet is to be done,  
And time so nearly spent;  
Yea, soon the curtain will be drawn,  
I dare not be content.*

*Dear Lord, I must not idle be,  
As precious moments flee;  
For I must work for souls that face  
A long eternity.*

From the railroad cars transporting the delegates from the Northeast to the General Assembly: "On the journey Bro. Norberry and others kept things lively, and the time was passed in theological and ecclesiastical discussions, services of song and exhortation at several stations, and testimony and prayer meetings in the Pullman car which the party occupied."

Opening day of the General Assembly at Nashville, Tennessee, October 5, 1911:

"This, the third General Assembly was called to order at 10 a.m., by Dr. P. F. Bresee, general superintendent. He asked Rev. H. F. Reynolds to conduct the preliminaries, who announced the hymn, 'All Hail the Power of Jesus' Name.' Rev. Seth C. Rees was called to the platform and led in prayer. After singing 'Rock of Ages,' Dr. Bresee made an opening address which was interesting, encouraging and enthusiastic. Inasmuch as all the delegates were not present it was voted that the day be devoted largely to prayer and other religious exercises."

The *Nashville Banner* (local newspaper) carried the following report of the first night's service:

"Not since the days of Moody and Sankey has Nashville witnessed such a scene of religious fervor as that enacted last night at the Pentecostal Tabernacle, when Rev. W. Howard Hoople, pastor of the John Wesley Pentecostal Church in Brooklyn, N.Y., preached to an audience that overflowed the auditorium, packing the aisles and windows and leaving many outside. During his stirring sermon there were many demonstrations, and now and then a strain from one of the old-fashioned songs would come from some part of the house and be taken up by hundreds of voices."

Thursday, October 12, 1911, at the third General Assembly:

"The feature of the morning's session was the election of the General Superintendents. After much prayer and deliberation, an informal ballot was taken and the total number announced as 154. The regular ballot was then taken, and the results were as follows, the first three being elected: Dr. P. F. Bresee, 152; H. F. Reynolds, 138; E. F. Walker, 68; A. S. Cochran, 50; Dr. B. F. Havnes, 17; W. H. Hoople, 16; J. Norris, 6; W. C. Wilson, 4; S. C. Rees, 3; E. P. Ellyson, 2; C. W. Ruth, 1; J. N. Short, 1; H. B. Hosley, 1.

### Statistical Reports:

The following is a summary of statistics for the church as of the General Assembly of 1911:

Church Members . . . . .	20,501
Sunday-School Scholars . . . . .	17,878
Ordained Ministers . . . . .	545
Licensed Preachers . . . . .	570
Evangelists . . . . .	317
Deaconesses . . . . .	404
District Superintendents . . . . .	26
Raised for Missions . . . . .	\$ 22,275
Number of Churches . . . . .	470
Value of Church Property . . . . .	\$892,111
Total Raised for All Purposes . . . . .	\$304,521



A resolution adopted by the Third General Assembly:

"Whereas there now exists in Scotland several congregations of holiness people, who are organized in a church organization known as the Pentecostal, and

"Whereas, we are informed that their eyes are turning toward uniting with the Pentecostal Church of the Nazarene, therefore, be it

"Resolved, That our General Superintendent be authorized to appoint fraternal delegates of the Pentecostal Church of the Nazarene to be sent as fraternal delegates to their next annual assembly."

#### THEY WERE SAYING:

**W. G. Schurman:** The popular revision of some of the Ten Commandments is as follows:

"1. Thou shalt have no other gods before me, except thyself, thy store, thy farm, thy lodge, or thy pleasures."

"2. Thou shalt not worship any graven image, except that made by the government upon its coins and bills of money."

"3. Thou shalt not take the name of the Lord thy God in vain, except when thou art very angry and canst not find other words to express thyself."

**E. F. Walker** (outline of Sunday morning message at the General Assembly):

Text: John 17: 19, "And for their sakes I sanctify myself, that they might also be sanctified through the truth." "I submit for your consideration seven propositions as follows: First, true sanctification is a work of grace; second, true sanctification is instantaneously wrought; third, true sanctification is in the person of a believer; fourth, true sanctification is by the baptism with the Holy Spirit; fifth, this sanctifying baptism is administered by Jesus Christ; sixth, this sanctifying baptism purifies from all sin; seventh, this sanctifying baptism perfects in divine love."

#### SPECIAL ANNOUNCEMENTS:

"Pentecostal Collegiate Institute will have a new steam heating plant for \$1,500 if we can raise the money in thirty days. This will take the place of 65 coal and wood stoves which are being used at the present" (Sept. 2, 1911).

September 30, 1911 (from the *Beulah Christian*):

"Another important step in the progress of the Pentecostal Church of the Nazarene is about to be taken. On October 5th, the General Assembly convenes at Nashville, Tenn. It will be a notable session. At this early period in the history of denominational life every move and plan is capable of great good or of great harm. Our brethren should approach their duties and responsibilities with a single eye and much prayer. No action should be taken hastily. In the spirit of perfect love let every question be weighed with patient deliberation. No personal consideration, no private opinion, or sectional preference should be allowed to mar the complete oneness of our church in carrying forward its great mission."

Twenty-three foreign fields and five overseas home-mission areas are the direct responsibility of the Church of the Nazarene. Our offering November 18 will indicate how much we are willing to hold the ropes.

## Possibilities for Paupers

By Ross E. Price\*

**M**ATTHEW WAS SO impressed with Jesus' concern for the poor and despised of His day that he saw in this ministry a fulfillment of the words of Isaiah's prophecy, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory" (Isa. 42:3; Matt. 12:20).

Perhaps this impression of the optimism of Jesus, concerning those who had little about them to commend them, was intensified by the fact that the Pharisees and religious leaders of the day had just taken counsel against Him how they might destroy Him. At least we know that Matthew's emphasis of the contrast is in keeping with a similar one on the part of Mark.

John gives us a keen insight to the faith Jesus held in the redeemability of man in the words he spoke when introduced to Simon, the brother of Andrew. His words, "Thou art . . . thou shalt be," were prophetic and challenging to the reed like Simon of Bethsaida. Peter saw the day when the grace of Christ had so changed his own nature that he really was a rock.

I am frank to confess that some of the best revivals it ever has been my privilege to labor in have been in some of the out-of-the-way places of God's vineyard among His common people; and I am reminded that many of Christianity's greatest champions have been but bruised reeds or smoldering flax when the Saviour found them. But what a change Jesus makes!

It was Coleridge who, in his *Aids to Reflection*, reminded us in the words of one of his finest aphorisms to "despise none: despair of none," by saying:

*The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest upon: it may be a soul that Christ thought so much of as to give His precious blood for it; therefore despise it not.*

The possibilities of grace are unlimited, even for spiritual paupers once they have entered partnership with Christ.

\*Professor, Pasadena College, Pasadena, Calif.

# From Whence Cometh Security?

By Forrest E. Ladd\*

THE PSYCHOLOGIST was telling of a client who attempted to smother her feeling of insecurity by going on an unreasonably-large clothes-shopping spree. His analysis of her situation was based upon the point of view that persons who are insecure in themselves often attempt to gain security by an accumulation of material things. He unknowingly expressed a truth identical to that which Jesus uttered long before—"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Man's need for a feeling of security has led to a search for stability and satisfaction in many places and ways. One of the ways common to our day is the attempt to substitute the security of possession for the security of a clear conscience. Many have felt that the accumulation of much of the world's goods could salve that feeling of lack caused by a gnawing sense of insecurity. Hence they have submerged themselves in frantic attempts to build huge bank accounts, to buy the largest automobiles, to erect the most stately homes, and to command large business concerns.

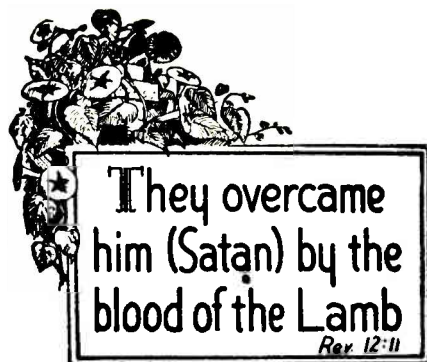
Many, having reached their goals, have found them to be only mirages offering promises which did not exist. They have found, as did the psychologist's client, that their attempts have been in vain and that the hoped-for feeling of security did not come with possession. Others have been as deluded as was the rich man in Jesus' parable, who said to himself, "Thou hast much goods laid up for many years; take thine ease." They have become so engrossed in their earthly pursuits that they have obliterated from consciousness their longing for a security which is more lasting.

All who follow such a path are as certain as was the rich man to hear these words of God—"Thou fool." For no man can buy a deep and abiding security at the counter of worldly possessions. Real security comes only through renunciation of the world and its goods for a richer treasure—the kingdom of Heaven, which Jesus described as "like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44).

Those who have found this hidden treasure of the Kingdom which is not of this world know that it brings the security for which all seek, but which eludes the grasp of those who attempt to find it in the market place or the well-filled barn. From whence do you seek security?

\*Professor, Miltonvale Wesleyan College

Thanksgiving season means very little unless it is supported by "thanks-living" the year 'round.



## Anger in a Holy Heart

By Paul S. Hill\*

*And the Spirit of God came upon Saul . . . and his anger was kindled greatly (I Samuel 11:6).*

THERE IS MUCH said in the Bible about the ministry of the Holy Spirit, but not very much is written in our holiness literature about anger as a fruit of the Spirit, or the manifestation of anger as being at all conformable to the spirit of holiness. We are more inclined to the teaching that the heart should be always free from the tempest of anger and calm in oppression and persecution, radiating holy love and submission under the pressure of harshness and cruel, persecuting tyranny.

In the main, we are right at that point; but at the same time there is a place in the sanctified life for holy anger, and that holy anger is sometimes a necessity for the maintenance of the continuance of the experience of holiness and a prerequisite for the accomplishment of our holy purpose as militant Christians.

In the case of Saul, the Spirit of God came upon him and he became angry. As a result of his anger, he avenged a wrong and established a righteous condition of living for his people. His anger was more than human anger; it stemmed back into the wrath of God. It was the wrath of a holy God imparting itself through the Holy Spirit to the personality of King Saul and through him correcting an evil and bringing a deliverance. Read the story in the eleventh chapter of First Samuel.

Examples of aggressive action against evil are quite numerous in the Bible, instances where this aggressive action results from the Spirit of the Lord coming upon men. Read Judges 3:9-10, where as a result of the Spirit of the Lord coming on Othniel he went to war. Read how the Holy Spirit came upon Samson and others; and stirred them up to aggressive action against evil and wrong doing.

\*Retired Nazarene Elder, Rockdale, N.Y.

The matter of holy anger must not be confused with carnal anger or the irrational madness of the unsanctified heart. In carnal anger, the entire selfhood goes off center into a tail spin of unreasonable, highly wrought emotionalism that leaves a trail of damage in its wake and sordidness in the soul. Holy anger is a reasonable, balanced, and well-behaved aggression against wrong and evil, and is a product of the Spirit of the Lord coming into human personality. It is a human and Christian expression of the wrath of a holy God manifesting itself through the human channel.

The most terrible of all the divine attributes is the divine anger. It is a constant attitude against sin and evil, and dwells always within the midst of the other attributes of deity. Its manifestations are not unknown. Just as divine mercy, power, love, wisdom, etc. manifest themselves, so also does divine wrath spring forth against evil and sin. And, just as these other divine attributes find their expression in the lives of the sanctified in manifestations of mercy, love, gentleness, etc., through the fruit of the Spirit, so also does the divine wrath find its way into human personality and expresses itself as a fruit of the nature of God. It is not a case of human personality going off center out of the will of God, but rather a great strengthening of the holy affections and soul powers until warfare against evil becomes aggressive and relentless.

In the story of the anger of Saul, the record is that the people were stirred by the news of the crime to be committed upon them, and they "lifted up their voices, and wept." No one says it is wrong to weep before God in the midst of evil. That is all right; but to become angry enough to do something about the evil is another matter in the minds of too many sanctified Christians.

We would dare presume that all Christian reformers have known holy anger; they have known holy anger possessing their personalities as a fruit of the Spirit of God. Carrie Nation evidently knew holy anger, and with her well-known hatchet did some effective work. Martin Luther knew holy anger against the sins of the Roman church. The spirit of Saint Paul was stirred at Athens when he saw the city wholly given to idolatry. The instances are many.

We wonder if the Christian Church today will ever get angry enough at the evils of our day so that they will do something besides weep! Will they get enough of the Spirit of the Lord so that they will get angry enough, to be sanctified enough, to be active enough, to get together enough, to become expressive enough, to be militant enough, to do enough, to get the job of Christian reform well done enough so that this generation of men and women and boys and girls will know that God hates sin and is angry with the wicked every day?

Cheer up, brethren! "Be ye angry, and sin not."

## DOLLARS Win Souls

OUR INVESTMENTS are well made when directed into the channels of the world evangelism program of the church. The following statements are very convincing.

"We saw one hundred and twenty-one seeking the Lord in two weeks. The harvest is ripe."—C. S. JENKINS, *Africa*.

"India is wide open. The Hindus are being reached. Most of our recent camp seekers were Hindus."—LESLIE FRITZLAN.

"In 1948 when we were ready for our 'forward drive' we had only seven churches really operating. Today we have fifty-two and by this fall we should have sixty. We praise the Lord. He has given us the open doors. Japan is a fertile field for missions."—W. A. ECKEL.

Further proof is unnecessary. November 18 challenges you. It is "world evangelism" day!

## The Leash and the Lash

By J. Kenneth Grider\*

EVERYONE has a conscience; that is, everyone has a censor of all his thoughts and deeds. It is innate, inborn; a part of our natural equipment.

Sometimes the conscience functions as a *leash*. We put a leash on a pet dog when we take it out for a walk. We do this because we know there will be distractions for him, distractions which might cause him to wander from our side. One end of the leash is fastened to a collar about the dog's neck, and the other is held by us. If and when he begins to go astray, the slack is taken up and he is brought back into line. When a person would stray from the path of right, his conscience functions as does the dog's leash; it checks him.

The conscience also functions as a *lash*. When a person disregards its "leash" functions, and actually thinks an evil thought or does an evil deed, his inner censor becomes a lash to whip him; it does so by producing in him a sense of blame. It sometimes sends a person into the deepest of despair, as was the plight of Judas after betraying our Lord.

Thank God for the leash, and thank God for the lash. In wisdom He made us with this instrument capable of both these offices; capable, that is, of checking us if we are about to think or do evil, and censoring our thoughts and acts if they are a shade off color. The Holy Spirit works in and with and through this constant, natural endowment in order to effect God's full will in our lives.

\*Teacher, Hurler Nazarene College, Nitshill, Glasgow, Scotland



# I CANNOT

## Do Without Some Things

By Jean L. Phillips\*

**T**HE HOLIDAY shopping season hasn't been very long past, and another such season is drawing near. Crowded shops—crowded sidewalks in the city—crowded city buses. Arguments in shops and homes, both; at times, not without acrimony. Injudicious spending; selfishness and pride and forgetfulness of God and eternal things.

Like many others of the Lord's children, I heartily thank Him for the many things, material things, that I do not need. My citizenship is in another world, and why should I load myself with excess baggage when I am just passing through this one?

But while I thank God for the simplicity of my needs, there are some precious things without which I cannot think of trying to get along. They have to do with my temporary life here as an ambassador of Jesus Christ, and also with my return to my home, that city that hath foundations, whose Builder and Maker is God. They make my home-coming safe and sure, or they bar me forever to be an exile and an expatriate.

I cannot do without *the precious blood of Jesus*, for without it there is no remission of sin (Heb. 9:22). If ever I think I can get by without the blood atonement, I shall have lost my godly perception of the enormity of sin. Sin is so terrible (both sins by overt act and sins by rebellious omission) and sin of pollution so unclean that even the irreducible minimum price for my redemption cost God the death of His only begotten Son. It cost the Son the willing laying down of

\*National City, California

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## He Waits for Your Prayer

By L. M. Hearn

As you rest in the cool of the evening—  
As you toil in the heat of the day—  
The Master will linger and listen,  
Just waiting to hear you pray.

Though slighted by brothers and sisters,  
Though scorned by the many in sin,  
Still He sits at the Station of Prayer  
Till the least and the last have tuned in.

He would share all your joys and your sorrows—  
No matter what happens, He cares!  
And those who will tell Him and trust Him  
His arm everlasting upbears.

Then remember—in morning or evening,  
In the cool or the heat of the day—  
The Master still lingers and listens,  
Hoping to hear you pray!

His glory and His death in the mortal body in the most horrible and painful manner known to mankind—the death of the cross. I cannot do without that blood atonement for my soul.

I cannot do without *faith in God*, for without faith I am stranded on an island of sin and death with no connection with the shore of salvation (Heb. 11:6). The terrible audacity and presumption of a creature not to believe in its own Creator! Yet the Book says there are such. Faith is the least of recognition I can give the All-wise One who made everything that was made and made it from nothing. Faith is the very stepping-stone of my relationship to Him. Add to it obedience, and I have the double track that will take me all the way through this life into the next.

I cannot do without *holiness of heart* (Heb. 12:14). An imperfect body, an imperfect mind that blunders in judgment at times—these cannot keep me from the love of God. But my affections toward Him must be made pure, and I must keep them that way by tenderness toward Him and His will. Otherwise, I never shall look on His compassionate face or share the place He has gone to prepare or be of any real service to Him in this life.

I must have *good works* added to my faith (James 2:26). Passive faith is a dead faith. My Master went about doing good and I must do the same, prayerfully, carefully, tactfully, loyally, unselfishly, untiringly. I must lay up treasures in heaven by service unto the least of His.

I must have a *positive, holy love* (I Cor. 13:1-3). Negatively, to have no love for the wrong and the worldly is insufficient. I must have a positive, purified love for God, for His dear Son, and for the souls of men for whom He died. I must love the sinful, but not for their sins. I must love the weak without loving their weaknesses. I must love the strong and the efficient in His kingdom without envy. I must love the blundering, remembering that I am not immune to blunders.

I must be *willing to be chastened of my Father*, else I am not His child (Heb. 12:8); for a good father and mother must and will chasten a child for his own good. I must take it seriously and without rebellion, else I am unworthy to remain a child of my Heavenly Father. I must know that it is for my good.

I must have *Him as a heart possession*, for without Him I am nothing and can do or be nothing (John 15:5). I must cease to live to myself and let Him live within me. My life must not show self, but Him. I must stand against wrong as He would stand, even if it separates me from dear friends. I must espouse the right as He would, though it may make me unpopular. These things I must have, God helping me, else I am less than nothing and vanity.

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God so loved the world that He gave His only begotten Son for its redemption. What are we willing to do for its evangelization?



## OUR WORLD RESPONSIBILITY

By A. E. Ramquist\*

**T**HIS IS THE forty-fourth year of missionary work by the Church of the Nazarene. During this span of years, our God-called missionaries have established "lighthouses" in twenty-eight areas of the world—churches, missions, schools, and hospitals. In these centers of evangelism, our consecrated missionaries are today giving the glorious message of full salvation to thousands of souls still cloaked in the darkness of heathenism. In fact, there are 198 full-time missionaries, and 915 national workers who are carrying the torch of the gospel. Today, over 32,000 redeemed souls stand on foreign soil as a testimony to the labors of these missionaries. God has signally blessed the world-encircling missionary work of the Church of the Nazarene.

Our Nazarene family is large—it reaches around the globe! You and I are members of this great family and, as such, we are deeply touched by the trials and persecutions of these valiant soldiers of the Cross; we rejoice in their victorious conquests, and we are thrilled to hear and read of the exploits of each and every missionary on the field. Why are we thus thrilled? Simply because they are one of us, and we are one of them—all members of this great spiritual family bound together in bonds of love and service.

The task assigned to us as a church family, however, is far from finished. In the words of our foreign missions secretary, Dr. Remiss Rehfeldt, who addressed the General Board as follows: "We are facing the supreme hour of need and

opportunity. Now is the time for a vigorous program of world evangelism. There is no limit to the opportunities. The hunger for the truth is such that vast areas are eager to grasp every opportunity to hear the gospel. Places where people have no schools, no churches, no teachers, no preachers, no medicine for the body, no balm for the soul, and no ray of hope cry out for help. The fields are ripe. The responsibility rests with the church." This challenge must be accepted and the responsibilities discharged in the spirit of Christian enterprise. We dare not fail!

It is imperative that you and I act at once! Our leaders have charted the course; let us follow through, giving all that we have for the salvation of souls at home and abroad—time, talents, personality, money! You and I in the homeland may not be permitted to reach those uncounted millions in heathendom by our personal contact, but mark these further words of Dr. Rehfeldt: "Young people stand ready. Sound the call and scores of voices answer. We must match in gifts and sacrifice their love of Christ which prompts the offering of their lives. Will we frustrate these holy aspirations, disappoint workers on the field who plead for help, deny millions the right to know Christ, and fail our Lord? Under God we cannot!"

What a glorious privilege confronts you and me! Yes, we have a vital part in this program of world evangelism. And how fitting at this season of the year, in this land of plenty, that we may place our tithes and our offerings in the channels of missionary service! May we all throughout the church show forth the "grace of gratitude" by placing, in our Thanksgiving Offering, our gifts for missions in proportion to the bounteous blessings God has already bestowed upon each of us (Malachi 3:10).

**LET US  
Give MORE  
THAN THANKS..**

THANKSGIVING OFFERING: November 18

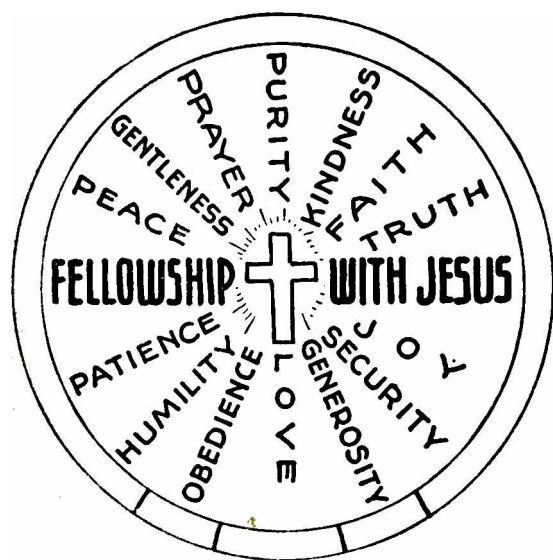
\*Lay member of the General Board

## Toss Your "Herald" Out the Window

**H**AVE YOU ever wondered how you could dispose of old copies of the **HERALD OF HOLINESS**? Of course you never would think of burning them, but had you ever thought of throwing them out the window? As we travel across the country in evangelistic work, we take some Nazarene literature to toss out the car window near mailboxes along the way.

Rolled and tied with a rubber band, these **HERALDS** can be easily thrown so that people will see them lying by the mailbox. Perhaps not every one will bother to pick up the little bundles, others will not read the messages; but we ask God's blessing upon each paper we throw, trusting Him who said, "My word . . . shall not return unto me void," to take care of the results.

When you are going on a vacation trip, take some copies of the **HERALD** along with you. Or, try throwing them into the yards as you drive down the streets of your city. Let's make our Nazarene literature do double duty. We have the best. Let's share it!—**VADA LEE BARKLEY**, Evangelist, Bethany, Oklahoma.



## S A I N T S

By Jack Gormley

"Daddy, what are saints?" the youngster asked.  
And I paused before making my reply.

"Do we know any saints right here on earth,  
Or do they all live with God, in the sky?"

We entered the church of God just then,  
As the morning sun shone bright and fair  
Through the stained-glass windows, wide and  
high,

And the reverent figures pictured there.

"Those are all saints, my son," I said,  
And his face took on a rapture new.  
"Oh, I know now what saints are, Dad;  
Thy are the people God's light shines through."

## "Operation Overcoat"

By Edwin R. Anderson\*

**W**ITH THE STEADY, sweet voice of the Holy Spirit the Lord calls after the backslider; and oftentimes the Lord uses strange and unusual means to effect the return to Him. This is the story of such a return; I call it "Operation Overcoat."

Rather, it is that bit of a story which my good friend, Paul Esler, told me that afternoon at the meeting at the Oakville Conference Grounds. It all came about through the message of the morning, which dealt with this matter of backsliding and return. I had been seated next to Brother Paul during the service, and noted the soft smile which brushed his features, that slow nod of the head—all in all to tell of how the message had struck across the way of memory. I remember making a remark about it to him after the meeting, and he assured me that I was quite right in my thoughts.

"Well, Ed, there is a bit of story around that; and you know, it was brought back to me when the speaker told about some of the ways and means used of the Lord in bringing His people back to himself. A bit of story—perhaps you would like to hear it?"

And so here we were, seated upon the lawn chairs, following the service, and Brother Paul telling of the Lord's dealing with him in this regard; and I pass it along to you.

Paul Esler had lived in our town for only about four years, but in that time had become well established in his insurance business. And, almost from the first, he entered wholeheartedly into the Christian work carried out by the local church. Some of the men organized a "Gospel Team," and spent many of their evenings in street-corner work, when weather permitted; then there were jail and mission meetings, and other places where opportunity opened the door. On the evenings when no meeting was scheduled, each of the group would take a corner in the downtown section, handing out tracts to the passers-by. Yes, those were the days of service, of blessing, and of real fellowship!

And for all of this work, the Lord blessed Brother Paul in his business; but alas! that he in turn allowed that blessing to become a bane. Peril and poison entered into the prosperity. Little by little, Paul dropped out of the gospel team activities. "Sorry, but I can't make it tonight, fellows," he would say. "I've just lined up some good prospects, and I'll have to take tonight off and get things set." And so it went; with business binding his heart and blinding his soul. The gospel team saw less and less of him.

And then came that autumn morning when the Lord and Paul Esler came face to face. Paul had just risen from the breakfast table when the

\*Waterbury, Conn.

telephone rang; it was Joe Hanson, one of the gospel group.

"But, Paul, can't you possibly make it this evening at the mission? I know that you haven't been with us much lately, and that you're pretty busy. But, we're in a spot. With all of these colds going around, a lot of the fellows are laid up and we have only one service a month now at the mission. Can't you make it, for this one time?"

Well, he couldn't—just couldn't. Too bad of course, about so many being laid up; but he was expecting Mr. Harrison, the district supervisor, in town that evening. He and Mr. Harrison had become quite "chummy" lately—good for business, you know!

As he turned from the phone, he was conscious of his wife saying something about the weather, ". . . weatherman on the radio said that a cold spell is expected. Dear, you'd better take your overcoat along."

He crossed the hall to the closet, opened the door, reached around for a moment before he found it; a moment of puffing and bending, and he had it. Well, might as well put it on; and now that it's on, might as well see if the gloves are in the pocket.

Paul Esler paused in the telling, and looked across at me. "And now, Ed, for the Lord's Operation Overcoat."

I watched him intently, sensing the strain of the remembering and the telling.

For as Paul reached into the pocket of his overcoat that morning, his hand came into contact with something; no, not gloves, but something else. As soon as he touched, he knew what it was, and somehow, in some strange manner, that very touching, that very sensing, seemed to send an uncomfortable chill through him. He could sense the trembling of the fingers as they slowly withdrew from the pocket, with that something in the grasp. And now, not only the fingers, but his entire being seemed to tremble with a kind of restlessness, a kind of shame, a kind of utter despairing of himself, sweeping over in wave after wave. For that *something* was a crumpled bunch of gospel tracts.

Now he remembered! He had always carried them in his pocket before—before business had become so good! In those days he had always had a tract ready for a passer-by. He now remembered, too, that the last time he had worn the overcoat he had stood on a certain corner, giving out tracts with a smile and a ready word for the Lord. It had been a cold evening, but he hadn't minded, or really noticed, for it was all for the Lord. But somehow that all seemed so very, very far away and long ago now.

As he related it, the tracts were laid on the table; the overcoat was removed and laid across a chair. He called to his wife, saying he was not going to the office that morning.

"Something has just come up, dear; something I've forgotten and—and just remembered. Have

to attend to it right away. I want to be alone for a while in my study upstairs, and get the matter straightened out."

Well, now I'm glad to say the gospel team is "back in holy business," just like the good old days; and even better, for the Lord has become more precious and real. The Lord had done a blessed work of restoration, and that "veil between" was a thing of the past.

Oh, yes, you are wondering about Mr. Harrison, who was to have been in town that evening? Well, the Lord took good care of that too. I can still see the twinkle in Paul's eye as he told me.

"Why, he called up later that morning while I was upstairs in my room, on my knees before the Lord; said that he couldn't make it that week, and would I mind waiting a while? Would I mind—just when I wanted nothing more than to be alone with the Lord! He just cleared everything out of the way, so that we could be together, just like the old days. And, Ed, we certainly did get together that precious morning. My Lord could report right back to the Father, 'Mission accomplished!'"

## FIFTY-FIFTY

By James Whitworth\*

**F**IFTY PER CENT of the local income for home and foreign missions? What do you think we are? No one in his right mind would think of it. No, perhaps not but the executive committee of one of the major church connections has recommended a plan for dividing the local income fifty-fifty. One-half of it is assigned to local expenses. The other 50 per cent is divided between state and world-wide interests. This is not an impossible goal, for a number of churches in a related fellowship do give 50 per cent or more to missions.<sup>1</sup>

These churches do not profess holiness. Can we who claim to have so much more do less than they? It should be remembered that we carry on a more extensive evangelistic and home missionary program than the other churches. However, their example in sacrificial giving should put us to shame. Honestly, are we doing all that we ought to? Let us stir ourselves to give sacrificially!

1. "The Stewardship of Proportion," a tract by Merrill D. Moore, Southern Baptist Convention, Executive Committee. Compare statistics for churches in Northern Baptist Convention.

\*Nazarene Minister, Wilmore, Kentucky

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





**I**N THE FOLLOWING issues of the HERALD OF HOLINESS, August 6, August 13, August 20, August 27, September 3, I discussed these subjects on Pentecost: "A Fulfillment of Prophecy," "The Answer of Christ's Prayer," "The Fulfillment of the Promise of the Father," "The Inauguration of the World-wide Missionary Movement," and "The Inauguration of a New Dispensation." Now I present "Pentecost: The Birth and Early Growth of the Church."

Of course there were groups of called-out ones, or Christians, before the Day of Pentecost. However, the Church as an organization did not officially come into existence until the Day of Pentecost. The term church appears only three times in the Gospels, and all of these are in Matthew (16:18, and twice in 18:17). But from the beginning of the Acts of the Apostles until the close of the New Testament, we find the word church and churches more than one hundred times. The Church visible was born at Pentecost.

The word church is found eighteen times in Acts and the term churches four. The plural form does not appear until the ninth chapter. The Church as an organization is at home in the Acts of the Apostles.

#### Members Added Daily

**T**HE CONCLUDING remarks as to what happened on the Day of Pentecost are given in the last seven verses of Acts 2. They read thus:

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (Acts 2:41-47).

The climax of this passage is found in the last verse, where the word church is used for the first time in Acts. We must always remember that it is not enough to have Penetcostal revivals and get people saved; we must also get them into the church. No revival is complete which does not add to the membership of the church—this is the climactic achievement. I say this, not just because I am interested in increasing the membership of any church, but rather because it is definitely scriptural. Further, it is taught in the Bible because God knows that no Christian can

live a normal life except in association with other Christians.

**T**HE CHURCH is next heard of when judgment swiftly fell upon two church members. Ananias, and then Sapphira, fell dead at the feet of Peter because they lied to the Holy Ghost. They sold a possession and claimed to give all of the proceeds to God, when actually they had held back a part of them. You cannot fool God about your giving, and it is dangerous to attempt it. The story of this incident closes with this significant statement, "And great fear came upon all the church, and upon as many as heard these things" (Acts 5:11).

In Acts 7:38 the word church is used, but it does not have the usual New Testament meaning. Here Stephen speaks of the church in the wilderness, and one commentator calls it the congregation in the wilderness, while another calls it "the collective body of God's chosen people." This reference is undoubtedly to an Old Testament situation.

**P**ERSECUTION hounds the Church in Acts 8:1, 3, with Saul—who later became Paul—leading and intensifying the havoc. But Paul's conversion, as recorded in the first part of the ninth chapter, changes the whole picture. The result is described in Acts 9:31, with these words: "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

And as we continue our study in Acts, we find that a church was started at Antioch in Syria by some of the Christians who "were scattered abroad upon the persecution that arose about Stephen" (Acts 11:19);

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. . . . Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch (Acts 11:21-26).

# RIALS

ite, Editor

Herod the king now comes forth as the persecutor of the Church. The record tells us that he "stretched forth his hands to vex certain of the church." Then the story continues thus:

And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him (Acts 12:1-5).

God heard the unceasing prayer of the Church and miraculously delivered Peter by the hand of an angel.

## Missionaries Sent Out

**T**HE SCENE changes again from Jerusalem to Antioch, where the church sends Paul and Barnabas on their first missionary journey. The account of this significant event in New Testament church history is given in these verses.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away (Acts 13:1-3).

Paul and Barnabas carried on a mighty crusade for souls on their first missionary journey. They must have established churches in most of the cities where they labored. This is indicated by the account of their return,

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed (Acts 14:21-23).

And then they hastened to Antioch in Syria,

from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles (Acts 14:26-27).

**A**CTS 15 is an interesting chapter from the standpoint of the Church. Here the term church appears three times in the singular and once in the plural. The first

**A Crisis Is Met** time, the church at Antioch in Syria is referred to. After reporting to the church which had sent them out (Acts 14:26-27), Paul and Barnabas stayed there a "long time with the disciples" (Acts 14:28). Soon they ran into trouble with some who had come down from Judaea and insisted that circumcision was necessary to salvation. After much dissension and disputation (Acts 15:1-2), it was decided that Paul and Barnabas should take this question to the apostles and elders at Jerusalem.

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them (Acts 15:3-4).

Sent out by the church at Antioch because of the discussion which had arisen over circumcision, they had no more than arrived in Jerusalem when they met the same problem.

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses (Acts 15:5).

What was the conclusion as to this matter? How did the council at Jerusalem settle this question after both sides had been heard? In other words, what did the leaders of the mother church at Jerusalem—the apostles and elders—and the whole church there decide? This story is given in Acts 15:22-29:

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia; Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Thus the church at Jerusalem, with its leaders, comes into the picture in this important decision, which it feels is from God, "For it

seemed good to the Holy Ghost, and to us." In this first great crisis which the Christian Church faced, it was settled that Christianity would be

a religion for all peoples, and not just for one nation.

(Continued in next issue)

## Home Missions and Evangelism

*Roy J. Smee, Secretary*

### NEW CHURCHES

**D**ISTRICT SUPERINTENDENT W. H. Johnson has organized two new churches on the Arkansas District. At Saddle, Rev. Thomas Mills is supply pastor, and at West Memphis Rev. William Turner is acting as pastor. The Arkansas District has seven new churches this year and twelve for the quadrennium.

On September 23, District Superintendent W. S. Purinton organized the Oak Grove Church in Decatur, Illinois. Rev. G. H. Harmon and the Decatur West Side Church helped to make this new church possible. A tent was pitched in this new section last June, and Sunday school and special services held, including a revival campaign. There were twenty-four charter members the first Sunday. They have purchased and are remodeling a residence property. Rev. Leslie Wooton is the pastor. This is the eleventh new church this quadrennium for the Illinois District.

District Superintendent E. D. Simpson organized a church at Steele, Missouri, in September with eleven adult members. They are now purchasing property with district help and prospects are good for a fine church. This is the seventh new church this quadrennium for the Missouri District.

In August, the Valley Mission church was organized by District Superintendent Leo C. Davis with thirty charter members. They are running about one hundred in Sunday school and are already making splendid progress. This was formerly an interdenominational work.

Churches have also been organized at Cloverdale (Rev. Burton Cummings, pastor), Campbellsburg (Rev. Dennis Mangrum, pastor), and Sullivan (Rev. James Humble, pastor).

There have been twenty-six new churches organized on the Southwest Indiana District this quadrennium. The same number have been organized on the Tennessee District, these two districts now standing at

the top of the list of new churches organized.

### Government Restrictions On Church Building

The following communication has been received from the Bureau of Church Building and Architecture of New York, under date of September 17:

Applications must be made for permission to erect church buildings. Forms for making application may be secured from one of the 104 Regional Offices of the Department of Commerce. Applications are to be sent to the Director of the Division of Construction Controls, National Production Authority, United States Department of Commerce, Washington 25, D.C.

Churches with steel on hand can probably get permits. Applications for the first quarter of 1952 should be in

by early October. They may be acted upon by November 15. Applications denied will be held over for consideration for the second or subsequent quarters. Apparently the applications will deal especially with the matter of using steel.

Allotments of steel for civilian use will be made for each quarter of the year. It is advisable that all concerned file a list of construction needs including number, location, estimate of steel tonnage required, and support of evidence of need. Within the next two months we should have data accumulated upon which to base requests for a more liberal allocation of steel for church building.

### Alaska Churches

Rev. Lewis I. Hudgins has now returned to Nome, following his furlough to the States for the past year. He may be addressed at Box 24, Nome, Alaska. The prospects have never been brighter for our church in Nome.

Rev. Clark H. Lewis, who was the pastor at Nome during the Hudginses' furlough, is now in Ketchikan, where we are opening a new work.

## THE QUESTION BOX

*Conducted by Stephen S. White*

*Q. In I John 2:15-17 we are told, as Christians, not to love the world nor the things of the world. Please explain what the world is and what the things in the world are which we are not supposed to love.*

**A.** We are surrounded by sin and wickedness, they are on every hand. This was never more true than it is today. We can hardly go anywhere or do anything without running up against that which is sinful. Now these verses in I John which are referred to command us not to allow ourselves to fall in love with that which is all about us. We are in constant danger of permitting that which is sinful—sinful habits, sinful indifference, sinful amusements, sinful extravagance, sinful attitudes, sinful stinginess, sinful dress, sinful pride, sinful laziness, and many other forms of sinfulness—to get our attention and interest away from the things of God. In other words, we must see to it that our legitimate desires are not turned into illegitimate channels for satisfaction.

This is worldliness, sinfulness, and leads to hell here and hereafter.

It might be added that the term world is used in more than one sense by John. In the passage before us it refers to sin and the sinful. In John 17:5 it means the physical universe and not something sinful. Then at other times it seems to have to do with the inhabitants of the world as in John 3:16. As I have already indicated, it is that which is worldly in the sinful sense which we are to guard ourselves against.

*Q. Can a member of a Church of the Nazarene be refused a transfer to another Church of the Nazarene?*

**A.** In my pastorates I always felt that I must give a letter of transfer to a member if he insisted on it unless I was willing to prefer charges against him and do my best to deny him continued membership in my church. The latter course I avoided if at all possible. Practically, then, this means that if I could not talk



my member into leaving his name with the church which I pastored, or persuade him to ask for his name to be taken off of the church roll because he was no longer worthy of being a member of the Church of the Nazarene, I gave him the transfer he requested. I can't understand this business of a pastor refusing a letter of transfer to a member when specifically requested if he is perfectly willing to keep the member on his own church roll.

**Q. What is meant by the scapegoat referred to in Lev. 16:20-22?**

**A.** This is a wonderful passage, one that ought to make us all shout the praises of God. Listen to its words: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." To get the whole picture, one must read the entire sixteenth chapter, especially the verses preceding those which I have quoted. Then one can easily see that the scapegoat symbolizes the forgiveness of sins. The scapegoat, upon whose head all the transgressions and all the sins are placed, bears these transgressions and sins completely away—into the wilderness, or a land so far distant that it is uninhabited. All of this ceremony points to Christ, who is able to forgive all of our sins, or cast them into the sea of forgetfulness.

**Q. What is meant by the white stone in Rev. 2:17?**

**A.** The small white stone was a kind of material used to write on in that day. It was given to the overcomer to wear on his person or take with him in some manner. As white, it symbolized the heavenly character of the victorious believer and had within or upon it a new name which he alone knew and which is a sign and seal of his future glory.

"The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever" (Psalms 9:17-18).

# The Young People's Society

*L. J. Du Bois, Secretary*

## Reverence And Refinement

**T**HE CHRISTIAN should be desirous of building his life in full harmony with the principles of culture and refinement. There are certain recognized modes of conduct which are proper and which are practiced by the best people. The Christian young person, of all people, ought to observe these principles. He ought to have a desire to know what these principles are and want to follow them in everyday living. Some have left the impression that to be refined is to show a lack of spirituality. This is not true. "Refinement" of a sort that is born of pride and self-conceit is not Christian. However, true culture or refinement which is based in common decency, a consideration for others, and a desire to do things the right way is as definitely Christian as any virtue.

Reverence for sacred things and a carefulness of conduct in the house of God are a basic principle practiced by refined people. If it is proper for one to be reverent who is concerned only about his position in society and in what others will think of him, how much more is it right and proper for those to be reverent who are concerned also of what God will think of them! It is not Christian to be crude; it is Christian to be careful! And yet, many times professed Christians are irreverent even to the point of sacrilege (with people looking on wondering at their misdemeanor) and at the same time thinking that they are exemplary Christians.

A religious philosophy which sponsors a freedom in worship should not be allowed to destroy the basic principles of reverence. Too often freedom of worship has been interpreted as the "go" signal for looseness and carelessness of conduct in church. The worshiper can be reverent and careful at every point in his conduct while in the house of God, and yet be free in his worship and fully pliable to the Spirit of God. The truth is that if the individual would quiet down, cease his mind-wanderings and "chatter," God could get to his heart in a deeper way. *It is not religious to be irreverent in church.* Religious freedom is freedom to obey the Spirit of God and not freedom to "take over" the meeting with irreligious conduct. Let us learn to be reverent because it is

proper and right and because we want to be cultivated and refined Christians.

## Prayer Tower Requests

**October 28—November 3 Nicaragua**

This field witnessed this past year the glorious confession of a Roman Catholic priest. He is on fire for God and doing much to win souls for Christ. Let us pray for him, for our superintendent Brother Harold Stanfield, our 12 missionaries, and the 25 national workers.

**November 4-10**

**Jerusalem**

Our valuable property in Jerusalem is on the Jewish side of the city. Brother and Sister Alex Wachtel will soon be on their way there to open up a work among the Jews. Let us pray mightily that many will be saved through their labors and walls of prejudice be broken down, that the Wachtels may early win favor with the people.

## Prayer Is Important

**S**OME TIME AGO I stood in the office rooms of J. Edgar Hoover of the Department of Justice, in Washington, D.C. It was indeed interesting to see the beautiful furniture, lovely flowers, and features of educational interest. Mr. Hoover has built up one of the greatest crime-control agencies in the world. He can touch a button and have fifty-three organizations on his line in a few minutes. More than three thousand people are employed in this crime bureau.

I thought of this man's statement on the power of prayer. He said:

"The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God. Invoking by prayer the mercy and might of God is our most efficacious means of guaranteeing peace and security for the harassed and helpless peoples of the earth."—A. S. LONDON, *Sunday-School Evangelist*.

"Get straight with God," then "Keep straight," and "Keep going."—D. B. KIDNEY.

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## News from India

**D**R. ORPHA SPEICHER, Brother and Sister Cleve James, and Miss Alberta Fletcher safely reached Bombay on October 2. We accompanied them up to Buldana on the fourth.

We had a good annual council meeting last week in Chikhli. On account of the bubonic plague threat in Basim the Lees had to come near the end of the council, while it was necessary for Dr. Witthoff and Miss Chappell to miss it entirely. We are continuing to look to God in faith and much prayer that it will be nothing more serious than an epidemic among the rats.—LESLIE C. FRITZLAN, *India*.

## November Schedule For Missionaries

Alexander, Mayme  
November 6-20 W. Ohio  
November 22—Dec. 9 Dallas  
Briles, N. R.  
November 14—Dec. 2 New England\*  
Broyles, Mrs. Lucille  
November 14—Dec. 9. Nebraska  
Chung, Robert  
October 21—Nov. 7 Canada West  
November 18—Dec. 2 Arkansas  
Darling, Jean  
November 6-20 W. Ohio  
November 22—Dec. 2 New England\*  
Flood, Neva  
November 14—Dec. 2 Colorado\*  
December 5-16 S.W. Mexican  
Freeman, Ruth  
November 18 Edmond, Oklahoma  
November 21—Dec. 9 Dallas  
Hopper, Ivis  
November 6-18 W. Ohio  
November 22—Dec. 9 Dallas  
Hunter, Earl  
November 14—Dec. 2 New England\*  
Johnston, Lester  
October 28—Nov. 25 Louisiana  
Mosteller, Earl  
November 4-18 South Dakota  
Youngblood, Leona  
November 14—Dec. 9 Nebraska

\*Tentative

Send all mail % Foreign Missions Office, 2923 Troost Ave., Kansas City, Mo.

## Fruitful Evangelism

Our last period of evangelism was surely blessed of the Lord. Three groups were in the field, one directed by Brother Julca and one by Baltazar Rubio, each having four members. The group where my wife and I were leaders was composed of nine members. This included Miss Lane and our daughter and five students be-

sides. I have been trying to adequately write up some of the thrilling experiences we had, but will now give you a fact or two to indicate something of what was accomplished. In this week of evangelism there were forty-seven new converts, some twenty reclaimed, and perhaps an equal number sanctified.—IRA N. TAYLOR, *Peru*.

## World-wide Vision

Trinity Church of the Nazarene of Detroit, Eastern Michigan District, re-

ports that after a missionary address by Miss Hopper of Africa to the Wednesday night service of the church, the pastor, Dr. A. L. Leach, raised in cash and pledges for missions and General Budget \$1,200. Our people love God, the church, and will support the program the world around.—CHURCH REPORTER.

## A New Recruit

Our church board voted unanimously to be a 10 per cent church beginning with the year 1951-52. God is already pouring out His blessing upon us.—ROWLAND PROUSE, *Caledonia, Ohio*.

Jesus Christ has solved the riddle of my life.—D. B. KIDNEY.

## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for November 11: The People Delivered

Scripture: Exodus 5-15 (printed Exod. 12:30-31; 14:15-22, 31)

**GOLDEN TEXT:** *The Lord is my strength and song, and he is become my salvation* (Exod. 15:2).

Why did God not take His people on the shorter, overland route to Canaan? Instead He led by devious paths, through troubles and problems deep. Well, you find part of the answer in the Red Sea episode. It was meant to be for them, and for all of us since, a monumental spiritual lesson. Some have tried to explain the whole event on purely natural grounds, but I prefer to keep it a sheer and dazzling miracle; for out of this breath-taking operation of God I learn some needed lessons.

**GOD IS OMNIPOTENT.** The dividing of the waters was clearly meant to be a revelation of divine power. Moses was told to stretch out his feeble rod, that from the symbol of a brittle and transient branch there might bud forth the reality of eternal and omnipotent power. The Red Sea at the place of crossing is said to be about seventy-five feet deep. At the voice of God the waters piled up until they became great walls on either side. In many places in scripture water is a symbol of weakness and fear, but here it is miraculously transformed into a bastion of protection. This whole "Operation Marine" bristles with the supernatural.

**GOD IS PROVIDENTIAL.** Parting the waters was by no means the end of the problems facing the children of Israel. God might have left the people to plod through the mud of that ocean-bed in their own misery. But He chose rather to exert His providential care. A parching, hot east wind was called into play and the bed of the sea was dried enough for the great host of people to cross over. In all of this operation we see that at times God works with total disregard for the laws of nature, and at times He closely co-operates with the forces of nature. And it tells me that God not only offers miraculous deliverance from sin, but that He also offers providential care as I march toward the city of God.

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.

"If there is one thing more than another which the Church needs to learn, it is that God means prayer to have an answer, and that it hath not entered into the heart of man to conceive what God will do for His child who gives himself to believe that his prayer will be heard. God hears prayer!"—ANDREW MURRAY.

# NEWS OF THE CHURCHES

## NEWS IN BRIEF

(Continued from page 2)

Rev. L. A. Ogden has resigned as superintendent of the Nebraska District to accept a call to pastor First Church in Amarillo, Texas.

Pastor William Summerscales sends word from First Church, Vancouver, B.C., Canada: "Canadian Thanksgiving comes early. Vancouver First Church Thank Offering for foreign missions received and totals \$750. Congregation grateful for this opportunity of expressing interest in world-wide evangelism; also supporting local building program."

Special prayer is requested for Rev. Gilbert R. Wyatt, Nazarene pastor of the church in Sauk Centre, Minn. He is critically ill with polio. He is in the hospital, in the isolation ward, and in an iron lung.

Evangelist Whitcomb Harding is leaving the field to accept the appointment as superintendent of the Nebraska District.

Portsmouth, Ohio—In September, the Sciotoville Church had a revival with Rev. D. E. Patrone as the evangelist and violinist. According to many older members of the church, this was one of the best revivals in many years. The attendance was good, with 228 present on the night of the sacred concert. From that night on, the attendance and the Spirit of the Lord increased. Several hard cases were won to the Lord. Brother Patrone carried a real burden for souls. Through the ministry of this good man, many people attended our church for the first time and new friends were made. Brother Patrone was given a unanimous invitation by the board to return for another meeting.—Gordon B. Maywood, Pastor.

Richmond, Indiana—God gave the West Side Church a fruitful revival with Evangelist Ellis Lewis preaching and Brother D. F. Slack as special singer. These men were loved and appreciated by all the church. Many new people were reached, with more than twenty seeking the Lord at the altar of prayer. Our good people worked hard for the rally, and we had 157 in Sunday school, with every one of them staying for the preaching service. Coming here about two months ago, God has been blessing and helping us.—Earl Marvel, Pastor.

Kansas City, Missouri—North Kansas City Church reports \$215 pledged for the Seminary offering on Sunday, September 30. This church is the home-mission project sponsored by the Seminary student body. It has been organized only thirteen months and is beginning to pay returns. The basis of appeal was "The Seminary sponsored us while they were in a building campaign. We can do no less than help them, although our church is facing a building campaign." In addition, the first year of its life this church paid its General Budget three and one-half times, and has now voted to become a "ten per cent" church.—K. T. Meredith, Pastor.

Darbyville, Ohio—Last May, from the fruits of a revival conducted by Evangelist C. C. Coolidge and wife, District Superintendent H. S. Gallo-way organized a new Church of the Nazarene in this little town; twenty-two charter members. We secured an abandoned show building and now have it in fine condition for our Sunday-school and church work. In September we had our first revival, with Rev. W. W. Loveless, retired elder, as evangelist. Under the dynamic preaching of this old soldier of the Cross, the prayers of God's people, old-time conviction came upon the people who filled the little church every night. Counting as they came, there were sixty-one seekers, most of whom were adults. One woman, age seventy, was sanctified, and one week later, went home to heaven. Brother Loveless planned and pushed a Sunday-school rally for the closing Sunday, when we exceeded all previous records, with eighty-seven present. Finances came easily. The church and pastor gave Brother Loveless an urgent invitation to return in '52.—Lawrence Martindale, Pastor.

Because thou hast rejected the Word of the Lord, he hath also rejected thee.

1 Samuel 8:23



Akron, Ohio—The recent revival at Springfield Heights Church with Evangelist L. W. Conway was one of the best we have had in several years. The attendance was very good; many new people were contacted and some of these were saved or sanctified for the first time. The blessing of God was upon the services in such a way that at times it was unnecessary for the evangelist to preach; souls just came to the altar and prayed through. The messages of Brother Conway were of such a type that all who heard him were enriched in their souls. This was a wonderful revival, and the rich ministry of Brother Conway was appreciated by all who came. Four fine people united with the church. Much credit for the outstanding accomplishments of this revival is due our good members who took it upon themselves to fast and pray long before the meeting began. We thank God that He has blessed our church with a fine group of men and women who know how to pray. We are now laying plans for our fall Sunday-school rallies, and the Thanksgiving offering.—LeRoy M. Hastie, Pastor.

## Christmas Gift Ideas

You will like the hundreds of gift suggestions shown in the new Christmas catalog which will be mailed to you November 1

Shop Early  
—BY MAIL—  
The Easy Way

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



Sligo, Pennsylvania—In September we had a revival which was of great benefit to the church. Evangelists Harold and Flossie Richardson were used of God. The preaching was of a high order and heart-searching; the Scene-o-felt pictures added to the interest in the meetings. Finances came easily, and a fine love offering was given to the pastor and wife.—C. F. Hunt, Pastor.

Ottumwa, Iowa—First Church has had a good revival with Evangelist Ellis Lewis. The crowds were large each night, and a spirit of revival was on. There were few services without people seeking God. The church was helped and blessed, and new families were reached for the Lord. Our hearts are encouraged, and we press forward with new faith.—C. W. Grim, Pastor.

Beaver Falls, Pennsylvania—Recently we closed the best revival in the history of this church. Evangelists Harold S. and Flossie Richardson were the special workers. Great soul burdens, much prayer, and earnest seekers. A new record was established in Sunday-school attendance. "Penny-a-pound" contest offering on rally day brought in \$76.86 for building purposes. An amount of \$1,200 was spontaneously pledged toward retirement of the church debt. Our entire church is looking forward in the Mid-Century Crusade for Souls.—Paul R. O'Brien, Pastor.

Pastor Frank McConnell of the Williams Memorial Church in Bethany, Oklahoma, writes: "It has been my happy privilege to fill a date of four years' standing with Pastor Paul S. Gilmore of Niagara Falls, New York. He and his people have performed a modern miracle; from less than 30 in Sunday school four years ago, they are now averaging over 150. From a wreck of a building, formerly used by a tavern, they now have (just built it) one of the most beautiful churches I've ever seen. Brother Gilmore was the contractor, carpenter, electrician; in fact, with the aid of his men, everything. In our Sunday-school revival the Niagara Falls church made 738 calls; they actually brought 90 'brand new' people to the services for the first time. Fourteen people prayed through to definite victory. Our Williams Memorial Church, only eleven months old, averaged 184 in August, and 199 in September in Sunday school. Calling does the job! This new church made 253 calls last week."

Bridgewater, Virginia—Our Spring Creek Church recently enjoyed a gracious revival with Rev. C. E. Toney as the evangelist. He is a Spirit-filled, dynamic preacher, and carries a burden for souls. God blessed and gave over thirty seekers, with some additions to the church. We came here last June and have a loyal people.—W. F. and Olive C. Farmer, Pastors.

Evangelist L. W. Conway writes: "God is blessing, and has given good revivals at Richmond, Indiana; Akron, Ohio; and now at Norfolk, Virginia. Write me % our Publishing House, P.O. Box 527, Kansas City 10, Missouri."

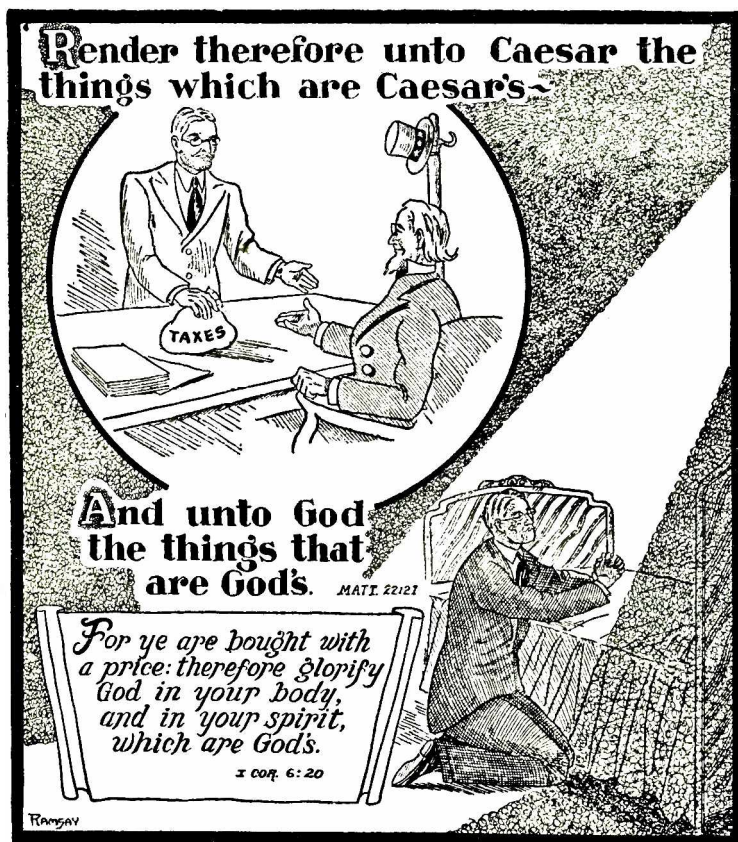
Ilasco, Missouri—Recently our church had an outstanding revival with Evangelist Charles Ed. Nelson and wife as the workers. Brother Nelson preaches the old-time gospel with the anointing of God, and his wife is a talented musician. Eleven people were converted, four sanctified, and seven members added to the church. We greatly appreciated the ministry of Brother and Sister Nelson with us.—Charles H. Crandell, Pastor.

Evangelist James and Ruth Ford report: "Recently we closed a revival at Mt. Vernon, Illinois, with Rev. and Mrs. J. P. Foster; at this writing we are in a meeting with Pastor Dayton at Cumberland, Maryland; go next to Alum Bank, Pennsylvania, and on to three churches in Indiana for meetings before Christmas. We have some open time in January and February of 1952; will be glad to go anywhere the Lord may lead for freewill offerings. We carry the whole program for the revival. Write us, Route 5, New Castle, Indiana."

The ministerial association of the city of Vallejo, California, sponsored a united evangelistic crusade, September 30 to October 9, with Dr. Russell V. DeLong as the evangelist, and Professor and Mrs. J. Byron Crouse as singers. Doctor DeLong preached under the anointing of the Holy Spirit, and over seven hundred responded in some positive way to the invitations. We believe this has spearheaded a real religious awakening for our city. Our own church has been immeasurably helped by the meetings. We do thank God for the ministry of Dr. DeLong.—A. G. Hanners, Pastor, First Church of the Nazarene, Vallejo.

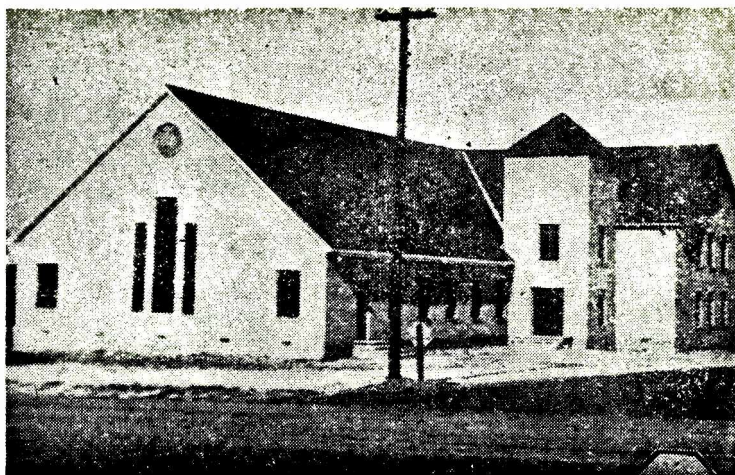
Amherst, Nova Scotia—The Reformed Baptist Church has had a good revival with Rev. Lowell L. Yeatts, Nazarene evangelist, from Indiana as the special worker. Surely, Brother Yeatts is a God-called, God-filled evangelist. His preaching was timely, anointed of the Spirit, and sinners, backsliders, and the unsanctified were convicted and found courage to step out and pray through to God. The church has had a real spiritual uplift, and we do thank God for sending Brother Yeatts our way.—Budd D. Price, Pastor.

Keep "prayed up" because when troubles become a heap they give us a heap of trouble.—D. B. Kidney.



Sunday morning, March 17, 1947, marked the opening of a campaign to construct a new church building for the Longview church. Eight months of planning preceded the actual fund-raising campaign. Three years later, in February of 1950, construction began on the building pictured here. The brick-veneer structure has an estimated value of \$65,000 of which the local congregation owes only \$13,400. On last June 3, Dr. Hardy C. Powers and District Superintendent Paul H. Garrett presided at the dedication service. During our five years of ministry there have been gains along all lines; the Sunday school has almost doubled, as has also the church membership. Even in the midst of a building program, this faithful people gave \$1,500 during one year for general interests. We have now resigned as pastor to accept a call to the church in Irving, Texas.—John W. Cochran.

## Longview, Texas



Evangelists Robert and Helen Long report: "We have been very busy in revival work since last reporting, and it has been a real pleasure to work with our fine pastors and churches. Our meetings have carried us through many states and on the following districts; Washington-Philadelphia, West Virginia, Western Ohio, Central Ohio, Akron, Tennessee, Pittsburgh, Alabama, Arkansas, and Kentucky. We were at Fort Recovery, Ohio, with Pastor Clarence Moore; Zanesville (South Side), Ohio, with Pastor J. I. Moore; Lansdale, with Pastor Nelson Mink, and St. Clairsville, Pennsylvania, with Rev. V. B. Pershing; at Clarksburg, West Va., with Rev. H. O. Johnson; at Gallatin, Tenn., with Pastor Crane; at Cullman, Ala., with Pastor Garrison, and to Vilonia, Ark. Here our son took very ill and we were compelled to cancel on the spur of the moment to get him home. We surely did appreciate the beautiful spirit manifested by Pastor Lewis in allowing us to take our son home to his doctor. In eighteen years of ministry that was the only time for such an occasion. Next we went to Clarksville, Kentucky, with Brother Foley; then to Claytonia, Pennsylvania, for our fourth time with Brother King, and the second time in the Claytonia church. On to Greentown, Ohio, for the fourth time, where Rev. Charles G. Finney is pastor. At this writing we are in Coatesville, Pennsylvania, for the second time; Brother Andrews is pastor. From here we go to Frank, West Virginia, for the second time. Never before in our ministry have we felt the spirit of devotion as today. We love God and greatly appreciate the Church of the Nazarene."

*The way of transgressors is hard (Prov. 13:15).*

The life lived by confessed and unconfessed lawbreakers is proof that it is easier to keep the law than to break it.—E. F. Wilde

Atlasburg, Pennsylvania—On August 22, this church called Rev. Richard E. Phelps to fill the pulpit vacated by Rev. George Emmitt. Brother Phelps is originally from Warren, Ohio, having held membership in First Church of that city. He is a graduate of Eastern Nazarene College with the class of '51. He is accompanied by his wife and four-year-old daughter.—Reporter.

Mishawaka, Indiana—Twin Branch Church was helped in a recent meeting conducted by Evangelist C. C. Chatfield and wife. Fifty new people attended the services, and several people prayed through at the altar. On the closing Sunday we had ninety-three in Sunday school. God came in a marvelous way, and in one service there was no place for preaching. We greatly appreciated the ministry of Brother and Sister Chatfield; they are God-fearing evangelists who work for souls. A good love offering was given to the pastor. Prior to this meeting, the pastor and wife, and son, held a ten-day revival. God blessed and gave six souls; this was a good preparation for the meeting with the Chatfields. Mrs. Opal Bellows from Toledo, Ohio, was song evangelist in the first meeting. After a long struggle, and as the result of much prayer and fasting, God has broken through, and Twin Branch Church is on the upward trend.—Ford Miller, Sr., Pastor.

East Waco (Texas) Church has had a great revival with Evangelist Ivy Bohannon and wife. Brother Bohannon is a fine preacher and we believe this was the greatest revival the church ever has had. The preaching and singing of the Bohannon's will live on in our hearts. The church has been lifted, and new people are coming our way. Rev. Ernest Moore, pastor of our Hatfield Memorial Church, sang for us two nights under the blessing of the Lord. Under the old-

time preaching of Brother Bohannon, souls found God for pardon and heart purity, and five new members were added to the church. Sister Bohannon is a very fine worker with the children. The last service closed in a wave of old-time glory. We greatly appreciated the splendid ministry of Brother and Sister Bohannon with us.—M. S. Burkhart, Pastor.

Kenneth J. Harris, singer and chalk artist, writes: "I have some open time for the last of November and first of December. Any church desiring my services, please contact me, 583½ William Street, Huntington, Indiana."

Hutchinson, Kansas—Peniel Church has had a week-end revival with Evangelist C. B. Fugett. The church was filled every night, and the blessing of the Lord was poured out upon the people. Brother Fugett preached with the blessing of God upon him, and in almost every service the altar was lined with seeking souls. The evangelist boosted every department of the work, and this was said to be the best meeting the church has had for a long time. We appreciate the great work of the Church of the Nazarene, and are pushing the battle for God and souls.—L. D. Sharp, Pastor.

Evangelist Ira E. Fowler reports: "God is still answering prayer in sending old-time revival fire upon us; have had some of our best revivals since our assembly in August. We have just closed a fine home-mission revival in Kadoka, South Dakota; Rev. W. H. Deitz is the fine district superintendent. We organized a fine little church, and purchased a wonderful lot on which to build. God has blessed me with a good slate, but one date open before Christmas; would be happy to slate either one week or both weeks—December 11 to 16, or 23. Our program is complete; write us, Hollywood, Maryland."



El Paso, Texas—The Valley Church has had a record-breaking revival with Evangelists Alva O. and Gladys Estep. We had more seekers than in any previous two-Sunday meeting, and paid the evangelists better. The Esteps do good work, and work hard for results. Brother Estep's Scene-o-felt messages gain and hold the attention of the people night after night;

his preaching time averages about twenty minutes, then he "draws the net." His wife does good work in the singing and keeps blessed all the time. The Lord gave us a number of new people in the services and at the altar. Our church is going forward in good unity, and this people believe in taking good care of the pastor.—P. L. Stanton, Pastor.

Galveston, Texas—This church has been organized about eighteen months. Wife and I came here one month ago from our Bethany-Peniel College, and God has been blessing us. We are anxious to advertise our church and contact new people. If you have friends or relatives here, please send their name to us at 5514 Ave. S., and we shall be glad to contact them for the church. Or, write and tell them about the Nazarene work; the church is located at the same address. Please pray for us as we believe we have a wonderful opportunity here.—E. J. Singletary, Pastor.

## Sunday-School Attendance Report

Districts by Groups	1950 or 1951	September 1951	%
<b>PURPLE STAR DISTRICTS (10,000-15,000)</b>			
Northern California .....	12,383	12,507	101
Western Ohio .....	11,053†	12,115	110*
Central Ohio .....	10,294	10,715	104*
<b>BLUE STAR DISTRICTS (7,500-10,000)</b>			
Akron .....	8,936	9,170	103
West Virginia .....	8,574	8,831	103
Washington-Philadelphia .....	8,500	8,519	100.2
Southwest Indiana .....	8,214†	8,200	99.8
Northeastern Indiana .....	8,541	8,169	96
Southern California .....	8,001	8,027	100.3
Illinois .....	7,472	7,640	102
Eastern Michigan .....	7,621	7,543	99
<b>GREEN STAR DISTRICTS (5,000-7,500)</b>			
Michigan .....	7,445	7,364	99
Los Angeles .....	7,322	7,314	99.8
Arkansas .....	7,243†	7,098	98
Kansas .....	6,907	6,546	95
Alabama .....	6,160	6,357	103
Northwest Oklahoma .....	4,983†	5,578	112*
Northwest .....	5,214	5,398	104*
Florida .....	5,455	5,246	96
Iowa .....	5,546	5,239	94
Chicago Central .....	4,507†	5,208	116*
Northwest Indiana .....	5,049	5,187	103
<b>RED STAR DISTRICTS (2,500-5,000)</b>			
Dallas .....	4,563	4,473	98
Georgia .....	4,251†	4,399	103
Washington Pacific .....	3,717	3,985	107*
Canada West .....	3,885	3,731	96
North Carolina .....	3,122†	3,413	109*
Albany .....	2,815	2,894	103
Arizona .....	2,827	2,866	101
Houston .....	2,674†	2,788	104*
New Mexico .....	2,602	2,707	104*
Nebraska .....	2,535	2,505	99
<b>WHITE STAR DISTRICTS (Under 2,500)</b>			
Virginia .....	2,407	2,324	97
Rocky Mountain .....	2,264	2,219	98
Mississippi .....	2,353†	2,121	90
Minnesota .....	1,957	1,975	101
Ontario .....	1,829	1,747	96
New York .....	1,686	1,695	101
North Dakota .....	1,492	1,515	102
Nevada-Utah .....	663	675	102

September attendance reports were not received from the following districts in time to appear in this issue: Abilene, Colorado, Eastern Oklahoma, East Tennessee, Idaho-Oregon, Indianapolis, Kansas City, Kentucky, Louisiana, Maritime, Missouri, New England, Northwestern Illinois, Oregon Pacific, Pittsburgh, San Antonio, South Carolina, South Dakota, Southwest Oklahoma, Tennessee, and Wisconsin.

Estimated total average attendance for September for all districts: 320,777. Gain: 2,817 or 1 per cent.

\* One of nine highest in percentage gain for September.

† 1950 figures used when 1951 figures not available.

ERWIN G. BENSON, *Field Secretary*  
Department of Church Schools

Evangelist Lee L. Hamric writes: "In September I had a fine revival in our church in Winter Haven, Florida, with Pastor Marselle Knight. We had good crowds, souls prayed through to victory, and God blessed. After attending our Abilene District Assembly, and a few days' rest at home, I came on to California. Am now in a fine revival with Pastor Young and church at Compton; from here I go to our Maywood church. I do thank God for His blessings."

Alpine, Texas—Rev. Charles Wretling has come from Oklahoma to be our new pastor, and his wife, Willamina Clelland Wretling, is the new minister of music. Already, Mrs. Wretling has won her way into the hearts of the people with her talent. Upon their arrival, the Wretlings put on a radio program every day for a week that the people of the town might get acquainted with them.—Reporter.

### Southern California District

The new Southern California District is well into the second year of its history since the setting apart of the Los Angeles District, which occupies the north portion of the former area known as Southern California. The first year closed with a wonderful assembly at San Diego, under the leadership of Dr. D. I. Vanderpool; and the second year began with all things in readiness for the summer camps and institute.

The camp meeting held at Costa Mesa was truly a great camp from the standpoint of attendance, ready finance, and preaching. Dr. R. V. DeLong and Rev. C. Wm. Fisher were a great team of workers, and the Lord seemed to keep them both at their best. The music was under the direction of Rev. Milton E. Poole, pastor at Banning, and the children's and youth meetings were led by the Misses Mary and Joy Latham. The preaching services were under a large tent, well seated to accommodate nearly two thousand people, and cooled by the breezes from the Pacific Ocean, about three miles away. Hundreds of seekers pressed their way to God during this great week. The vote was strong to have the 1952 camp in the same place.

The boys' and girls' camps, under the direction of Rev. Jesse Wooton,



pastor at Pomona, were very well attended, as was also the young people's institute, directed by Rev. C. D. Ponsford, pastor of First Church in Long Beach. Many scores of our youth prayed through to real victory in Christ.

A new church has been organized at Crestline, with thirteen members; there had been a Nazarene Sunday school here for several months. Rev. Charles M. Spear is the pastor.

The second fall rally of the N.Y.P.S., under the leadership of Rev. Orval J. Nease, Jr., district president, and pastor of our Ontario church, was held on September 21, at the Santa Ana church, where Rev. Harold Sanner is pastor. Eight hundred or more enthusiastic young people came from nearly every church on the district, and all enjoyed this outstanding service. Rev. J. George Taylorson, pastor of our Bresee Avenue Church in Pasadena, was the honored guest speaker; his message was most timely and greatly appreciated.

One of our outstanding pastors, Rev. Everett D. Penrod, of the Redlands church, has been called back into the chaplaincy of our country's air corps; he is based at Mountain Home, Idaho.

Many new buildings have been completed, or are in the process of construction, and the spirit of faith and optimism possesses the people. Budgets are accepted and cared for with businesslike regularity, and the Lord is blessing graciously.

R. J. PLUMB,  
District Superintendent

#### South Carolina District Assembly

The ninth annual assembly of the South Carolina District convened in Columbia First Church on October 1, with Dr. D. I. Vanderpool presiding. The assembly was attended by the largest delegation in the history of the district, and was well entertained by Rev. W. Ray Cloer and his people, also the other Nazarene pastors and churches of the city co-operating.

On Monday night preceding the assembly, Dr. Vanderpool delivered a stirring message, and on Tuesday morning he spoke to the Sunday-school convention. The wonderful spirit he manifested throughout all the sessions, and his great messages will not soon be forgotten. It was indeed a high privilege to have Dr. Vanderpool as our presiding officer. Mrs. Vanderpool accompanied her husband, and endeared herself to the people of South Carolina.

The report of Rev. C. M. Kelly, district superintendent, who has so ably served the district for the past four years, revealed a year of activity and progress. Substantial gains were made in every department of the work. Feeling he should not accept the superintendency for another year, Brother Kelly withheld his name as candidate. His report showed considerable gains during the four years of his superintendency: gain in membership, 978; gain in average, weekly

#### AN ANNOUNCEMENT

Rev. Lloyd Ogden has resigned the superintendency of the Nebraska District to accept the pastorate of Amarillo, Texas, First Church on the Abilene District. Brother Ogden enjoyed six successful years in the leadership of the Nebraska District. In consultation with the Board of General Superintendents and the Advisory Board, Evangelist Whitcomb Harding has been appointed as superintendent of the Nebraska District. The actual change of leadership will take place at the end of November. Prayer is requested that God will bless Brother Ogden in his new assignment and that his good work in Nebraska will be continued under the leadership of Brother Harding.

G. B. WILLIAMSON,  
General Superintendent

Sunday-school attendance, 1700; gain in giving to foreign missions, \$5,500. The total giving for the entire district was \$200,000; per capita giving was \$97. Brother Kelly reported 12 new

churches organized and 4 missions started during his term of office.

Having known several weeks ago that he would not accept the work of the district, Brother Kelly accepted the superintendency of the Oliver Gospel Mission, and will continue to reside in Columbia. He also holds general evangelistic commission. Rev. and Mrs. C. M. Kelly and family are greatly loved by the church; their labors and sacrifices for this district never will be forgotten.

Rev. W. Ray Cloer, pastor of Columbia First Church, was elected as district superintendent. He has been a very successful evangelist and pastor in the church, and is well qualified to carry on the work as superintendent. Those elected to the district advisory board were: Rev. D. W. Thaxton, Rev. Harold Liner, Mr. Vernon V. Shumpert, and W. B. Widener. Mrs. Myrtie C. Bradham was re-elected district secretary, and Rev. Harold Liner was elected treasurer.

In the W.F.M.S. convention on Tuesday, Mrs. A. E. Kelly was re-elected as the district president.

Mr. Moody Frierson was re-elected as the district N.Y.P.S. president.

Other visitors in the assembly were: Dr. A. B. Mackey, president of Trevecca Nazarene College; Rev. C. E. Shumake, superintendent of North

## God Still Heals— The Miracle of DIVINE HEALING

By Basil Miller

This new book will encourage afflicted and suffering Christians to believe and to pray the prayer of faith for their physical healing.

In it the author points out:

- ✓ Sickness is not an indication of the disfavor of God or a lapse from the grace of God.
- ✓ God has provided healing for His children, through faith in the power of the resurrected Lord.
- ✓ God permits suffering as a chastening rod for our correction and for the deepening of our inner life.
- ✓ The testimonies of hundreds of God's children furnish proof that God still heals through the power of believing prayer.

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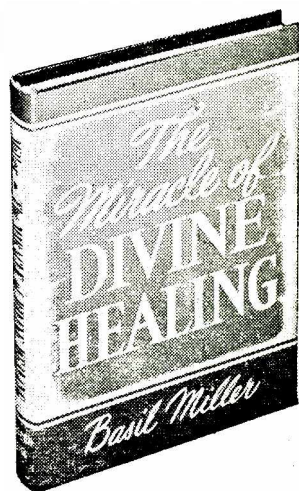
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Carolina District; Rev. D. S. Somerville, superintendent of Eastern Kentucky District, and Rev. Edwin E. Hale, representing our Nazarene Bible Institute (colored) at Institute, West Virginia.

The assembly closed with an impressive ordination service, in which John Y. Todd was given elder's orders.

J. W. McLAIN, Reporter.

### Kansas City District N.Y.P.S. Convention

Nazarene youth from all corners of the district that lies in the heart of all Nazarenes met in their annual convention at Lakeview Park, the Kansas City District Center, on September 3, to review the achievements of the past year and to legislate for the activities of a new year.

This was the first year of service for our very able president, Rev. Ross Hayslip. The convention appreciated the pleasing manner in which Brother Hayslip presided, and responded in a most harmonious fashion. The report of the district president evidenced growth and success; a net gain of 143 members for the year.

A special project was presented to the convention, and they gladly adopted the idea of sponsoring a new church at Butler, Mo. during the new year.

The young people showed their love and esteem of their leader, Rev. Ross Hayslip, by re-electing him with a wonderful vote, and giving him a good love offering.

Rev. Holland London, special speaker in the evening service, brought a most inspiring message. Many rejoiced as the glory of the Lord baptized our souls afresh and pointed us toward another year of victory.

Delegates and friends of the convention were outspoken in their appreciation of the manner in which Mr. P. H. Lunn so ably presented "Book Bargains" for youth, and represented the Nazarene Publishing House.

Kansas City District youth realize they are "debtors," and are solidly back of our president in sharing the gospel with needy youth at home and abroad.

ALLEN B. MILLER, Reporter

### Nicaraguan Missionary Council

The Nicaraguan Missionary Council met in its fifth annual session September 17 to 20, at the Bible Training School grounds in San Jorge. God's grace was manifest throughout, as the eleven missionaries on the field made their reports and worked together in making plans for attack on this stronghold of Satan.

A comparative report made by District Superintendent Harold W. Stanfield on gains made during the almost eight years since the first missionaries arrived laid the spotlight on the great sacrifice of Pioneer David Ramirez, U.S. naturalized Nicaraguan and member of Chicago First Church, who laid down his life to lay a foundation for a holiness work in this largest of Central American republics. When the Stanfields arrived in December of 1943, a blind Native Missionary Ramirez was the only worker on hand, but he had sown a wealth of seed and had gathered in as firstfruits of the harvest one precious couple which has become our outstanding native worker family.

Since that beginning, the work has prospered to the place where 12 missionaries guide the efforts of 15 native workers and 13 native day-school teachers in 24 churches and missions and 9 day schools. Almost 450 have left the idolatry of Latin American Roman Catholicism to become members of our church, while three times that many belong to the community of church attendants.

Of the 143 enrolled in our day schools, many will some day prepare for the ministry in our Bible Training School, which has 25 ministerial students at present, more than one-half of whom are active in evangelism at the same time. Part of this activity went into ministering to the 435 children who attended this year's daily vacation Bible schools. The two nurses, only one of whom is engaged full time, treated 6,687 patients during the year. This 33 per cent gain over last year reflects acceptance of the gospel and personal evangelism.

The N.Y.P.S. and the W.F.M.S. are each active, with 105 and 126 members respectively. Our Easter and Thanksgiving offerings, Alabaster Box giving, and Prayer and Fasting League funds all go for the general missionary cause. The urgency of world-wide missions is upon us.

One of the year's outstanding victories was the conversion of Victor Manuel Obando, a priest in the Roman Catholic church. His conversion was clear and his deliverance from vice complete. His consecration has stood the test of persecution and threatened death. His native intelligence and wisdom, coupled with his background, have made him a great soul winner already.

We welcomed three missionaries back from furlough this year and sent another, Miss Neva Flood, home to rest and preach that all might become stirred for the cause so close to Christ's heart.

C. G. RUDEEN, Reporter

### Annual Pastors' Retreat Southern California District

The more than fifty pastors of the Southern California District who were able to attend the eighteenth annual pastors' retreat were unanimous in their feeling, "This is the best ever." The setting for these "days apart" was ideal, at the Forrest Home Conference Grounds in the San Bernardino Mountains; and the program and leadership for the conference were the very best.

It was our privilege to have Dr. Hardy C. Powers as the special speaker. His masterful handling of the question-and-answer periods, and his informative, challenging messages were a great help and inspiration to every pastor. Truly, we have a great general leadership in the Church of the Nazarene.

A wonderful spirit of unity and vision exists among the pastors and churches of the district. This fact is observed so easily on occasions such as the retreat. And, in the center of this atmosphere of co-operation and spiritual aggressiveness towers our esteemed district superintendent, Dr. R. J. Plumb, "a good man, full of the Holy Ghost." His leadership in the new district arrangement has been wholeheartedly received by every pastor and church. We, in Southern California, press on to reach new goals and win new territory for Christ and the Church. The annual retreat gives us strong motivation to this end.

B. EDGAR JOHNSON,  
District Secretary

## Religious Readings

Compiled by Gertrude Taylor

From her exceptional repertoire of poetry and prose Mrs. Taylor chose this select material for "Religious Readings," providing a book that has enjoyed immediate success. You will find in it a wide range

of subject matter,  
something for all religious occasions—

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## DEATHS

MRS. ESTHER O. CROUCH died August 17, 1951, at Fresno, California, at the age of sixty-three, following a major operation. Converted at the age of twenty-three, she became a charter member of the Church of the Nazarene in Ashland, Kentucky. At the time of her death she enjoyed a victorious, sanctified experience. She is survived by her husband, Chester G. Crouch, two daughters and four sons. Funeral service was conducted by Rev. E. E. Mieras, in the Fresno Grace Church of the Nazarene, where a son, Charles M., is pastor. Interment was in Bellmont Memorial Cemetery, Fresno.



GORDON KEITH, infant son of Rev. James R. and Reta Trower McCaulla was born in Oklahoma City, Oklahoma, September 19, 1950, and died September 16, 1951, in a hospital in Fremont, Ohio, after a five-day illness. Funeral service was held at Gibsonburg by Rev. Cecil Hayes, then the body was taken to Springfield, Ohio, where service was held in First Church of the Nazarene, with the pastor, Rev. George M. Galloway, officiating, assisted by Dr. H. S. Galloway. Burial was in the Ferncliff Cemetery, Springfield.

ADAM EVERSOLE was born January 8, 1880 at Lindsey, Ohio, and died September 21, 1951, at his home in Ohio, at the age of seventy-one. In 1908 he was united in marriage to Florence Bauer. To this union were born six children. Brother Eversole was converted as a young man and later sanctified. His joy in life was to lead others to the Lord. He was a member of the Church of the Nazarene at Gibsonburg, Ohio. Funeral service was conducted by his pastor, Rev. James R. McCaulla, with burial in the Trinity Cemetery.

MRS. HENRY FENNELL was born in Knoxdale, May 25, 1879, and died at her home in Fennellton, Pennsylvania, on September 22, 1951. She was a devout Christian and a loyal member of the Church of the Nazarene in Butler, Pennsylvania. She is survived by her husband, Henry W. Fennell; four daughters; a sister, two half-sisters, and three half-brothers. Funeral services were held from the family home and the Lutheran Church at Worthington, Pennsylvania, with Rev. J. W. Anderson, pastor of the Church of the Nazarene at Butler, officiating, assisted by Rev. L. T. Wells. Interment was at Worthington, Pennsylvania.

DANA LE ROY, infant son of Rev. and Mrs. Maynard Parker, was born September 7 and died September 21, after a brief illness. Besides his parents, he is survived by two brothers. Funeral service was conducted in the Church of the Nazarene, Mattoon, Wisconsin, by the neighboring pastor, Rev. Charles Murray of Antigo. Burial was in Woodlawn Cemetery in Mattoon.

MRS. MARY F. MAXWELL, age eighty-one years, died August 27, at Lamar, Colorado, after an extended illness. She was converted at an early age, and became a charter member of the Church of the Nazarene in 1921. As long as her health permitted, she was faithful in church attendance and busy visiting and calling for the Sunday school. Her life was lived for the Lord. She was instrumental in building the Church of the Nazarene, and gave most liberally to the work. She was loved and respected in Lamar for her work for the Lord. She is survived by three daughters and one son.

OTHO J. WILSON (known as "Bugs") was born April 28, 1927, in Detroit, Michigan. He was killed while landing his plane in a field near his parents' home farm north of Clarksville, Tennessee, on September 30, 1951. He was a Spirit-filled member of the former Kercheval Church of the Nazarene (now Trinity), in Detroit. He graduated from Olivet Nazarene College in May of 1950. On June 1 he was united in marriage to Miss Gladys Freeman. Interment was at the Forest Cemetery, Oskaloosa, Iowa.

## ANNOUNCEMENTS

### RECOMMENDATIONS

This is to inform our pastors and people that Rev. W. T. White of Tulsa, Oklahoma, is entering the evangelistic field as of November 1. Brother White is a graduate of Bethany-Peniel College and pastored for eleven years at Durant, and is now pastor at Tulsa First Church. He has done outstanding work in both places. He is one of our strongest evangelistic preachers. I have known him for years and regret to lose him from the pastoral forces of our district. I commend him to our churches and camp-meeting committees. I predict he will be one of our leading evangelists.—I. C. Mathis, Superintendent of Northeast Oklahoma District.

I wish to give my unqualified endorsement, and heartily recommend to Nazarenes everywhere, Mrs. Edna Hyatt, a member of the Church of the Nazarene at Philadelphia, Pennsylvania, as an evangelistic soloist. Mrs. Hyatt has had years of experience in evangelistic singing, and combines deep spirituality and soul burden with vocal talent of a high order. Call her; she will not be a disappointment.—Ernest E. Grosse, Superintendent of Washington-Philadelphia District.

### WEDDING BELLS

Miss Wilma Lobb and Mr. Elmer Heaberlin, Jr., both members of the Church of the Nazarene in Wurtland, Kentucky (and students of Trevecca College).

## Information For Pastors

In planning your American Bible Society offering this year sponsored by the N.Y.P.S., here is a suggestion.

The A.B.S. offers to send *free of charge* bulletins for use in your Sunday service on the day the offering is taken *December 9*. These bulletins carry an effective imprint on the outside covers. The two inside pages are blank and can be used for printing or mimeographing your own Sunday announcements.

If you are interested, write the American Bible Society, 450 Park Avenue, New York 22, N.Y., immediately (order No. U-120). The supply is limited.

S. T. LUDWIG

A.B.S. Representative  
Church of the Nazarene

were united in marriage on July 27, in the Wurtland church.

Miss Pauline Heavner of Kilgore and Mr. Bill Bond of Pampa, Texas, were united in marriage on August 20, at the Kilgore Church of the Nazarene, with Rev. Loy Watson officiating, assisted by Rev. E. Labenske.

BORN—to Mr. and Mrs. David Schmidt of Plains, Kansas, a daughter, Carol Elaine, on October 14.

—to Mr. and Mrs. Elvin A. Hicks of Kansas City, Missouri, a daughter, Marilyn Marie, on October 11.

—to Rev. and Mrs. James L. Honaker of Lakewood, Ohio, a son, Jonathan Duane, on October 6.

—to Chaplain and Mrs. Claude L. Chilton of Mobile, Alabama, a daughter, Linda Christine, on September 21.

—to Rev. and Mrs. Warren M. Christian of El Paso, Illinois, a daughter, Grace Elizabeth, on August 30.

—to Rev. John and Dorothy (Harris) McIntosh of Decatur, Illinois, a daughter, Cheryl Lynne, on August 15.

—to Mr. and Mrs. Alvin A. Neubert of Ridge Farm, Illinois, a daughter, Osa Gay, on August 4.

SPECIAL PRAYER IS REQUESTED by a Christian lady in Montana for the salvation of her husband, and the restoration of their home;

by a Nazarene lady in Missouri for "our building program which seems too big for us";

by a lady in Texas for her four children, and for herself, that she may do them no more harm, and that God may forgive her for what she has done;

by a friend in Iowa for two unspoken requests—God knows the needs;

by a lady in a Texas church for two men recently redeemed, both from deep sin, that God will hold them steady.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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G. B. Williamson:

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

Samuel Young:

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

D. I. Vanderpool:

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



## SERVICEMEN'S CORNER

From our chaplains--

"Due to the extended field maneuvers on Exercise Southern Pines, I have had a very splendid opportunity to become more closely acquainted with the men of this organization. Opportunities to speak to individuals on spiritual and moral problems were many. The services held for the men in the field were well attended and the response to the gospel message was very good. The commander of this unit gave very valuable assistance and co-operation in helping to make the officers and men conscious of their religious obligations."

CHAPLAIN JAMES E. MORRIS,

Fort Bragg, North Carolina

"Chapel services have increased at least 20 per cent each Sunday since being on this base. The services are typically Nazarene, with a wonderful spirit of God in each service. Sunday school has shown a steady increase and has outgrown our building. A new annex is being projected that will give us more room.

"Sunday night services likewise have shown a steady increase since inception. The spirit of co-operation that exists on this base with the chaplain's program is the best I have ever seen. Every opportunity is given to really push a live-wire spiritual program. Two men were definitely converted this month."

CHAPLAIN EVERETT PENROD,

Mt. Home Air Force Base, Idaho

"I wish to give my personal testimony as to the love of God and to His sustaining grace in the darkest and most testing time in all of my life. We were granted a 'leave' to go visit our loved ones, and to attend the assembly in Kentucky. The day after we returned we received word that our only son, twenty-two years old, was accidentally killed. He was a ministerial student at Asbury Theological Seminary, and a powerful holiness preacher. Then as we were returning to the funeral parlors after the burial, our car was struck broadside by another car that refused to obey the traffic signals. Our car was demolished, and Mrs. Van Vorce and I miraculously escaped with our lives. Through all of this sorrow and trouble, God's grace has been sufficient and comforting. I am more determined than ever to preach His wonderful love and sustaining grace. Pray for us."

CHAPLAIN HERBERT J. VAN VORCE,

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## A Worthy Nazarene: My Prayer

By Winnie Duguid

*He shall be called a Nazarene*  
(margin: a separated one, Matt. 8:23)

Oh, let my heart unfettered stand,  
From sins and sin set wholly free;  
And led by Thine almighty hand  
Let all my earthly footsteps be.  
Deliver me from Satan's power,  
And purge my heart more wholly clean;  
Live Thou Thy life in me, dear Lord,  
For I would be a Nazarene.

From all the world counts fair and dear  
I separate and stand apart,  
Seeking, while I tarry here,  
Thy love shall thrill my longing heart.  
Deliver me from all the world,  
Its tinsel show and gaudy gleam.  
I cling to Jesus! My desire  
To be a holy Nazarene!

From every good but fleshly aim  
That mind has thought or eyes have seen,  
Self-ease and pleasure, wealth or fame,  
I flee—to be a Nazarene.  
Oh, free me from myself, dear Lord,  
And all that I have been;  
Do Thou who dwelt in Nazareth  
Help me to be a Nazarene!

From false devotion, sinful sleep,  
From insincerity to Thee;  
From making vows I do not keep,  
O Saviour Christ, deliver me.  
For I must die if I would live,  
Since Calvary mine eyes have seen.  
Do Thou who art the Son of God  
Make me a worthy Nazarene!