

JAN 10 1951

Official Organ

Church of the Nazarene

# HERALD OF HOLINESS

## The Indispensable Power!

General Superintendent Williamson

**T**HE "AORANGI" will dock at Sydney at six o'clock tomorrow morning. It has made a round trip of 15,000 miles to Vancouver, a voyage of fifty-three days, thirty-eight of them at sea.

The ship is 600 feet long and 72 feet wide. It carries about 600 passengers and hundreds of tons of cargo. There are approximately 325 officers and men of the crew. It is driven by quadruple screw propellers.

The "Aorangi," like all great ships, is a floating city. There are cabins and rooms for all passengers. There are restaurants in which to feed the people. There are decks and lounges for their comfort and pleasure. On the bridge are the instruments of navigation.

Last night as I lay in my berth a vision of the ship passed before me. Then I saw it in comparison to the Church of the Nazarene. I thought of her length and breadth, her cargo, her crew, her passengers, her appointments, her propellers, her funnels, her navigation instruments.

But, I said, these are all useless without those four great Diesel engines down in the bowels of the ship. They provide the *power* to keep her going. Without them she would be more helpless than a canoe tossed on the white-capped waves of the mighty deep. Instruments to guide her, propellers to drive her, a crew to man her would be of no value without that power.

My mind then dwelt upon the great need of the church. It is for that hidden power which the burning fire of the Holy Ghost produces when He dwells in the heart of the church. He alone can empower its ministers and laymen for the task of world evangelism. Without Him she is helpless; her machinery is useless; her crew is powerless. She has no ability to save men from eternal ruin except by that power which the presence of the Holy Spirit alone assures. As indispensable as are those engines in the ship, so indispensable is the power of the Holy Ghost in the church.

It is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

January 1, 1951

**"The Mid-Century Crusade for Souls"**

**"Go ye into all the world, and preach the gospel to every creature"**

## TELEGRAMS

**Dayton, Ohio**—Organized a church at Deshler, Ohio, Sunday, December 10, the third for this assembly year; Rev. David Cox is the pastor.—W. E. ALBEA, *Superintendent of Western Ohio District.*

**Harvey, Illinois**—The Miller Memorial Church, formerly the East Side Church of the Nazarene, of which Rev. J. J. Gough is pastor, performed a miracle; have carried on in what is considered one of the busiest corners in Chicago, where 28,000 automobiles and trucks pass every twenty-four hours. They have moved nine blocks south in a new and growing community; possibly one thousand homes have been built in the past few months. A new and valuable lot has been bought; new brick basement has been put in, worth \$20,000; well financed. Brother Gough and his people are to be greatly commended.—E. O. CHALFANT, *Superintendent of Chicago Central District.*

## NEWS IN BRIEF

Immediately following the meeting of the General Board in January, Dr. and Mrs. C. Warren Jones will be off for another missionary trip; this time to Cuba. They will be there January 16 to 23. They plan to go by plane from Miami, Florida, to Havana—this trip is made in one hour and thirty minutes. They want to acquaint themselves with that field and keep the missionary fires burning. Following this trip, they will have three months of work in the Southeast.

Dr. Ralph Earle left on Wednesday night, December 13, with a group of Nazarene, Free Methodist, and Pilgrim Holiness ministers, for another tour of the Holy Land. Dr. Earle returned to New York ahead of his party (leaving them in Cairo), since he promised to read a paper at the Evangelical Theological Society convention, and also to represent our own Seminary at the National Association of Biblical Instructors, American Schools of Oriental Research, The Society of Biblical Literature and Exegesis, all of which were held in New York City, December 27 and 28.

Rev. W. W. Loveless recently held a meeting in York Chapel, Pall Mall, Tennessee, the home church of Sgt. Alvin C. York, hero of World War I. Brother Loveless took Mr. York into a holiness church in 1915. The same year, Miss Gracie Williams, who lat-

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## HERALD OF HOLINESS

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## You Promote the GOSPEL When You Promote the HERALD

Already nineteen districts have indicated their plans for HERALD OF HOLINESS subscription campaigns in 1951. This is evidence of the wonderful spirit of co-operation by our district superintendents, district N.Y.P.S. presidents, and organizations. Those districts and the campaign information are as follows:

District	Date	Supt.	Mgr.
Arizona	Jan. 1-31;	M. L. Mann;	Clyde Rather
Wisconsin	Jan. 1-31;	Charles A. Gibson;	Alfred Silvernail
N.W. Illinois	Jan. 1—Mar. 1;	Lyle E. Eckley;	Charles Darr
Alabama	Jan. 1—Feb. 4;	Otto Stucki;	Claude L. Chilton
Central Ohio	Jan. 14—Mar. 4;	Harvey C. Galloway;	Joseph F. Nielson
New York	Jan. 28—Feb. 28;	Oscar J. Finch;	James Collum
Houston	February;	V. H. Lewis;	James C. Hester
Ontario	Feb. 1-28;	T. E. Martin	
S.W. Oklahoma	February;	W. T. Johnson;	Richard McBrien
Dallas	February;	Paul H. Garrett;	Floyd P. Smith
Florida	Feb. 4—Mar. 4;	John L. Knight;	William Winebery
Chicago Central	Feb. 15—Mar. 15;	E. O. Chalfant;	R. W. Sheppard
Colorado	March;	C. B. Cox;	Marvin Jagger
E. Oklahoma	March;	Glen Jones;	L. E. Green
Idaho-Oregon	March;	J. A. McNatt;	George Stoops
Michigan	April;	Orval L. Maish;	Miss D. Kernott
Tennessee	April—May;	D. K. Wachtel;	J. P. Jernigan
Arkansas	May;	W. H. Johnson;	Joe Glyn Cordell
New England	J. C. Albright;	George R. Waterman	

As we have been thinking of objectives for HERALD OF HOLINESS subscriptions for 1951 we have thought in terms of a subscription list going to each church equal to 60 per cent of that church's membership. That seems like a worthy and fair goal—each church really should have that many. Of course some districts and many churches already exceed that number—they are to be commended. Let them continue their good work, and may every other district and church strive to equal their achievement!

THAINE F. SANFORD,  
*Sales Promotion Manager*

## GUEST EDITORIAL:

By Lewis T. Corlett\*

### Consecration, a Settled Decision And Continued Choices



**G**OD has endowed man with the power of choice. Man lives by his choices. They regulate his direction, select his companions, designate his objective, guide his progress, and settle his destiny. As a free moral agent, man is compelled to choose day by day to exist. Some are minor choices while others are major decisions. Consecration lies within the do-

minion of both of these areas.

Consecration is an act of the believer in making a major decision to present himself, his possessions, and his potentialities to God. In the Old Testament it was symbolized by the worshiper bringing his hands full to the altar of God. Man made the choice under the directions God had given and God's representative accepted of the offering.

In the New Testament dispensation the believer is challenged to present himself to God as a living sacrifice. In so doing man must make a major decision as to the control of the self-life or the ego. Inherently the self clings to itself. Most people have a fear of insecurity unless the pull of the self is defended or protected. Paul described his problem of facing the claims of the self-life when he wrote, "I am crucified with Christ" (Gal. 2:20). Yet he recognized that this major decision must be supplemented, as he states, "I die daily." This follows the normal course in obedience to the call of the Holy Spirit. He faced the conflict of self-centeredness and yieldedness to God and decided that he would "die to self." This was a major decision to place all powers, possessions, and possibilities under God's control for time and eternity. As a result, he testifies, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

In response to the major decision the Holy Spirit cleanses his heart from the carnal sin principle which hindered the progress in spiritual living. He entered into what Christ called the abundant life. Paul called it "the fulness of the blessing." This was the direct result of the major decision of consecration.

Yet, he speaks again of dying daily. This comes within the area of man's minor choices. In obedience to the guidance of the Holy Spirit he made daily choices in harmony with the major decision in consecration. Being sanctified did not automatically cause him to do the will of God. The major decision set the general course, but he was still free to choose against the major choice. Thus, to maintain the major decisions he must daily exercise his free moral agency in minor decisions in harmony with the former.

Paul saw the danger of a Christian being careless in the field of daily minor choices and thus nullifying the major decision. In Galatians 2:21, he warned the people of the danger and said, "I do not frustrate [nullify] the grace of God." He was discussing the benefits of righteousness as compared to the benefits of the law, but also included the full scope of Christian living. His major decision in consecration to Christ had brought so much richness to his life that he was careful not to make any choice which would nullify his contract with his Saviour.

The sanctified person today should be careful in this area. He should recognize the need of maintaining full consecration by making every choice in the details of daily life in harmony with the major decision. The major choice made in full consecration unified the motive life in love and loyalty to God. The minor choices daily refresh the mind of both the privileges and obligations of being a follower of Christ. The major choice in full consecration places the individual in the position in which the Spirit can cleanse the heart from the sinful disposition and fill with His love. The continued choices in harmony with the major decision keep the believer in the state in which the Spirit can keep him clean and pure.

Life implies action and movement. Movement requires direction to reach a desired goal. By recognizing the necessity of making continued choices in obedience to God's will, the child of God keeps himself dependent upon the grace of God. Each new choice gives another opportunity for God to give more grace. Every new selection in accordance with the will of God opens a greater channel for the Spirit to work in and through the personality. The daily choice increases the sense of security in Christ. The glories which follow the decision in full consecration are increased and enlarged by the continued choices according to God's plan and purpose. Carelessness in minor choices weakens the major decision. This creates a condition which, if not arrested, will lead to backsliding. God's plan, program, and promises challenge the believer to "press toward the mark for the prize of the high calling of God in Christ Jesus."

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Sin can be erased, but sometimes you find the erasure marks on a heart.—D. KIDNEY.

\*President, Northwest Nazarene College, Nampa, Idaho

# Three Days in New Zealand

## General Superintendent Williamson

FROM CHILDHOOD I heard my father tell how his mother's brother had gone to New Zealand as a missionary to the cannibal Maori tribes. His name was very distinct in my memory, and the fact that he had labored among those people for over fifty years had not been forgotten.

Yesterday we were driving through New Zealand countryside on our way to some of the sights of natural wonder in this intriguing land. I recalled the things my father had told us and asked our driver if he had ever heard of a missionary to the Maoris by the name of Seymour Spencer. He said he had not, and I thought no more about it.

As we approached Rotorura, the center of the famous thermal springs region, we stopped to see some sights of interest in a Maori village. We came near a neat little Anglican church and my eyes fell on a monument directly in front of the building. The following was the inscription on it:

Sacred to the Memory  
of

Rev. Seymour Mills Spencer  
Born Hartford (Connecticut) America  
27 March 1812

Landed in New Zealand 1841  
For over fifty years labored as a  
Missionary to the Arawa  
Died 30 April 1898

He waited patiently

The Arawa Tribes are grateful to you.

Naturally I was deeply moved by what I saw and read. I shared my joy with the entire company.

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## Noon in a City Church

By Norman C. Schlichter

*The tides of life are at their flood  
As offices outpour.  
The mighty roar of the city's trade  
Thunders by its door.*

*Dreams of struggle and sorrow throng  
In on reflecting mind.  
But, oh, the holy silence here!  
Soul's refuge sure I'll find.*

*I quietly, reverently enter in.  
I kneel, I rest, I pray—  
The strength of Heaven seems to be  
Added to mine today!*

*I leave to be lost again in life's tide,  
But full of faith, not fear.  
I never pass a city church  
But I say, "Faith's fount is here!"*

The driver informed me that during our afternoon sight-seeing we were to have Guide Rangi to point out the places of special interest in that vicinity, and he suggested she might be able to tell me more about my great-uncle. We found Rangi to be a very captivating Maori woman, well along in years, but intelligent, vivacious, and refreshing.

It was not long until she revealed that the first white people to take an interest in the spiritual welfare of the Maori tribes were of the Angelican faith, and that she herself was a member of that church. Therefore the way was open for me to inquire if she had ever known Missionary Seymour Spencer. Her face lighted up and she assured me that she knew him and his work. She added that all the Maori people knew about him and held his memory in high esteem. She said, "Others came and left us, but he stayed. We do not forget those who were faithful to us."

Along with the others I looked at boiling mud pots; springs, some of which were used as places to wash clothing, others for bathing, and some hot enough to be used as pressure cookers; and saw the spouting geysers. But there was one thought in my mind, namely, that I have a goodly heritage. My forebears have been men and women of faith in God, ready to bear crosses for Christ and risk their lives to tell others of His power to save. In view of this, how great is my own debt to give the gospel to others in the measure in which I have received it! I am glad the "Aorangi" stopped here for three days.

New Zealand is a fertile, prosperous country. The climate is ideal. On its rolling hills hundreds of thousands of some of the finest sheep in the world graze twelve months in the year. Great herds of dairy and beef cattle are seen frequently. All the farmers own automobiles.

The people of New Zealand are mostly of Anglo-Saxon origin. There are great cities here also. Auckland has a population of a quarter of a million people; Wellington has near two hundred thousand. There are smaller cities, towns, and villages.

Here is an open door of opportunity for preaching holiness and promoting revivals. My prayer is that God will call some young man of daring faith and deathless passion to plant the Church of the Nazarene in this dominion. He might not get much support from the General Budget. He would face some hardships and discouragements; but the God of Saint Paul, John Wesley, P. F. Bresee, and Seymour Spencer would not fail him.

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*For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord (Acts 11:24).*

Unblemished character, plus divine blessing, and implicit trust in God, will make that one a genuine soul winner.—EARLE F. WILDE.



# Divine Guidance

By Evangelist P. P. Belew\*

**T**HE BIBLE promises divine guidance, and most mature persons will agree that it is needed.

*First:* We live in a world of sin. Sin has touched every life. "For all have sinned, and come short of the glory of God." Speaking even to Christians, Paul said, "Let him that thinketh he standeth take heed lest he fall." Overconfidence is dangerous; it is a prolific source of both physical and spiritual wrecks. Peter said, "Though all men shall be offended because of thee, yet will I never be offended." But Jesus, knowing Peter better than Peter knew himself, said, "This night, before the cock crow, thou shalt deny me thrice." Speaking of himself, Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

*Second:* We live in a world of trouble. In the language of the patriarch Job, "Man is born unto trouble, as the sparks fly upward." Regardless of his piety, man cannot always escape trouble. No home is exempt from it; sometime in some form, trouble comes to every fireside and makes itself felt in every life. The righteous suffer with the wicked, and sometimes because of the wicked and for the wicked.

There are various attitudes that men can take, and do take, toward the problems that life poses.

(1) There is the attitude of Christian Science, which denies sin and suffering. In answer to this, we wish to say only that in a world of reality such a position is untenable to a reasonable man.

(2) There is the attitude of despair. This leads always to failure and frequently to suicide.

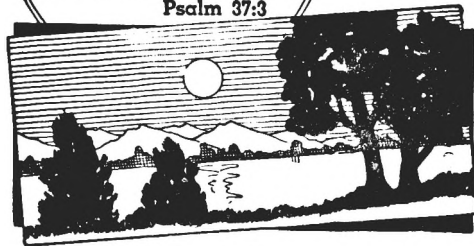
(3) There is the escape attitude. Thus the Psalmist said: "Oh that I had wings like a dove! for then would I fly away, and be at rest." Modern science has brought wings to man; the plane will carry him around the world, but it will not carry him away from all his troubles. There are troubles of such nature that they go with man no matter which direction he travels nor how far he goes.

(4) There is the Christian attitude. It faces life with Christ. Jesus says, "What I do thou knowest not now; but thou shalt know hereafter." An authority in psychoanalysis lists several things that his science will not correct:

*First, hopeless poverty.* Paul had known something of luxury, and came to know much of poverty; yet he said, "I have learned, in whatsoever state I am, therewith to be content." He, who could say, "Even unto this present hour we both hunger, and thirst, and are naked, and are

*Trust in the Lord,  
and do good; so  
shalt thou dwell  
in the land, and  
verily thou shalt  
be fed.*

Psalm 37:3



buffeted, and have no certain dwellingplace," could also say, "Who shall separate us from the love of Christ?"

*Second, failure in ambition.* Horace Greeley, who was defeated in the race for the presidency of the United States, is said to have died of grief. Thousands of others have permitted the blasting of their aspirations to ruin the rest of their lives. But the writer has personally known Christians who had experienced the worst that life can bring—businessmen whose fortunes were swept away, professional men whose careers were destroyed, strong men whose health failed—their economic level was immeasurably reduced, and some of them lived on charity, but they lived happily and died triumphantly.

*Third, severe bereavement.* The writer was associated with one of our great men soon after he had lost a son. He frequently referred to his loss, but said, "I take comfort from the fact that a good God will do the best He can for me and for mine both in this world and in the world to come." In the language of Paul, "Ye sorrow not, even as others which have no hope." We look beyond the grave!

It is granted that the situations which he mentions are very exacting; and the writer has no disposition to unchristianize or even criticize those whose courage has weakened under their terrific impact. He only wishes to suggest that grace offers the solution. In all ages, many have found it to be so. And, had the authority in mental science been experienced in the science of grace, he could have spoken more helpfully. We believe that the Bible holds the answer to the entire list of things that "frustrated" the psychoanalyst.

The Christian attitude faces life with Christ, in prayer, by faith, and with complete resignation to God's complete will. To such God has said, "I will never leave thee, nor forsake thee"; and, "Lo, I am with you alway, even unto the end."

\*Kansas City, Missouri

# Getting Alone with God

By Evangelist T. M. Anderson\*

*And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed (Mark 1:35).*

**W**HY did the Son of God seek a solitary place in the early hours of the morning to unburden His soul to God? Could it be that there is some special benefit to be derived from this practice of self-denial in order to be alone with God?

Mark shows us that it had been a busy day of ministry for our Lord. He records that "at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door." It is evident that in this crowded and congested place it would be almost impossible to pray. It would be difficult for even the Lord to get His mind cleared of the din and confusion of such a surging crowd pressing their many demands upon Him. He must find a quiet place to commune with God, and at a time when the multitude had departed.

If it was necessary for the Saviour to seek a peaceful place to pray after a day filled with labors of helpfulness to suffering humanity, if He found restful relief for His soul in prayer during the quiet hours of the early morning, surely we should be aware of our need to sacrifice our sleep and pray in the undisturbed silence of the early morning. There is no escape from a busy life in the work of the Master. We are not to expect a release from our devoted service to the Saviour; but it is certain that we cannot afford

\*Wilmore, Kentucky

to permit our tasks to prevent us from spending some time alone with God in prayer. Working for the Lord must not be considered as a substitute for waiting upon the Lord.

The Saviour sacrificed the pleasure of sleep for a place to pray in the holy hush of the hills before a new day was born, bringing with it new tasks and trials in His busy life. It is this hurried and congested living in this complex age that is destroying the spiritual life of the ministry and the church. It is possible to devote more time to the program of the church than is devoted to prayer for the church. Jesus preached to the multitudes, but He found time to pray in the morning.

Perhaps the whole city would be gathered at the door of the church at sundown if the whole church would gather at the throne of grace before sunup! When you end a day with work, why not enter a day with worship? This was the pattern that Christ followed in His life; He left us an example that we should follow in His steps.

There is evidence of a lack of spiritual power in the church, and we believe this is due to the neglect of prayer. We find people who say that their praying is unsatisfactory, and that they do not obtain the help from God that they had expected. This is probably due to the fact that the time spent in prayer was hurried and crowded by the pressing engagements of the day. In such cases, prayer ceases to be a delight and becomes a drudgery; the time spent in such indifferent praying seems long and wearisome.

After careful consideration, it is my opinion that there is very little spiritual help obtained by prayer during the busy hours of the average day. If we are to profit by the pattern of the Saviour's praying, then it is imperative that we seek a solitary place a great while before day, and there pray to God. The Saviour had evidently retired at the end of the day, and had obtained some rest in body and mind; then He arose in the silence of the night and departed into a solitary place to be alone with the Father in prayer. Mark does not tell us whether this place of solitude was in the mountains, in the desert, or in a garden. We are confident that it was a place of quietness, undisturbed by the city with all of its confusion. We see that the time chosen by the Saviour to pray was after one day of activity had ended and before another day of labors had come upon Him.

If my personal testimony is of any value, then I here give witness to the fact that I have found the greatest pleasure of my life in prayer at a time between midnight and six in the morning. My mind has its freedom from the work of the day that has ended, and it is too early to start the day's work that approaches. I find it best to retire and get some rest, so that the body may relax, and the weariness of the flesh may be eased with some sleep. Then I get up and seek the Lord in the silent hours before day; I find that near four o'clock in the morning is the best

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## The Way to Victory

By F. W. Davis

*When your friends misunderstand you  
And are prone to criticize,  
And the world seems cold and heartless  
And dark clouds bedim your skies—  
Look to Jesus in your trials;  
Do not faint beneath despair.  
Prayer and faith and holy living  
Will bring the answer to your prayer!*

*Christian friend, when you are tempted  
And it looks like all is wrong,  
Jesus waits to give you gladness  
And to fill your heart with song.  
When discouragement seems to conquer  
And you feel like no one cares—  
Prayer and faith and holy living  
Will bring the answer to your prayers!*

time to pray. One may pray any length of time, whether it be one-half hour or two hours, and return to rest again in sleep if desired. This is the most practical way I ever have known to maintain the spiritual life and have power with God in prayer.

I entered into a covenant with God last January that I would seek Him in the still hours of the morning. I never have spent less than thirty minutes before Him at any time since the covenant was made; one to two hours is the most satisfactory, for in that time you can get your heart unburdened, and devote time to worship the Lord in sincere devotion. Since I entered this covenant with God, I have been able to pray two of my children into saving grace; I have seen some people healed in an instant, and I have seen more than fourteen thousand persons seek the Lord. In more than forty years of Christian experience, I never have known the joy of fellowship with God in prayer that I know at this time.

It is my honest opinion that this pattern of the praying of our Lord is the secret of victory for the church. If fifty thousand Christians, and all the preachers and evangelists in our church, would rise a great while before day, get in a quiet place, and wait before God in earnest prayer, doubtless we would see the greatest visitation of God in a sweeping revival that ever has been known in the church.

God reminded me that there was a fast in the sacrifice of sleep, even as there is a fast in abstaining from food.

I have known a few preachers, evangelists and pastors, who have entered into a covenant of praying in the early hours of the morning; they tell me that their ministry has been much more fruitful, and their own souls greatly refreshed in spiritual power.



### Just on the Side!

To hear some of us talk some of the time you would think the devil had taken over and about all the Christians could expect to do from here on out would be to help save the tag ends of society. That is the devil's side of the story! There is another side.

There are a considerable number of people in influential positions, who influence directly our national policies and vote in our international decisions, who think clearly and right and who, though they may not have all the light on the life of holiness some of us have, sometimes make a better showing than we might in the same place. Let us not forget that! God is not dead yet!—H. M. VON STEIN.

## "All She Ever Heard—You Told Her"

By Evangelist Florence Weathers\*

THE LIGHTS of the car shone on the driveway of our own home late last night. How glad we were to see it after a long, hot drive at the end of several days of working miles away! Eagerly we had looked forward to this moment as we drove wearily across the miles; home once again to the coolness of our own back yard, home again to a restful atmosphere. Even though it is Saturday night and a busy Sabbath ahead, there is the sweet, calm rest for a few hours.

Our luggage and all the various things which traveling seems to necessitate (or at least collect) were deposited in the house as soon as possible, and I hurried to the cool front porch and dropped into the most comfortable rocker to relax utterly and enjoy the coolness and quiet. Suddenly, out of the darkness, toward the back door, came a woman's frightened voice calling out, "Come, come! Mom's dying! Oh, Mom's dying!" The woman was gone as quickly as she came. Her brother was uptown seeing the street carnival and all the family were with him. There was no one at home. She must find John, so she was well on her way over the several blocks to reach him.

I hurried from my comfortable chair—all comforts, tiredness, everything forgotten now in the face of a new need. I hastened through the neighbor's back door and on into the room where I knew "Mom" was, for I had stood by the bed several times before. Her eyes were already glassy; she was fighting for breath. No voice now to call, no voice to answer me; she was near the end. It was much later than I had thought!

As I stood with my fingers on her fluttering pulse as her poor, tired eyes were closing, my mind turned back to the few times I had been in purposely to see her; the few words I had been able to say, the *few prayers!* But—it was too late now to do any more.

This morning the ambulance came to take her away. The bed was empty; her clothes were on the line outside. The daughter, whose voice called to me last night, came out into the yard, her face stained with hot tears. She looked at me and said, "Mrs. Weathers, all Mom ever heard about God, you told her. Nobody else ever was interested; all she knew, you told her."

What a responsibility, and I did not know it then! I wonder if I told her enough that God could help her. Today I wish I had told her more. Today I wish I had made it plainer to her.

That one living near you—all she ever will know about God may be what *you* tell her. "It may be later than you think!"

\*Covington, Indiana

# Things I Wish the

## Song Evangelist Would Not Do!

By an Evangelist

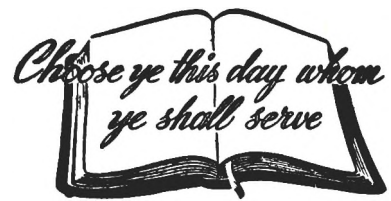
**I** BELONG to a church that has placed special emphasis on music as a part of its worship program. I am glad that it does. Music, singing, triumphant songs, militant songs, victorious songs have been the battle cry of the saints of the yesterdays. We cannot get along without singing—without singers and “special” song evangelists. When we cease to be a singing church, we shall have discounted our heritage and sold our birthright for a mess of pottage.

But with the rapid growth of our church, there seems to be a diminishing interest in the songs that characterized the earlier days of the church, and a decreasing interest in “special” singers or professional song evangelists. I do not like that term “professional”; it smacks too much of a worldly-minded profession for profession’s sake. My plea is for that great group of splendid, well-trained young men and women who have spent both time and money in the pursuit of training that would equip them for the great work they felt they were called and fitted for. They know that divine “impelling” to dedicate and devote those talents, which they were sure were God-given, to the great task of saving men. Now they face “extinction.” Is there an honest, legitimate reason for this neglect?

I believe in the association of preacher and singer in the average revival campaign. Many a revival has become a mere protracted meeting because of the lack of good, well-directed music. It always has been the way of the Church. Paul and Silas, Moody and Sankey, Sunday and Rodeheaver, and hundreds of lesser lights would agree to this fact. I offer the following, not altogether as a criticism, so much as a hope that it will help some who are on the way to the scrap heap. In trying to analyze the situation, I found myself *thinking* of the following suggestions.

*First:* I wish the singer would be on time and begin on time. He knows that he should start the meeting at seven-thirty (or the announced time), so why wait each night for a special invitation from the pastor, “It’s time to start”? Time means much in a revival, and five minutes lost each night means one hour in the average revival, or time for *two* sermons!

*Second:* I wish the singer would not work the crowd up into such a state of hilarity by repetitions of stanzas, or other psychological means, that the evangelist must lose the first ten minutes of the sermon trying to keep awake the good folk who have had their emotional spree, and now they want to relax. It is a mistaken idea that such prepares the hearer for the recep-



tion of the message of the hour. Some folks never do come back down to earth for the more practical business of listening hungrily and attentively to the sermon; so the preacher is a “flop” by their standards.

*Third:* I wish the singer would not feel it beneath his dignity or ability to work around the altar and help to pray the seekers through. I know he must “save” his voice, but what about the poor evangelist? Should he not have a little help at that very important time? The writer has had the sad experience of never seeing the singer one time around the altar during the altar service. Even though he may not be able to sing vociferously, he can engineer someone else into the job, and be there and show an interest in what’s going on.

*Fourth:* I wish the singer wouldn’t sing a medley at least every night, consisting of three or four different songs, for his solo. The fact is, I’m not too sure that a singer should sing two solos each night (unless he is an exceptional artist, one that the people are not often privileged to hear), any more than I am convinced that the preacher should take separate texts and preach two sermons, in each service.

*Fifth:* I wish the singer would not go off for a rehearsal, or spend the time visiting with friends from another church, while the service is on. And, incidentally, I don’t like it when he fusses at the crowd because they won’t smile and won’t sing, and then he sits down and looks “bored to tears” while I am trying to preach. Is it expecting too much to hope that he will show the same interest in my part of the service that he expects me to show in his part?

*Sixth:* When the clock shows that it is fifteen minutes until twelve on Sunday morning, I wish the singer would not announce another hymn, and then sing five stanzas of a special number. By that time, the morning is lost.

*Finally:* I wish that the singer could see that the song service is not an end in itself, but a part of the program, a step for someone to reach the altar or the place of prayer. While a unit, it is yet a segment; sermon, song, prayer, and all, must be a stairway that leads to the decision on the part of some hungry heart for God and victory. The high point of every day and every service is not even the sermon—but it is that critical moment at the close of the service that shall determine the eternal destiny of a soul.

I wish, well, I just wish that both sermons and song services were better and more genuinely appreciated!



# A Key to World Evangelism

By Dorothy C. Haskin

IT IS ESTIMATED that out of the three hundred million Chinese, one million are Christians. This one million is the hope of China. They are there; they have to stay there. Some of them are trained leaders, graduates of the Bible institutes in China; others are ignorant country women who know only one or two verses of scripture. But as long as they know Jesus, God will work through them and *we can help them* by our prayers.

It is all too easy to pray, "God bless the Chinese," and while, without a doubt, that is of some help, there is a better, more definite way to pray for those in China. Here is a suggested missionary prayer program.

No doubt you have seen a map of China. If you study it, you will see that the provinces and many of the cities are marked on it. You can pray your way, province by province, across China. Starting up in the north corner at Hopei, you can go to Shansi, Shensi, Kansu, Honan, Shantung, down to Yunnan in the southwest. Or, you can pray city by city. For instance, some of the cities in Kansu are Changueh, Wuwei, and Lanchow. Perhaps you will not pronounce them correctly, but the Lord will understand which one you mean. Or you may pray for the Chinese by name. Surely you have heard some of their more common names. Pray for all those whose name is Wang, Chin, Hsi, Hsu. Narrow the scope of each prayer as much as possible, so it will be definite.

If you are praying for all those who are unsaved in Kansu province, pray them, step by step, into the Kingdom. Pray that the Holy Spirit will convict them of sin, that they will be brought into contact with a Christian, that they will listen to the message of Christ, and they will believe and accept.

After you have prayed for the heathen, province by province, then pray for the Chinese Christians, province by province. Pray that those who do believe will desire to grow in the grace and knowledge of the Lord. Pray that they will want to study the Word, that they may have Christian literature, that they may have a place to hold their meetings, that they will break completely with idols and superstition, that the Lord will raise up leaders for the local churches, that the Christians will work together in harmony—and whatever else the Holy Spirit brings to your mind.

Pray that the Chinese Christians will testify of whatever they know of the Lord, even if it is only a verse of song or scripture. In the book entitled *Through Jade Gate*, by Mildred Cable and Francesca French, they tell of traveling in

the north of Kansu province. They camped near a fair to preach the gospel, and there they met a woman whom they called "Lydia." Lydia listened to their teachings, and then spent the afternoon teaching the other women, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It was the only verse she had learned, but she gladly taught it to others.

You may also pray that the Lord of the harvest will send forth Chinese laborers into His harvest. He is sending some Chinese out as missionaries. I heard of one young Chinese woman who is studying nursing in a mission hospital, planning to go to the Lisu tribes' people as a missionary.

There was a Chinese girl who was a student in a Bible institute in south China. She felt called of the Lord to a province in north China which was closed to foreign missionaries. There seemed absolutely no way for her to go. A young Christian proposed to her but, though she loved him, she was so sure of her call that she refused to marry him. After a few months she changed her mind and married him. She did so because he worked in the post office and had been transferred to the border of the province to which she had been called. The only possible way for her to go, as the wife of a minor Chinese official, had been opened up to her. And, if you will pray, God will open up the way for other Chinese Christians to go where their testimony is needed.

China is used here as an example, but this method of praying can extend the missionary program all over the world. There are, for instance, one hundred known tribes in southwest China. You can pray for these tribes, name by name: for the Lisu, Miao, Nosu, Lahum Lolo, Kachin, and so on. Or, you can pray for Africa, country

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## "Trust in the Lord!"

By Grace Noll Crowell

*Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength (Isaiah 26:4).*

The word was given centuries ago:

Trust in the Lord of everlasting strength.

Trust in the Lord Jehovah as you go,

Facing the light, treading the days' good length.  
He will save His faithful followers; He will guide

By His wise counsel all who will believe.

He will walk forever by their side,

And He has promised that He will receive  
Them "into glory." Oh, the blessed word

That holds a lifted lamp for all to see

The form ahead, that is our blessed Lord,

Marking the pathway to eternity!

"Trust in the Lord"—how simple is the creed!  
And, oh, how perfectly it meets man's need!

by country; or for the many countries in South America. Or you can pray for the different tribes in Mexico: the Tarascans, Zapoteco, Mixteco, and others. Or for the Mohammedans—they are scattered all over the world. One day you could pray for the Mohammedans in India, another day for those in China, or for those in South America, or in the United States.

God has given us the key of prayer to open the door of world evangelism. We can use it, if we will!

## "Hawaiian Time"

By Leslie Parrott\*

**T**HE TRUE HAWAIIAN is pictured sitting against a coconut tree, strumming his ukulele and drinking pineapple juice in a slow, lackadaisical atmosphere that typifies the islands.

These natives, in their casualness, have developed a custom which has been pretty generally accepted by everyone who comes to Hawaii. It's called Hawaiian time! This means that any hour set for a dinner, appointment, or service is merely a suggested time. Thrum's handbook on Hawaii warns newcomers, when invited to dinner in a native's home, never to appear on time. If an unsuspecting soul did arrive on time, he would find the hosts shocked and unprepared to meet him and certainly none of the other guests would arrive for at least another forty-five minutes.

This idea of Hawaiian time even has some effect on the church services. No one expects a seven-thirty service to begin at seven-thirty. The people leisurely drift in, and the meeting begins when enough are present. Although newcomers become adjusted to the custom, it is terribly distracting at first.

Some folks here in the mainland who probably never heard of "Hawaiian time" have drifted into the habit of being late to church services. Arriving late is all right in the mid-Pacific islands where the habit is accepted; but here where everyone is time conscious and where most activity is geared to clocks, we should develop the habit of being on time at church services, Sunday school included.

Here are ten reasons why everyone should be on time at church:

1. Punctuality shows our regard for the importance of the service.
2. Missed minutes mean missed blessings.
3. Tardiness sets a bad example.
4. Being late is a habit. The offenders are generally the same individuals at each service.
5. Punctuality lessens the amount of disturbance after the meeting begins.
6. With everyone present on time, the meeting starts in full force.

7. Punctuality allows us to co-operate in special functions of the service such as choir, orchestra, or ushering.

8. A congregation on time is a great encouragement to the pastor.

9. Tardiness on the part of members is a bad sign to visitors.

10. Punctuality helps our own morale.

## "I Lay It on Your Heart"

**T**HROUGH THE YEARS, the Korean people have been a Bible-loving people. They have had the complete Bible in their own language since 1911, when it was published jointly by the American Bible Society, the British and Foreign Bible Society, and the Bible Society of Scotland.

So great was the call for Bibles, at the end of World War II, that when shipments of Korean Scriptures from the American Bible Society reached the country it was necessary to ration the books so that a fair distribution might be made. "It was just the sweet rain after many years of continued drought," said the secretary of the Korean Bible Society in Seoul.

Today when war has laid waste the land, Scriptures are being eagerly welcomed above the 38th parallel. Chaplain Harold Voelkel, who after the restoration of Seoul was one of three chaplains sent in by General MacArthur to help organize a chaplains' corps in the South Korean Army, has written the American Bible Society: "It is difficult to tell all that it meant to the Christians of this city, the Christian capital of Korea, until recently the capital of the North Korea Communist regime, to have Korean Scriptures arrive. They were the first to arrive for years, since the beginning of the Second World War. The service was held nine days after the capture by the Americans.

"Word got around the town that some of the missionaries had returned and a rally was announced for Sunday afternoon. The city is still deserted, the people having fled to escape the siege; but gradually they are returning and it surprised us to find the large church, seating 1,500, crowded, and there were many unable to get in.

"The people were singing 'A Mighty Fortress Is Our God,' with a ringing enthusiasm; and as the boxes of New Testaments were brought in and the people learned what was in them, they burst out into spontaneous applause. It was a moving experience and stirred a deep emotion in my own soul. How grateful I was for the privilege of having brought the Testaments by trailer from Seoul! The only regret is that we could not have brought fifty times the number of Scriptures we did, but many are en route and we will have to let patience have 'her perfect work.' These consignments were handled by Chaplain Bennett's office, who is most zealous

\*Northwest Nazarene College, Nampa, Idaho

in his efforts to get God's Word to both the Korean troops and the populace.

"Korea is prostrate, for the cities are not only wrecks, leveled in the fighting, but the church leaders have been carried off. The estimate is that 80 per cent of the pastors of this great Christian center have been liquidated. I lay it on your heart to challenge America to pray and labor for this church that has gone through the fires of Red brutality and oppression."

The Church of the Nazarene can assist in this great work of Bible distribution around the world by giving generously in the freewill offering for the American Bible Society. The General N.Y.P.S. is again sponsoring this offering during *Youth Week*, January 28 to February 4. Let every church respond during this time. All contributions should be made out to our general treasurer, Mr. John Stockton, and sent to Kansas City marked for the American Bible Society. Thanks for your co-operation! — S. T. LUDWIG, *General Church Secretary*.

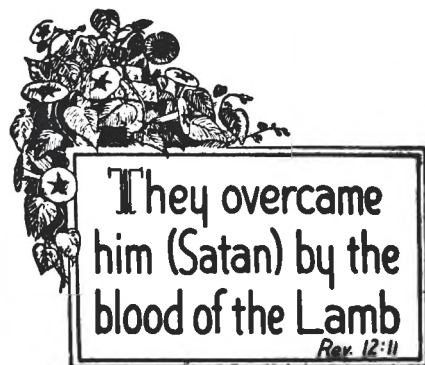
## "God's Encampment"

By Ralph D. Henry\*

IT HAPPENED in Elisha's day! The thunder of horses' hoofs and the rumble of chariot wheels broke the stillness of the night as the hosts of the Syrian army plunged southward toward Dothan, the abiding place of Elisha, the prophet of God. Many times before had this hostile horde come up against the armies of the king of Israel; and each time they had been outwitted and thrown back in humiliating defeat. Each time the prophet Elisha had revealed unto the commanding officers of Israel's armies the presence and place of attack of the Syrian army. Now the wicked king desperately sought the life of the prophet and statesman, Elisha!

Early one morning the servant of Elisha awoke to find his beloved city surrounded by the mighty men of Syria. Trembling with fear, he sought counsel of his trusted friend and master, Elisha. Calmly, yet confidentially, the man of God replied, "Fear not: for they that be with us are more than they that be with them" (II Kings 6:16). As a direct answer to prayer, the servant's eyes were opened—"And he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6:17). Certainly, God's people need never fear, for God takes care of His own!

The sequel to this unusual event is very conclusive. The Syrian army was immediately stricken blind. They were led to Samaria into the hands of the mighty king of Israel. However, because of a compassionate and God-fearing



heart, the king of Israel prepared a feast for them and sent them home. "So the bands of Syria came no more into the land of Israel" (II Kings 6:23). God's encampment knows no defeat!

We have forces to fight today which appear as mighty and devastating as were the Syrian hosts of Elisha's day. A "fear of tomorrow" stalks men's minds day and night. "Moral instability" rocks and reels the nations of the world today until right and wrong are so confused that either becomes almost undistinguishable! In many instances it is hard to discern which is right and which is wrong.

"Criticism," clothed in the robes of justice, infiltrates the church and home until it becomes "extremely difficult" to say anything commendable about anything or anybody. I repeat, these are evil forces that we as children of God must desperately fight every day, or we perish.

"Cynicism," that persistent advocate of fatalistic attitudes, and "sourness of spirit," seeks to inject into our very being a toxin which makes men repulsive both to God and man! "Alienation of affections" toward God, church, and home engulfs our nation today. Pleasure and self-centeredness are the steeds which are taking men and women away from God toward eternal perdition.

Finally, the "injustices of the day" sometimes cause our hearts to ache until we are tempted to wonder if God really cares! Howbeit, even though the sinful seemingly prosper and the righteous suffer, yet we know that there is One who understands it all! In the midst of all these present-day evils, we can be "more than conquerors" through Christ, our Redeemer. God's encampment is a heritage of God's redeemed. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalms 34:7).

Have you almost given up hope that anything could be different? Take courage, friend, and remember that Job said, "Though he slay me, yet will I trust in him." Through much prayer, patience, and persistent yet consistent Christian living, we can rest assured that, even though "many are the afflictions of the righteous," yet "the Lord delivereth him out of them all" (Psalms 34:19).

\*Hutchinson, Kansas

# Christ and the Tempest

(Mark 4:35-41)

# EDITOR

Stephen S

**T**HE MASTER had been busy during the day teaching those who had crowded about Him. At eventide He sought seclusion and rest. He said: "Let us pass over unto the other side." "And when they had sent away the multitude, they took him even as he was in the ship." As He and some of His disciples thus journeyed across the Sea of Galilee, a storm arose.

**T**HE STORM came after a glorious day of achievement—rain after sunshine. This is often the case in life. Immediately following the baptism of Jesus

**Storm—Sudden and Violent** and the descent of the Holy Spirit upon Him in

**After Sunshine** the form of a dove, He was led into the wilderness to be tempted of the devil. After a great revival or a time of personal triumph, the enemy of your soul may come in like a flood.

The storm came up suddenly! The Sea of Galilee is so situated as to be subject to sudden and unexpected squalls. A storm which thus comes up with little warning is always more disconcerting and fear-inspiring.

The storm was violent in character. "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full" (4:37). It is no surprise that the disciples hurriedly awakened Jesus and said: "Master, carest thou not that we perish?" (4:38).

**T**HE CONTRAST between Christ and His disciples catches our attention. Christ was asleep. On the other hand, the disciples were panic-stricken.

**Christ Versus His Disciples** When awakened, the Master reproved His disciples for their fear, or lack of faith. "And he said unto them, Why are ye so fearful? how is it that ye have no faith?" (4:40). Whatsoever is of fear is not of faith! Worry has been defined as fear daydreams—fear lest things will not turn out as we think that they should. This is the opposite of faith. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith like this will enable us to hold steady even when the storm is on, for it enables us to look beyond the present and the visible. It puts us in touch with the eternal, and thus assures us as to the future.

**I**N ROMANS 4:18-21 we have these words as to Abraham, the father of the faithful: "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall

thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." The climactic verse here is the last one. As Dr. B. F. Neely used to say, it gives us a wonderful and yet very simple definition of faith. Yes, faith is nothing more nor less than being fully persuaded that what God has promised He is able also to perform. Every Christian should connect this guarantee of performance with the great promise in Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." If he does this, there should be calmness in every emergency. The world tempest which we are in now should not upset us.

**F**AITH is something practical; it issues in results. In other words, faith without works is dead. It is not merely intellectual acceptance of a certain body of beliefs; it also has

**Faith Is Practical** in it the elements of will, which is active in character. In harmony with this, it has been said that belief is the map, while faith is taking the real voyage. A person may be called to be a missionary and may study maps for months, but he does not manifest genuine faith until he begins the journey to the missionary field.

"Faith is believing a thing and acting like it." If someone rushed up to you and told you that your house was on fire and you did nothing about it, it would be very difficult to make anyone believe that you accepted the messenger's word. You might claim that you believed what he said, but your actions would speak louder than your claim. Faith that is static, that does nothing, is not faith.

A doctor declared that he had discovered a serum which would protect men from a dreaded disease. He proved his faith in it by his works. He took his own boy and gave the serum to him and then exposed him to the disease.

Many years ago, when China was one of the most difficult missionary fields, Francis Xavier,



a famous missionary to that country, said while dying of a fever: "O Rock! Rock! When wilt thou open to my Lord?" Years later, Robert Morrison, the father of modern missions in China, faced death almost every day in that heathen land. Some of his acquaintances sarcastically said to him before he left: "And so you think that you can convert China." And he answered thus: "No, but I think that my Christ can."

The disciples in the boat with their Master were filled with fear and not faith. They proved by their deeds that they were dominated by the former, and not by the latter.

God help us to substitute faith for worry and fear when the trials and storms of life come!

**T**HE Israelites worried at the Red Sea for fear of the oncoming Egyptians. God delivered them and destroyed the Egyptians. There was no reason for them to

**Faith Is the Victory** worry (Exod. 14:9-30).

In the wilderness they murmured for bread, and God gave them bread and meat. There was no need for their worry (Exodus 16:2-15). On another occasion they murmured for water, and God gave them water and shade. Why should they have complained? (Exod. 15:23-27). The ten spies brought back the majority report. It was the offspring of fear. Caleb and Joshua brought back the minority report. It was the child of faith. For the former, Canaan presented an impossible situation, while the latter said: "We are well able to overcome it" (Numbers 13:26-33). God informed Elijah—discouraged and fearful—that there were seven thousand who had not yet bowed their knees to Baal (I Kings 19:18). God answered Elisha's prayer and opened the blind eyes of his servant. Then the servant saw the mountain full of horses and chariots of fire around about Elisha (II Kings 6:13-18). Let's have faith and be cheerful, for we have a mighty God. He is bigger than the confusing and dangerous times or circumstances in which we live. If He is on board with us, our boat cannot sink. The "Titanic" sank, and every other ship which men construct will be sinkable, but God can keep our boat afloat. *Faith is the victory!*

## "Death Drives on Sunday!"

**D**EATH Drives on Sunday" is the title of a newspaper editorial which I read some days ago. It pointed out the increasing number of fatal automobile accidents on Sunday. Some ways for driving more safely on Sunday and every other day were also suggested. I am interested now in the first of these recommendations—obey traffic regulations at all times. This means, first, that we must know the traffic regulations and, second, that we must give careful attention to them as we drive. In this way only can we be sure that we are keeping the traffic rules; and failure to observe them is the chief cause of death on our highways.

This advice is needed as to the laws of the state, the church, and of God, as well as to traffic regulations. Death drives in the disregard of the rules of one's church. You can't vow to keep them, as you did when you joined the Church of the Nazarene, and then pass them by without moral and spiritual disaster. The same is true as to the laws of the state. He who ignores them will sooner or later come to the destruction of his character and often of his body.

In no case is this carelessness as to law more dangerous than when the laws of God are involved. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Israel often disobeyed the laws of God, and Israel always suffered for it. History is but a record of nations which have set themselves against the rules of God and have thereby been destroyed. The easiest way for a nation to commit suicide is to disregard divine law. Nations are inevitably punished by their sins.

The individual who dies in sin will go to hell. He will be punished everlastingly for his sins. Ezekiel undoubtedly meant this when he said: "The soul that sinneth, it shall die" (Ezek. 18:4). Paul also had the same in mind when he declared: "For the wages of sin is death" (Rom. 6:23). Nevertheless, both of these inspired writers sought to teach more than this truth. They meant, further, that sin is inherently destructive. Men are not only punished for their sins; but they are also punished by their sins. Man was made to serve God and thus obey His laws. If he cuts across the laws of God in his living, at the same time he cuts across his own nature; and moral, spiritual, and physical decay set in. Sometimes we have so emphasized hell and the destruction which sin brings hereafter that we have forgotten that sin has its curse in this world. The natural consequence of breaking the laws of God is a certain hell on earth. "The soul that sinneth, it shall die" and "the wages of sin is death" have a meaning for us here and now as well as for the future life. Man is punished both for and by his sins.

Death drives in the disregard of traffic regulations; it also drives in the disregard of the laws of the church, of the state, and of God.

# Home Missions and Evangelism

*Roy F. Smoe, Secretary*

## WHITHER 1951?

**T**HIS OLD WORLD'S outlook for the new year is dismal indeed. Man's accomplishments have mounted higher and higher, but man's threat to man may well knock them all down, as a child knocks over a building of blocks. A Holy Ghost revival is the only answer.

The outlook for the Church of the Nazarene for 1951 is bright. We are on the move for God all over the world. The only difficulty is that our resources are so small when compared with our opportunities. Every Nazarene, fully consecrated to God, working as a laborer for souls, and sacrificially supporting the cause of evangelism around the world—these are the needs of the hour. Let us not be fiddling while the world burns!

## Evangelism the Law of Life

High up in the mountains is a beautiful lake, fed by perennial springs. Its water is crystal-pure and sweet. On the banks are flowers and bushes and trees. The lake is full of fish, and the air around it is full of birds. It is a scene of life. The secret of that life is the rushing brook that carries the water of the lake to lower levels of need.

Far below is a salty, brackish lake. It is surrounded by bare salt flats, for the kiss of its mineral waves has brought only desolation. It is a scene of death. The reason for that death is that the lake has no outlet.

There are churches with an evangelistic vision that again, and again has impelled them to give their sons and daughters in order that other communities and other countries might know the gospel. The superficial thinker might suppose that it would be suicide for a church to send away so many of her best workers, and to pour out the money required to support them. But churches are not killed that way. The evangelistic church thrives and grows.

But a church which has no evangelistic outreach, which never holds evangelistic meetings, which has no mission meetings, which gives stingily to mission causes, is on the way to death. Nothing kills a church more certainly than a failure to evangelize.

Jesus taught us that the one who saveth his life shall lose it; but who-soever loseth his life for the sake of the gospel shall save it. Pointing out that unless a seed is buried it remains unproductive, He showed

that giving is the road to having. The law of the seed is the law of life. It looks like loss to throw expensive seed into the ground, but only so can life be perpetuated. Sacrifice of self becomes the highest form of self-preservation. The unevangelizing life is an unsharing life. Such a life dries up at its source.

Evangelization, whether for the individual or the church, stimulates Christian experience. For many, the realization of salvation comes with a new clarity and richness when they help others into the Christian life. And so the more missionary a church is, the more spiritual it is likely to be.

Evangelization clarifies Christian truth. One learns more by telling than by hearing, by teaching than by being taught. We may first fully understand our own creed when we impart it to another. The universals of

Christian theology really become universals when we make them clear to people of another culture.

Christian growth and maturity come through evangelization. Functions and skills are learned through practice. We must keep on growing, not remain static at any level. A desire to make the truth known jars us out of habits of thought and gives us fresh approaches and activities.

Evangelization is God's means of propagation. Long ago He ruled that life should reproduce "after its kind." Christians produce Christians, or the species dies. The church has become the bride of Christ, that she may bear Him sons and daughters of the faith. God has no other plan. He would save the world, not by miraculous angelic intervention, but through the testimony of men.

The chief business of the Church, then, is to evangelize. For this she exists in the world; in this work she prospers and finds her satisfying function. And what the Church as a whole should do, every Christian should do.—*Gospel Herald*, an editorial.

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## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Growth

**B**Y THE POWER of the Almighty God and under the leadership of our council president, Rev. Harold Hampton, and his wife the work has progressed and expanded. Two new churches were organized, making a total of seven churches. We have several unorganized churches and out-preaching points. Twenty-eight students are attending our Bible school which was established this year. There are 183 enrolled in our eight day schools. From our two dispensaries and surrounding areas 17,669 patients were treated, and during the year a Christian national nurse was added to the staff. Through the gospel of Christ British Honduras is enjoying many benefits that it would otherwise not have; but most important, souls are enjoying the peace and freedom of sins forgiven.—*LUCILLE BROYLES, British Honduras*.

### In Spite of the Rain

In spite of the rainstorm, Sunday, November 26, we enjoyed a glorious quarterly meeting when we baptized fifteen and received forty-eight into church fellowship in the various churches. Some were prevented from being present because of the stormy weather, but the large Halls Road

Church was well filled both morning and afternoon. After the baptismal service and reception of members in the morning, a message on holiness by the superintendent brought twenty-five seekers to the altar for pardon or purity. There was a season of very earnest prayer around the altar while the seekers were praying through.—*A. O. HENDRICKS, Barbados*.

### Profit by Experience

A week ago I returned from the Yeotmal Holiness Convention, where I had the opportunity of "catering" for some one hundred and two people, Indian and European. I say privilege, for it was a valuable experience in learning to handle people, food, and money. I think that Manila taught me to warm up to what comes into one's pathway, for it can be used to profit.

You may be interested to know that Rev. Earl Lee is the new president of the association. How we thank God for this young man, who is true blue, progressive, and God-fearing! —*GERALDINE CHAPPELL, India*.

### Furlough!

Our annual council is now past and we are entering another year. However, instead of settling into another

year of labor here I have been instructed to prepare to furlough home sometime soon after Christmas. I am excited, thrilled, a bit nervous—I really can't describe how I feel. Only one thing I feel for certain is the deep joy and assurance in my heart that the Lord has placed His approval upon even this step. It is wonderful beyond measure how He directs our lives in every detail.

I have been so happy working for the Lord this year. From nursing in the hospital to looking after the or-

phans it has been for His glory and there has been a great measure of His blessing.

The orphans would want me to take this opportunity to greet you all and thank you for your many material blessings and prayers for them. They have kept well and are the happiest wee things you can imagine. I have two new children, both boys. One is five years and the other one is three. Both have paralyzed legs due to infantile paralysis. They seem to be the happiest of all the children. Per-

haps it is rather a treat for them to find kind treatment again after their apparent neglect in their kraals.—IVIS HOPPER, Africa.

More than half of the entire population of the world lives in East Asia, about 1,150 millions in all. Of this number only 50 million are members of any church, with 16 million Protestant or Anglican, a million to a million and a half Orthodox, and the rest Roman Catholic.—*The Commission*.

## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** *Kindly explain more fully—leaving no stones unturned. The law says that one must confess his sins. How and where is this done? Do you confess them to man in the open or do you confess them to God in secret? This idea of confessing in prayer meeting that you used to break windows with a slingshot is baby talk. What about the real sins of man which are corrupt, murderous, and in many cases almost beyond mending? To whom do you confess these sins? Kindly give scriptural proof. In all of my life I have never heard a man confess his true sins to man.*

**A.** Let me say first of all that I cannot give you scriptural proof such as you want. The Bible, nowhere, to my knowledge, gives a list of sins and then specifically declares that they should be confessed publicly, and then another list with the definite statement that they must be confessed in secret to God. To confess a sin means to acknowledge or admit that sin, but the word confess does not go further and indicate to whom the acknowledgment is made. The same is true of the Bible. It definitely teaches the confession of our sins, but it does not state just what sins are to be confessed publicly or in secret. I sympathize with you somewhat in wanting exact knowledge at this point. However, God does not see fit to give it to us. He leaves the way open for the Holy Spirit to lead us as we read the Bible, listen to God's ministers preach, and use the minds which He has given us. I believe that if we seek earnestly and sincerely for light on these matters, God will give it to us.

Now I shall lay down some principles which I think are important in this connection. We must confess our sins to God, that is, we must

come to God confessing that we are sinners. This does not mean that we have to name every sin that we have ever committed. This would be impossible. However, the acknowledgment of one sin makes a man a sinner and in need of repentance and forgiveness. Along with the fact that we admit that we are sinners, we must be ready immediately to acknowledge any of our particular sins which the Spirit may call to our minds. There can be no hesitation or dodging at this point. One can see at once the truth of what I have pointed out, for it is ridiculous to talk about anybody being saved from that which he does not admit that he has done. A person cannot learn that which he thinks he already knows, and neither can a person be saved from sin as long as he considers himself to be sinless.

There are some sins which a man will acknowledge to God, but he cannot stop there. He will also have to go to his brother whom he sinned against and confess the sin and make it right as far as he can. You may have run into your neighbor's car while it was parked on Main Street, and as a sinner refused to say anything about it. Further, you kept quiet, even though you had good reason to believe that it would cost your neighbor fifty or seventy-five dollars to get it fixed. In getting saved, it would not be enough for you just to confess that sin to God; you would have to confess it to your neighbor and make it right with him.

On the other hand, not every sin against others can or should be confessed to them. Sometimes you no longer know where the person is whom you sinned against; but even if you are aware of his whereabouts and there is no restitution involved

in the confession, it is sometimes best just to talk to God about it and get His forgiveness. Pray much before you confess your sin against another person to that person himself, for it may be that God will show you that such acknowledgment is not best. Be sure that you are convinced that your confession to the person you wronged will do some good before you make it.

Again, there are sins which are of such a public character that they will have to be confessed publicly, as well as to God. This is the exception and not the rule, and before making such a confession one should consult with friends about it and also take it to God in earnest prayer. Some public confessions do more harm than good.

Now one or two other things about your questions. I would not want to say that confession of any sin is baby talk. God does not differentiate between little and big sins. A sin is a sin in God's sight. Of course, some sins have more social implications than others, but that is not the sole measure of their sinfulness. Juvenile delinquency may be laughed at by many, but it is the basis of delinquency in later life, as the facts themselves indicate. A child who grows up developing the habit of deliberately taking little things from others, or of stealing little things, will take big things when he reaches maturity, unless there has been a vital change in his life. In either case, there is stealing, and it should be confessed and forgiven. The sinfulness of sin, from God's standpoint, is not determined by the social implications of the sin or the mere bigness of the act—whether it is five dollars or five thousand dollars that is stolen—but rather by the deliberateness of the deed, the conscious motive involved.

Many of man's true sins, as you call them, do not have to be confessed to men, or publicly, but sometimes there will be one which will have to be so confessed. I may add, also, that I have heard just such confessions.



# Religious News and Comments

*Edited by Delbert R. Gish*

**F**IGURES compiled by the *Christian Herald* reveal that in the two-year period from 1947 to 1949 church-school enrollment increased more than 7 per cent and church membership fell just short of a 6 per cent gain. Estimates of the United States census bureau show a 3.6 per cent increase in the total population for the same period.

This welcome increase in church-school enrollment follows several serious slump years in the thirties during which many churches lost heavily. Actually, of course, even in these times there are isolated churches which close their doors. One Missouri community has recently seen its seventh rural church group disbanded and the church building placed on the auction-block. But the main trend for denominations is upward.

Among Protestant bodies the groups with larger numerical gains are these: Methodists, 455,921; Southern Baptists, 420,786; Presbyterians, U. S. A., 211,779; Latter Day Saints, 112,782; Protestant Episcopal, 70,736; Missouri Synod Lutherans, 65,083; *Church of the Nazarene*, 52,540; Congregational Christian, 50,683.

Two hundred forty-one religious bodies were counted including several non-Protestant groups such as Roman Catholic, Jewish, and others. It is said that 90 per cent of the total are Protestant, but many non-Protestants are using Sunday schools for religious education. In 1949 there were 243,454 Sabbath schools with 2,454,940 officers and teachers and a total enrollment (including officers and teachers) of 28,893,789.

Bill Mills, converted convict who spent twenty-five years behind prison walls, reports that in his actual interviews with youngsters in reform schools they charge movies and dancing with being the cause of their downfall. Eighty out of one hundred boys who were interviewed named movies; ninety-two out of one hundred girls told him personally that dancing was their beginning of lives of evil. The crime bill for the United States, according to Mr. Mills, is about \$15,000,000,000 per year.

A story related by the *Christian Union Herald* tells of a large high school in New York State where Jewish students agreed to scripture reading in the school on condition

that all reading be done from the Old Testament.

One day a Christian student read from the fifty-third chapter of Isaiah. There was an immediate reaction of displeasure among the Jewish students, and when their parents learned of it, strong protests were made to have the Bible reading discontinued. They said that the agreement had been violated. One Jewish student insisted that the reading had been from the New Testament because it had concerned the death and crucifixion of Jesus. But the superintendent

turned to the passage in Isaiah and demonstrated that it was indeed Old Testament. No reasonable objection could be made. Says the account: "They had indeed heard the story of the Lamb of God written centuries before He came to earth."

United States Theological Seminars have about 27,000 students enrolled, a 15 per cent increase in a year's time.

Chief spokesman for German churchmen opposed to the rearming of Western Germany has been Martin Niemöller. Karl Barth has now rallied to their support. He says that such rearmament might be the spark to arouse Soviet Russia to military action.

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## THE HOME CIRCLE

*Conducted by Grace Ramquist*

### Servants of God—

**P**EOPLE DIFFER so much from one another. If you do not agree with me, then try this little experiment on a few of your acquaintances.

Choose some simple compliment which might be paid anyone. Go from one person to another and note the reactions you obtain when you pay them this compliment. No doubt some of them will resent your complimenting them; others will accept the compliment as if it were due them; still others will thank you profusely and try to let you know they feel unworthy of your kind words.

Rarely do two people accept anything in the same manner. No one here on earth can know the true feelings of any brother, for it is so difficult to express one's inner reactions.

Granted that the above is true, then how could any of us know the reason for another's actions? While I was reading the fourteenth chapter of Romans yesterday, I was struck with the verse which reads, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Every Christian is a servant of the Most High God. If God accepts his work and blesses him, is there anyone who would dare judge that servant? The Master will honor or dishonor His servants according to His standards and not according to any human standards.

God looks down into the innermost hearts of His children and knows the real emotions which are there. He does not have to translate or "read

between the lines," for He knows the thoughts behind the words!

It is easy to become discouraged when one hears that this friend or that friend has misunderstood him, even when what has been done or said has been perfectly free of anything which might be critical or unfeeling. The Master understands!

The Christian standeth or falleth when measured by God's pleasure or displeasure, for he is the servant of God!

### Oklahoma Dwellers:

#### We Moved from Texas!

It was in December, 1918, right after the influenza epidemic, that our family left Texas and went to Oklahoma to live. When we children knew for sure that Father was going to become the pastor of the church in Bethany, Oklahoma, there was some real excitement around our house. Oklahoma sounded so far away! We had traveled all over Texas and, although we knew it was a large state, yet it did not seem large to us, for we had been to its south, its north, its east, and its west boundaries. But Oklahoma! That was something else!

My older sister and I had been to Oklahoma before. My sister was born in the little mining town of Phillips, where water had to be hauled and bought by the barrel; and I was born in Durant, where my father started the little Church of the Nazarene. I had lived in Durant until I reached the ripe old age of three weeks.



Father had spent several years in Oklahoma as a boy and had started preaching at the age of fifteen in Oklahoma.

There is nothing much more interesting to a child than moving. It is lots of fun to pack the dishes, pack the clothes and covers, watch the movers load all the furniture onto the trucks, and then survey the empty house after the movers are gone—the house which had once been so full of everything familiar and dear.

Well, it is lots of fun for children except for one thing. It is so sad to have to leave all the unnecessary things which belong to you. The old baby buggy, the ragged doll, the homemade wagon, the dog-eared book, the crooked old wheel, the neighborhood cat, and all the letters that you have carefully saved up through the years of your life!

The year 1918 was the first year I had ever attended a public school. I had no special attachment to the school, but I did have the most beautiful teacher of my life. She had eaten Thanksgiving dinner with us because our school did not have a holiday that year. She lived in Greenville and was so mysterious! I did not know her family, her church connections, nor anything about her. This made her so much more attractive! But we had to tell her good-by.

Nevertheless, with all this sorrow, there was a thrill in our hearts. We were moving to a new town, a new school, a new state, and a new house. No one had ever lived in the parsonage before.

There, boys and girls, is the secret to happy living. We can look on the sadness of life or we can look forward to the good things of life. We can either be happy or be sad as we will. I am glad we children of that preacher's family looked forward with eagerness and happiness to the new things ahead of us. We bade farewell to life as we had known it. We looked forward to the new life, and so had a good life in Oklahoma for the next six years.

God will make your days good days! He wants us to look for the good, for we can find good only when we look for it!

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*But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:31).*

Starting the day on our knees in prayer will enable us to close the day on our feet.—EARLE F. WILDE.

## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for January 14: A Day of Activity

Scripture: Mark 1:21-22, 29-35

**MEMORY VERSE:** *Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people (Matt. 9:35).*

In Luke 2:52 we find that Jesus developed a well-rounded life in His Nazareth days. And also at the zenith of His ministry He rode no hobby and majored in no favorite activity. He carefully balanced His pattern of life, for balance determines whether one's life is business or "busyness." Note His varied activities.

#### PREACHING WITH POWER

"They were astonished at his doctrine." And it was not because His teaching was fanciful, but because it was forceful. His words fell like pile-driver blows. Fearlessly He thundered forth truth that touched every phase of life. The banker, the soldier, the scholar, the lawyer—all alike came within the scope of His burning messages.

#### MINISTERING WITH ZEAL

What a motley crowd! Some on crutches, some on stretchers, some groping blindly, others with wild eyes and drooling lips—what a procession

to greet the Lamb of God! He is weary from a day of ceaseless ministry of truth, yet He moves about touching the disease-ridden and casting out demons. Christ is utterly at ease amid earth's deepest woes; and always He pours forth life-giving strength without stint. From whence does He draw the strength to minister so lavishly? A good question, and here is the answer.

#### PRAYING WITH PURPOSE

Early morning, just a few streaks of dawn, and a lonely Figure walks briskly and eagerly to a secluded spot. There He kneels and is soon rapt in prayer. The Father and the Son are closeted together in the fellowship of prayer. "A great while before day" tells the time of day, but it also reminds us that prayer was the most important activity of the day in the thinking of the Master. Of course He was divine, and His mission was divinely successful; but don't underestimate the importance that prayer played in the career of Jesus Christ.

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(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.)

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## NEWS OF THE CHURCHES

### NEWS IN BRIEF

(Continued from page 2)

er became Sgt. York's wife, was saved under the ministry of Brother Loveless. Brother Loveless stayed in Sgt. York's home during the meeting and reports a blessed time. Sgt. York still stands for the old-time religion.

Rev. W. H. Burton has resigned as pastor at Upland to accept the work of the church in South Gate, California.

Composed of representatives of more than fifty denominations, the Advisory Council meeting of the American Bible Society was held December 5 and 6 in New York City. Dr. S. T. Ludwig, general church secretary, and Dr. O. J. Finch, superintendent of the New York District, represented the Church of the Naza-

rene. Plans were made for increasing distribution of the Holy Scriptures around the world during 1951. If every Church of the Nazarene will co-operate during Youth Week, January 28 to February 4, and receive an offering for the American Bible Society sometime during this period, we can have a gracious part in the world-wide ministry of evangelism.

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Evangelist J. L. Longnecker writes: "I certainly appreciate the consideration given me by the fine pastors with whom I have worked since entering the field of evangelism. The Lord has been good in giving me meetings, and keeping me busy for Him. I am enjoying the work. I am now building my slate for 1951, and am slated until July 29, 1951; have open time after that. Glad to go anywhere the Lord may lead, regardless of the size of the church. Write me, 45 Main St., Valley Park, Missouri."

Dr. Russell V. DeLong reports: "The year of 1950 has been the most blessed and fruitful year of my ministry. I returned from my world tour on January 24, and immediately began a city-wide campaign in Pontiac, Michigan (51 churches). From there I went to Pasadena, California, for a union meeting—10 Nazarene churches and Pasadena College. Other campaigns were held at Pittsburg, Kansas (union Holy Week services for the ministerial association); First Church, Kansas City, Missouri; Dayton, Ohio, First; Clovis, New Mexico; Hamilton, Ontario; and First Church, Los Angeles, California. In addition, union campaigns were held at Saginaw, Michigan (44 churches, in the city auditorium); Nashville, Tennessee (28 Nazarene churches and Trevecca College, in the War Memorial Building); and Modesto, California (55 churches in Canvas Cathedral). Also, I was one of the preachers at the following camp meetings: Beulah—Reformed Baptist of Canada, Central Ohio at Columbus, Kansas District at Hutchinson, Illinois District at Springfield, and Bonnie, Illinois. A total of 5,434 souls have been forward seeking God for definite spiritual experiences. There have been many outstanding cases of remarkable transformation. We are living in a day when thousands of people are hungry. The days of revival are not past—they are here! The above excursion in the field of evangelism has been taken while carrying on the work of 'Showers of Blessing,' plus part-time work at the Nazarene Theological Seminary. I shall resume full-time duties at the Seminary at the beginning of the second semester, which will explain why I cannot accept the numerous invitations which have come for revival campaigns. May God's blessing rest upon all the readers of the HERALD as we unite in prayer that 1951 may witness the greatest revival of the twentieth century."

Riverton, Wyoming—Sunnyside Church has had a good revival meeting with Rev. John Thiessen of Kalispell, Montana, as the evangelist. God's blessing was on the church, and some definite victories were achieved. We had several good altar services with people praying through to real victory for both salvation and entire sanctification.—Russell Bush, Pastor.

Burlington, North Carolina—Recently we had a wonderful meeting with Evangelist Bert Daniels. In spite of exceptionally cold weather and much sickness, the crowds were good, the interest high, and we closed out in a blaze of heavenly glory. One of the high lights was the breaking of the Sunday-school record on the last Sunday, with 447 present. We feel that this was one of the best meetings in the history of the church. Both pastor and people appreciated the splendid ministry of Brother Daniels.

## JUST LAY HOLD



Surely, God's blessings have been upon the church during the five years since organization; it has been my privilege to serve this people all but eighteen months of that time. Recently we completed a splendid educational building, two stories high, of block-and-brick construction, with only \$4,000 indebtedness—we expect to clear that up this year. This provides the room so much needed for our growing church school; we averaged 243 in attendance for the assembly year just closed. We have an aggressive young crowd who believe in helping the pastor in a real, balanced Nazarene program. We have been "on the air" every week now for over three years, and are drawing friends to the church through this broadcast. Every department of the church is showing splendid gains. Rev. Harold Daniels and Evangelist Harold Volk served us successfully in revival campaigns, and recently we enjoyed the ministry of Mrs. Louise Chapman in a stirring missionary convention. Also, we were grateful to have had Dr. and Mrs. Orval J. Nease with us in our church for the assembly. The richness of Dr. Nease's ministry indicated that he was much closer to the heavenly land than to this earth. We never shall forget it. The Church of the Nazarene has been good to me, and I serve one of its choice congregations. They have taken good care of the pastor and family in a financial way—they are anxious to see us prosper as they prosper, and are so free to express their love for us.—C. W. Elkins, Pastor.

McAlester, Oklahoma—Sunday, December 10, marked the closing of our revival with the Rowland Evangelistic Party. According to the testimony of some of the older members, this was the best revival in the history of the church. We saw more demonstration of the presence of God than we have seen in any previous revival in this

church. One man was saved for whom his wife had been praying for thirteen years. On the closing Sunday night, a pantomime of "The Ten Virgins" was given in the N.Y.P.S. service—there was no place for preaching afterwards, as the altar was lined with seekers and happy finders. The Rowlands are among the best. We are beginning our fifth year here; we have seen the Sunday school grow from an average of around fifty to over two hundred, and we are having great crowds in the preaching services. We are now building more Sunday-school rooms.—John Ellis, Pastor.

Evangelist S. T. Moore reports: "Our last revival was with the Beulah Church in Michigan (our third revival here). God came on several of the services, and souls were saved and sanctified. In one service, we did not get to preach at all because of the blessings of the Lord upon the people. Pastor Cross and wife are good, spiritual workers. I have some time open in February for a holiness convention, or a revival. Write me, Box 777, Lafayette, Indiana."

The Bethany (Oklahoma) Church, under the leadership of Rev. E. S. Phillips, is enjoying the blessings of God upon its efforts. Brother Phillips came to us in February of 1950, and he is doing an excellent work in building the Kingdom and the church. Rev. Bennett Dudney is doing well as the minister of Christian education, having followed Rev. Jack Lee in this position. Brother Phillips and Dr. R. H. Cantrell, president of Bethany-Peniel College, were associated together at Eastern Nazarene College before coming to Bethany; a beautiful spirit of cooperation exists between the college and the church. The 1950 census shows that Bethany has had a phenomenal growth; the population is 6,950, which more than doubles the last census, and several houses are under construction at the present time. There are three other Nazarene churches in Bethany; two of these have been organized within the last twelve months. A beautiful spirit of harmony prevails in the community. Dr. Samuel Young was here and gave the Aycock Lectures; Miss Mary Scott was with us for Missionary Emphasis Week. Both of these series of messages were well attended and enjoyed by all. In October we had a revival with Evangelist Harold Volk. There were definite results as young people found victory in God at the altar and testified to being saved or sanctified. On the closing day a large class of members united with the church. October 22 was our rally day, with 1,550 in attendance; our Sunday-school average for September was 1,169, and for October it was 1,210—as compared to last assembly year's average of 947. For the first four months, which included August, the vacation month, we had an average

attendance of 1,040. November 6 was registration day for weekday Bible school for those children in the first to sixth grades. There is an enrollment of approximately 55. This group meets on Monday afternoon after regular school is dismissed. Our annual Christian workers' conference was held November 13, with Dr. S. T. Ludwig, Miss Mary Latham, and Dr. Orpha Speicher in the N.Y.P.S., the Sunday school, and missions departments, respectively. We had a fruitful conference, and better trained workers as a result. The Bethany Church stands by the entire program of the general church. When Dr. H. C. Benner was here to take the Seminary offering, the church brought in over \$5,000 for that purpose. Souls are being saved and sanctified in many of our regular services. On December 3, thirty-five young people came to the altar and prayed through in the old-fashioned way, taking Christ as their Saviour or Sanctifier. —James R. Garner, Reporter.

Montebello, California — Recently we had a very fine revival campaign with Evangelist and Mrs. A. F. Balsmeier. The Lord blessed the singing of Mrs. Balsmeier, and the preaching of Brother Balsmeier was used of God. He is a faithful Bible preacher, and his presentation of Bible holiness is clear and understandable. The Lord was pleased to add unto himself a number of souls, and others prayed through clearly into the experience of heart holiness. —W. I. Gough, Pastor.

West Tulsa Church (Oklahoma) is now enjoying the visitation of the Spirit which has been continuous in our services for some three months. We have had a goodly number of seekers in our regular services. Recently the church enjoyed one of the best revivals of its history, with Rev. Ellis Lewis as the evangelist. He did some preaching of the old-fashioned, rugged gospel type, which endeared our people to him and brought results. We thank God for Brother Lewis; he is a man of God and carries a burden for lost souls. The altar was lined with seekers at almost every service, and nine members were added to the church. Since we came here in October of 1948, all budgets have been increased, scores have found the Lord at the altar, and we have had the happy privilege of receiving seventy-six people into church membership. Our Sunday school is ranging up to 250 in attendance. No finer group of loyal Nazarenes could be found than we have here, and we are happy and feel we are in the center of God's will. We find that organized visitation will do the work that cannot otherwise be done. We thank God for the Church of the Nazarene, her standards, doctrines, and leadership. —O. F. Langford, Pastor.

# RADIO LUXEMBOURG

## EUROPE'S MOST POWERFUL COMMERCIAL RADIO STATION

now brings

*"Showers of Blessing"*

to the

## BRITISH ISLES and ALL of EUROPE

Another great step of faith has been taken by the Nazarene Radio League in purchasing air time on the large 200,000-watt radio station in Luxembourg to bring "Showers of Blessing," with its messages of hope with songs that cheer, to the waiting millions in the British Isles and old war-torn, sin-sick Europe.

Eighty-two per cent of all Europe's radio homes are within the primary coverage area of Radio Luxembourg. Its regular listening audience is greater than the combined audiences of all other commercial stations. Sur-

veys reveal that at the maximum listening period 35 per cent of all the listening radios in Great Britain are tuned to Radio Luxembourg.

What a wonderful opportunity!! What a great challenge!! This step of faith is made possible by the prayers and contributions of our members and friends. Let us all pray that many hearts and doors may be opened to the gospel and many souls won to the Master. Do your part today!

NAZARENE RADIO LEAGUE  
2923 Troost Avenue  
Kansas City, Mo.

Revs. Ira R. and Mary B. Akers write: "After thirty-eight years as pastors in the Church of the Nazarene, we felt it would please the Lord for us to enter the field of evangelism. Beginning this work last September, we have been busy up to the holidays, and have a fine slate for the winter and spring of '51. The Lord is blessing and giving victory. We have some time we would like to slate for the fall and winter of '51. We will come for one week or four; Mrs. Akers will take over the singing where desired. Also, we are glad to conduct children's and youth meetings. Write us, 2120 Brookline Avenue, Dayton 10, Ohio."

the blessing of the Lord, and the leadership of our capable pastor, the work is going forward. —George M. Shiflett, Reporter.

Alexandria, Virginia — Evangelists Leon and Mildred Chambers were used of the Lord in a fruitful revival with us recently. The work continues to move ahead along all lines. If you have friends in this locality, or military personnel located at Ft. Meyer or Ft. Belvoir, I would be happy to contact them. Address me, 111 E. Spring Street. —Earnest W. McDowell, Pastor.

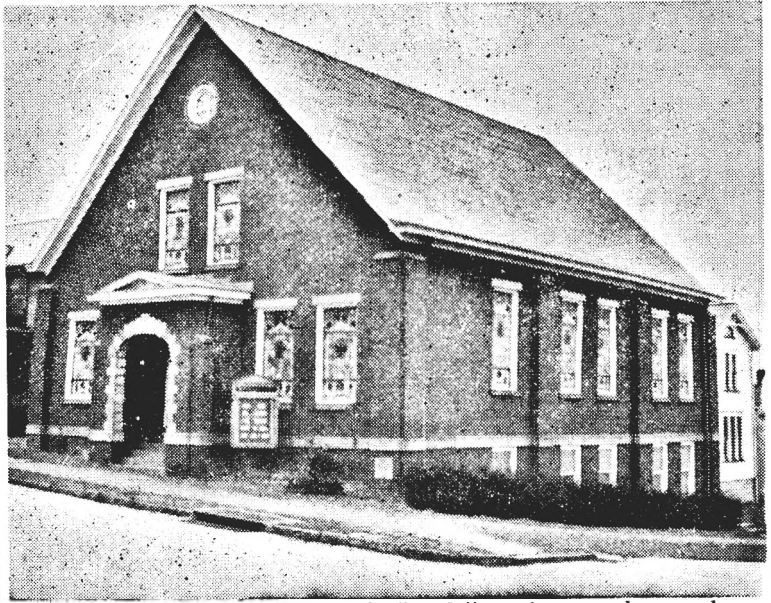
Annapolis, Maryland — Eastport Church is moving ahead under the able leadership of its new pastor, Rev. William W. Restruck. We feel that our church is fortunate in having as its leaders such Spirit-filled young people as Brother and Sister Restruck; they are devoted to God and His cause. Under Brother Restruck's leadership, the church has installed a new central heating system, remodeled the Sunday-school rooms, creating a Sunday-school auditorium for the children, and plans are under way for still further improvements. This fall the Lord blessed us with a good revival under the ministry of Evangelist Leila Dell Miller. Under

Pastor Ira Paul Dumas reports from Portland, Oregon: "Recently we closed one of the best meetings it has been our privilege to have in the Moreland Church. Rev. and Mrs. J. George Taylorson of Spokane, Washington, First Church were the special workers. This was the first revival to be held in our new church, and also the first since our name was changed from 'Sellwood' to 'Moreland.' We appreciate the able and thorough work done by the Taylorsons, and the great encouragement the meeting was to the people. Already we are reaping results from the advantages gained by the new location, and the wonderful new church plant which God has given us."



On May 21, 1950, the beautiful brick building pictured here was dedicated as the new location of our church. This building—parsonage in the rear, garage and extra lot beside the church—was purchased, after six months of negotiations, for \$16,000. We were able to sell our former quarters—consisting of a double house and a brick basement building—located three blocks down the street from our new church, for \$9,250. Thus God graciously gave us a beautiful church, fully equipped with pews, carpet, pulpit furniture, and piano, for \$8,750. The new church will seat three hundred people by using the balcony; adequate room is available in the basement to house most of the Sunday-school classes. At the dedication service, Rev. Alfred Armstrong, who was conducting a meeting in the local church, led in prayer; Rev. H. H. Marvin, pastor of Lincoln Place Church in Pittsburgh, preached the sermon; and our beloved district superintendent, Rev. R. F. Heinlein, dedicated the church. Our hearts rejoiced at the service as we felt God's hand and smile of approval had led throughout all the transaction. In September, the Holso Evangelistic Party were with us for a revival, dur-

## Scottdale, Pennsylvania



ing which, through much prayer and soul burden, God gave us many souls. Our Sunday school has shown a nice, steady increase. This month marks our third year of ministry with these

fine folks, whom we love and appreciate. Together we praise God for His goodness in giving us this nice church plant valued at about fifty thousand dollars.—F. F. Wise, Pastor.

Rev. C. H. Strong writes: "In the meeting at Bejou, Minnesota, we had some good altar services, and the church was made to rejoice. The Sioux City, Iowa, meeting was like 'manna from heaven.' God honored His Word, in this our fifth meeting with this good church. Miss Hodgson, the pastor's daughter, cared well for the music and singing. Am in a victorious meeting at this writing at Dixon, Nebraska. My California address will be in Pasadena, % Dr. Henry B. Wallin. 'Crashing' in on this evangelistic situation has been better than I expected."

Evangelist Agnes White Diffie reports: "On closing my eighteen-year pastorate (with two years as associate pastor) at First Church, Little Rock, Arkansas, I re-entered the evangelistic work. I went first to Amity, where I had served as pastor before going to Little Rock; during this time a native stone church was built and paid for. God gave us a good meeting. At Waldron, Rev. George Lankford has been the pastor for twelve years, and through him and his people the Lord has worked miracles in that town. A lovely, native stone church, young people's building, and six-room parsonage, all modern, have been erected and practically paid for. God met with us here in a blessed way from the first service. Our next meeting was with Rev. and Mrs. Ira F. Campbell; a good revival spirit was on, and we had seekers at the altar in almost every service. Following this I went to the hospital

for an operation, and was at home four months recuperating. At Collegeville, with Rev. M. H. Kirkpatrick and people, we had a glorious revival. In the seven-year history of this church, with Brother Kirkpatrick as their only pastor, a church has been bought and paid for, Sunday-school rooms added, and a nice parsonage built. At Paris, Tennessee, with Rev. and Mrs. E. J. Crane, God gave some good victories. They had just completed a six-room Sunday-school unit. At Heber Springs, Arkansas, we found a spiritual, courageous pastor in Rev. W. H. Burleson, and God gave us a good revival. They have a new, native-stone church building. Next I went to Greenbrier, my birthplace, and where I became a charter member of our church. Here Rev. G. O. Ward is doing excellent work, with the largest Sunday school in their history. God gave a gracious revival. At Harris Chapel, near McCrory, Arkansas, we have one of the finest of rural churches, with Rev. Ernest Chambers as pastor. God blessed and some definite victories were won. At Texarkana, Arkansas, with Pastor J. O. Davis and his fine people, again God blessed with a good revival. At Bellevue Church in Little Rock, with Pastor Rose Harrison, God gave a most gracious revival. This is a young church, and their new building was dedicated by District Superintendent Johnson on the last Sunday of our meeting. Our last meeting, November 7 to 19, was at Woodville, California, with Rev. Clarence M. Killion; his wonderful people prayed and worked and the Lord gave a good revival. Brother Killion is an aggres-

sive and spiritual pastor. Also, it has been my privilege to give one Sunday to First Church, Tulsa, Oklahoma, with Pastor W. T. White; and one Sunday to Central Church, Tulsa, with Rev. J. Paul Tucker; and a service on November 26 to our First Church in Pasadena, California, where Dr. H. B. Wallin is pastor. The Lord blessed and gave souls at the altar in these services."

Somerton, Arizona — In November we had a very fine revival with Rev. L. W. Dodson, Jr., of Lone Pine, California, as the evangelist. During the last week of the meeting we had three services each day; the ten o'clock services were especially helpful to the church, and the children's services after school hours were well attended. The children did good work in their memorization. A number of new people attended the services, and new contacts were made for the church and Sunday school. On the closing Sunday we had 126 present for Sunday school. We are still reaping results from the meeting. Sunday morning in our regular service, four adults sought God for reclamation and pardon. We thank God for His blessings. Although I have been crippled about all the time since coming here, yet God has answered prayer, and I am able to carry on the work now. We have a wonderful people who stand by the entire church program. The church board has voted to join the "ten-per-cent-ers," giving one-tenth of our income for missions. —L. W. Dodson, Sr., Pastor.



Washington, Pennsylvania—On November 5 we closed a revival with Rev. Victor E. Gray as evangelist and Brother A. C. Wakefield as singer. The church witnessed an unusual meeting, as God blessed the ministry of both of these men, and many souls sought the Lord. Rev. Carl M. Brown is being mightily used of God as our pastor, and the church is united in the battle against sin.—Harlan Shober, Secretary.

Evangelist G. Franklin Allee reports: "We began our autumn work with a one-week Sunday-school tour of the North Dakota District, with the capable superintendent, Rev. Harry F. Taplin, and the district chairman, Rev. Edwin Zimbleman. Splendid crowds attended the zone rallies, and there was real enthusiasm everywhere. On the South Dakota District, in the absence of District Superintendent William Dietz, we were efficiently guided by the district chairman, Rev. Bernard Hertel. Both of these good men are making a real sacrifice to help to establish the work in South Dakota. At Renton, Washington, we were assisted in a gracious revival by Mrs. Goldie Coonrod, who had charge of the music. God is blessing Brother Ernest Baker in his efforts in this growing city, and there were many seekers at the altar. The crowds were exceptionally good, and the Sunday school received a real boost. With Rev. Ralph Wynkoop and the Brentwood Church in Portland, Oregon, good crowds attended the service, and the altar was filled with seekers many times. The Sunday-school attendance reached 271 on the closing day. The largest rural church in America is the Friends Church at Greenleaf, Idaho, where the local church also maintains a Christian academy. Here we were conducting a student revival, which gained momentum until it became a full-fledged revival campaign. God met with us in a wonderful way, and there were scenes of great victory. At Tulare, California, we enjoyed working with Rev. Ira True, Jr., and his good people. God blessed, some hard cases were saved, and the Sunday school climbed to 241. At Camas, Washington, the attendance was very exceptional, with the church filled nightly. Many sought help from the Lord, and there was a real spirit of revival upon the entire church. Our assistant here was Rev. D. Goehring, pastor at Carson. Pastor Wise has been extremely ill during the past year, but despite this the church is moving ahead for God, and apparently the Lord is giving him back his health. At this writing, we are in a campaign at Philomath, Oregon, with Pastor Hal Glover; already a number of souls have sought the Lord. God has been good to us again this year, and we have seen some of the best revivals of our ministry. Everyone has treated us with the greatest kindness."

Evangelist L. M. Payne reports: "God is giving us wonderful revivals. The Holy Spirit seems to be hovering over the people and making a special call to the unsaved to return to Him, and to the justified to walk in the light and be sanctified. In October, I was with our May Avenue Church, Oklahoma City, Oklahoma, with Pastor Troy C. Potts. The revival spirit was manifest in the service with souls praying through at the altar. Fifty-six seekers bowed at the altar and prayed through in the old-fashioned way. A nice pounding was brought in for the pastor, and a good cash love offering given him on the closing day of the revival. The pastor was given a call for three more years;

He is greatly appreciated by the church and community. Next I was in a tent revival with Rev. Thomas Huff at Springhill, Louisiana. A windstorm blew the tent down and we had to move into a Community Church building. God blessed us wonderfully, with six praying through in the first service; forty souls prayed through in the ten-day meeting. Pastor Huff and wife are wonderful people and great workers; they were given a call for three more years. I have some open dates for 1951, and shall be glad to go anywhere for freewill offerings and entertainment. Write me, 507 N. W. Main, Bethany, Oklahoma."

## New Young People's Service Suggestions for 1951



## SUNDAY EVENINGS WITH JESUS Vol. 5

This is the latest volume in this series of program suggestions for young people's meetings.

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Evangelists Harold S. and Flossie Richardson report: "At this writing, we are in our nineteenth revival for the calendar year, and God is blessing. During the year we have been privileged to work with some of our best churches and the finest group of pastors and people. Our travels have taken us into seven states to work on eleven districts. Many times during the year we have seen God come on the scene and, without any preaching, souls have sought and found victory in God. We are now in our seventh consecutive year of full-time evangelism, and have a few open dates in the spring and fall of 1951. We carry the full revival program and go as the Lord may lead. Write us, Route 4, Muncie, Indiana."

Kingston, New York—Our predecessor, Rev. Kenneth Pearsall, laid such an excellent foundation here that it has been a joy to follow him. The progress made during his pastorate, the contacts made for the church, the building fund accumulated—all present a real challenge. During the past six months, God has rewarded our labors with over one hundred seekers in the regular services—there has been scarcely a barren Sunday. Recently the church was blessed of God with probably the greatest revival in its fourteen-year history. Evangelist George Woodward was God's chosen worker for this successful revival, with about 130 seeking souls at the altar, and a fine group of prospective members. The church has voted to enter an expansion program which will provide over one-third more auditorium space and additional Sunday-school rooms—all of which are much needed. Much valuable material has been donated, including "Blue-stone" to veneer the entire auditorium and annex. We appreciate the vision and challenging leadership of District Superintendent O. J. Finch.—Fred F. Fike, Pastor.

Nappanee, Indiana—In November we had a successful and profitable revival with Evangelist Claude E. Lykins, and our good pastor, Rev. C. H. Templin, in charge. On the first night of the revival, Rev. C. G. Rudeen, missionary from Nicaragua, gave a Spirit-filled message, which gave a good impetus to the revival. Having served as pastor for thirteen years, Brother Lykins has a thorough knowledge of the church and its problems. His messages were blessed of God, and interested his listeners; we greatly appreciated his preaching on holiness. The altar services were rich, with souls praying through for salvation, healing, and heart purity. The singing of Brother Lykins was also much appreciated. In September we had a special treat in a five-day convention with Rev. G. H. Shaffer, who is a specialist on Bible research. God blessed and enriched the lives of all who attended these services.—Reporter.

Sterling, Colorado—On last August 20 the church welcomed Rev. and Mrs. Harry W. Dickerson and daughter; since their coming there has been an increase of 35 per cent. On rally day we broke all existing records with an attendance of 200, and led the district in percentage gain. In October we had one of the most successful revivals in the history of the church with Evangelist James C. Crabtree. He is a dynamic, Spirit-filled evangelist, and his ministry was deep and heart-searching. On Sunday, November 26, our church was privileged to have "The Melody Men" (Wally Hubbard and Danny Liddell), outstanding musicians, with us; many new contacts were made through this ministry in song. God's presence is being wonderfully felt, the church is stirred, and souls are getting really established in the grace of God. Our present facilities are overtaxed by our increasing Sunday school, which presents a new challenge to the Sterling church.—Esther True, Reporter.

Evangelist J. N. Tinsley writes: "We resigned our pastorate at Kennewick, Washington, last spring, intending to give full time to the evangelistic field beginning June 1. Because it was necessary for Mrs. Tinsley to go to the hospital, I was able to work in only a limited number of meetings during the summer. But since her leaving the hospital on September 21, it is quite evident that her recovery is permanent, and she has been with me in four meetings since that time. We will be in Baltimore, Maryland, for the holidays; then return to the Northwest, driving by car along the Southern route. We shall be glad to give revivals or conventions to churches in the Southern, Southwestern, or Western states as we work back toward Washington state; we expect to go through California. Until the middle of January, write me, 1814 Tower Road, Glen Burnie, Maryland."

Rev. J. D. Stafford reports: "I am reporting for seven full years in the evangelistic work. God gave me the privilege of working with some of the best pastors and finest churches in the world. During this time I traveled over 200,000 miles, conducted more than 150 revivals, with about 8,000 bowing at the altar of prayer, for which I give God all the glory. On last September 17, I accepted the work of our Cottage Hill Church in Birmingham, Alabama. Rev. G. W. Ball had been the pastor for eight years and, with the help of God, had built a beautiful church and a fine congregation of loyal people. Brother Ball is well thought of in the community, and we appreciate his work. The church has received us royally, co-operated with us in every way, and the work has gone forward in all departments. Recently we closed one of the best revivals in the church's history, with Rev. Daniel Stafford of Monroe, Louisiana, as evangelist. At the close of the meeting, ten fine members were added to the church; this makes twenty-six since we came in September. In the group there are ten fine men. The revival fires are burning in our services. If you have friends in or around Birmingham you'd like to have us contact, write me at Route 8, Box 573, Birmingham, Alabama."

Evangelist C. E. Lykins reports: "Since entering the field of evangelism last August, I have enjoyed working in our churches of Northeastern Indiana in revivals, holiness conventions, and other services. I have filled pulpits in Elkhart, Peru, Columbia City, Montpelier, Nappanee, and Milford; pastors and people have been very gracious to me. My slate has included an occasional meeting as song evangelist, along with the preaching ministry. My slate for the spring is being well filled, with the exception of some open time in January and February. Write me, 1406 Chicago Avenue, Goshen, Indiana."

#### THE PASSING AND THE PERMANENT



Evangelist Roy Lewis reports: "Since entering the evangelistic field last August, I have been busy preaching the old-fashioned gospel in our beloved church. My first meeting was a home mission campaign at Muncie, Indiana, sponsored by the Northeastern Indiana District, under the leadership of Pastor J. G. Towriss of the North Walnut Street Church in Muncie. The result of this meeting was the organization of the Mayfield Church, with forty charter members. Then I had the privilege of working with Rev. Fred Densmore in Farm-land; Rev. W. E. Master in Fort Wayne; Rev. Russell Shaley in Garrett; and Rev. Dee Henderson in Elwood, Indiana. Just recently I closed a revival with our Forrest Park Church in Muncie, where seventy-six seekers bowed at the altar of prayer, ten new members were added to the church, and a new record was



set in the Sunday school. I thank the Lord for the good, old-fashioned revivals He has given. At this writing I am in a good meeting with Rev. George Christian at Harris Chapel. I give God praise for every victory won."

Belington, West Virginia—Recently we closed a wonderful revival with Rev. Ruth Reynolds as the evangelist. Twenty-three new families attended, ten professed to be saved or sanctified, and the church was revived. We are moving on for the Lord in this city. We have put in a basement under the church, installed a gas furnace, and our Sunday school has increased from fifty to seventy-five. A new community has taken in these families which were reached in the revival; they have a Nazarene preacher but have not yet organized a church. Some of them subscribed for the *HERALD OF HOLINESS*, and are reading the *Manual*. It is a community where no services have been held for eight years. Our Nazarenes went in there, conducted a home mission campaign, and plan to organize a church soon under the supervision of District Superintendent Oney. — Lida Strickland, Pastor.

Evangelist Lee L. Hamric reports: "In November we had a revival in Vilonia, Arkansas, and God gave some good victories. Pastor Lewis is doing good work and his people love and appreciate him. It was a happy privilege to be in Vilonia again, as it was our home for about twelve years. At this writing I am in a meeting in Greenbrier, Arkansas, closing here December 17; then home for the holidays. Pastor Jack Ward and his people are doing good work here. I am to be in Lodi, California, February 25 to March 11, and have an open date following this meeting; would be glad to slate this time with some church in California. Also, can give the first half of February for a meeting with some church in California. Write me, 766 Sycamore Street, Abilene, Texas."

#### Annual N.Y.P.S. Convention Florida District

The annual convention of the Florida District N.Y.P.S. was held at Miami Central Church, on October 17. A wonderful spirit prevailed among our young people as they did the King's business. During this short assembly year, which ends April 30, a number of excellent goals were set up.

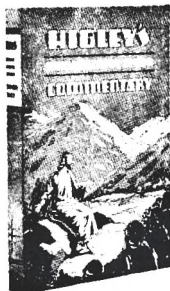
First, 1,500 new young people for Christ and the N.Y.P.S.; second, a Lamplighters' League in each society; third, 2,500 subscriptions for the *HERALD OF HOLINESS* in the annual campaign (last year 2,050 were received).

Rev. C. R. Moore was again chosen to lead the district N.Y.P.S. as president. Our young people are going forward for Christ.

JOHN R. MAURICE, Reporter

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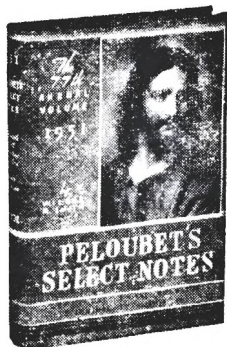
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### Colored Work Convention

The fourth annual assembly that is primarily dedicated to the mission work among colored, convened November 17 to 19, at Indianapolis, Indiana, where Rev. C. Jacobs is pastor. There were eight churches represented, and most of our pastors from all parts of the country were present, as well as visiting ministers. The services were all filled with the Spirit of God, inspiration, and good music.

Dr. D. I. Vanderpool was our efficient presiding officer, and brought two fine messages. Brother Alpin Bowes was the secretary. Rev. John L. Knight, superintendent of the Florida District, was also a special speaker. Messages were given by Rev. and Mrs. R. W. Cunningham, pastors at Institute, West Virginia. Rev. and Mrs. W. A. Rogers of our Detroit, Michigan, church were the well-enjoyed music artists. Dr. Roy F. Smee, general secretary of home missions and evangelism, kept the assembly moving in good order. Rev. and Mrs. Edwin E. Hale of the Nazarene Bible Institute, Institute, West Virginia, ably represented our school. We were glad to have a number of the district superintendents as our guests.

God wonderfully blessed us, and we feel that much was accomplished. Pray for all our pastors, and for our great opportunities.

J. F. PECPLES (pastor, Chicago),  
Reporter

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

### Wisconsin District Preachers' Meeting

The Wisconsin preachers, under the most efficient leadership of District Superintendent Charles A. Gibson, met at Wausau, October 31 to November 2. Rev. Floyd H. Pounds, host pastor, and his fine church, graciously entertained the group.

The special speaker, Dr. Remiss Rehfeldt, general foreign missions secretary, thrilled and challenged our hearts each time he spoke. The feeling was unanimous that he was God's man for the hour.

A number of excellent papers were given, presenting various phases of the work, and from start to finish the blessing of God was upon the convention.

The preachers at the convention pledged to secure 1,200 subscriptions for the *Other Sheep*.

On Friday, November 1, around two hundred people from the district motored to Kankakee, where the combined educational-expansion budget check was presented to Olivet Nazarene College in a very inspirational service.

### SPECIAL NOTICE

By vote of the Board of General Superintendents Dr. D. I. Vanderpool has been appointed to provide jurisdictional (general) supervision for our colored work. All questions of policy should be referred to him. The Department of Home Missions will continue to serve in this area as heretofore.

SAMUEL YOUNG,  
Secretary Pro Tem,  
BOARD OF GENERAL  
SUPERINTENDENTS

God is richly blessing Wisconsin District, both preachers and laymen, under the wonderful guidance of Superintendent Gibson.

CHARLES ZINK, Reporter

### DEATHS

REV. WILLIAM JUDSON HUFFMAN, elder in the Church of the Nazarene, died December 6, 1950, at a hospital in Elkhart, Indiana. He was born November 19, 1871, in Noble County, Indiana. Converted as a young man, he had been a faithful minister of the Word and won many, many souls to Christ. He retired from the active ministry in 1944, but faithfully taught a men's Bible class until a few months ago. On February 3, 1893, he was united in marriage to Jennie F. Good; they were collaborators in the kingdom of God for over fifty-seven years. He is survived by his wife, three children, one sister, and one brother (Dr. J. A. Huffman, of Winona Lake, Indiana). Funeral service was conducted in Elkhart First Church of the Nazarene, by Rev. E. B. Hartley and Rev. Wm. Hygema, with burial in Prairie Street Cemetery.

DR. WILLIAM RICHARD RUSSELL died November 11, 1950, at his home in Stockton, Illinois. He was born near Gratiot, Wisconsin, on May 13, 1859. In 1895 he was united in marriage to Anna Fiddick. He was a charter member of the Church of the Nazarene in Stockton, and was in no small way responsible for the Nazarene work there. He is survived by a daughter, Mrs. Marguerite Matthews, also one brother and two sisters. His wife preceded him in death. Funeral service was conducted by his pastor, Rev. Harold D. Bedinger, with interment in the Elmwood Cemetery at Warren.

N. J. LATHAM was born November 24, 1865, and died November 2, 1950, at his home in Uniontown, Alabama. In 1886 he was united in marriage to Miss Martha Morgan, who preceded him in death by two years. He is survived by two sons and three daughters. Brother Latham had been a member of the Uniontown Church of the Nazarene for a number of years. He lived a holy life and always was an inspiration to those who visited him while he was bedfast for many months. Funeral service was conducted in the Waycross Wesleyan Methodist Church, with the Nazarene pastor, Rev. G. W. Wall, in charge, assisted by Rev. Willie Hill, Rev. J. L. Averett, Rev. L. A. Bamberg, Rev. E. D. McCurdy and Rev. A. Felps, with the message by Rev. E. E. Michael.

MRS. MARY EDNA JOHNSON was born August 21, 1912, Calcasieu Parish, Louisiana, and died October 23, 1950. She is survived by one daughter and one son, both of Sulphur. She joined the Church of the Nazarene in August of 1948, and taught the Beginners in her church at Westlake. On Sunday morning of October 22, while in the midst of her duties as teacher, death struck, paralyzing one side; then and there she testified, "There is nothing between my soul and the Saviour." The next day she went quietly and victoriously to meet Jesus. She was an inspiration to all who knew her. Funeral service was in charge of her pastor, Rev. H. B. McBurney, assisted by Rev. Paul Pitts and Rev. Berniss Thaxton.

MRS. MAY HARRISON, age sixty-one years, beloved wife of Rev. Charles M. Harrison, pastor of the Edinburg, Indiana, Church of the Nazarene, died October 26, in an ambulance en route to the hospital at Franklin. She had been an invalid for the past nine years. Besides her husband, she is survived by one daughter, Ruth; also one sister and four brothers. Funeral service was held in First Church of the Nazarene, Indianapolis, with Rev. J. W. Short, district superintendent, in charge, with burial in Washington Park Cemetery.

KEITH D. FOWLER was born January 30, 1923, near Elkhart, Kansas, and died November 10, 1950. He was a member of the Church of the Nazarene, having been saved at the age of fourteen. Although an invalid the most of his life, he lived to the very fullest extent, his twenty-seven years to the glory of God. He was a faithful and consistent Christian and a great blessing to all who knew him. He is survived by his parents, Mr. and Mrs. Glenn Fowler, two brothers and one sister. Funeral service was conducted in the Elkhart Church of the Nazarene, by his pastor, Rev. J. Edison Riley, assisted by a former pastor, Rev. H. O. Brunkau.

### ANNOUNCEMENTS

#### NOTICES

Winter Camp Meeting, Pasadena, California, Holiness Association, January 18 to 28, at Bessie Avenue Church of the Nazarene. Special Workers: Dr. H. M. Couchenour, Rev. J. E. Williams, Miss Esther Faulkner, Miss Marie Heineman. Rev. Cecil D. Ewell, Nazarene pastor, is chairman of this indoor winter camp meeting. Missionary service on January 25. For information, write Mrs. D. W. Dobson, 1296 Dominion Ave., Pasadena 7, California.

Midwinter Indoor Camp Meeting, January 14 to 21, at Cadle Tabernacle, Ohio and New Jersey Streets, Indianapolis, Indiana; 75 churches co-operating. Special speakers: Dr. T. M. Anderson, Dr. Russell V. DeLong, Dr. Roy S. Nicholson, Bishop J. Paul Taylor, with J. Byron Crouse, singer.

BORN—to Rev. and Mrs. David J. R. Spittal of Olds, Alberta, Canada, a son, Jerald Richard Dale, on November 27.

—to Song Evangelists Lloyd and Addie Mitchell of Valer, Pennsylvania, a daughter, Leona Marie, on December 7.

—to Rev. and Mrs. Cleve James of Laramie, Wyoming, a daughter, Mary Lynn, on December 12.

WEDDING BELLS—Mrs. Emily Maebry and Rev. Herbert Rodgers McConnell (retired) of Killarney, Manitoba, Canada, were united in marriage on December 9, at the Nazarene parsonage in Brandon, with the pastor, Rev. Arthur Deadman, officiating.

SPECIAL PRAYER IS REQUESTED by a friend in Indiana for a young Christian couple who feel called to God's work, but are faced with a very serious problem and have some important decisions to make—above all else, they do want to do God's will, and they are much in need of prayer;

by a man in Colorado, recently reclaimed and definitely sanctified after living an up-and-down life for a number of years, and is anxious that their home may be united again;

by a brother in Washington for a woman, an ex-patient of a mental institution, who is having much difficulty in resisting temptation;

by a lady in Georgia, that God will open a way for her to be in definite service for Him, also that she may find the employment she needs.

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