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NAZARENE

# holiness

## The Other Prodigal

By General Superintendent Young

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JAN 25 1952

**T**HE SINS of the hot-blooded man are fairly well known. How devastating! What of the sins of the cold-hearted man? How withering! Jesus tells us of both in the story of the two prodigals (Luke 15:11-32).

The younger brother wasted life in riotous living in faraway places, until famine overtook his land of romance and he turned to herding swine. There among the husks he came to himself, and resolved to return to his father's house and take the blame for his own failure.

Now watch the father, running to meet him while he was yet a long way off. See the compassionate kiss of his forgiving heart before the son could make his confession. Then followed the rejoicing around the banquet table. Just at this point the other prodigal appeared—the elder brother. Startled by the music and revelry, he learned quickly from one of the servants what had happened. Anger broke out on him and he would not go in, for his heart was cold. Then came the rejoicing father to intreat him.

Note the shifting drama of the scene now. Bristling with self-righteousness

the elder brother complains, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." His scorching words about the sins of his brother left nothing to the imagination concerning the nature of the transgression. With utter contempt he concludes, "Thou hast killed for him the fatted calf."

This elder son, too, had lost his way. He longed for a fatted calf but disowned his own brother. He failed to discover that this feast was redemptive and that all the father owned was his. The story ends without revealing whether or not the other prodigal ever repented.

O God, our Father, save us from the sins of the cold heart. May we acknowledge by a sincere humility that our salvation comes from Thee and not from ourselves. Teach us how to restore our defeated brother in the spirit of meekness and of love. Save us from the sins of self, and identify our total life and resources with Thy redemptive purpose. Make us soul winners today. For Jesus' sake. Amen.

## NEWS IN BRIEF

Professor and Mrs. James A. Horine have resigned as ministers of music of Parkview Church, Dayton, Ohio, to accept a call to serve as ministers of music at First Church in Nampa, Idaho.

Rev. Charles M. Crouch recently resigned as pastor of Grace Church in Fresno, California, to re-enter the chaplaincy. He is stationed at least for a few months at Fort Ord and is anxious to contact all the men from Nazarene homes that he possibly can. Write him, Chaplain Charles M. Crouch, 6003 ASU Sta. Comp., Ft. Ord, California.

At Christmas time, while Rev. Vernon Brewer, pastor at Norcatour, Kansas, was in Nebraska visiting relatives, his home was destroyed by fire. The family lost everything—furniture, clothes, musical instruments, and Brother Brewer's very excellent preacher's library; there was no insurance.

Rev. Vern H. Lewis has resigned as pastor of the church at Chase to accept a call to pastor Peniel Church in Hutchinson, Kansas.

Rev. Edward Donoho has resigned as pastor of the church at Concordia to accept a call to pastor the church in Chase, Kansas.

Rev. Edward Hurn has resigned as pastor of the church in Liberal, Kansas, to accept a call to the church at Richland, Washington.

Rev. Dave Severin has resigned as pastor of the church at El Dorado, Kansas, to accept a call to pastor the church in Britton, Oklahoma.

Due to the ill health of his wife, Rev. L. D. Sharp has resigned as pastor of the Peniel Church, Hutchinson, Kansas, and he is re-entering the evangelistic field.

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## HERALD OF HOLINESS

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*You Promote the GOSPEL  
When You Promote the HERALD*

THE DISTRICT SUPERINTENDENTS are in Kansas City this week. They all seem very interested in the HERALD OF HOLINESS and the number of subscriptions going to their area. Many have spoken of their plans for the promotional campaigns this year. Without exception each is desirous of seeing his district go "over the top" of the 60 per cent membership quota.

This enthusiasm is not generated by promotional schemes but arises out of a growing conviction that the HERALD OF HOLINESS is one of the finest vehicles of positive salvation propaganda. The more families receiving this weekly magazine, the more there are receiving the message of salvation and the program of the Church of the Nazarene.

This constant weekly barrage of vital truths is without question one of the least expensive means of accomplishing the ends desired by each of us, by the districts, and by the church in general.

Spreading the gospel by the HERALD OF HOLINESS is our theme. We attack our task with added emphasis and aroused enthusiasm in this our fortieth anniversary year. God helping us, we shall succeed!

Three more districts have registered their campaign dates this week. They are—

South Dakota, January 1 to 31

Northwestern Illinois, February 1 to

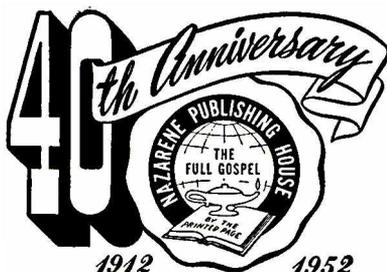
March 15

This brings the number of districts engaging in campaigns during the month of January to ten. We appreciate this wonderful spirit of cooperation, and wish them much success!

THAINE F. SANFORD,  
*Sales Promotion Manager*

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.—*Selected.*

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).



# EDITORIALS

## Stephen S. White, Editor

### A YEAR OF PROGRESS

#### Facts from the Reports to the General Board

THE ANNUAL meeting of the General Board of the Church of the Nazarene has just closed its sessions. The reports of the various departments and phases of the work of our church indicate a year of progress. Dr. S. T. Ludwig gives us an over-all picture of what has been done, in the following statistics:

#### Church Members

United States .....	235,670
Canada, British Isles, & Australia .....	6,192
Overseas home missions .....	614
<b>Total .....</b>	<b>242,476</b>
<b>Net gain—9,547 (4.1%)</b>	

#### Church Finance

Local interests .....	\$22,951,923	(Increase—\$2,241,465)
District interests .....	1,827,495	(Increase—\$163,191)
General interests .....	2,319,650	(Increase—\$338,943)
<b>Total paid for all purposes .....</b>	<b>27,099,068</b>	<b>(Increase—\$2,743,599)</b>

#### Our auxiliary organizations show good gains:

Sunday-school enrollment .....	499,698	(Gain—20,466)
N.Y.P.S. ....	78,450	(Gain—3,201)
Junior Society .....	27,248	(Gain—223)
W.F.M.S. ....	82,822	(Gain—2,773)
Church Missionary Society ...	7,273	(Gain—1,981)

We now have sixty established districts in the United States, three in Canada, one in the British Isles, one in Australia, and one in South Africa (European)—a total of sixty-six.

#### Stewardship Committee

THE REPORT of the General Stewardship Committee, also presented by Dr. Ludwig, its secretary, has certain paragraphs in it which throw light on the way God has blessed in the giving of our people during the past year. These paragraphs are as follows:

The Easter Offering for 1951 amounted to \$518,211.57. This expression of devotion from our people was heartening indeed as we closed the fiscal year which ended April 30, 1951.

The Thanksgiving Offering (still in progress) promises to be even a greater victory. To date (December 14, 1951) we have received in cash from our people, \$479,439.29. This is \$97,119.70 more than we had received this same time last year. Our total Thanksgiving Offering for 1950 was \$439,491.93. Already we have exceeded that amount by \$39,947.35, and still have seventeen days to go before the close of this calendar year. This is the

largest Thanksgiving Offering we have ever received in the Church of the Nazarene. It clearly indicates that the 10 per cent goal of giving in our local churches has in no wise affected adversely our "gift of thanks" this year. For this demonstration of the love and loyalty of our people we are deeply grateful.

Our per capita giving stands at an all-time high. Last year we gave for all purposes the per capita amount of \$104.56. This year our per capita giving has increased to \$111.76. The analysis is as follows:

Local interests .....	\$94.66
District interests .....	7.53
General interests .....	9.57

#### General Treasurer

MR. JOHN STOCKTON, in his annual report, indicates the significance of our missionary giving in these words:

It is a pleasure to present the annual report, due to the fact that the giving for General Budget and Mission Specials has exceeded any previous record ever made in the Church of the Nazarene. The total amount sent in for the above-mentioned during the fiscal year was \$1,962,236.92, an approximate of \$38,000.00 less than \$2,000,000.00. The total income for all purposes received by our office this year was \$2,348,457.46.

The expenditure budget approved by this board in January, 1950, for the fiscal year of 1950-51 was \$1,440,845.32. Our General Budget for that period amounted to \$1,692,938.80. In other words, the income exceeded the expenditure budget by \$252,093.48. This kind of record was made possible by the blessings of the Lord, the faithfulness of our people, and the 10 per cent giving of our churches.

It would be natural to presume that, with the 10 per cent giving sent in regularly by our churches, we could expect the Thanksgiving Offering to be some smaller than previous years, but such is not the case. As I write this report, the offering is running \$100,000 ahead of where it was at the same time last year.

#### Foreign Missions

DR. REMISS REHFELDT, executive secretary for foreign missions, outlines the income for the fiscal year ending May 1, 1951, as follows:

General Budget	
Income .....	\$1,150,560.43
Special Funds	
Designated Projects .....	145,695.11
Alabaster Funds .....	118,384.17
<b>Total Income (May 1, 1950, to April 30, 1951) .....</b>	<b>1,414,639.71</b>

As compared with the \$1,094,529.22 received during the previous year, this increase of \$320,110.49 is most encouraging.

Then he reports the advances for the year:

	1950	1951	Increase
National Workers .....	989	1,099	110
National Members .....	32,179	34,021	1,842
Sunday-School Enrollment .	38,112	43,699	5,587
Day School Students .....	6,027	6,887	860
Properties .....	809	865	54
National Income .....	\$264,933	\$283,812	\$ 18,879

This is followed by a listing of the new missionaries sent out and the furloughed missionaries returned to their fields:

Since May 1, 1951, nine new missionaries have been sent out.

Miss Evelyn VerHoek, R.N.—July 18, to Guatemala

Rev. and Mrs. Armand Doll—August 16, to Lisbon, Portugal, for language study preparatory to entering Portuguese East Africa

Rev. and Mrs. Cleve James—September 6, to India

Miss Alberta Fletcher, R.N.—September 6, to India

Mrs. Samuel Hynd—September 6, to Africa

Rev. and Mrs. Dorsey Spencer—November 20, to Africa

In addition to these, the following eleven furloughed missionaries have sailed since the beginning of the fiscal year: Ruth Dech, Della Boggs, Elizabeth Cole, Estella MacDonald, Dr. Orpha Speicher, Rev. and Mrs. Harry Zurcher, Rev. and Mrs. C. G. Rudeen, and Rev. and Mrs. William Sedat.

Finally, I quote the last three paragraphs of Dr. Rehfeldt's report—they should be read by all of us:

We recommend a continued emphasis on the 10 per cent program as a minimum basis of giving for this great cause.

A current Christian historian has said: "The major religions, Islam, Hinduism, and Buddhism, are on the defensive and stagnant. The vacuum they leave brings added hunger and an additional need for Christianity. New ideologies are inadequate. They are aggressive, and at first appealing, but they cannot satisfy the longings of the human spirit." If this be true, the present world condition presents the church with a challenge—not to survival, but to advance.

The Department of Foreign Missions therefore recommends a continuation of the missionary advance which has characterized the church since its beginning and which received a fresh impetus in 1949 that has increased with succeeding years. There must be a sense of urgency upon us. Like the Master, let us say, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

## Home Missions and Evangelism

DR. ROY F. SMEE, the executive secretary for Home Missions and Evangelism, read a very encouraging report of his work. God is blessing the activities of our people in this field under the leadership of Dr. Smee. During the quadrennium thus far 620 new churches have been organized, and the goal hoped for by the General

Assembly is 750. Most of Dr. Smee's report was published in the last issue of the HERALD OF HOLINESS (Jan. 16) under the Department of Home Missions and Evangelism. If you have not yet read it, by all means do it as soon as possible.

## Church Schools

HERE ARE SOME excerpts from the report of Dr. Albert F. Harper, executive secretary of the Department of Church Schools. They give us some glimpses of the progress which is being made in this important phase of the work of our church:

	Enrollment	Average Attendance
1950	479,232	313,606
1951	499,587	324,643
Gain	20,355—4%	11,037—3.5%

During the year we have added 97 new schools, more than 11,000 to our average attendance, and more than 20,000 to our total enrollment. While these are substantial gains, they are not so large as we have reported in other recent years. The gain in enrollment is 5,000 less than a year ago, and the gain in average attendance is only one-half of the increase which was reported in 1950. It is too early to determine whether this slower rate of gain represents a trend or only an accident. A study of the figures for thirty-five years shows some almost freakish fluctuations from year to year. But among other factors contributing to the decline, military mobilization is probably the most significant. The mobilization years of 1941 and 1942 showed similar although more drastic effects on enrollment and attendance. As we face the new year and the new quadrennium, we must maintain and increase our efforts to reach new people and more people through the Sunday schools of the church. . . .

Under the advertising program of Dr. Erwin G. Benson, the Sunday-school literature continues to show substantial gains in over-all circulation as shown in the tabulation above, and our policy of encouraging the use of graded literature for children is making progress. This year we distributed quarterly 72,000 pupil units of children's uniform lesson materials as against 126,000 units of graded material. . . .

The year 1951 marked the fiftieth anniversary of the vacation Bible school movement. During the summer the Church of the Nazarene shared in this celebration by enrolling more than 135,000 pupils in 1,875 vacation Bible schools. This was an increase of more than 7,000 in enrollment; there were 74 more schools held than in 1950. . . .

The weekday church-related program of activities for boys and girls continues to make gains. Last year we reported organized Caravans on 36 districts; this year the number has increased to 45. Last year 190 churches sponsored these weekday activities; this year 256 local churches report a total of 546 different Caravan groups enrolling 5,160 boys and girls. . . .

This past summer 35 districts sponsored summer camps for boys and girls nine through fourteen years of age. Sixty different camps were conducted with a total of nearly 7,000 campers. Our people are finding the summer camp a significant instrument for the evangelization of boys and girls and for helping them to develop Christian character.

## Nazarene Young People's Society

THE GENERAL SECRETARY of the Nazarene Young People's Society, Dr. L. J. Du Bois, gave his report to the General Board. A few of the items mentioned in it—membership and finance, two of its several projects, and its literature—are set forth in the following paragraphs:

. . . . This year has seen a good increase in the membership of the N.Y.P.S. We close the quadrennium with 78,434 active and associate members in the homeland. This is an increase for the past year of 3,185, or a 4.3 per cent increase. This gives us a gain for the quadrennium of 12,708, or a 19.3 per cent increase. Added to the above figures should be the membership of the N.Y.P.S. on our foreign missionary fields. The latest available report shows active and associate members totaling 7,527. This gives us a grand total of N.Y.P.S. membership around the world of 85,961.

The local N.Y.P. Societies this past year gave a total of \$449,488.00. This is an increase over last year of \$39,935.00. This is distributed as follows: local, \$241,282.00; district, \$160,412.00; general, \$47,794.00. Included in this last amount are \$26,669.33 given for General Budget through the "From Self to Others" project and \$14,568.00 given to the Bible Societies. . . .

*Prayer Tower Intercessors:* For the second year, this prayer program has been met with enthusiasm. While we see many places where improvements could be made in the presentation of the program, we do feel that it has made an impact for good upon many of our youth. We believe, too, that God has been able to work some things through the prayers of our youth that might not otherwise have come to pass. The requests have been presented through: (1) the *Herald of Holiness*, (2) *Conquest*, and (3) bookmarks mailed quarterly to local presidents for distribution to individual young people.

*Bible Society Offering:* During Youth Week early in 1951 the N.Y.P.S. sponsored the annual offering for the United States societies. The records of the American Bible Society show that from November 1, 1950, to October 31, 1951, we gave \$14,568 to this work. While complete figures are not available on amounts sent by Canadian, British Isles, and Australian societies to the respective branches of the British and Foreign Bible Society, we have reason to believe that proportionately it compares with the giving of the United States societies. . . .

We recognize that one of the chief tasks of the general N.Y.P.S. office is the preparation of materials which the youth groups of the denomination can use. We feel that this past year has seen some progress in this field.

*Conquest* continues to climb in popularity with our youth, both in quality and in the number of subscriptions. At the present time the subscription list stands at 18,816, with an average of 19,016 for the past twelve months as compared with the previous twelve-month average of 15,648. The Publishing House report for the fiscal year closing April 30 showed that *Conquest* came within \$82.82 of paying for itself.

*Young People's Journal* has improved in quality, we feel, until it now contains the best in devotional service materials in its long history. Its subscription list remains quite steady at about an average of eight or nine thousand subscriptions. It showed a profit last fiscal year of \$2,743.06.

*Teen Topics* has been valiantly struggling to make itself known to our workers with teen-agers. At this point we

still feel that many do not know of its possibilities in spite of the good advertising that has gone out. The subscription list stands at 1,404, slightly above a year ago. With our promotional budget still carrying a portion of the financial load of *Teen Topics*, last fiscal year it showed a loss in expenses born by the Publishing House of \$1,353.46.

## Education

DR. S. T. LUDWIG, executive secretary of the Department of Education, gives us these interesting figures: The total enrollment in our colleges on the college level is 3,455; below college level, 758; in the Samaritan School of Nursing, 56; and in Nazarene Theological Seminary, 196. The property valuation of all of our schools is now \$6,154,237, and the total income from all sources during the past year was \$2,331,184. God is surely blessing our schools; but most of them are facing the problem of decreasing enrollment (as is the case with nearly all other higher institutions of learning) and other difficulties, as the following words from Dr. Ludwig's report indicate:

In this generation the church faces a crisis with regard to its institutions of learning. The war economy we live in, the demands of military leaders for man power fresh from high school, the overshadowing influence of state schools and universities heavily subsidized by taxation, the competition offered by industry in wages paid trained personnel, the high cost of buildings and equipment, and the increasing secularization of American life—all these factors strike hard at the independent educational institution, particularly the church college. Many thoughtful educators in America are asking seriously, "Can the church college survive?"

For Nazarenes, we ask the question to stir up our minds (and hearts), then seek for the affirmative answer, "Yes! by God's help and the co-operation of our people, we will survive." For we know that the key to survival of our total program of world evangelism is bound up in the success of our educational institutions.

The task will not be easy. (But who wants an easy task in an age that demands men!) Tuitions may have to be increased. Educational and expansion budgets will need to be raised at least 25 per cent. More high school seniors must be persuaded to take the "long view" and prepare for life by disciplining the mind rather than rush into industry because of its lucrative offers, and by so doing trade temporary earning power for permanent life benefits.

## Nazarene Publishing House

MEMBERS of the Church of the Nazarene are always interested in the Department of Publication and especially the Nazarene Publishing House. Mr. M. Lunn, manager of the publishing house, gave an outline of this work in his report. We quote from this report the paragraphs which compare the sales of the last fiscal year with those of the preceding year, and also those which tell about the new addition to the publishing house.

COMPARATIVE SALES (Gross)

May 1—April 30

	1950-51	1949-50
Kansas City, Missouri .....	\$1,472,543.98	\$1,320,348.53
Pasadena, California .....	97,046.99	61,418.78
Toronto, Canada .....	40,451.87	33,928.33
Bethany, Oklahoma .....	59,855.65	13,383.34*
	<u>\$1,669,898.49</u>	<u>1,429,078.99</u>

\*New retail store—January 20—April 30, 1950

According to figures released about one year ago, the Church of the Nazarene ranked thirty-first among Protestant churches in membership, and your House was given ninth place in total volume of sales.

It is gratifying to report that, notwithstanding inflationary trends, which have affected our business, we have been enabled to proceed with the erection of the new one-story addition to the north of our main building.

Upon completion, we will have 8,000 square feet for the expansion of our general office, subscription, and mail departments. It will also make it possible to have all the executive offices on the first-floor level.

The retail store will occupy the north side of the new building with floor space increased 50 per cent over the present location, to say nothing of the improved accessibility to the stock room.

We will remove the remaining two large presses on the second floor to the space now occupied by the store. This will be advantageous in handling our increased volume of production.

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## Pollution or Purity, Which?

By E. E. Wordsworth\*

IT IS LOGICAL to say that holiness and sin are diametric opposites. The great objective of the Old Testament ritual and ceremonies and sacrifices was to impress Israel and the peoples of the oncoming centuries with the difference between the clean and the unclean, the holy and the unholy. The leper cried without the camp, "Unclean, unclean"; and Jesus fully and instantaneously cleansed the leper that came to him.

An evangelist said that one could break all of the Ten Commandments and still be saved. Someone wrote to a certain religious editor to ascertain if this statement were true. His reply was an emphatic "yes." But the Scriptures still say, "He that committeth sin is of the devil," and, "Thou shalt call his name Jesus: for he shall save his people from their sins." Yet some believe and teach a sinning religion as acceptable unto God, and one noted doctor writes about "sinning saints."

Jesus said, "Blessed are the pure in heart: for they shall see God." Paul wrote about calling on God from a pure heart. Not only the life, as some would say, but also the heart must be pure. The God that keeps the lovely petals of the lily so white and pure amidst the grime and dirt of the coal mine can keep the soul clean within and the life unstained without. Christ can and does "redeem us from all iniquity, and purify unto himself

a peculiar people, zealous of good works" here and now, not in heaven. "Ye have purified your souls in obeying the truth"; then "see that ye love one another with a pure heart fervently."

## Praise the Lord and Pass the Ballots

By B. V. Seals\*

IN CHURCH WORK we need God's help as much when we pass the ballots as soldiers do when they pass the bullets.

Power is dangerous, for it can be misdirected or abused. In our church there is little power authority except in the ballot—it is the "big stick." Power in church, once misconstrued, is seldom if ever retrieved. Most denominations that get off the track do so at the powerhouse. When bishops have power to appoint, they can place a modernistic pastor in a holiness church, and thus change the course of a whole congregation. So, for safety, every denomination has to mix a lot of prayer with power.

We require a two-thirds vote to elect the pastor. When we are thinking of voting *against* a pastor, we must pray twice as much and be twice as sure as when voting *for* him. A negative vote has twice the authority of a positive vote. Thus, a man should be twice as prayerful, have twice as good a reason for voting against a pastor as he would to vote for him.

It has been my observation that churches that make the greatest progress in the salvation of souls, over a period of years, have been churches that have the habit of backing the pastor. They pray for him and, where possible, keep him for a long time. It also has been my observation that churches that seek to find an easier way to success by changing pastors every year or so, trying to find one that will do the job without causing the members the inconvenience of hard work, fail in their task.

The real hope of our church is for the pastors and leaders to merit the co-operation of our good laymen, and for our good laymen to give these men their prayers and help in every way. Our preachers never must become hired servants, but always be God-called ministers and shepherds. If we begin hiring and firing preachers, we make them *hirelings*—and a hireling will always leave the flock when danger comes! However, if the minister keeps the call of God clear on his heart, regardless of remuneration or position, he always will be guided by what he believes to be right, rather than what may appear to be expedient.

If we could *hire* a preacher to preach, he wouldn't be worth listening to. Our hope is in a God-called ministry, and a Heaven-anointed laity. So let's all pull together for the great cause of righteousness, and remember to *pray when we pass the ballots*.

\*Pastor, South Tacoma, Wash.

\*Superintendent of Washington Pacific District

Will This Be Our

## Decade of Opportunity?

By Koy W. Phillips\*

**N**EAR THE CLOSE of the 1930's it was recognized that the United States was no longer the fastest growing nation. The birth rate had declined from 23.7 per thousand in 1920 to 17.9 per thousand for 1938. At this rate it was predicted by some that in a couple of decades persons over fifty would constitute the dominant population bloc. This would result in that dull state of affairs called "a mature economy." Not only would this be a dull gray outlook for the business world, but also it would hold a dwindling challenge to the Church and especially to Sunday-school work and youth evangelism.

The passing of the intervening years has swiftly changed the picture. And now standing inside the threshold of this new decade and scanning the possibilities now and in the next ten years, we feel inclined to take a step backward and inscribe above the archway in glowing letters—"DECADE OF OPPORTUNITY."

By 1941 the birth rate of the United States was 18.9 per thousand, by 1946 it was 23.9, and in 1947 the all-time high of 25.9 was reached. Recent estimates for the past year, showing our nation's population to be 153,390,000, an increase of 2,357,000 (3,548,000 births), do not show any decided trend downward in population statistics.

What do these figures mean to us and our Mid-Century Crusade for Souls? They mean certainly that it is not just a program for a mid-century special emphasis, or propaganda stuff for this quadrennium only. We should thank God that our beloved Dr. J. B. Chapman and our living leaders got the Crusade rolling and the church alerted in time to meet the challenge of this "Decade of Opportunity."

Besides the millions of unchurched children born in the '40's prior to 1946, who are now six to eleven years of age, let us pinpoint some special points of challenge to every Christian American. In the light of the figures for 1946 and 1947, we may say there are over seven million children four and five years of age who should be in the Beginners Departments of the Sunday schools of America. Each year in the immediate years ahead will present the Sunday schools with the challenge of upwards of three millions of four-year-olds to bring in and make provision for their Christian education. This year and each year, there are and will be millions in the Junior age bracket who so crucially need Christian education coupled with vital evangelism. If it is true that it becomes increasingly hard to win our youth to Christ after they are twelve years old, then the challenge of

the decade is tremendous at the outset and will increase apace with each ensuing year.

It would not be necessary to trouble ourselves with statistics to recognize the challenge of this decade. The public schools of America are striving hard to expand facilities to meet their needs. In the meantime many schools must run two shifts per day to care for the first graders, or use portable schoolrooms to care for the overflow. But the biggest headaches are yet ahead for our school administrators unless they work fast. The babies of 1946 and 1947 will march into our schools in the falls of 1952 and 1953. What an opportunity and responsibility for our public educational system!

Will our Sunday schools meet the challenge by way of expanded facilities, better-trained teachers, and enough trained teachers? We must accept the challenge of community evangelism to reach and bring in as many as possible into our churches. Every pastor in our movement must learn the community enrollment program and lead his people in the reaching of the ever-increasing number of unchurched children in every community in America.

If we could leap ahead and look at the archway at the end of this decade, we might see inscribed the words, "Leaving Decade of Great Responsibility." If Jesus tarries, the next decade, 1960-1970, may present as great an opportunity and responsibility as this present one, or even greater. But who can say that the Church of the Nazarene has ever before stood at the beginning of a decade that offered a greater challenge and laid on us a more solemn responsibility?

Yes, the babes of 1946 and 1947 will be fourteen and thirteen years old respectively, in 1960. If they have not been won to Christ by 1960, the sun of opportunity will be hanging perilously low in the west. What we do to help these and other millions must be done now, in the days of their youth. Let us awaken now, at the beginning of this decade, and meet well its challenge, rather than be awakened by consequent spiritual and moral conditions in the years ahead that will cause us to look back and see that we passed through a decade of great responsibility unawares. Let us so live, work, and pray that this will ever be in our thinking—a "Decade of Opportunity" which we met with our all, endued with power from above. If taken at the tide, may this not well be the DECADE OF OPPORTUNITY for the Church of the Nazarene?



*while he may be found*

Isaiah 55:1

\*Professor, Trevecca Nazarene College, Nashville, Tenn.

# "GROW UP!"

By Irene Imbler\*

..... be no more children, ..... but ..... grow up into him in all things, which is the head, even Christ (Eph. 4:14-15).

ONE OF THE most distinguishing characteristics of immaturity is the habit of seeing life only in fragments. A child is limited in experience, in depth of emotional response, in capacity for understanding. But most of all, he is limited in his ability to grasp life beyond his own small circle. He judges everything in reference to himself. He is small in every way—physically, mentally, emotionally, and spiritually. This is normal in a child. There is hope that he will grow up. It is not normal in an adult. Unfortunately, there are many adults who have many of the characteristics of children; hence, Paul's admonition to "grow up."

Christian maturity means escape from the limited, fragmentary view of life. It means having a central point about which life is consciously organized and a clearly defined goal toward which to strive. To the Christian that central point is Christ, and that clearly defined goal is His complete will for life.

The New Testament gives us glowing reports of the lives of at least two men who were truly mature. These are Jesus Christ, who was perfectly mature, and Paul, who was closely *pressing the mark*.

Some of the attitudes that characterize maturity are clearly set forth by Paul. It is the maturity of a *clearly sustained vision and purpose*. Paul was "apprehended of Christ." He would be turned aside by no petty bickering, no personal loss, no grievous circumstances. The will and purpose of God held him as in a vise; he was sustained and upheld by this never-failing vision.

\*Evangelist, Kansas City, Missouri

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## Holiness unto the Lord!

By Emma French

*He came from glory as a Babe in the manger,  
While angels sang, "Holiness unto the Lord!"  
The shepherds knelt beside earth's little Stranger,  
And heaven echoed, "Holiness unto the Lord!"*

*He lived as a Man with this proclamation,  
"Holiness unto the Lord!"  
He cried, "It is finished" (the plan of salvation),  
"Holiness unto the Lord!"*

*Someday He'll return to conquer sin's forces,  
With "Holiness unto the Lord!"  
'Twill be stamped on the pots and the bells of the  
horses,  
"Holiness unto the Lord!"*

Christian maturity is further recognized in *proper discrimination—the ability to discern what is vital*. Paul knew the trivial from the imperative. He *advised* about small matters; but he was willing to *fight* for what he felt meant the life or death of the Christian Church. To him the vital matters were freedom from the bondage to Jewish law on the one hand and protection from pagan license on the other. Over these two great issues Paul fought gallantly and victoriously. The ability to discern what is vital may yet mean the life or death of our church or our Christian life.

Maturity is revealed in *steadiness under criticism and opposition, poise under pressure*. It is the capacity for rapid recuperation from defeat, an essential optimism and steadiness which spring from the realization that Christ is Master. It is *in Him* we live and under *His hand* we work; *His* cause we represent, and our self-defense has no part in it.

Christian maturity shows itself in the *possession and exercise of real love*, which in its true nature is capable of visualizing, willing, and striving toward the best good of others. It carries with it the capacity for sympathy and understanding toward those removed from one's own way of life.

Maturity means—"Grow up!" It is a constant growing process. Sanctification is a possession but also a threshold. "Let us go on unto perfection"—the perfection of maturity.

## The Proof of My Love

By J. Kenneth Grider\*

THE PROOF of my love for Christ is not necessarily contained in my verbal expression of it in private devotions. To go into my closet and pray, "O Christ, I love Thee," is vital to my Christian life. I need to do that if I am to maintain an intimate love-relation to my Lord; but merely to tell Him is not to show Him.

Nor is the proof of my love for Christ necessarily contained in my public witness on Wednesday night in the prayer meeting. To state to an assembly of people that I love Christ is also vital to my Christian life. The word of my testimony helps me to overcome Satan; it reaffirms to all my confession of salvation; it should serve to encourage my fellow Christians; and it might be the instrument of convicting some sinner. Yet for all this, it is not necessarily a proof of my love for Christ.

There is not much proof of my love for my wife in my oft-repeated statements to that effect. There is probably a little more proof of my love if I am keen to express to my friends that I love her. The actual proof, however, is contained in what I do to please her.

So it is as regards my love for Christ. My devotion to Him is manifested, finally, in what I do to please Him.

\*Teacher, Harlet Nazarene College, Glasgow, Scotland

Let me therefore continue to tell my Master that I love Him. Let me also witness of my love at the prayer meeting. But also, let me live for and work for my blessed Lord, for *this is the proof of my love.*

## Mysteries at Pentecost (1)

By John W. May\*

### Mystery of Accordance

**T**HE UNUSUAL and mysterious occurrences at Pentecost are notable. These are peculiar only to Pentecost and the Pentecostal experience. That which came to pass in the New Testament was the fulfillment of the prophetic promise of a previous Pentecost. Both in the old and the new covenant, Pentecost was significant of the manifestation of God. As someone has described it, one was legal, the other evangelical; one was from a mountain, the other from heaven; one was terrible, the other merciful.

It was a mystery to find the disciples in one accord—this was not always so. The history of their few years with Jesus was characterized by bickering, arguing, and a competitive spirit. At Pentecost they were in one accord. This affected their whole earthly relationship, within themselves, with others, and with God.

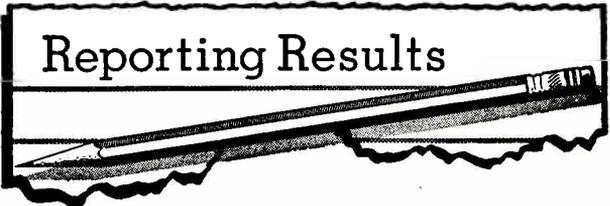
*They were one in prayer effort.* The promise was conditioned on their tarrying until they were endued with power, and they were doing just that in prayer. They were not lukewarm and backward now. Many today do not have the experience because they do not seek it incessantly with a determined heart. In addition to this, they did not pray "at" one another, nor pray for a higher position than their fellows. They were united in one great effort of prayer for the second blessing. And He came!

*They were one in desire;* none was unconcerned. They were one in co-operation; none dissembled or dissociated himself from the group. They were one in endeavor. As one body they moved on toward the spiritual Canaan. They were one in persistency; none was lethargic or lazy. One in self-forgetfulness, they now put far away such proud statements as, "The devils are subject unto us." Foremost was the desire for the will and glory of God, the promise of the Father. They were one in consecration; they held nothing back, all was on the altar.

The secret of realizing the crisis experience of the second work of grace is to be found with the disciples in the willingness to be one with Christ in God, the desire to become lost in Him and His will. The hunger to crown Him Lord of all in our life will bring us to the place of crossing over to the experience. Let us not hesitate, but go up at once!

\*Pastor, Marmet, West Virginia

## Reporting Results



### A Layman Speaks

"We are delighted to see the emphasis that is being given to our churches joining the 10 per cent plan of giving to the General Budget. . . . Churches are like individuals. If they wait until they are in better circumstances to give 10 per cent to the General Budget, they will never do so."

Thank you, Brother Benton, (Virginia District) for your fine support of the 10 per cent giving to the General Budget. Because you and thousands like you in the Church of the Nazarene are supporting this program, the month-by-month giving for world evangelism is gradually rising.

GENERAL STEWARDSHIP COMMITTEE

## Isn't It Time to Pray?

By Walter E. Isenhour\*

**W**HEN WE consider the fact that we are in war, even though it has not been declared, and that we are losing many of our fine, noble, worth-while young men, with an outlook that thousands and thousands of others will be sent to far-flung battle fronts, with no promise of victory, isn't it time to pray?

When we consider the fact that we, as a nation, are spending far more for beer, wine, and liquor than we are to Christianize the nation and the world, and that thousands of lives are being destroyed each year through drinking, along with the loss of thousands of immortal souls that go to meet God unprepared, isn't it time to pray?

When we consider the fact that over one-half of our children and young people in the United States never attend church and Sunday school, and that the majority of our criminals are under twenty years of age, isn't it time to pray?

When we consider the fact that the movies are packed with fathers and mothers, children and young people, who look upon scenes that are mostly down-pulling and demoralizing, and that church doors are being closed over the nation because so very few attend, and that many pastors have no Sunday night services, due to the fact that their congregations stay at home, or ride about, or look at television, or pack the theaters, isn't it time to pray?

When we consider the fact that the masses of our American people, along with the masses of the people of all nations, are lost in sin and wickedness, and on their way to hell, isn't it

\*Taylorville, North Carolina

time to pray? Surely, surely it is. The power of men and nations can't turn the downward trend that is so affecting us. Only God can, and this will be in answer to the sincere, effectual prayers of His people. *Isn't it time to pray?*



## Yes, Young People, We're Right!

By H. C. Hatton\*

**Y**ES, YOUNG PEOPLE, we're right! The standards of the Church of the Nazarene are right. A young people's group in another church in our city has started a series of meetings which they call "Getting Acquainted with Our Friends." The plan is to invite ministers from the other churches in the city to come as guest speakers and present their particular church to the group, hence acquaint the group with churches of other denominations.

It so happened that I was the first minister they invited. I went and presented what to me are some of the vital phases of our church. At the close there was a period for questioning. It was during this question period that I realized some things which stuck with me.

They asked about our services, saying, "We have noticed you have more than just a Sunday morning service." They asked about our youth services. They said, "You have a Sunday evening service and also a midweek service." They asked me about the financial giving of our youth. I was happy that I knew some of them who tithe.

Then one said, "I've noticed that your young ladies do not wear make-up. Why is that?" I was faced with the problem of explaining our standard on the matter of make-up, to a group of young people where all the young ladies used it. Even though I was forced to admit that some of our young women did not hold to this standard as we wished, yet I was happy in the realization that many of them do. So I explained, the best I could, why the Church of the Nazarene holds that modesty in dress and appearance lends itself to godly living.

It was an interesting experience and, as I left and went my way, it made me feel like saying, "Thank God for our Nazarene youth who hold a standard—a standard which is right!"

\*Pastor, Sterling, Illinois

# Christ, Our Pattern Preacher

(Continued from last issue)

By Elbert Dodd\*

## II

Christ was a pointed Preacher. He used specific terms. He did not direct His message to those who were not there, or to some vague, imaginary person; He employed the second person. He spoke so plainly of sin and people that none could mistake of whom and what He spoke. He was unlike the pastor who assured his hearers that they would not be embarrassed or put in any uncomfortable position. Actually, that is what must happen before men can get saved. Jesus used plain language: lust, adultery, fornication, evil thoughts, covetousness, pride, and foolishness. He called out scribes, Pharisees, lawyers, and hypocrites. He spoke of definite places as Chorazin, Bethsaida, and Capernaum. "O Jerusalem . . . thou that killest the prophets, and stonest them which are sent unto thee." To the Jews, He said, "Ye are of your father the devil, and the lusts of your father ye will do."

There is great pressure on the minister to please everyone, to which if he yields he cannot please God. The preacher is urged to be wise, discreet, tactful, cautious, judicious, a mixer; all things to all men, join the lodges to win the lodge men, etc. But sinners are never won to Christ in this way. Vague, indefinite, unspecific preaching will not bring the agonizing terrors of old-fashioned conviction. Through the vain conceit of learning, opinions, and traditions of men, the counsel of God is made of none effect. The story is told of one worldly preacher who said to his elite, cultured audience, "If you do not repent in a measure, you will go to the place which I have too much self-respect to mention before this cultured audience." Direct, Christlike preaching may shock cultured ears and irritate refined sensibilities, but they had better be shocked than damned! There is no greater hindrance to the kingdom of God than the man-fearing, compromising manner in which the awful fact of sin is dealt with in many modern pulpits.

## III

People were often offended at Christ. Whoever will be God's prophet and preach God's Word might as well know from the beginning that it will bring opposition and offend hearers. The very nature of a holy life antagonizes sin and stirs the devil. John Wesley judged the effectiveness of his sermons by the offense that they brought. "I preached at six at St. Lawrence's; at ten in St. Katherine's Church; and in the afternoon, at St. John's Wapping. I believe it pleased God to bless the first sermon most, because it gave most offense" (*Journal of John Wesley*, Volume I, pp. 82-83). Jesus offended His hearers. After one

\*Superintendent of Louisiana District

searching sermon, they led Him out to the brow of the hill to cast Him down, and said He had a devil.

The disciples had little opposition until they were sanctified on the Day of Pentecost. Then there were anger, threats, arrests, imprisonments, and commands that they speak no more in His name. The baptism with the Holy Ghost and the consequent tongue of fire and offended hearers seem to be inseparable. Whether men will hear or forbear, we must declare the whole counsel of God. If we would follow Jesus in testimony, prayer, and preaching, we will have offended hearers. Let no one think he can so wisely present the doctrine of holiness as to offend none. If so, he has learned what Jesus and the apostles and reformers never learned. "Woe unto you, when all men shall speak well of you." "From that time many of his disciples went back, and walked no more with him." "Knowest thou that the Pharisees were offended, after they heard this saying?" Surely if anyone could so wisely present the gospel to all classes as to offend none, Jesus ought to be that one. But this He was never able to do. He antagonized the unspiritual church and the world until they hated Him. "Me it hateth, because I testify of it, that the works thereof are evil."

#### IV

Jesus spoke the word of God. "I do nothing of myself; but as my Father hath taught me, I speak these things." "I speak not of myself: but the Father that dwelleth in me, he doeth the works." "He gave me a commandment, what I should say, and what I should speak." "He whom God hath sent speaketh the words of God." To all who would represent Him, He says, "Hear the word at my mouth, and give them warning from me." "All the words that I command thee to

speak unto them; diminish not a word." "Eat" the Book, "preach the word," for it is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It is the hammer that breaks the stony hearts in pieces, and drives conviction home. Let us not be wiser than Jesus. Let us take Him as our Guide and preach the old, old story. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

## Internal Security

By Claude L. Chilton\*

AT OUR large B-47 jet bomber base in Tampa one may see dozens of armed guards or sentries patrolling the five hangars and the operational flight lines. Because of highly secret and technical information, only authorized personnel are permitted entrance in the hangars or along the runways. Barbed-wire fences and lookout posts surround this highly strategic area within the confines of this sprawling air force base.

Our government has instituted many intelligence and counterintelligence agencies to safeguard military information. Among the groups set up is the *internal security* section under the Air Provost Marshal. It is vitally necessary that saboteurs and enemy agents be excluded from the restricted areas of the Base. They are constantly on the alert to keep out any foreign foes.

In the spiritual realm it is likewise important that the citadel of the soul be guarded by prudence and precaution. The Scriptures abound with

\*Chaplain, MacDill Air Force Base, Florida

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## 'Fruit in Old Age'

By E. Wayne Stahl

(Eccles. 12:5; Joshua 14:10, 12; 17:18)

"Afraid of that which is high";  
We are hearing the Preacher sing  
These inspired and luminous words,  
When with grace he was fashioning  
The picture of feeble old age,  
When the sands of life are low,  
And the glorious courage has gone,  
That was great in the long ago.

Not thus was courageous Caleb;  
His valor was still alive  
When he asked for a birthday gift,  
On the day he was eighty-five.  
Then, "Give me this mountain," he said,  
With a beautiful bravery,  
"Not afraid of that which is high";  
For a faith-filled soul was he.

It is faith that will conquer mountains,  
It is faith that will conquer time,  
That "faith which worketh by love,"  
With a triumph and joy sublime.  
Though the mountain was full of foemen,  
Yet Caleb the aged knew  
Jehovah had promised help—  
And the Lord to His word was true!

God give to those aged Christians,  
Who may think that their work is done,  
A vision of what they can do,  
Ere they come to the set of sun.  
May faith, and not fear, be theirs;  
May they think of brave Caleb when  
He received, as a birthday present,  
A mountain with hostile men!

warnings to the saints of God lest the inward man, the spirit, be invaded by evil enemies and the soul be ensnared again by Satan. The teaching of an unlimited, unconditional eternal security is both illogical and unscriptural.

Beloved, there is only one way to keep eternally secure; that is by maintaining a state of internal security. "Watch ye and pray, lest ye enter into temptation" (Mark 14: 38). Dozens of other scriptural references could be cited. Carnality is the "fifth columnist" of the soul. It must be put off, driven out, eradicated, electrocuted.

But lest the "old man" be resurrected by the subtlety of Satan, internal security measures must be taken. By the grace of God available to us through the shed blood of His only Son, we can be kept secure as we co-operate with the Divine by maintaining an alert, vigilant guard. Yes, thank the Lord, there is an eternal security as long as we maintain daily internal security.

*My soul, be on thy guard;  
Ten thousand foes arise;  
The hosts of sin are pressing hard  
To draw thee from the skies.*

*Oh, watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly ev'ry day,  
And help divine implore.*

*Ne'er think the vict'ry won,  
Nor lay thine armor down;  
The work of faith will not be done  
Till thou obtain the crown.*

*Fight on, my soul, till death  
Shall bring thee to thy God;  
He'll take thee, at thy parting breath,  
To His divine abode.*



**The Spirit itself  
beareth witness  
with our spirit,  
that we are  
the children  
of God. Rom. 8:16**

## A Dominating Tyrant

By Ray Dunning\*

*For we know that the law is spiritual: but I am carnal, sold under sin. . . . For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. . . . Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me (Romans 7:14-20).*

**S**T. PAUL many times had to use metaphors in order to clarify his thought to his readers. In this scripture, he graphically portrays an aspect of the carnal nature. Though "sin" cannot be psychologically or theologically interpreted to be an entity, yet the Apostle here uses the figure of a person because of the incapacity of language. He compares the dominion which sin has over the man in question to that of a master over his legal slave. It is not enough to say, "I am carnal," thus signifying a state of death and enmity; but, to present all the evil of the state sufficiently, he adds, "sold under sin."

This is one of the strongest expressions which the Spirit of God uses in scripture to describe the full depravity of fallen man. We hear the singing lash and the clanking chains as the foul taskmaster dominates his slave. The implication in St. Paul's language is that it is a willing slavery. The same idea is used in I Kings 21:20, where we are told that Ahab had sold himself to work evil. Adam, as the head of the human family, sold the race out to sin and corruption; thus we have become willing slaves to a despot.

John Wesley emphasizes that the man is totally enslaved because slaves bought with money were absolutely at their master's disposal. A slave that has been sold in this manner is more wretched than a home-born slave, and man is said to have been sold because he had not been a slave from the beginning. Slavery to sin is not the rightful condition of our nature.

In this instance, however, the master theologian says the slave is in open rebellion to the tyrannical master. There is conflict within the household, the battle raging to and fro. For what the servant would do, that he does not; and the thing he hates, that he does. But then it is no more he that does it but the despotic master. This sentiment is found in writings from the ancient heathen, many of whom felt themselves in precisely the same state. Ovid describes such a man thus:—

*My reason this, my passion that persuades;  
I see the right, and I approve it too;  
Condemn the wrong, and yet the wrong pursue.*

The momentous struggle is brought to the fore in verse 17. The good "ego," which constitutes reason and conscience, is arrayed against "the sin" that is corrupt and sensual in its inclinations.

\*Nazarene Elder, Clarksville, Tenn.

The latter has entire domination over the reason, darkening the understanding and perverting the judgment, for which there is condemnation in the law but no cure.

Paul is not denying moral responsibility, but is portraying this principle in the carnal man stronger than reason itself; not of the "essence of the soul," but acts in it, as its lord, or as a tyrant. It is the lower self which is a result of slavery to indwelling sin.

Carnality in the heart is the greatest threat to a Christian's peace and security. It is very easy to think lightly of this nature and fail to realize the great danger which lies in neglecting its eradication. Through the blood of Jesus Christ, the tyrant's power can be completely broken and the soul will know that freedom of spirit for which Charles Wesley longed as he wrote:

*Break off the yoke of inbred sin,  
And fully set my spirit free.  
I cannot rest till pure within,  
Till I am wholly lost in Thee.*

## EMPTY!

By S. Moody Campbell\*

**I**N THIS AGE men's hearts are empty. They are full of things—self-satisfying activities, sin, and debauchery—but empty of God. They are void of the only fullness that counts—God. Blighted, wicked, sinful, lost, hopeless, damned man, empty of all that will stand the test of the judgment day! Man is empty of Christ's forgiveness, and empty of the Holy Ghost—all that he can build on in this world and the only hope for the next. Emptiness of God means that man must meet the trials, heartaches, sorrows, and disappointments of this life alone.

Man is empty of God but full of wickedness. He is empty of righteousness but full of sin and vice. He is empty of honor but full of deceit. He is empty of hope but full of self. He is empty of right but full of wrong. He is empty of obedience but full of disobedience. He is empty of worship but full of form, denying the power thereof. He is empty of the Holy Ghost but full of the world and worldliness. The emptiness of man leaves him a hopeless victim to the onslaughts of the enemy.

But this emptiness need not be; for God has promised to come into man's heart in all His fullness. God has grace sufficient for every sin, trial, and heart need. He is willing and anxious to meet every man's need. We are told that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). And Paul tells us that He will keep all that we commit unto Him against that day. Christ told His disciples to tarry until they should be filled with the Holy Ghost. Again Paul tells us

that we are not called unto uncleanness but unto holiness.

There need not be that great emptiness in the hearts and lives of men. God in His infinite wisdom has made ample provision to fill that emptiness in the heart of every son of Adam's race. He has fullness of forgiveness through Christ for every one of us. He has the fullness of the Holy Ghost instead of carnality. Thank God, that emptiness in our hearts may be filled with the divine fullness of God's grace.

## A Layman I Could Not Forget

By Fletcher Galloway\*

### The Radiant Farmer

**I** REMEMBER the night he was sanctified. I was in my first pastorate. I was singing for a tent meeting where the district superintendent was doing the preaching, in a town near the one in which I was trying to get a Church of the Nazarene organized. This man came to the altar and prayed through to glorious victory. He had been identified with a church of another denomination, and this was his first holiness revival.

I went home with him that night to stay all night. He lived on a big farm and had a big herd of Holstein milk cows. About two o'clock in the morning I was rudely awakened by a terrible commotion outside my window. I heard a board fence being broken; then I heard the sound of pawing and snorting and of pounding hoofs. I looked out of the window and there in the flower bed was a big cow pawing and tearing the flowers to pieces. By that time Mr. D. was out, rounding the cows up and getting them back into the corral. He made a temporary repair of the fence, and by the time I was dressed he was back in the house.

The first thing he said when he saw me was, "Well, I've got it." There was a big smile on his face.

I said, "The devil didn't lose any time in seeing whether or not it was real."

"No," he replied; "and if that had happened before tonight, there probably would be several Holsteins with broken ribs."

I learned to love Mr. D. because of that big smile and the bigheartedness that went with it. He and his family were almost always the first to arrive at church, although they had fifteen miles to drive. His face would fairly beam when we sang, when he testified, and while his pastor preached. His favorite song was "All Things Are Ready, Come to the Feast." If opportunity was given for request numbers, we always knew one song that would be called for.

When we were ready to build a church, Mr. D. mortgaged his home and gave us the first \$2,500.

\*Pastor, Claremore, Oklahoma

\*Pastor, First Church, Portland, Oregon

There were many things he did that contributed largely to the success of the church, but the one thing that has stayed with me through the years has been the memory of that happy, radiant face and the song that he loved. He has been in heaven now for many years, but when I think of him I often pray, "O God, help me always to have that love for God's house and the services in it which made Brother D's face shine; and help me to feel when I go to church, 'All Things Are Ready, Come to the Feast.'"

**He shall baptize  
you with the Holy  
Ghost and with fire.**  
Matt. 3:11

## Visitation or Stagnation!

By A. S. London\*

"Every church should grow." This is not just a slogan. It is a practical application of a Bible truth. Reaching people for the church is a potential reality.

Lost people are not flocking to our churches. Someone has said that it is as natural for an unregenerated person to stay away from the church as it is for water to run down hill. The Bible order is for the church to seek out the sinner. The Sunday school must reach out after raw material or fail in its mission.

All across the nation we hear such platitudes after a revival meeting as, "The church was strengthened," or, "The cold, lukewarm members were warmed over." Visitation is more than reaching out for members for our school; it is a passion for saving the lost.

Jesus sent the seventy out, two by two. A compassion for the lost is the basic qualification for personal visitation. Skill, knowledge, and fine equipment are as *sounding brass* without the impelling passion for lost people. The seventy had this qualification.

Jesus pleads with His disciples to go after that which is lost until you find it. The story of the lost sheep, the parable of the Good Samaritan are striking examples of personal work.

Jesus went about seeking those who were lost. He found James and John while they were out with their fishing nets. He found Matthew while he was behind his desk in an office. He called Zaccheus from the limb of a tree and went home with him. He found Philip under a tree, and won the Samaritan woman down at a well.

The early disciples were daily in the Temple. They went from house to house, visiting and witnessing. This matter of visitation work, carried on a few years by the Early Church, turned the world upside down. But they visited with a passion. They went from house to house for a specific purpose. They had a holy enthusiasm for this work. It was not a burden thrust upon them—they reveled in it.

Are our people out visiting? Is there a passion that moves them to knock on doors and ring doorbells? Far too many of our schools are not

functioning in this matter. We are not getting results as we should.

D. L. Moody said: "The monument I want after I am dead is one with legs going about the world, a saved man or woman, telling the story of Christ the Saviour."

I recently heard a famous pastor preach; he is internationally known. He has received ten thousand people into his church in the past sixteen years. He says this has been brought about largely by personal visitation. This pastor has averaged ten personal calls a day for more than twelve years. He says, "I do not visit haphazardly—not just to go and see folks—but to do business for God."

I can hardly keep back the tears when I think of this statement and the work of this pastor. Are we visiting with a passion that means business for God? Visitation with this man produces results.

Personal visitation is made imperative by the commands of Jesus. He said: "Go ye"; "Behold, I send you forth"; "Ye shall be witnesses"; "Go rather to the lost sheep of the house of Israel"; "As my Father hath sent me, even so send I you." Personal visitation as practiced by the early disciples brought results. It will do the same today, provided there is a holy, consuming passion back of it. The Bible says, "Believers were the more added to the Lord, multitudes both of men and women." "The Lord added to the church daily such as should be saved."

### A MOTIVATION NEEDED

We need a motivation of the awfulness and sinfulness of sin. The fact of sin is before us. World conditions prove that sin is a fact. The average Sunday-school worker needs a new motivation to strike him that sin is powerful. It is stealing the virtue of our boys and girls. It has blackened the character of millions of our youth. It has caused our society to decay from top to bottom. It has destroyed nations. It is destroying us.

Paul was so disturbed over the fact that people were lost that he cried out, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He was moved to save the lost. Are you?

Our greatest curse is not ignorance. It is not in a lack of buildings and equipment. It is not a lack of money. Our greatest tragedy today

\*Sunday-School Evangelist, Oklahoma City, Okla.

is the fact of sin. Sin is our greatest curse. It is a disease of the heart. It is poison. It is deadly. It is power in reverse action.

Do we believe that people are lost? Are we visiting with a purpose to "do business for God"? Are we moved to where it is a privilege to go after those outside of the fold? "Visitation or stagnation," says Superintendent E. O. Chalfant of Chicago Central District.

There are millions of people in the United States who are not in prison and yet are in bondage as truly as if they were—bondage to sin. "Whosoever committeth sin is the servant of sin." There is power in the gospel of the Lord Jesus Christ to deliver them from this bondage if only they knew it and believed it; for Jesus said, "Ye shall know the truth, and the truth shall make you free."—*Selected.*

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## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### To God Be the Glory

**G**OD is blessing in Livingston. My husband was away for two weeks, attending the assembly in Tactic, and my lot was to care for the services of our church. In spite of the fact that the pastor was not here, God blessed us greatly, and on the first Sunday night of his absence fifteen young people were at the altar seeking spiritual help. Then again this past Sunday night eleven people knelt at the altar of prayer. We give God all the glory, for in human strength it would have been impossible. The spirit of our services is good, and they are very well attended. Praise the Lord for His wonderful presence and help which we feel in these days!—MRS. FRANCES VAUGHTERS, *Guatemala.*

### Showers and Blessings

About three weeks before school was out we took a mixed quartet and went up above Oyotun to a new section where thirty-five had been saved since assembly. We held services in a church that they are building which as yet has no roof. There were 170 people present, and as the service started it began to rain. Brother Soto, who is leading the group, began to pray: "O Lord, we are right in the center of Your will holding this service. Hold the rain back, so that the people can hear and so that You can get great glory to Your name." The rain stopped, and the service closed with forty kneeling at benches placed at the front. My, what a time! The glory came down. You should have seen those students, especially the boys, pray the seekers through. It was a sight long to be remembered. The manager of the hacienda is asking us to return to visit all the villages on the hacienda, especially the main town, the center. If God is allowed to move as He is at present, we predict a great ingathering of souls.

Brother Soto is a humble man, very godly, and holds the position of overseer of all labor on this big plantation. He held this position many years ago before he became a Christian. About two years ago he was asked to return to his position. His marvelously changed life is having a tremendous impact on all the hacienda. His great theme is "I am not ashamed of the gospel . . ."—LUCILLE TAYLOR, *Peru.*

### Challenging Work

The Bible school is coming along fine, and the evangelistic program being carried with it is most rewarding and satisfying. This is challenging and thrilling work. If Satan thinks he can rub the joy of serving Jesus Christ out by inward trials and tests, he is greatly mistaken. In Christ and His work we have something far greater than Satan may try to bring about, and we are out of his reach in this inner sanctum. What a wonderful, safe feeling! In the midst of trial and heartache I often think of those immortal words of James Gilmour, missionary in Mongolia. He had not seen one convert, nor anyone who even wanted to be a Christian. He found his sufficiency in his Saviour. In one of his last letters to his brother he wrote: "In Jesus is all fullness. Supply yourself from Him. Heaven's ahead, brother. Hurrah!" What words of cheer coming from that lonely plowman, cutting his day's furrow in the tremendous field of Mongolia!—HAZEL LEE, *India.*

### What About Argentina?

Our work is centered around the two largest cities in the Argentine Republic, Buenos Aires and Rosario, about 250 miles apart, both on the principal river of the country, the River Plata (although at Rosario it is called Parana). Buenos Aires, the capital city, has grown tremendously since the war because of the European

immigration, mostly from Italy. Buenos Aires and its suburbs have grown to almost six million population. What a tremendous opportunity for the gospel! They, along with Argentina in general, present a great challenge to the Church of the Nazarene and to the Church of Jesus Christ in general.

It has been a pleasure to labor on this field during another year in fellowship with our fine missionary brethren and our Argentine Nazarenes. The Cochranes are still in the leadership of the work, carrying on with their usual steadiness and godly examples. Brother Ainscough and wife have done a fine work in our Behring Street Church here in Buenos Aires, and at the same time Brother Ainscough teaches in the Bible school. As most of you perhaps know, the Johnstons are on furlough this year, and we have missed their fine spirit and labors among us. The Dentons are carrying on courageously in Uruguay in the midst of Sister Denton's rather prolonged illness. They are now living and worshiping in the nice new building made possible through the Olive Winchester Memorial fund received through the General Board.

We have also enjoyed laboring with the Argentine Nazarenes. We wish you could know some of them personally. We feel as if we have some of the best in the world. It has been a full year in the work of the Bible school and the Donato Alvarez church, but in it all God has been real and has graciously helped us through many problems and difficult places. We are soon to finish the school year with our annual commencement exercises in the Bible school (of course on a much smaller scale than one of our colleges in the States). We have had a gracious year in this phase of the work.—SPURGEON AND FAE HENDRIX, *Argentina.*

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"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

# The Young People's Society

L. J. Du Bois, Secretary

## Plans for the Future

THE GENERAL N.Y.P.S. Council meeting, January 1 to 3, was a time of blessing and inspiration. Plans were laid for the days that lie ahead. The chief of these, of course, centered around the general quadrennial convention which is to be held in Kansas City, June 19 to 21. At this time nearly five hundred delegates will gather in from the districts of the church to conduct the business of the general N.Y.P.S.

The Council announced the theme of the General Convention, which will be also the theme of the quadrennium 1952-56. It is taken from the word of the Lord as recorded in

Zechariah 4:6, *By My Spirit*. This will be the subject of the messages at the General Convention and will be the emphasis of our youth groups for the coming four years.

Plans also were laid for an aggressive program of personal evangelism, Bible reading, Bible study, and Bible memorization. An interesting project was selected for the year 1952-53, which will be thrilling and challenging for the young people. Other emphases which will be continued will be the Prayer Tower Intercessors and the project for the Bible Societies.

The future of the work of the N.Y.P.S. is bright. God has given

us a great day in which to labor for Him. He has given us a great organization, a great group of local presidents, pastors, and district leaders. He has given us a program which should challenge the very best that we have.

## Prayer Tower Requests

January 20-26 *Spanish Department*

For the past five years our Department of Foreign Missions has been providing literature in Spanish. Under the direction of Rev. Honorato Reza and his staff this project has progressed. As we pray, God is able to help every need.

January 27-February 2 *Youth Week*

This week our societies across the church will again observe Youth Week. Let us back up every endeavor in our local societies with real prayer. Let us pray and work, that this week shall be a time of real evangelism.

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# Home Missions and Evangelism

Roy J. Smee, Secretary

## Thoughts On Soul Winning

How do you win your neighbor to Christ? Every Christian who loves the Lord has a desire to win his neighbor. But it takes more than just a desire.

Prayer is necessary. We can't win anyone unless the Spirit of God brings conviction and enlightenment. We will do more through prayer than through any other means of preparation. Prayer will bring God's touch upon their hearts. Prayer also will bring His direction upon our lives, giving us wisdom in dealing with them.

Holy living is another requirement. Our neighbors sense the atmosphere of our homes. They know whether love, patience, gentleness, kindness, and other fruits of the Spirit are in evidence. If quarreling, selfishness, favoritism, sullenness, and spite are characteristic of our home relationships, attempts at personal evangelism will have little effect upon them, for our actions will speak louder than our words. On the other hand, the testimony of a holy life will have great power in convicting of sin. A close walk with God, day by day, is essential to such a life.

Direct appeal is also necessary. It is well for us to pray and give the testimony of a holy life, but there must be times when we confront

them with the claims of Christ and appeal for a decision. To turn from a life-pattern and habits of sin is a great event in anyone's life. His inertia and resistance to change must be overcome. He must be confronted with a personal appeal that will arouse him to an awareness of his need sufficient to seek Christ and forsake sin.

Spiritual wisdom is likewise essential. This would include a knowledge of God's Word, for the Sword of the Spirit is the best means of parrying the excuses of the unsaved. It also means a knowledge of when and how to make the direct appeal. Even our language is important. Theological terms, for instance, should seldom be used with those who have no religious background. Words such as atonement, redemption, justification, and even repentance are meaningless to some and must be expressed in language they will understand.

The task of winning that neighbor is difficult; but in it all we have the impulsion of love, the presence and help of Christ, and the convicting work of the Holy Spirit. What is needed is the channel of our willingness.

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"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

## Church Structural Steel Allocations Tighten for '52

Washington, D.C.—(RNS)—Churches, in order to launch building projects in 1952, will require not only construction permits from the National Production Authority, but an allocation of steel as well, defense officials warned here.

Religious groups desiring to start construction on any new building or addition during the third quarter (July 1-September 30) must file their application in Washington prior to March 15.

In the last quarter of 1951, NPA granted construction permits to only 174 out of 650 church-sponsored building projects and gave to only 54 of these projects allocations of steel.

Figures have not been announced for the first quarter of 1952, but it is understood that the rejection rate has been running high, except where projects are already under way and damage would be suffered by construction thus far completed if a termination be ordered.

At the moment, the situation churches and schools face is this:

(1) Any building project that will require more than two tons of steel, 400 pounds of copper, or 200 pounds of aluminum—in short, anything larger than a small frame building—must have a specific construction permit before ground can be broken;

(2) Any project on which the construction schedule calls for the use of more than two tons of steel a quarter requires not only a construc-

tion permit but a specific allocation of steel;

(3) Applications for any project contemplated in 1952 must be made on NPA form Controlled Materials Plan No. 4—Churches (CMP-4-C) as soon as possible.

One ray of hope was given by officials in charge of the program.

They said that projects rejected for the last quarter of this year and for the first half of 1952 can be resubmitted and will be given consideration if the steel situation improves in the latter half of 1952.

Thus far, under the strict construction controls which are now in effect, only \$20,000,000 worth (out of \$135,000,000 worth) of construction proj-

ects submitted for approval by religious bodies have been given a full go-ahead. Another \$10,000,000 worth have obtained limited approval, and \$105,000,000 worth have been rejected. Priority is given to church and school construction in defense centers or in areas adjacent to military bases. Other projects are faring poorly at the moment.

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## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** *In our Wednesday night prayer meeting a discussion arose as to whether the saints that came out of their graves and appeared to many (Matt. 27:53) went back to their graves.*

**A.** The events surrounding or accompanying the death of Jesus were certainly very unusual. This is indicated by the verse to which you refer and the three preceding verses. The four verses read as follows: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:50-53). I know of nothing in the Bible which hints that those who were resurrected when Jesus was crucified went back into their graves. It was certainly fitting for some of the dead to be resurrected at that time, for it was through the death and resurrection of Jesus that the spiritually dead were to be raised into newness of spiritual life and the Christian dead into life eternal after physical death.

**Q.** *What is the difference between love and like, and which is the stronger word as applied to persons from the Biblical standpoint?*

**A.** The dictionary compares these two words, and I think that what it says is excellent, especially in relation to your question. It says of like and love: "As applied to persons, like suggests varying degrees of attraction; love implies deep or strong attachment." Undoubtedly love is the stronger word from the standpoint of the Bible. Anyone who will read I Corinthians 13 will hardly be inclined to make any word for attachment stronger than love.

**Q.** *Is it in the Bible, directly or indirectly, that Jesus' mother said of Him that He was beside himself?*

**A.** In Mark 3:21 we have these words, "And when his friends heard of it, they went out to lay hold on him: for they said: He is beside himself." The word friend in this verse is translated kinsmen in the margin of your Bible, and some versions of the New Testament make it relatives. No doubt some of Jesus' relatives charged Him with being beside himself on this occasion, but this does not necessarily mean that His mother did it.

**Q.** *Is it right to use your tithe for colleges and other pledges?*

**A.** I do not claim to be an authority on all of the problems which might arise in connection with tithing. However, I do think that one's tithe should go into the storehouse of his local church. In most if not in all of our churches, some of this money goes to our colleges for the payment of budgets and other local church obligations to our schools. Special gifts should be made to our schools, but it seems to me that they should be paid out of our offerings and not our tithes.

**Q.** *In Matthew 4:1 why did Jesus permit himself to be led of the Spirit? Was it the spirit of the devil or the Holy Spirit? If it were the Holy Spirit, why was it so? Why should the Second Person of the Godhead be led by the Third?*

**A.** "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil" (Matt. 4:1). In the King James Version the word spirit is written with a small "S"; however, this is not the case in the more recent translations. In them spirit is written with a capital "S," and I believe that most scholars today would hold to the correctness of this. Thus, according to the statement as it really

was spoken or originally written it was the Holy Spirit that led Jesus into the wilderness. Jesus prayed to the First Person of the Godhead. Why should He not be led by the Holy Spirit, or the Third Person? He was man as well as God and needed the help of the other Persons of the Godhead while on earth.

You might also have asked why the Holy Spirit would have led Christ into the wilderness to be tempted of the devil? No doubt He did it because it was a part of God's plan for Jesus, who was to be the Redeemer of mankind. Christ could not redeem lost humanity or make this redemption possible without facing and defeating the devil.

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### Consider the Hills!

**By Dorothy Boone Kidney\***

Always the hills. Hills are patches of ground standing on tiptoe—trying to peek into heaven.

Divine history has been made on their tops. Moses took dictation on a stone tablet on a hill. Isaiah, Moses, and Jesus kept an appointment "close to the sky." Jesus climbed a hill—and kept on going up.

Hills will never be content to lie flat. They stand—waiting—heads up—for Jesus to descend. Divine history has been made on their tops. Spectacular events will take place on their tops again. The hills point to the sky. The hills wait. Consider the hills!

\*Yarmouth, Maine

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The fruit-bearing branch is united to the vine by fibers that are twisted, intertwined, interlocked in such a manner that it cannot be twisted off; it can be separated only through severance. This insures the branch the strength that it will need to produce its fruit. As we abide in Christ, he gives us strength, the resources, the life which we need to render fruitful Christian service.—*Selected.*

# THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

## Topic for February 3: A Pharisee and a Repentant Woman

Scripture: Luke 7:36-50 (printed, the same)

**GOLDEN TEXT:** *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (I John 1:9).

### GO WHERE THEY ARE

It was the height of joy for Jesus to find a person who wanted forgiveness, for granting forgiveness was Jesus' main delight; and it was a basic policy in His ministry to go where people were. He refused to waste His time fishing in a dry pond. Because this was Christ's policy of operation He readily accepted the invitation to the Pharisee's home. Here was a man dreadfully in need of

spiritual help. He was knee-deep in self-righteousness and heart-deep in personal sin. He had not actively sought out the Lord, so Jesus went where he was—right to his dinner table. And where else does a person open up more fully than over a dinner table?

And it is noteworthy that the woman came because Jesus was in this Pharisee's house. The very fact that Jesus was willing to break Jewish tradition and custom and go where the needy were caught her fancy. She never would have dared to go into the Temple, or even press her way into the throng to touch Him;

for she was an outcast from society, a resident of the red-light district of Jerusalem—but truly penitent in heart.

The final matter of interest in this brief consideration of the scripture at hand is that Jesus apparently failed to win the man he went to visit—but He was gloriously successful in winning the fallen woman. Every soul-winning contact may not be directly successful, but every one will have some by-products that may eventually surpass the fondest dreams of the winner of souls. This should encourage all who go forth to reap.

It was Christ's willingness to go to the Pharisee's house that gave Him an inroad to the heart of this woman who had no home and whose heart knew no peace. Let's keep fishing, and go where they are; let's avoid fishing in dry ponds.

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## NEWS OF THE CHURCHES

Due to the double holiday at Christmas and New Year's and a past-due vacation, I was able to take a ten-day trip to Florida, December 21 to January 1. Mr. and Mrs. James A. McCoy, my sister (Anna Lea), and I left Kansas City on Friday night, December 21, and spent Saturday night and Sunday morning with Rev. and Mrs. Fletcher Spruce at Texarkana, Texas. It was a pleasure to visit with these good friends again, and to be in Texarkana First Church. I was privileged to teach Mrs. Spruce's class of young people; then we heard a fine rendition of a Christmas cantata, and a beautiful Christmas message by the pastor. Driving on through the "Deep South" (for my first time), we enjoyed the balmy weather (after sub-zero temperatures in the Kansas City area), and arrived in Daytona Beach, Florida, on Christmas morning. Here Rev. and Mrs. James Hudson are doing an excellent work in pastoring the church and erecting a new building. We enjoyed the midweek prayer meeting service, with about forty present—most of whom engaged in fervent prayer that God would continue to supply the finances needed to complete their beautiful new building. I was privileged to speak about the HERALD OF HOLINESS and the work of our publishing house to this most responsive group. On the return trip we stopped Sunday morning to worship with our Nazarenes in First Church, Nashville, Tennessee, where Dr. C. E. Hardy was filling the pulpit in the absence of the pastor. It was a wonderful vacation trip and I great-

ly enjoyed meeting many new Nazarenes in Texas, Florida, and Tennessee, also visiting with friends of former days. God bless the Spruces, the Hudsons, and all our good Nazarene folks of the Southland. It was good to return to Kansas City, to my home church (St. Paul's Nazarene), and the work in the HERALD office.

VELMA I. KNIGHT, Office Editor

Evangelist Thomas T. May reports: "At the time of our Southwest Indiana District Assembly last August we terminated our pastoral labors on that district to further our education and do part-time evangelistic work. Since then, in addition to completing one term of school, I have been privileged to labor in six good revivals and three week-end meetings. It has been a real pleasure to work with the fine pastors and Nazarene folks at Pineville, Kentucky, Rev. Billy Ball, pastor; Monticello, Kentucky, with Rev. W. S. Jones; Jeffersonville, Indiana, with Thomas Ahlemann; Danville, Kentucky, with Rev. Willis Estep; Lexington First, Kentucky, with Rev. C. R. Thrasher; Argillite, Kentucky, with the Horton Family; and Jamestown, Kentucky, where we served as supply pastor for three week ends. Just previous to our assembly we had a good revival with the Kurtz, Indiana, church, where Rev. Ernest Hopper is now pastor. During these services we have seen some fine victories and some glorious demonstrations of faith and prayer. I am now in the beginning of a meeting with our Southside Church, Catlettsburg, Kentucky."

South Austin Church (Texas) began the new year with a march of victory, laying on the altar an offering which paid the church out of debt. We are now looking forward to a new building, and converting the present one into Sunday-school classrooms.—R. M. Hocker, Pastor.

Pastor Steward Reed reports from Junction City, Kansas: "We came here in September of 1951 after a year in the evangelistic field. We found a fine group of Nazarenes and a wonderful opportunity. We moved into the beautiful new parsonage which was completed only a month before our arrival. The church also had been remodeled, and new pews and pulpit furniture only recently installed. The people love God, and have been so kind to us. This is a needy field. Junction City is a town of fifteen thousand population, and an army post town, with Ft. Riley, Camp Funston, and Camp Forsyth, all located just outside the town. We have some fine Christian boys attending our church, with new boys in the services almost every Sunday. Our church carries a real burden for the soldiers, and we do all we can to help them in a spiritual way. Our church is sponsoring a reading room in our annex for these boys. Our Sunday school is growing as the result of an organized visitation band which goes calling each Thursday night. God is blessing the regular Sunday services, and our people are united. Recently the pastor was given a five-dollar-per-week increase in salary for car expense. If you have friends in Junction City, or any of the army camps nearby, write us, and we shall do our best to contact them for the church."

**Bakersfield, California**—First Church recently had a very successful revival with Rev. Sammy Sparks as the evangelist and Mrs. Margaret Higgs as the singer. At this writing, approximately three weeks after the close of this meeting, the revival spirit continues in the hearts of our people. There is a revival tide on the church, and we praise God for His goodness to us.—Reporter.

Rev. Wesley F. Crist writes: "We have enjoyed the wonderful fellowship and opportunity of working with some of the finest people in the world, the pastors and wives of our churches and their wonderful people. Also, we have been privileged to work with our great district and general leaders in the evangelistic field for the past ten and one-half years. We feel definitely we are in God's will as we accept the pastorate of our church in Astoria, Oregon."

Evangelist George H. Talbert reports: "The year of 1951 was a good one, filled with much of joy and sorrow, sickness and suffering, also much of the grace of God. We began the year on the Gulf of Mexico, traveling across New Mexico to the Pacific and back across the Middle West to Nebraska. Here my health broke down, in May; then followed long weeks of suffering and preparation for an operation, the weeks in the hospital, and the weeks of recuperating at home. Back to the field again on September 1, we began with Pastor C. H. Templin at Nappanee, Indiana; on to Alliance, Ohio, with Brother C. B. Wood; and then to Coffeyville, Kansas, First Church, with Rev. J. J. Steele. We have been going to this great church to preach during all of our twenty-one years of ministry, and First Church is in the best condition we ever have known. Their beautiful new building is a testimony to the faith, courage, daring, and determination of Pastor Steele. From there we went to Kenmore Church, Akron, Ohio, where Rev. Milton Bunker is the splendid pastor; to Bellaire, Ohio, with Pastor Donald Strong; to our new church at Milford, Indiana, with Brother Adam Ingle; and on to Camden, New Jersey, First Church, with Pastor M. L. Brown, who had just arrived and was getting off to a good start. All of our meetings have been blessed of the Lord, in all of them we have seen seekers and happy finders, and in most of them we have seen people definitely healed as we prayed for the sick. In each case we have received a report of the work accomplished in the meeting after it had closed—they were all good. We preached in 15 meetings, and Mrs. Talbert was a worker in all except two. She is a blessing anywhere, singing, praying, and shouting the victory. At the close of 1951: 327 services, 20,000 miles of travel on 8 districts, and restored health! We praise God for His goodness, grace

in the time of trial, friends and loved ones who stood by in prayer, and the finest group of pastors and people on earth with whom to work. I believe the trends of the church are in the right direction, and the uplook is bright. We begin the year with faith and courage, at Brownsville, Texas, and have a good slate. Write me at Box 438, Abilene, Kansas."

Leverett Brothers, evangelists, write: "We have a short date open for some church in the Central states, February 12 to 17. Also, because of a change of pastors, we have an open date, March 19 to 30. Write us, Lamar, Missouri."

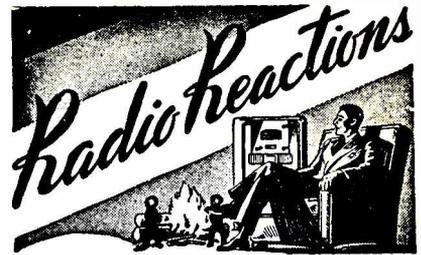
Burlington, North Carolina—Recently we had a very successful revival meeting with Rev. Clifford E. Keys, field representative for Trevecca Nazarene College, as our evangelist. Brother Keyes' preaching portrayed his wealth of experience of his many years in the ministry. Personally, I feel that our church received lasting benefit from his deep, searching, and uplifting messages. A fine number of folks sought help from God at the altar of prayer. God is still leading on to victory in this church, which in its first six years has enjoyed wonderful progress along all lines. It is a privilege to shepherd this wonderful and united people.—C. W. Elkins, Pastor.

Fairmont, West Virginia—December 9 brought to a close one of the best revivals held in this church. We greatly appreciated the ministry of Evangelist George P. Woodward. His fine messages and excellent chalk pictures were used of the Lord to bless and help all who attended. More than one hundred seekers bowed at the altar of prayer and sought help from the Lord. We greatly appreciated the work of Brother Woodward, and gave him a call to return in '54.—C. Glenn Bowling, Pastor.

Evangelist Ira E. Fowler writes: "I have two open dates for the spring: February 20 to March 2, and April 23 to May 4. I shall be happy to slate these anywhere. I carry a complete program for the meeting. Write me at Hollywood, Maryland."

Spencer, West Virginia—Recently God gave us a good revival with Evangelist Charles E. Haden, and A. C. Wakefield as the singer. On the Sunday night prior to beginning the meeting a good number of young people found God at the altar, and during the meeting some thirty-five others prayed through to victory. We give God the glory.—F. W. Davis, Reporter.

Evangelist R. M. Banning writes: "I will be in a meeting in Gary, Indiana, March 11 to 23, then have an open date, March 25 to April 6, due to a cancellation. Write me, P.O. Box 371, Vincennes, Indiana."



As Received by  
**T. W. Willingham, Executive Director**  
**Nazarene Radio League**

SINCE many of you have contributed to make the overseas broadcasts possible, you will be interested in the following from the twenty-eighth annual session of the Council on the African mission field:

*The Council sends sincere Christian greetings\* to you and covets your prayers that God may give us a revival that will bring thousands of these needy people into the Kingdom.*

*The missionaries also wish to express their sincere thanks to you for the work that is being done on our Nazarene broadcast. Truly this program has been a great blessing to all those here that are able to hear it. It brings the homeland so much closer to Africa. We praise God for the great blessing this broadcast has been to us. Many thanks to you and our Nazarene friends who have made this possible.*

From the Luxembourg radio program came this response to our correspondent at Hurler Nazarene College in Glasgow:

*My husband died on the fifteenth of June shortly after making an unfinished note of the address of your church—from which we had been listening to the address. I could not decipher it properly, and while listening in again today I heard it again in full. It has been troubling me all this time, and somehow I feel I would like to have the opportunity of reading the words spoken then once more.*

Incidentally, the sermon which this precious man heard was by Dr. G. B. Williamson, entitled "The Name Supreme." How fitting that just before changing worlds this man had his mind and heart centered on Jesus Christ, the Saviour of the world! Aren't you glad you have contributed both money and prayers to make these letters possible? Your continued support is necessary to bring similar blessings to thousands of others.

NAZARENE RADIO LEAGUE  
2923 Troost Avenue  
Kansas City, Missouri

Pastor C. B. McCaul writes: "After being forced out of pastoral work for a year by ill health, I have returned to the San Antonio District, and am now serving Trinity Church at Brownwood, Texas. This is a year-old organization of four members, in a very needy community. Since coming here six weeks ago we, with some help from district funds, have installed plumbing facilities in the church and parsonage, completely redecorated the parsonage, added one Sunday-school room, and made numerous other improvements on the property. I have a job at secular work and we are self-supporting. God is blessing, and the prospects are bright. We appreciate our district superintendent, Rev. Ponder Gilliland, who is both intelligent and spiritual. We plan on being a '10 per cent' church."

Evangelist Joe Bishop writes that he has an open date in February, also one in March. Write him, Box 41, Yukon, Oklahoma.

Evangelist G. W. Ball reports: "This past summer and fall has been a fruitful season in the work of evangelism for the Lord. In May we were privileged to be the evangelist in a meeting at Roanoke, Alabama, with Pastor Lee Woodlee. God gave us a most unusual closing out with men finding God and being delivered from the liquor habit. We broke all Sunday-school records. In June we had a five-week home-mission tent campaign at Opelika, Alabama, where many hard battles were won for God and the church. At the close we organized a good new church with eighteen members, and Rev. Alfred Upchurch was appointed as pastor. In July we received evangelist's commission at our assembly at Millport; then went to Panama City, Florida, for a campaign with Rev. and Mrs. M. L. Garrett of First Church. God gave us a good meeting with a number of souls won to the Lord and the church. In the meeting at Shady Grove Church, Fayette, Alabama, with Rev. H. E. Benson, God gave us a new Sunday school, and several souls redeemed from sin and some new church members. Next we went to Margaret, Alabama, where Rev. Douglas Harmon is one of the youngest pastors on the Alabama District. He organized this work in July of '51. Now they have a live Sunday school, averaging more than sixty, and a W.F.M.S. and N.Y.P.S. They have bought and paid for property in this new community. God gave us a real revival with many new people coming for their first time to the church, and a good number were saved and sanctified. At the Birmingham Shannon Church, with Rev. A. M. Pruitt, God gave a good meeting with several praying through for full salvation; also at Phenix City, with Rev. Roland Pitts, we had a good revival, continuing the meeting an extra week, with a number of new people being

saved and joining the church. At the Birmingham Tarpley Church, with Rev. Mrs. Beulah Davies, God gave us some real victories, saving and sanctifying a number of people and giving the church a number of new people. At the Millport church, with Rev. H. E. Benson, God gave us a good revival with good results. Brother Benson has done a great work building a nice new church which will soon be completed; they have bought new seats for their auditorium. Brother Benson also pastors two other churches, and God is giving him the hearts of the people. For all these victories we praise the Lord. We have some open time in February and March, and will go anywhere the Lord may lead. Write me, 912 Sixth Ave. W., Birmingham 4, Alabama."

Mercer, Wisconsin—Our one-week meeting, December 10 to 16, with Evangelist L. J. MacAllen, was well attended in spite of cold weather. Brother MacAllen worked hard to make the meeting a success, and his chalk pictures, accompanied by favorite hymns, were an inspiration to all. God used Brother MacAllen's messages to stir and bless the hearts of all who came, and ten seekers found God in the meeting of their heart needs. Several of our people fasted and prayed. We were given a period at the public grade and high school, during which Brother MacAllen gave illustrated chalk talks. We have a great field here, we are enjoying our work, and God is helping.—E. L. Gardner, Pastor.

A turkey dinner is a great way to celebrate a mortgage-burning, but an even better way is raising money to continue the forward march. On December 16 we did both at the Wilson District Church at Yuba City, California. Our able and beloved district superintendent, Rev. George Coulter, was present for the all-day meeting and delivered two wonderful messages, the effectiveness of which was proved by the ready response of the people for money to make necessary improvements. Our faith and hope are increased.—Clyde Gollifer, Pastor.

Edinburg, Indiana—We thank God for sending to us as our leaders Rev. and Mrs. S. F. Cook. In November we had a good revival with our pastor as evangelist, and the Wilkinson Trio to assist. The presence of God was especially manifested in pungent conviction. Backsliders were reclaimed, and the entire church testified to being strengthened and encouraged spiritually by the preaching of God's truth in the old-fashioned way. Rev. and Mrs. Llovd Wilkinson and daughter Margaret did splendid work in singing, boosting the Sunday school, and helping to win lost souls. We love and appreciate our good, humble, God-fearing pastors, and our congregations are growing in an encouraging way.—Reporter.

Evangelist Donald R. Silvernail reports: "We began our fall slate with Pastor Stanley Norton and his fine people at Ecorse, Michigan. The people were unusually faithful in attendance, generous in their giving, and carried a burden for souls. Raymond Williams was the singer in the meeting. At Gageton, Michigan, with Pastor Sanborn, God gave a good meeting in spite of severe storm and snow. From November 13 to 25 I was in a meeting at Ionia, Michigan, with Pastor Dwight Kellar. God met with us and gave us a wonderful revival. The crowds were good, souls were saved and sanctified, and on the closing Sunday the pastor received eleven members into the church. In the meeting in Lapeer, Michigan, closing on December 16, God came in an unusual manner. Rev. R. C. Warland is the pastor. The crowds were excellent, quite a few seekers prayed through at the altar, some new members were added to the church, and finances came easily. Evangelist and singers were given a call to return in '52. We are in our third year in the field of evangelism, and at this writing I am in a meeting with Pastor C. A. Noffsinger at Perry, Michigan. With seekers at the two opening services, everything points to a good revival. I have some open time in '52. Write me, 528 S. Dibble St., Hastings, Michigan."

Pastor R. P. Hennigan writes: "Coming to our church in Uleta, Florida, in August of 1950, we found a church fully organized. Our predecessor, Rev. Elbert Labenske, had done a good job. The church has been good to us, increasing our salary from \$48.50 to \$65.00 per week. Our Sunday-school attendance averaged 172 in December, and we have received 59 members into the church. Our membership is now 103."

Evangelist Fred W. Fetters reports: "In Grants Pass, Oregon, I had a twelve-day meeting with Rev. Dow Wright, who has done a splendid work for God. It was a privilege to enjoy the Wrights' fellowship, and God gave us salvation services, with a goodly number finding the Lord in pardon or purity. Our next meeting was with Rev. Ray Miller. He has a hard field, but is courageously carrying on for God. The Lord gave us good results, with twenty-one persons seeking spiritual help at the altar. At Hemingford, Nebraska, Rev. Burl Ellis is the new pastor; and, though the congregation is not large, God met with us and twenty-six persons responded to the call to salvation. At Ainsworth we enjoyed the splendid fellowship of Rev. Leroy Morrow and his family. Brother Morrow is in a new field, but God is blessing his efforts. Here God gave us twenty-three seekers. Our next meeting was in Long Pine with Pastor Norvil Nelson, who was in the process of finishing a new church building. When completed, it will

give them a more adequate place of worship and a nice church structure for a town the size of Long Pine. In our one week there, God gave us good services with some souls praying through to salvation. Next we returned to Grover City, California, where Rev. R. E. Bebout is pastor. God did not fail us and twenty-three, many of them boys and girls, came forward and prayed through to victory. In the meeting with Rev. S. E. Jackson in Ivanhoe, which is a home-mission project, God came in blessing and honored with eighteen seekers for regeneration or sanctification. Our last meeting before the Holidays was in Tehachapi, California, with Rev. Paul Ashcraft. God gave us a wonderful break on the first Sunday of the meeting with twenty-eight responding to the gospel call; a total of thirty-four persons sought God during this meeting. This is my sixth year in the field of evangelism. It has been my privilege to labor throughout most of the United States and Canada, including Prince Edward Island, and I have enjoyed working with our pastors and people. I have some time open in 1952; will go anywhere for freewill offering and entertainment. I have a musical program, and a special ministry to boys and girls. Write me, % our publishing house."

Pastor E. K. Bryant reports: "In our four years in Spencer, South Dakota, God gave us—from nothing—a fine congregation. At our farewell service we had 110 in the morning worship with 95 in Sunday school. We left the church with 22 members, and a new building nearly paid for. God helped us to raise over \$30,000 for all purposes during that time. Three weeks before we left, a beautiful new \$1,750 electric organ was installed, with only \$800 due on it. There is a wonderful group of God's people in Spencer. About three months ago Dr. B. V. Seals called and said they had a new home-mission church at Longview, Washington, and wanted me as pastor. After much prayer, we felt led of the Lord to accept. Rev. Leslie Parrott (across the river, in Kelso), Dr. H. C. Powers, and Dr. Seals planned the organization, organizing with 56 members; now there are 78. All of these came from the Kelso church, and we surely appreciate the fine attitude of Brother Parrott in giving us some of his good people and pushing the work of this new church. Since coming, we have purchased three lots for \$11,500 in a good location for a new church. Also, they bought us a parsonage for \$9,500, furnishing it with automatic washer, electric range, office desk, etc. (we had our other furniture). All of this is well financed, and they pay us a fine salary. We averaged 115 in Sunday school for the first month, and have had around 140 in the morning worship services. Truly, we are happy in the Lord."

Evangelists E. Everett and Irene Kimball write: "Due to circumstances beyond our control, we have an open date, February 6 to 17. We would prefer slating this time with some pastor on the Central or Western Ohio districts, as we will be in that area at this time. Write us, 1220 Waverly Ave., Grand Haven, Michigan."

Evangelists Jack and Ruby Carter report: "The year of 1951 was a wonderful one for us in the evangelistic field. We traveled in nine states, conducted twenty-two revival meetings, and saw many people seek and find the Lord at our altars. This is our seventh year in the evangelistic field. We are to be in Seattle, Washington, April 30 to May 11, and have an open date, May 14 to 25, which we'd like to slate in the Northwest or in the Midwest. Also, we have an open date, March 19 to 30. If you desire our services as preacher and singers, write us, % our publishing house."

Franklin, Pennsylvania—Wife and I came here a year ago last April, and found a handful of Nazarenes who loved God and wanted to see the work prosper in this city. We came only to supply until assembly time; but, receiving a good vote, we felt it was the Lord's will for us to return. We were in the city only three weeks when the building in which we were worshiping was sold, and we had to move outside the city limits—but we believe this was all in God's will. Since our assembly last July we have been able to purchase a church building, with only a small mortgage, which we hope to pay off before another year. We are a "10 per cent" church, both in membership and for missions. We have seen our services crowned with seeking souls at the altar of prayer, without preaching. We have had two good revivals: one with Rev. R. R. Doverspike, and recently with Evangelists Dorrance and Esther Nichols. We saw some definitely hard cases won for the Lord, and surely appreciated the fine spirit and work of Brother and Sister Nichols. A fine love offering was taken for the pastor, and also he received a raise in salary, effective October 1.—E. W. Morford, Pastor.

Evangelist Marvin S. Cooper writes: "The Lord gave us a gracious outpouring of His Spirit in the three-Sunday meeting at Owosso, Michigan, where Rev. Oliver and Ruth Morgan are the pastors. Brother Morgan has the people well organized into working groups. While there, I was guest speaker of the Owosso Ministerial Association, of which Brother Morgan is secretary. Also I was privileged to address the student body of the Pilgrim Holiness College of Owosso, where I found a most capable faculty and some splendid young people. We then joined Rev. N. B. Herrell in his two-week preaching mission at First Church, Arlington, Virginia. Brother Herrell has achieved

## SEMINARY CORNER

### Meeting the Home-Mission Challenge

Last year the Seminary students and staff supported the pastor in a home-mission church established in North Kansas City.

Recently Dr. Jarrette Aycock, superintendent of the Kansas City District, presented the opportunity in Independence, Missouri, where D. T. Stayton, a Seminary student, already was busy "digging out" another new church. In a few minutes, with the enthusiastic support of Don Farrand, president of the Student Association, and under the direction of President Benner, more than \$1,300 was pledged, providing \$25 per week for a year.

Our Seminary students believe in home missions, and support home missions in service and money.

H. C. BENNER, *President*

a most wonderful success in his efforts at First Church. We spent a Sunday with Rev. Ross Lee and his good people at First Church, Richmond, and then were with Rev. Ermel Short and people at Eastside Church, Indianapolis, Indiana. Here the glory of the Lord fell in waves upon the people and, after much shouting, ten or more prayed through to good victory. Also, we had one service with Pastor Fred Barber at Shelbyville. The union watch-night services at the Evangelical Methodist church in Shelbyville, where Rev. A. M. Hamilton is pastor, was one owned and blessed of the Lord. With Mrs. Cooper and our girls providing the music and conducting youth meetings, we are able to carry the full program. If you desire our services, write us, 150 E. Broadway, Shelbyville, Indiana."

Yukon, Oklahoma—Our church is enjoying rich blessings from the Lord in the regular services. For years Yukon made rapid progress along all lines; then last year, because of the establishment of other nearby churches, the attendance and membership dropped sharply. But many of the people were loyal and true, and during the past few months the tide has turned, and every service seems to be blessed of the Lord, with every department on the gain. God is giving altar services almost every Sunday night, people are being reached by the Sunday school and the N.Y.P.S., and the missionary department of the church is doing well with two organized chapters. The church voted unanimously to give 10 per cent to the General Budget. In the summer we had a good revival with Rev. Ray Davis, and in Novem-

ber a week-end meeting with Rev. Wilbur Brannon. We are all out for souls, and know that old-fashioned prayer and fasting will bring results. —Otto C. Perry, Pastor.

He has given me a good slate. I have the last two weeks in June open, and will go anywhere the Lord may lead for a freewill offering. Write me, Box 309, Red Key, Indiana."

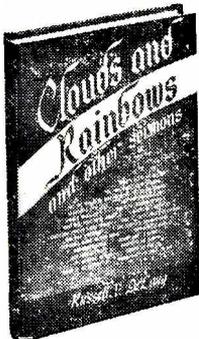
Evangelist John W. Harrold reports: "The past year has been a good one and a busy one in the work of the Lord. I have seen many souls saved and sanctified and unite with the Church of the Nazarene. It has been a real pleasure to labor with the pastors and their people up and down the country. At this writing I am in a revival at Syracuse, Ohio, with Brother St. John as the fine young pastor. The Lord is blessing—not a barren altar service during the first week. The people are praying and making each service count for God. I praise God for His goodness;

Ronald J. Lush reports: "Last August I concluded five wonderful years as minister of music in First Church, Salem, Oregon; the first three and one-half with Rev. Orville Jenkins, and the last year and a half with Rev. Eugene Stowe, the present pastor. In September I received a call as minister of music in First Church, Oakland, California, with Rev. Herman L. G. Smith. I count it a privilege to work in this beautiful church in 1952 during the fiftieth anniversary year. For the past eleven summers I have been director of music for a

number of district camp meetings; each one has been of personal inspiration to me. The special speakers have been outstanding men of God, and the district superintendents have been most gracious. I am looking forward to this summer's work in the Kansas City, Oregon Pacific, Washington Pacific, Arizona, and Ohio camps. I praise the Lord for His saving and sanctifying power, and for His leadings in my personal life."

Evangelist Maurice F. Gordon reports: "This is my sixth year in the field of evangelism since I resigned as pastor in 1945. God has been good to me and the church generous in opening doors for me. In December I closed a good meeting with our church at Dinuba, California. We had some fine services, quite a few seekers, and some very fine results. During the past year I conducted 445 preaching services, with over 885 seekers. Write me, 2417 C St., Selma, California."

## Books by Dr. DeLong



### Clouds and Rainbows

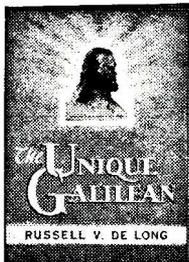
The twenty-four messages which Russell V. DeLong has presented in this volume were first preached over the "Showers of Blessing" radio program. Each message is exceptional in that it does not lose considerable of its force when presented in printed form. For basic truth, scripture is used as a broad background. It is presented either in contrast with or in support of material culled from scientific, historical, literary, and philosophical fields.

\$1.25

### The Unique Galilean

Here in printed form is the masterpiece which Dr. DeLong delivered on the Columbia Broadcasting System, Church of the Air program, July, 1950. In it he contrasts Christ with humanity, of His day, of history, and of today. This is a booklet that you will want to own and will want to give to your friends. Bound in a beautiful paper cover.

25c



### All Out for Souls

Compiled by Russell V. DeLong, this book contains addresses on various subjects pertaining to revivals—

- The Place of Holiness Preaching in Revivals
- Are Old-Time Revivals Possible Today?
- The Evangelistic Challenge of Our Day
- Teaching the Unchurched
- Prayer and Revivals

\$1.00

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1592 Bloor St., W.  
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### A Visit to Institute, West Virginia

It has been my happy privilege to pay a visit to our colored work at our denominational center at Institute, West Virginia. I was pleased and gratified to learn of the substantial advances that have been made down there in such a short time. Our leadership, both in the general church and in the local situation, has carried on wisely and quite judiciously. Too many words of commendation cannot be said of Dr. D. I. Vanderpool, superintendent of colored work in the U.S., Dr. Roy F. Smee, secretary of home missions, and Dr. Edward C. Oney, superintendent of West Virginia District, who have given of their wisdom and business judgment from good hearts and good heads to support this work.

Locally, Rev. and Mrs. E. E. Hale have labored unselfishly and sacrificially.

In fact, all of the pastors around Charleston and of the West Virginia District in general are to be commended for the way they have helped to promote this proposition. Under the leadership of our present pastor, Brother R. W. Cunningham, and Brother Clarence Bowman, a teacher, we are beginning to get a leadership locally that will give us a substantial beginning of our colored work that will be worthy of emulation throughout our entire church world in this particular field.

I was wonderfully pleased to find a fine personnel among these great people down there, of whom there are at least 15,000,000 in the United States. They have built their own church at Institute, and Brother Oney informs me it is worth at least \$100,000. The dormitory of the Bible Institute is well under construction, and some rooms are now being occupied. The dining hall and kitchen

are complete and good meals are being served. This building, when completed, will be worth \$125,000, Brother Oney told me. Then the \$25,000 parsonage, when completed, with these two other buildings, would give us a property worth \$250,000. All this has happened in the last few years.

God is down there in our colored work at Institute. We had a very fine assembly. As far as I can see, we are making splendid progress in this great work; and for the beginning, we are going plenty fast enough. Workers are beginning to appear on the horizon. My feeling is, after thinking the matter over carefully and prayerfully, that soon we are going to answer the ringing challenge that is coming up all over the country from our Nazarene people: *If you will send us a worker, who is a colored preacher, we will give you a church in our community.*

Our great outstanding job is to evangelize any people; and in this case, evangelize 15,000,000 colored people in the United States, and wherever we have sufficient numbers let us organize them into churches. And you'll remember, if you'll think real hard, carefully and prayerfully, that the greatest single field in home missionary endeavor, outside of the 65,000,000 unevangelized white people, is the 15,000,000 colored people (on our very doorstep) to be evangelized in this great nation of ours.

I came away from Institute, just a few days ago, more convinced than ever that the Church of the Nazarene can evangelize the 15,000,000 colored people in the United States and give them the gospel of holiness as we believe it.

E. O. CHALFANT, *Superintendent*  
Chicago Central District

### Minnesota District

It was a thrill to be in three services at the open-house services in our new \$35,000 church in Osseo on December 30. The day closed with victories around the altar.

Progress is being made in meeting our property needs. Pastors have moved into new parsonages at Bejou, Corvuso, North St. Paul, and Redwood Falls. The Detroit Lakes has signed the contract on the purchase of a \$15,000 church plant, and by next assembly we will have new churches completed sufficient for use at Cosmos, Rochester, Osseo, and Olivia. Grand Rapids had a mortgage-burning service conducted by Dr. G. B. Williamson, freeing the church of debt, with the exception of the obligation on the parsonage. Litchfield paid \$1,700 on the principal of their church debt. Russell Avenue, Minneapolis, has enough cash to pay off its mortgage, and St. Paul First Church has reduced its mortgage to one and its indebtedness to around \$16,500. St. Cloud is paying off the debt on the new building site. Plans are on foot to build at least three

chapels in home-mission centers this summer.

We are looking forward to our "family" camp meeting, August 24 to 30, with Rev. Harold L. Volk as evangelist. This camp meeting will consist of the institute, the boys and girls' camp, and camp meeting. During the day these groups will carry on separately, with a great combined camp-meeting service at night. The plan is to have something worth while for the entire family, and we are making plans to win entire families through every means possible.

Just now we are in "Operation Mop-Up," consisting of paying our district parsonage debt, reaching our Seminary goal, and meeting our responsibility to Samaritan Hospital. This operation is to be completed by the General Assembly, so we can set new goals for every interest of the work next quadrennium. In other words, we are in an all-out crusade to build the kingdom of Christ.

ARTHUR C. MORGAN,  
*District Superintendent*

### W.F.M.S. Council Meeting

The Woman's General Foreign Missionary Council met at the International Headquarters in Kansas City, December 31 and January 1. Reports revealed a membership of over 98,000 in missionary societies throughout the world, 69,817 of whom belong to the Prayer and Fasting League. General Budget giving exceeded \$810,000. Alabaster giving for the fiscal year reached \$118,000; a total of \$255,000 Alabaster money has been received to date.

Dr. G. B. Williamson, our sponsor, brought words of inspiration, commendation, and advice.

Dr. Remiss Rehfeldt, foreign missions secretary, expressed his thanks and appreciation to the W.F.M.S. for the work of the past year, and encouraged us with a brief report of the mission work and the prospects of sending out around forty new missionaries this year.

Mrs. Louise Chapman brought an animated report of her recent visit to Central America, describing in her unique manner the woes and joys of the Latin American people.

It was a most encouraging and inspiring session. All are looking forward to a great General Convention in June. Join with us in prayer that God will make the Convention a veritable Pentecost.

MARY E. COVE, *Reporter*

*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 (Gen. 6:5).*

God has diagnosed all humankind as sinful, and this decision must be accepted before one member of the race may ever become reconciled to Him.—EARLE F. WILDE.



## SERVICEMEN'S CORNER

"I want to write this letter of appreciation for the fine work you of the general offices of our church are doing. I imagine that some of you folks know the young people of the churches of all faiths have to come to a big readjustment that enters our lives when we enter the camps and stations where we are assigned. I lost contact with Christ when I was sixteen and in civilian life. I enlisted in January of this year at the age of nineteen, and at that time I thought I could do without Christ for a while at least. Well, I went home and saw how happy all of my friends were that were Christians and felt a deep hunger in my heart.

"When I got on this base I dropped into town one Sunday morning and went to the Church of the Nazarene in town. That put me in deeper conviction and I realized that my needs would be fulfilled. I would lie awake in bed at night and worry and wonder what I was going to do when my four years in the air force were up. I turned to prayer and the Lord marvelously saved me.

"I took my Testament and the Lord gave me a scripture in the twenty-sixth chapter of Acts, verses fourteen through eighteen. I knew then what my destiny was and felt so wonderful. My Testament and prayers of my own and the prayers of the folk at home have been a great help and inspiration in trying times. I feel very fortunate in having a Nazarene chaplain on my base. I met Major (Chaplain) C. A. Chilton last Sunday morning and I feel so much better now.

"My prayers go out to every man in the uniform of his country. With the fine work that your offices are doing, I know that you are with us also."

WARREN R. WELLS,  
*MacDill A.F.B., Florida*

"I am very pleased that my name has been put on your mailing list. As a member of the Church of the Nazarene I like nothing better than to receive the magazines that it puts out.

"I have an up-to-date experience with God. He certainly has been helping me since I have been in the service. Thanks for the nice letter that I received from you."

CLAUDE CHASTAIN,  
*Ft. Leonard Wood, Missouri*

Kankakee, Illinois  
3-31-53 cc

### Two Arizona Conventions

During the fall months we had two most outstanding district conventions in Arizona.

The first was a two-day Sunday-school convention held in Phoenix Eastside Church, October 23 and 24, with Rev. Mark Moore as the special worker. A most valuable workshop of three-sessions length was one of the special features. This workshop revolved around the subjects "Promotion and Administration," "Effective Teaching," and "Vacation Bible School."

Rev. J. Erben Moore, Jr., is our efficient district church schools chairman and already has proved himself to be a real example of Sunday-school and Nazarene enthusiasm. Nearly every pastor was present, along with over five hundred of their people. Rev. Mark Moore's messages were most practical, and his wonderful spirit and Christian enthusiasm endeared him to all.

As a direct result of this convention, the Sunday-school attendance in Arizona has gone over the three-thousand mark, and the future looks bright.

December 4 to 6 marked the time for the midyear preachers' and Christian workers' convention in Tucson First Church. It was also the first time to have Dr. D. I. Vanderpool on the district. His tender and anointed messages were so well received that many have declared it to be the most profitable convention ever held.

The papers and discussions which covered a wide range of Nazarene emphases were well prepared, and certainly above the average in quality. The early prayer meeting was well attended and wonderfully blessed of God. There are many indications that the pastors and people of the Arizona District are out to do the unusual in the matter of personal evangelism, holy living, and aggressive service to Christ. Never have I been so encouraged over the prospects for the Church of the Nazarene, nor so optimistic as to God's power to provide for our every need in this dark hour.

Tucson First Church and their splendid pastor, Rev. J. Erben Moore, Jr., provided royal entertainment, attended the sessions faithfully, and were greatly blessed by the fellowship of those from other parts of the district.

The next district event will be a great one-week "indoor camp meeting" with Dr. T. M. Anderson, February 4 to 10, in Phoenix First Church. It seems that more and more our people are approximating the slogan of William Carey, "Expect great things from God; attempt great things for God."

M. L. MANN, District Superintendent

### DEATHS

DR. E. E. MARTIN

Edward Everett Martin was born in Chippewa Falls, Wisconsin, December 29, 1887, the youngest of a family of eight children. He left school before finishing his high school work and worked in the woods, later joining the American army, and was stationed for his time of enlistment at Staten Island, N.Y. It was here that he met Arthur Moseley, of the local Y.M.C.A. He found the secretary to be a sincere and aggressive Christian and was soon led to Christ himself and began to live a vigorous Christian life. It was during his life as a Christian in the army that he met Arletta Maud Holston, a deaconess, associated with the gospel work of Arthur Moseley. His interest in the work there resulted in a call to preach; as he had finished his term of military service, he married Miss Holston and they began their ministry. Shortly afterward, while preaching for a Bible Society, he became acquainted with the Church of the Nazarene (which was only a year old), and he joined the church as a minister. His first pastorate was at Cliftondale, Massachusetts, in 1910. During these days he was completing his ministerial studies, and left his first pastorate to be the assistant pastor at Lowell, under the godly leadership of Rev. A. B. Riggs, a pioneer in the work of the Church of the Nazarene in New England. It was Dr. J. W. Goodwin who saw possibilities in this young minister and advised and arranged for him to come to western Canada, where he pastored churches at Calgary and Claresholm. The work was young and he matured rapidly with it.

At the close of the first world war he was given a sizable gift and felt the time had come to finish his high school and college work. He moved the family to Idaho, and pastored churches at Mountain Home, Meridian, and Ontario, Oregon, while obtaining his Bachelor of Arts degree at Northwest Nazarene College. In 1924 he was called to return to New England, and pastor at Lowell, Massachusetts, where he had gained much valuable experience years before. However, the call of the Lord caused him to give up this successful and happy pastorate after two and one-half years, and to open a home-mission work at Worcester, Massachusetts. Here again he had to mix pastoral with secular work to make ends meet. From this herculean task he was called to First Church, Nampa, Idaho, which he served until all the children had completed their college work, or nearly so. He resigned this church in 1935 and accepted the call to Jamestown, North Dakota, when he was elected superintendent of the North Pacific District, which position he held for eleven years. During part of this time the district was divided and he superintended the Oregon Pacific District. It was while he was serving as district superintendent that he was granted a Doctor of Divinity degree by his alma mater, Northwest Nazarene College.

While living in Portland, his wife, Arletta, died in August, 1940. One year later he married Effie Goozee, of Red Deer, Alberta, Canada. In 1946 he felt led to lay aside this work and obtain his Master of Arts degree. This study was started at the University of Chicago while he was field representative for the Chicago Evangelistic Institute. In the summer of 1947 he transferred his studies to Boston University, where he obtained the degree while serving as pastor of the church at Malden, Massachusetts.

In January of 1950 he came to be president of Canadian Nazarene College, which position he held at the time of his death. His work at C.N.C. was characterized by his efficient administration of the school's affairs, and warm, friendly leadership in his work with the students.

He died at his home in Red Deer, on December 25, 1951. He is survived by his wife, Effie; three sons: Rev. T. E. Martin of Toronto, Ontario; Everett of Buhl, Idaho; and Rev. Paul Martin of Porterville, California; two daughters: Mrs. R. S. Sharp and Mrs. Mary McKenna of Newbridge, Oregon; also one brother and two sisters.

### ANNOUNCEMENTS

#### RECOMMENDATIONS

Rev. L. D. Sharp has resigned as pastor of the Peniel Church in Hutchinson, Kansas, because of the ill health of his wife. They were greatly loved by the Peniel people. He has now re-entered the evangelistic field. Brother Sharp is an outstanding evangelistic preacher; he has been a very successful pastor and evangelist. I highly recommend him for revivals and camp meetings. Write him, % our publishing house.—Ray Hance, Superintendent of Kansas District.

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Ben J. Bixby, Jr., of Rt. 2, Columbiana, Ohio, is a song evangelist on our district, a loyal Nazarene, and a splendid singer.—O. L. Benedum, Superintendent of Akron District.

Miss Yvonne Green, Route 4, Augusta, Kansas, is a commissioned evangelist of our district. She is a graduate of Bethany-Peniel College and is a very fine young evangelist. She is conducting some excellent revivals on our district. Miss Green would render valuable service for revivals and youth meetings in any of our churches.—Ray Hance, Superintendent of Kansas District.

BORN—to Rev. and Mrs. Morris Chalfant, Nazarene missionaries in Midway, South Africa, a daughter, Nancy Jo Ann, on December 30, 1951.

—to Rev. and Mrs. Wallace R. Helm of New Westminster, B.C., a daughter, Pamela Ruth, on December 31.

—to Mr. and Mrs. William Mixer of Coraopolis, Pennsylvania, a son, Budd Douglas, on December 23.

—to Rev. and Mrs. William Chambers, Jr., of Nazarene Theological Seminary, Kansas City, twins, a son, James Lynn, and a daughter, Judith Lynette, on October 19.

—to Col. and Mrs. Arthur W. Gould of Pensacola, Florida, a daughter, Grace Lynette, on December 27.

#### WEDDING BELLS

Mademoiselle Leyla Forblanc of Sceaux, France, and Mr. Dale Moore of Los Angeles, California, were united in marriage on November 17, 1951, in the American (Episcopal) Cathedral in Paris, France, with Canon Arnold R. Verduin officiating; this religious ceremony followed the civil ceremony, (required by French law) with Deputy Monsieur Depreux, the mayor of Sceaux, officiating.

Miss Zo Anne Tucker of Elkhart, Kansas, and Mr. Lloyd Keith of Antelope, Texas, were united in marriage on December 16, in the Church of the Nazarene at Elkhart, with Rev. H. O. Brunkau, a former pastor, officiating.

SPECIAL PRAYER IS REQUESTED by a Christian mother in Ohio for the salvation of her son and daughter-in-law, that the home of a niece and family may not be broken up by drink, and that she might be able to pray in public;

by a Christian lady in North Carolina, that God will restore her health—she has high blood pressure and can hardly read;

by a Christian mother in Florida (mother, school-teacher, and Sunday-school teacher) with problems almost too heavy to bear; a daughter who is ill, a home which needs to be more Christlike, an uncle who has t.b., an aged mother, and a sister whose home is shattered because of sin—also that she may be able to be victorious in body and in soul in her Sunday-school work;

by a Christian lady in Illinois for the work of their church, and for a Hindu young man who needs special help from God.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:4).

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