



The Elusiveness of Things Spiritual

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General Superintendent Williamson

THAT THE things of the Spirit are foolishness to the natural man is understandable. Those whose wills are bent on a quest for the gratification of the lusts of the flesh are expected to lose sight of everlasting verities. Theirs is the philosophy of the Epicureans, who said, "Let us eat, drink, and be merry, for tomorrow we die."

Neither is it surprising that the materialist should fail to evaluate wisely the things unseen and eternal. He lays up for himself treasures where moth and rust doth corrupt, and thieves break through and steal. Success to him is measured exclusively by temporal standards.

It is, however, amazing to observe that many of those who are devoted to religion allow the hidden, spiritual realities to elude them. Great multitudes know nothing of a personal communion with God through the Spirit. They listen to the liturgy, say parrotlike prayers, sing the chants, and receive the sacraments, but God

is not in all their thoughts. They have laid hold of the symbols of faith, but they have not grasped the substance of things hoped for or the evidence of things not seen.

Then there are those who cover spiritual poverty with the whitewash of Phariseeism. They thank God they are not as other men are. They make long prayers, fast often, pay tithes, and observe numberless rules of conduct. They give attention to the letter which killeth and are void of the Spirit which giveth life. They have forgotten that "the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling."

Even among those religious, it is easier to focus attention on things outward than on things inward. It is easier to enforce the law than it is to build a Godlike character and manifest a Christlike spirit. "Many are called, but few are chosen."

"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION" (I Thess. 4:3)

Miracles Still Happen

By Helen McIntyre*

WE LIVE in a seaport town in Britain. One very stormy November night, during the early days of the war when a complete blackout was compulsory and hand torches had to be dimmed, my sister and I were coming home from the church. She had occasion to open her handbag, when suddenly a gust of wind swept a very small envelope with her works number printed on it and containing two pound-notes into the darkness. This money was for sick benefit allowance and was all she possessed at the time, having just recovered from an illness. Knowing that to search for it in the darkness on such a night would be futile, I suggested we go home and pray about the matter.

We returned home and asked the Lord to look after the money. Our faith was tested, as all that night a storm raged and, humanly speaking, no hope could ever be entertained of seeing that envelope again. But God never fails!

Next morning on the way to work, on the opposite side of the road about five hundred yards away from where she lost it was the envelope with the numbers seemingly enlarged and the two pound-notes intact, lying with a heap of papers beside the dust cart which the road sweeper had collected ready to be taken away. Truly God answers, and times the answers to our prayers. Had my sister been minutes later the envelope would have been off to the destructor.

*Ardrossan, Scotland

"The Love of God"

By Mrs. Leon Wood*

GOD'S LOVE for His children is as wonderful love as a parent to his child, except that with God there is no "self," not a drop of selfishness anywhere. Only good of the child's soul is considered, and souls of others.

God loves all mankind. Think of all the classes, all the races that God loves. What the world calls a no-good bum, God loves as much as the richest person alive; and He loves the richest as much as He does you or me.

But how one-sided the love of God is! We who do love Him and serve Him still can't imagine the love that He has for us. And those who will not accept Him, how He must yearn to show those souls His wonderful mercies too! Imagine that you are the father of several children. You naturally want to help these children of yours: guide them, teach them what you know from experience, love

*Norcatour, Kansas

them, give them gifts, and hand down an inheritance to them. Any parent wants to do these things. God wants to do it for every person—and who will allow it? Only a very, very few! If my little boy refuses to listen to my advice and gets hurt, isn't it natural to want to take him in my arms, cuddle and soothe him, put a bandage on his knee, and urge him to be more careful next time? Of course, I expect him to say, "Yes, I will." How would I feel if he would turn his back on me, firmly and stubbornly refuse any kind of treatment, saying: "No! I won't let you help me. You would expect me to mind you and do good things for you. I won't mind! I'll get along by myself!" I would feel almost as Jesus felt when He told Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

How many continue to hurt only themselves by refusing God's helping hand! He is able to lift us out of our sins and all the troubles that we have as a consequence of those sins. "He is able to deliver thee," are lovely and true words of a song.

He is able to bless us and keep us in His love, and He wants to, if we will only let Him.

In the natural world, clouds follow sunshine; night follows day. In the order of grace, sunshine will follow clouds, and eternal day shall succeed the night.—*Selected.*

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Man Plus God

By Albert B. Schneider*

IN AN article in the *Indianapolis Star* entitled "Beyond the Call," Kenneth Hufford says: "Missionaries generally earn but a bare subsistence in the field. But financial gain is not the reason these people become missionaries anyway. Their remuneration is the satisfaction that comes from knowing that one's fellow man has been served, a feeling that cannot be bought with money.

As one psychiatrist remarked, after interviewing a number of prospective missionaries: "We scientific men can tell what a person's mental ability is and how stable emotionally he is. But who can say what a man's potentialities are when he places his life completely in the hands of God?"

The strategy of the saints is to bring God into their problems. He is the solution. The difficult business of living in these days of confusion and anxiety can be met only by God. Too many have deficient interior reserves. "Keep thy heart with all diligence [margin, above all keeping], for out of it are the issues of life" (Prov. 4:23).

A person's potentialities are increased in proportion as they are possessed by God. Well might one say with Isaiah, "Woe is me! for I am undone" (6:5). We should never say, "Here am I; send me," until the live coal from off the altar has touched us. We lack the divine power liberating within us the necessary resources to carry out the heavenly vision.

"Most men," said Thomas Erskine, "are so possessed by themselves that they have no vacuum into which God's deep water may rise." If we are indwelt by God, who can predict the result of a God-possessed life?

*Pastor, Vincennes, Indiana

Two Burdens

By Frieda S. Dause

*Once I carried a burden—
A burden of sin, and, oh,
How it bowed my head with unhappiness—
Filled my heart with pain and woe!*

*But then as I prayed for forgiveness,
In a moment my burden was gone.
My face was lifted with gladness;
His love in my heart brightly shone.*

*Again I carry a burden,
But its weight seems, oh, so slight!
For His yoke gently circles my shoulders
And makes the burden light.*

Notes from the Bushveld

General Superintendent Powers

HOW INTERESTING it will be to read God's "Book of Life," for the names of all His dear children from every nation and every clime will be registered there.

When the native African is baptized, his name becomes official and permanent. What a list of names! Our missionary, Rev. Kenneth Bedwell, asked the applicant for baptism what his name was, and he replied, "Jumped In," and thus he was baptized. Another was named "General Kumiwani," but later he joined the army and became *Private* "General Kumiwani."

One young man was named "Forage," and when asked what this meant he replied, "Green Stuff."

Waiting for medicine at Stegi was a bright young mother and her happy little, twin girls. I asked Miss MacDonald, our missionary, to inquire as to their names. The mother proudly replied, "One is named, 'Where Did You Come From' and the other 'Has Been Sent.'"

Regardless of the peculiarity of their names, each represents a soul for whom Christ died and is known to the Lord, and his name is recorded. Yes, I am convinced the "Book of Life" is a most interesting document!

Visiting the "Land of Mountains"

General Superintendent Young

THIS afternoon (December 4) I left the "Land of Mountains" (Haiti), where I spent five days with our two missionary couples, the Paul Orjalas and the Charles Alstotts. Every hour I visited there re-convicted me that here was a land of great need, where three million souls struggle against great odds for a livelihood, and many of them grope in spiritual darkness. Here is a people whose political independence has far outrun their spiritual freedom. (They obtained their national independence in 1804.)

Rev. and Mrs. Paul Orjala have been our pioneer missionaries in this area, having reached there some two years ago. They are loyal to God and the cause of holiness and are "sold" on the Church of the Nazarene. Their foundation work has been good and already Mr. Orjala has begun a Bible school with eight students in a rented building. Both of the Orjalas have a good working knowledge of Creole, and Brother Orjala did not seem to have great difficulty in translating my message into the language of the people. Also, when I visited the government department of religion he seemed at ease translating and speaking French.

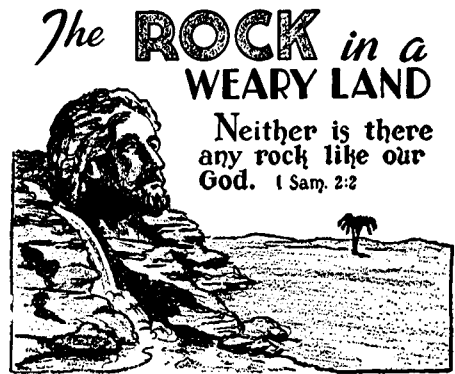
The Alstotts, our new missionaries to Haiti, just preceded my arrival by forty-eight hours. They ate their Thanksgiving dinner there with true rejoicing because God had answered their weeks

of prayer and waiting for the needed visa for permanent residence.

I visited representative congregations while in Haiti and talked with numerous missionaries of other denominations. We also visited prospective building sites, for as yet all our services are in rented buildings, and we do not yet own a missionary home.

In an hour I will land in San Juan, Puerto Rico (D.V.), where I will conduct the annual district assembly, with Rev. J. R. Lebron-Velazquez as district superintendent. For the past three months we have had an experienced missionary couple there, Rev. and Mrs. Harold Hampton. Our greatest single need in this island is a Bible school to train our own pastors to be genuine holiness preachers.

I am wondering and praying about that Thanksgiving offering. Will it be generous and adequate for the needs that abound in the world enterprise of the Church of the Nazarene? God grant that it may be so.



The **ROCK** in a WEARY LAND

Neither is there any rock like our God. 1 Sam. 2:2

Sunshine and Sorrow

By John Thomas Donnelly*

THERE is a peril in the glitter of noonday. It is the bright day that brings forth the adder. A summer of unbroken sunshine is not the guardian of public health. The glare of noontime may become the ally of infirmity.

There is an interesting significance in the Psalmist's words, "Thou shalt not be afraid for the . . . destruction that wasteth at noonday" (Ps. 91:5-6). Our radiant successes may house our most awful foes. Our prosperity may be like some sun-drenched realm in the tropics—the haunts of plague and fever. We may be safer in the gray, chill twilight of precariousness and uncertainty than we are in the steady brightness of a cloudless noon. We are undoubtedly more secure when a little fear is in our life than we are when the last shadow of care has melted away and we rush in where angels fear to tread.

I believe one of the perils which hide themselves in the brightness of the noontide is *the eclipse of the spiritual relations of life*. The most sunny days are not the best for clear, distant vision.

*Nazarene Chaplain, with the U.S. Army in Germany

There is a haze in the fierce light that veils the remote horizon. When our life attains to its burning noon, we are apt to lose the land that is far off. The large relationships of things are eclipsed. Our eyes are lured from the further issues of life's ultimate goals. We become the prisoners of the immediate hour. The things of sense hem us round about, and the transient becomes our all. It is amazingly difficult to keep sight, and hold to the eternal, when the immediate hour is so brilliant. The very pomp of success seems big enough to satisfy, and we fail to appreciate the long vision of the things that endure.

The false philosophy of this was expressed in a popular song some years ago, "Heaven Can Wait, This Is Paradise." And so we lose our spiritual sight. But the sad part is, we are so entranced by the present glare that we are not conscious of the eternal loss. A child may be so fascinated by a glittering, cheap toy that his mother can leave the room and never be missed. That is a subtle peril of life's brilliant noon. We may become so absorbed with earthly toys as not to miss the God we have lost. The glitter of gold has made many forget the glory of God. Some earthly prize dazzles us, and "the prize of the high calling of God in Christ Jesus" is blurred. This is "the destruction that wasteth at noonday."

Another great peril of our noontide is a *narrowing of the sympathies*. In the fierce glare of summer the rivers shrink in their beds. And in the sunny season of triumph and prosperity the streams of our sympathy are apt to grow scanty as in a time of drought. Cloudy, rainy days refresh the springs. Sorrows keep the emotions moist and fluent. Defeat makes us very sympathetic. The obituary columns have no significance to us until our own family has written a record there. We look at the sick or the crippled with new eyes when one of our own is laid low. But when no clouds have passed across our sky, we are very prone to lose communion with the children of the shadow. The danger is that when we are prosperous we become proud, building our houses upon the sands of false security, not dependent upon God, but acting independently of the Almighty.

Toward the High Calling

By Clara M. Morrison

*Forward to do Thy perfect will,
Forgetting all that lies behind,
Lest it should hamper on the way
The hope of life's eternal day
That finds the perfect mind.*

*Leaving mistakes and fear as past,
Forward we journey on and on;
On to the prized and perfect choice,
High calling of the blessed voice,
Outreaching to the dawn!*

There is still another peril of noonday which may be termed *the atheism of force*. The successful person is prone to magnify *might* without reference to *right*. Carnal power is the treasure desired. Success is life's end, and success is its own justification. The objective is, Be like cows! Trample down a thousand wild flowers and river grasses to get your drink, but by all means get your drink! To get on is the aim. Never mind about getting up! And so life loses its ideals, its dignities, its elevations. It loses the vertical and becomes merely horizontal. It has ambitions but no aspirations. It has rush but no reverence. It has belief in expediencies, but it loses its faith in God. Instead of worshiping the Lord thy God with all thy strength, it worships the strength of self.

There is only one security from these perils. It is found in "the secret place of the most High." In the secret Presence we dwell under the cooling shadow of the Almighty! No earth-born cloud will veil the Supreme. Our great God will be to us as "the shadow of a great rock in a weary land."

The Virus of Sin

By J. M. Yarbrough*

UPON THE character of man there is the imprint of sin. In his natural state all his thoughts are of evil and that continually. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9.) Sin corrupts and kills; it drags down and destroys.

But this is not all. Everything that man touches is also sealed with the kiss of death. Even the cost accountant proclaims that all man handles, all that he produces, starts on the march to the scrap heap. Sometimes this march begins even before the manufacturing process is completed.

No matter how rugged the building or delicate the machine, the time is destined to come when each and all shall have melted into dust, for upon all that man touches he places the curse of his sin, the seal of destruction. Time may go on indefinitely—man did not make that and does not control its continuance, for each new day comes fresh from the hand of the Creator. But the clock—man's instrument for measuring time—fails by wear, and its swinging pendulum is stilled because man invented it, and upon his invention is the corroding, rotting stain of sin.

Throughout the length and breadth of his nature man is cursed by sin and shapened in iniquity. The thoughts of his heart are evil and that continually. From the sole of the feet, say the Scriptures, to the crown of his head he is a mass of putrefying sores, sores that cannot be mollified with ointment. And since he passes along corrupting and contaminating influences, a remedy must be found or he will die and all that he has produced will perish with him. Western civilization is bound to either corrode away or vanish in a world-rending explosion, because

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Western civilization is the product of man's maneuverings and vagaries. No feature or factor in it has the remotest likelihood of survival except that part which recognizes a God above and moves toward acknowledgment of His leadings and His salvation.

All that man touches must be dissolved because he is imbued with the corrupting and destroying permeation of evil and sin. Were it not for a dying Saviour, all men would die. Were it not for a divine relief, man would forever die. Were it not for a remedy for man's ill, he could see no rainbow of hope laid across the circle of his heavens.

Man must not only have forgiveness, but also he must have a removal of the corruption of sin, else his soul can know no redemption, can know no hope or restoration. There must be a cleansing stream that not only will forgive but also will make the vilest sinner clean. The purifying and destroying power of the Holy Spirit is man's only remedy. He must be restored or he is undone, and all that he produces hastens to decay and extinction. It is either holiness or eternal undoneness and lostness!

Calvinism Gone to Seed

By P. P. Belew*

THE PRESENT generation is witnessing a revival of Calvinism. This is especially true in relation to two of its baneful tenets, namely, the impossibility of living free from sin, and the eternal security of all who have been born again. These are the negative and positive poles which supply its popular dynamic, and its Siamese twins which must live or die together.

Not long since the writer heard a minister of wide reputation, speaking under the auspices of a world-known theological institution. He quoted, "Neither shall any man pluck them out of my hand" (John 10:28), and commented, "Even you yourself cannot." This statement controverts the well-known psychological fact, proved by both the Bible and philosophy, that man is a free moral agent, has the power of choice; and I thought that it was the limit. However, I have since read a book of sermons, preached by an internationally renowned evangelist, which contains the following amazing statement:

"How ashamed and heartsick will many a child of God be when Jesus comes, unexpectedly, and the Christian is found in sin. Some may be in theaters, some in taverns, and some engaged in business that will horribly embarrass them before Christ. Do not say that no Christian ever goes where he should not. Many a Lot, vexing his righteous soul, will be in the midst of some wicked Sodom when Jesus comes. Many a David after God's own heart in other matters may be

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JESUS NEVER FAILS

"He will not fail thee, nor forsake thee."

with some Bath-sheba when Jesus comes. Many a Peter will be warming by the devil's fire and denying his Lord. So may we expect the roofs of some picture houses to need repair, broken by raptured but shamed Christians at the rapture, when Jesus comes for His own. For He will take His own. It will be of grace, not of works, and we who deserve to be left behind, but have trusted in the blood shed for sinners, will be taken with our Saviour, when He comes for those He has purchased. Christ will not seize an arm and a leg of His bride and leave the body here. It will be a rapture, not a rupture."

This statement is so absurd that it constitutes its own refutation. But may I emphasize three of the many senses in which it contradicts the truth.

I

Concerning Christian ethics. His position here, in harmony with Calvinistic theology, which makes use of the contradictory expression "sinning saint," is in utter variance with the teaching of God's Word. While no informed person claims that any Christian is free from mistakes, every informed person should know that no one can be a Christian and deliberately commit sin. A few quotations from the Bible should make this clear: "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him" (John 3:6). "He that committeth sin is of the devil" (I John 3:8). "Whosoever is born of God doth not commit sin" (I John 3:9). "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).

II

Concerning grace and works. His position here is rank antinomianism, the essence of spiritual anarchy. We readily admit that salvation is "of grace, not of works." But saving grace is received and maintained by faith, and faith will not function when one is conscious of sin for which he has not repented. It is no mere coincidence that the Bible associates repentance and faith: "Repent ye, and believe the gospel" (Mark 1:15). "How can ye believe, which receive honour one of another, and seek not that honour that cometh from God only?" (John 5:44.) Furthermore, saving faith produces good works. "If a man love me," says Jesus, "he will keep my words" (John 14:23).

III

Concerning the security of Christians. Since my boyhood days I have heard Calvinistic preachers try to prove eternal security by arguing from the

analogy of the natural birth. Say they, if one is born into a certain family, no matter what his attitude or acts, he can never get out of that family. Hence, if you are once a child of God you are always a child of God. This argument is vulnerable at many points. But we wish to emphasize just one of its weaknesses, which we think is fatal. A man has nothing whatsoever to do with his being born into the human family; but he enters the Christian family through his own definite choice, and remains there only so long as his choice remains intact.

If Christian security is unconditional, why the exhortations: "Give diligence to make your calling and election sure" (II Pet. 1:10); "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12)? Why the promises: "He that endureth to the end shall be saved" (Matt. 10:22); "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14)? And why the warnings: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12); "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All the righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24)?

The statement that Christ will take the whole body, and not just "seize an arm and a leg" from it, is another ill-advised attempt to argue from analogy. Does the speaker not know that surgery is sometimes necessary to prevent putrefaction from destroying the whole body? Surely the group he mentions is in bad need of a major operation.

Is Your Foundation Sure?

By Pearl Burnside McKinney

*When wildly rage the storms of life,
And beat upon your walls,
Do your foundations tremble?
Or hold, beneath the squalls?*

*When pressure bears upon your house,
The painter's brush is vain;
The curtains on the windows
Will blow aside from strain.*

*There must be something deeper,
Built to stand the test;
Beyond the eye of others,
More than just "professed."*

*There is a sure foundation
Provided by God's plan;
It has been standing steadfast
Since time, and storms, began!*

Those whom the Bible promises security are saints, not church sinners. If the five foolish virgins were excluded because they lacked sufficient oil, what hope is there for those who live in conscious sin? If those who frequent theaters and taverns, engage in unethical business, consort with some Bath-sheba, and deny the Lord are included in the Rapture, no one else need fear. In the light of this teaching, all may adopt the Epicurean philosophy of "Eat, drink, and be merry." On with the dance and the show; God is in His heaven, and all is well! *Could anything please the devil more?*

"So Very Long Time"

By Edwin R. Anderson*

AT THE NEXT missionary meeting of your church, or society, you might do well to read this very suggestive story. I heard it from the lips of a missionary home on furlough, and have never been able to get away from it.

He had been serving the Lord for many years in this particular belt of Africa, and it did not seem that much had been accomplished. Few of the natives seemed to understand, or to care that the Lord Jesus Christ had come down to earth to die for them, and to save them from their dark superstitions and grievous burdens.

But at least there was one young native lad who showed that wonderful sign of interest, and often the missionary would sit with him for long periods of time, going over the sweet, old—yet ever new—message of the gospel. Over and over would he give the same scriptures, slowly, carefully, praying with every letter and word that the Holy Spirit would carry it into the deeps of that darkened heart. At the close of each such period, the young native would nod his head slowly, then rise and tread his way back to the camp circle, leaving the missionary to sit there with an agony of concern burning through his soul.

And then, one early evening, it came; "the break," as we would call it; but yet not that blessed kind of "break" we would be looking for. And yet, who can really tell?

The missionary was seated, leaning against a tree, reading his New Testament, when the sound of soft footsteps reached his ears. Looking up, he beheld the figure of the young native approaching; then he squatted beside him. For a moment there was silence. The missionary could plainly see that something was troubling the heart, for the clear, deep eyes were filmed with all the signs of it.

"I have something to ask, Teacher," he said at last, speaking slowly and with voice very low, for the thoughts behind it. "I must know. This Jesus you teach—He can do all what you say? He can do all of that for my people, and for me?"

*Waterbury, Conn.

Laying a trembling hand upon the shoulder, the missionary answered, "Oh, yes, Muambo—oh, yes! For all of the burdens of your people, for all of the wrong things—He can change everything." The other hand raised the New Testament. "Does it not say so in His Book? Have I not read you His very own Word, Muambo?"

The words sank in, deeply. He could see that, and rejoiced. Another moment of silence passed, while the native lowered his eyes and head to the ground. Then from that position came his next question.

"Teacher, this Jesus you teach—He really come down to this place for us and, like you say, die on cross for us?"

"Yes, Muambo. Jesus left heaven and came down to this place for us, just as it says in His Book."

"And, Teacher, this is what I must know." The head raised, and the missionary saw the look of urgent pleading. "When did this Jesus do this? When did He come down to this place?"

"Over nineteen hundred years ago, Muambo. A long time ago—many peoples long ago. But why do you ask? Do you still not see it was all for you?"

Slowly, carefully, the native rose to his feet and looked away, back to the camp circle, to the huddled, superstitious, burdened tribespeople. Darkness had almost set in to the full. And then from the lips of that native came this searching question.

"A long time ago—many peoples ago? All this time, my people so sick, so tired, so heavy—and this Jesus could help? No one else ever help. Our gods do not help. And if this Jesus can do all this for us, why have you been so long away from us? Why has no one come before, when so many of our people are now dead and gone far away? Teacher—what has taken so long if Jesus is the only One?"

"How could I answer?" The missionary turned to me with traces of tears in his eyes? "For shame of a sleeping Church, how could I answer *that look* in his questioning eyes?"

And it could well be as solemnly, as searchingly true as the missionary added, after the telling of his story: "Perhaps that is why they really do not believe. They do not believe that we believe as much as we say we do. Else why should we have been so slow, and why should it have taken so long for someone to go and tell them? Nineteen hundred years is a long, very long period of time—'Many peoples long ago.' I am so afraid that *that* is the accusing meaning which I traced in the eyes of Muambo that evening!"

As I said, you might do well to read this story at the next missionary meeting. Perhaps the Holy Spirit may be pleased to use it to deliver the service from being just "another meeting," and move for a real meeting of His call to us all!

THIS IS PENTECOST!

By Milton Harrington*

II. A Definite Outpouring

And suddenly there came . . . from heaven. We have a heaven-sent salvation that we term the old-time religion. On this great Day of Pentecost we find the unusual happening, and coming from heaven. At the critical moment, when the last consecration was made, the last item put on the altar, the last portion of pride and station nailed to the Cross, the last willful heart melted, then the windows of heaven opened and a mighty rushing wind entered with the glory of God.

This was from heaven—not something worked up of man. Man had no part in stirring up the wind. It came to them all in the same way—no one was left out. There were no arguments over the method in which the outpouring should come. It seems strange that anyone could believe—let alone propagate—that you receive the Holy Spirit when you come up out of the water of baptism in the sense that the dove descended upon the shoulder of Jesus as He rose from His water baptism. If there was any water in that upper room when the outpouring came it was drinking water and no one could have been immersed. This is a heavenly experience. It is not legislated nor manipulated by the aid of human instruments; it is the outpouring from heaven.

This was the unusual. In all sacred history nothing like this had happened before. Could it be possible that Jesus talked of this moment when He talked to Nicodemus about the wind in explaining the *new birth*? Was He thinking of the moment when the Comforter would come and the heavenly outpouring would come as a mighty, rushing wind? There is no question from the Biblical standpoint that this was a definite outpouring. Attribute it to an emotional strain if you care to, but the blessed old Book still stands to declare it was a real, definite outpouring from heaven.

The outpouring is that which causes the heart to hunger for the inpouring. Someone gets blessed and shouts, people testify and sing until the preacher doesn't get to preach—and the unsaved and unsanctified get hungry and rush to the Father's table to feast on heavenly manna. The supernatural from heaven settles down until we melt into the perfect mold God is preparing with our lives and talents. This is where the battle cry stems from, "Keep the glory down." I may read and hear others tell of this mighty outpouring on the Day of Pentecost, but I know the actuality of it when I go there myself. There will still come suddenly from heaven to your soul the Pentecostal experience when you are hungry for it. The glory will still fall if we will let God have His way.

*Pastor, Lovington, New Mexico

"White angels hover over me," were the words written on the brown wrapper of the **HERALD OF HOLINESS**. One could hardly make the words out, for they were written by a trembling hand, of one whose sixty-eight years were fast coming to a close. She was writing to her eldest child and said to her son-in-law, "Be sure and send it to my preacher boy." When that boy was five days old she had asked the Lord to make him a "minister of His Word." Eighteen years later she was converted to Jesus Christ under that boy's preaching on Mother's Day in 1924.

I listened to Rev. H. B. Hughes of our First Church in St. Paul, Minnesota, preach her funeral message from II Timothy 4:6-8; a wonderful spirit seemed so near to all of us there. And now it's all over, and she is laid to rest near her people in Minnesota.

For she was my mother, and those brief words spoke volumes to me—that all is well with her now and I'll be a better and a more tender soul winner. And when they sing "Tell Mother I'll Be There," it will have a much deeper meaning than ever before.

"White angels hover over me"—my, what an uplift to all of us, especially her three sons and two daughters (one of which had been her faithful nurse for eight years)! Mother was sanctified and now she is in heaven.

—EVANGELIST C. T. CORBETT

ARE YOU SURE

It's in the Bible?

By W. W. Loveless*

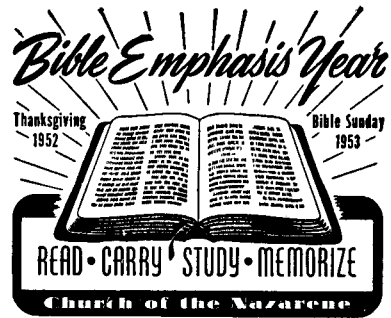
Thy word have I hid in mine heart, that I might not sin against thee (Ps. 119:11).

I HAVE found it both amazing and ludicrous that many people have so little knowledge of the Bible. Yet I don't suppose there is any book more quoted and that causes more arguments than the Bible. Almost every person you meet, whether sinner or Christian, is ready to defend his views concerning right and wrong by quoting what the Bible says.

To show you how ignorant some people are concerning the Bible I will give you a few so-called quotations. Quite frequently I hear someone say, "The Bible says that each generation of men shall grow weaker and wiser." If any of my readers knows where this can be found in the Bible, I would like to know it.

Then quite often I hear this: "The Bible says the time will come when we cannot tell summer from winter." I fail to find any such scripture; but I do find this: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

*Retired Minister, London, Ohio



Then I have heard this: "Ask largely, that your joy may be full," thinking there is Bible for it; but there is no such saying in the Bible. We do find these words: "Ask, and ye shall receive, that your joy may be full" (John 16:24).

Here are some that are ludicrous and mirth-provoking. I was preaching in a revival meeting in the South years ago, when a good old man, but illiterate, brought me a four-leaf clover and declared, "Preacher, I found this four-leaf clover on my way to church, and the Bible says it is good luck to find a four-leaf clover." I did not argue with the dear man, but let him remain in blissful ignorance.

Then I was entertained in a woman's home who took pride in having a very clean house, and she declared that the Bible says, "Cleanliness is next to godliness."

I would not vouch for this one, but I heard of an old lady that gave her testimony somewhat as follows: "Brother and sisters, I am being persecuted a lot; but the Bible says that every 'tub must stand on its own bottom,' so I'm taking great comfort in that other scripture which says, 'Just grin and bear it.'"

A preacher friend told me this actually took place in his meeting. An illiterate fellow had heard the preacher preach on going into Canaan as a type of getting sanctified. This fellow sought and got the blessing, and when he got a chance to testify he said, "Folks, I want to tell you I am living in the land of Canaan, eating pumice stone and granite" (he meant pomegranate). When folks laughed at him he reprimanded them by saying: "You needn't laugh. You had better git over in Canaan yourself, for there is a lot of that land has not been *exploded* yet." He had heard something about the spies exploring the land and got *exploded* confused with *explored*.

A preacher friend of mine of another denomination told me the following actually took place in his own church in Columbus, Ohio. Two men of his church got into an argument over some scripture. The argument waxed warm, both being very stubborn and contentious in their views. Finally one said to the other: "You think you know the Bible so well, I will just bet you ten dollars that you cannot repeat the Lord's Prayer. No sooner was the challenge given than the other took it, and they both put their money in a by-

stander's hand. Then the one who was challenged, with great confidence, rattled off the following:

*Now I lay me down to sleep;
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.*

"Well, I declare," said the one who gave the challenge, "I had no idea he could say it. Let him have the money." They both thought that was the Lord's Prayer!

Let me close by reminding my readers of our beloved "Uncle Bud" Robinson as an outstanding memorizer of the Bible. When Bud was saved he was illiterate, but he had such a burning desire to know the Bible that, though he was so poor he could not afford even a light to read by at night-time, yet he would go out into the yard when the moon was full, and lie on his stomach and read his Testament by moonlight. Then when working at grubbing out roots in the field he would stop to rest, and while resting or eating his cold lunch he would be reading his Testament. All through life his Bible was his constant companion. I heard him make the statement one time that he could quote over 6,000 verses of the Bible and give chapter and verse. No wonder he was called "The walking Bible." His ability to quote so much scripture, with his good religion, his ready wit, and humble spirit, made him one of the greatest preachers that ever lived.

In closing, dear reader, let me give you one little test to see how well you know your Bible. Get a pencil and paper and write down correctly from memory ten verses from the Bible, giving chapter and verse, and be sure to get each verse from a different book of the Bible. If you can do this correctly, I will say that you have a better knowledge of your Bible than most people have.

Disappointing Christians

By Paul L. Moore*

LIFE is beset with disappointments—some are momentary, others are more lasting. A business transaction fails. Discord arises within the home. A love truce is broken. A child becomes wayward. Our life plans are disrupted. Such disappointments are significant, seriously affecting the entire course of our lives.

Others, not nearly so serious but equally significant, demonstrate the emptiness and bitterness of disappointment. Luke warm water on a warm day and our thirst is unquenched. A colorful plum, firm and ripe but sour. A huge, red apple, but it's waxy, decorative and artificial—and we hunger on. A book clothed in an attractive jacket with an intriguing title, but with pages wearing cheap, tasteless words—and our hunger for knowledge is unsatisfied.

Jesus was conscious of disappointments. The fig tree with leaves but no fruit. The rich young

ruler who went away sorrowful. Expressing His disappointment on one occasion while looking upon the sprawling city, Jesus cried with compassion: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not!" (Luke 13:34.)

Jesus spoke of similar disappointments in His teachings: the salt that had lost its saltiness and savour, the candle hid under the bushel; the slothful servant who concealed his one talent in the earth. Nothing is more tragic than a disappointing Christian—a fruitless Christian, a Christian without vital spirituality; a Christian failing to glorify God with his witness. These are disappointments.

Jesus faced disappointments in His followers. Ascending the steps to the Upper Room, Jesus discovered the twelve squabbling as to who should occupy the preferred seat of honor beside the Master. With a broken heart Jesus revealed that one of them would betray Him, one of them deny Him, and the others would flee. Emerging from the solitude and anguish of the garden, Jesus stumbled upon the three sleeping disciples and in dismay asked: "What, could ye not watch with me one hour?" (Matt. 26:40).

Are you a disappointing Christian? Have you been a disappointment to that fellow Christian who looked to you for an example? To that bewildered one who was counting on you for guidance? To that companion who was depending on you for understanding and light? To that child who hoped you would not fail him? To that adolescent who knew you would lend help in his problem? To that pastor who counted you as one of the faithful? To our Saviour, who was anxious that you would be salt to create thirst for Him in the hearts of others? who hoped your persistent prayers and consistent living would conquer and bring the soul to the truth? who trusted that your light would shine?

Have you been a disappointing Christian? How long can we be a disappointment and still be Christians?



THINK UPON ME,
MY GOD,
FOR GOOD

Num. 5:19

*Pastor, Shippenburg, Pa.

Only the Flowers I Plant

By L. M. Hearn

*If I could live the lost years over, Lord,
How gladly would I write the record new!
The gains I grasped that I could ill afford,
The times when I was selfish and untrue,
Neglect of friend, or bitter look or word,
Unkindness to some tenderhearted child—
These are the things I would undo, O Lord,
Since Love has sought and found, and
reconciled.*

*If I could live the lost years over, Lord—
But, no, there is no power that can erase
And write the past again. The stream outpoured
From Calvary, in wondrous, cleansing grace,
Can make the man anew, but not the deeds.
Only the flowers I plant can change the weeds!*

Manna from Heaven

By Mont Hurst*

GOD'S WAY of providing food for the body, as well as for the soul, is beyond the comprehension of man but perfectly in line with all of His ways toward us. When confronted with problems that appear to be impossible of solution, we have only to lean harder on the everlasting arms and expect God to perform a miracle. He seldom fails to do this when our soul, heart, and life are in perfect accord with His divine plan for us. This also applies to a nation. If we, as a nation, would only look to God to solve our many problems, invite Jesus to sit at the head of our council tables, we would soon find that He alone has the answers this nation, and others, seek but do not find.

When the Israelites came to the end of their resources and found themselves in a terrible predicament for lack of food, God heard their pleas and fed them with His own special food which was called *manna*. And it was a food that came directly from heaven and not from the earth! No food of today, enriched with all kinds of minerals and vitamins, could have matched manna for delicious taste, healthful elements, and nourishing power. Manna came direct from heaven's own commissary!

And we, too, may dine upon heavenly manna if we know how to ask for it. This manna may not drop from heaven in the form of food because that is not a necessary way of obtaining it. On the contrary, we will find manna right here on earth, waiting for God to direct us to it in the solution of problems, forgiveness of sin, and attainment of success and happiness through plain but God-approved living and habits. It is the people who daily live in but apart from the world who are enjoying a daily feast of manna.

*Dallas, Texas

God fed the wandering Israelites for forty years. Manna fell from heaven every day in the week save the seventh, which was the old Sabbath. Each male member of the tribe, old enough to work, had the duty of gathering one omer of manna daily for each member of his family. An omer was equal to about three English quarts. If any amount of manna was kept over from one day to the next (except for the Sabbath) it soon became wormy and wasn't fit to eat. Each man would gather just enough manna for his family to eat and no more. No manna was wasted. Each Friday a double portion was gathered in order that there would be enough to last over the Sabbath. After the Israelites entered the land of Canaan they camped in Gilgal and started eating corn again, as it grew there.

Manna was real food. It was a sort of white hoarfrost, round like a small seed. When dew fell each night, save on the Sabbath, manna also fell and remained on the ground after the dew had dried up. The manna was gathered like grain, ground into meal, and then made into dough. Manna cakes were then baked and it is recorded that these manna cakes tasted like wafers made with honey instead of sugar.

In the outlying areas of Arabia the juice of certain trees is gathered by the old folks and they call it manna. In one area, the Sinai peninsula, they gather the juice of the tarfia tree. The juice is extracted from the trunk and branches of the tree. It molds into white, grain-like pellets. It keeps well in cool weather but melts in hot weather. Sometimes it is gathered from leaves of the tree. The Arabians use this manna as we use honey on bread. About seven hundred pounds of the Arabian manna are produced each year and it is considered by them as being a very delicious food.

True Christians consider their blessings as a sort of manna because our many blessings include the food we eat every day. And we should thank God for our daily food even as the Israelites thanked Him for the strange food that dropped from heaven. Living the true Christian life each day may be likened to dining at God's great and wonderful banquet table because it is always laden with good things for our souls, minds, and bodies.

Manna from heaven is a glorious reality for the Christian who does his utmost to live according to God's will moment by moment, hour by hour, and day by day. By doing so the true Christian is known to be honest, kind towards others, loyal to God and his friends, and a living example of the separated life that distinguishes him from worldly folk and frivolities. Nothing is so substantial as manna from heaven because it builds and keeps the wholly consecrated life.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust (Ps. 18:2).

General Statistics for 1952

CHURCH OF THE NAZARENE

Church Members

United States	243,152	
Canada and British Isles	6,289	
Overseas Home Missions Areas	782	
Total (Domestic)		250,223
Net Gain	7,747	(3.3%)
Foreign Missions Fields (Full and Probationary)		33,509

Churches

United States	3,710	
Canada and British Isles	145	
Overseas Home Missions Areas	33	
Total (Domestic)		3,888
Net Gain	98	
Churches on Foreign Missions Fields..		358
Main Stations and Outstations on Foreign Missions Fields		702

Ministers

Ordained Ministers	4,958
Licensed Ministers	1,968
Missionaries (Under Department of Foreign Missions)	262
Native Workers on Foreign Mission fields	943

Church Property

Church Buildings	3,898	
Value of Church Property (Local) ...		\$67,803,959
Number of Parsonages (Local)	3,255	
Value of Parsonages (Local)		17,119,310
Total (Local)		84,923,269
Number of Parsonages (District)	45	
Value of Parsonages (District)		645,500
Value of District Centers		2,742,279
Value Other District Property		430,597
Total (District)		3,818,376
Value of Headquarters Property		100,000
Value of Nazarene Publishing House..		643,127
Total (General)		743,127
Value of Educational Institutions, Hospitals, and Homes		6,658,600
Value of Property on Foreign Mission Fields		2,584,255
Grand Total (All Property)		98,727,627
Indebtedness on Church and Parsonage Property (Local)		14,331,912
Indebtedness on Educational Institutions, Hospitals, and Homes ..		732,836
Total Indebtedness on All Property..		15,064,748

Church Finances

Paid Local Interests	\$24,765,134
Increase	\$1,813,211
Paid District Interests	2,078,070
Increase	250,575
Paid General Interests	676,510
Increase	356,860
Total Paid All Purposes (Domestic)	29,519,714
Increase	2,420,646
Total Paid All Purposes by Foreign Mission Churches	188,681

Analysis of Grand Total

Paid by the Church	\$25,467,555
Paid by the Church School	2,039,335
Paid by the Junior Society	40,610
Paid by the N.Y.P.S.	486,136
Paid by the W.F.M.S.	1,318,833
Paid by the C.M.S.	81,825
Gifts Undesignated	85,420

Per Capita Giving

Local Interests	\$98.97
District Interests	8.30
General Interests	10.70
All Purposes	\$117.97

Sunday School

Number of Sunday Schools	3,813
Increase	173
Number of Foreign Mission Fields ...	895
Enrollment:	

Active Members	426,656
Officers and Teachers	41,245
Cradle Roll Members	46,097
Home Department Members	7,032
Total (Domestic)	521,030
Increase	21,332
Enrollment on Foreign Mission Fields	46,164
Average Weekly Attendance	339,548
Increase	14,807
Attendance on Foreign Mission Fields	33,704

Vacation Bible School

Number of V.B.S.	1,889
Increase	14
Membership	137,697
Increase	2,074

Junior Society

Number of Societies	1,577
Increase	72
Number on Foreign Mission Fields ...	212
Membership	28,208
Increase	960

Nazarene Young People's Society

Membership on Foreign Mission Fields	3,830
Number of Societies	3,053
Increase	93
Number on Foreign Mission Fields ...	240
Membership:	

Active	68,680
Associate	11,914
Total	80,594
Increase	2,144
Membership on Foreign Mission Fields	5,741

Woman's Foreign Missionary Society

Number of Societies	3,132
Increase	133
Number on Foreign Mission Fields ..	446
Membership:	
Active	69,414
Associate	18,501
Total	87,915
Increase	5,093
Membership on Foreign Mission Fields	9,895
Members Prayer and Fasting League..	72,357

Church Missionary Society

Number of Societies	297
Increase	51
Membership	8,332
Increase	1,059

*NOTE: Some figures for foreign mission fields are for the year 1951.

S. T. LUDWIG, General Church Secretary

He Paid the Penalty!

EDITORIALS

AT 10:13 A.M. in the prison's execution chamber, Billy Cook was pronounced dead. Ten minutes before, he had begun to breathe the deadly gas. He was condemned to die for the murder of a traveling salesman. Previously, he had been sentenced to three hundred years in a federal prison for the slaying of a family of five. The judge in the first trial refused to give him the death sentence because he placed part of the blame for the five murders upon society.

What this first judge said should give all of us concern. Here are his words: "With civilized care and education during his childhood, Billy Cook might never have become a notorious criminal. Society stands condemned for the crime of permitting this child to grow up under cruel and inhuman conditions. Therefore, society must at least take part of the blame for these crimes."

Billy's mother died and left him and his seven brothers. His father deserted them. The eight brothers were found living in a cave when Billy was five years of age. Billy had a physical defect and was anything but handsome. It was difficult to get a home for him. At best, the boy grew up without friends and came to hate everybody. He had no love and gave none. Not only society, but also the church, left him alone. Is it any wonder that he became a criminal? Was the judge wrong in placing part of the blame for his crimes on those about him?

It is not enough for you and me to get ourselves to God and heaven; we must also get those about us to God and heaven. It is not sufficient for us to live righteous lives by faith in Jesus Christ; we are responsible also for doing our best to reach all we can for righteousness and Christ. Otherwise, God will require their blood at our hands. This does not mean that they will be guiltless, but that their guilt will be shared by us because we failed to warn them.

The prophet has something to say to us in this connection: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:7-8).

A gentler way of stating this same truth is set forth in the Parable of the Good Samaritan (Luke 10:30-37). A man fell among thieves and was left to die. Like Billy Cook, he was left in desperate need. The priest who came that way passed by on the other side of the road. He saw the suffering man, but he did nothing for him. The Levite who traveled that road at that time seemed to be a little more interested. He *looked* at the man, but he too passed by on the other side of the road. Then the Good Samaritan came along and was moved with compassion. He cared for the man who had fallen among thieves—he really gave

him a helping hand. No Good Samaritan came by Billy Cook's way. The boy had the misfortune to have priests and Levites travel the road where he had fallen among the thieves of homelessness and sin. Will God hold someone else partly responsible for his six murders? Let's go out into the highways and hedges and bring the needy souls within reach of Christian friends and the gospel of Jesus Christ.

A Battle of Scriptures

IMMEDIATELY after Jesus' baptism He was "led up of the spirit into the wilderness to be tempted of the devil" (Matt. 4:1). Bible readers have become so accustomed to this being called *the* temptation of Jesus that they have too often thought of it as being His only temptation. I cannot believe this to have been the case. I am convinced that the devil hounded Jesus all through His earthly career except for brief intervals of time. Then Jesus had freedom from temptation only because the devil had been so soundly defeated that he didn't have the courage to attack the Master again at once.

However, this temptation which came near the beginning of Jesus' earthly ministry was probably one of His severest. Also, the outlines of it are sketched rather fully in order that we may be provided with a general pattern of temptation.

The account of this temptation may be studied from many different angles. At present, my purpose is to look at it as a "Battle of Scriptures." Both the devil and Jesus used quotations from the Bible. Neither of them was ignorant as to the value of God's Word in any struggle of the soul. Therefore, both of them resorted to it in this hour of destiny when the future of the God-Man and the world hung in the balance. The devil did not use the Bible as often as Christ, but even when he didn't quote from it, he often implied its truth.

WHEN JESUS "had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be

the Son of God,

Turn Stones into Bread c o m m a n d t h a t

these stones be made bread" (Matt. 4:2-3). Here the devil did not quote the words of the Bible, but he spoke in harmony with its truth. He knew that Jesus as the unique and only eternal Son of God could turn stones into bread. John the Baptist had recently declared that "God is able of these stones to raise up children unto Abraham" (Matt. 3:9), and if God could do this, He could transform

Stephen S. White

stones into bread. Moreover, the devil was not unaware of the fact that God could perform miracles. He who was soon to change water into wine and later feed the five thousand as well as perform many other miracles could quickly make bread out of stones and satisfy His own gnawing hunger.

It is one thing to quote a Bible verse or state its truth in your own words and quite another to make the right application of it. The devil knew this, but he did not hesitate to ignore it. He rightly understood that if Jesus were the Son of God He had the power to turn stones into bread, but he paid no attention to the fact that from the standpoint of right and wrong the Christ could not exercise His power to do this in every situation. Jesus performed many miracles before His death and resurrection, but He never manifested this divine ability in His own behalf. To have turned the stones into bread for himself or to have brought to pass any other miracle just for himself would have started Him on a dangerous road. If He had made a practice of this, He would have evaded His human limitations and thus have moved in the direction of defeating the purpose of the incarnation. He would, for all practical purposes, have destroyed His humanity and thereby turned His back on the Cross. The devil knew this and was anxious to deceive Jesus and make it finally impossible for Him to be the Saviour of the world. This first temptation was a subtle attempt to undermine the very end for which Christ had come into the world.

Jesus knew how to meet the devil's temptation. He said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). In other words, spiritual life and sustenance are of more worth than physical. The spiritual stands above the material. It is far more important for Jesus to do God's will and achieve the objective for which He was born into the world than to satisfy His physical hunger. In fact, the doing of God's will is much more important than physical life itself. A person had better die of starvation any time than to sin.

THEN THE devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for "Cast Thyself Down" it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matt. 4:5-6). In this instance, Satan does not just state a truth in harmony with the Bible, he quotes from the Word (see Psalms 91:12). He very shrewdly calls

on Jesus to cast himself down from the pinnacle of the Temple, for the Word has guaranteed to Him that no harm would result from such a spectacular performance. But Jesus did not fall a prey to this temptation. He well knew that no good could come from such a presumptuous feat. God could not bless Him as He thus showed off, for in so doing He would be denying His own humanity—limitations which were necessary if He were to be the God-Man, or human as well as divine.

Again, we see that Jesus should not do some things which He could do, even though they were not sinful in themselves, because they conflicted with His supreme purpose as Saviour. This is clearly implied in Jesus' answer, which was also taken from the Word. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4:7). We must not be presumptuous and think that God's promises of protection will hold for us when we act contrary to God's will. Nothing can take precedence over doing God's will. The spiritual is all-important and cannot be subordinated to that which is merely a matter of display and self-glorification.

A GAIN, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:8-9). The devil really got bold in this attempt to defeat Jesus. He made claims that he could not substantiate by the Bible. The kingdoms of this world may in a sense and for the time being be dominated by him, but they do not in any final way belong to him. Therefore, for the devil to offer them to Jesus was the height of audacity. Only Satan would have dared to try to lead Jesus astray in this way. He was ready to stoop to anything, especially when he realized that his chances to win against Jesus at that time were about to be swept away.

Jesus had not run out of scriptures, for He came back at Satan with these words: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Once again Jesus was asked to place the things of this world above His relation to God, the material above the spiritual, and once again He resolutely and triumphantly refused to do it. "Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4:11). This first mighty struggle between the devil and Jesus came to an end with the devil leaving the field of battle.

ONE OF Jesus' greatest victories was won in the wilderness. At the same time the Master gave you and me an excellent suggestion as to overcoming temptation. By His example in

The Bible and Temptation

using the Scriptures against the devil's attempts to cause Him to sin, He has given us a method which cannot be surpassed for defeating our old enemy, the devil. This means, then, that we must know the Word if we would defend ourselves against the fiery darts of the wicked one. Satan made a feeble attempt to win by means of the Word, but he was unable to measure arms with the Son of God by the Sword of the Spirit. Jesus knew the Word and was well acquainted with its significance. The devil cannot defeat him who is well armed with the Word of God. Let's learn more about the Bible during this *Bible-Emphasis Year*.

Speaking of Jesus' use of the Bible in the temptation in the wilderness, Ryle, in his *Expository Thoughts on the Gospels*, says: "Here is one

among many reasons, why we ought to be diligent readers of our Bibles. The Word is the sword of the Spirit. We shall never fight a good fight, if we do not use it as our principal weapon. —The Word is the lamp for our feet. We shall never keep the king's highway to heaven, if we do not journey by its light. —It may well be feared, that there is not enough Bible-reading amongst us. It is not sufficient to have the Book. We must actually read it, and pray over it ourselves. It will do us no good, if it only lies still in our houses. We must be actually familiar with its contents, and have its texts stored in our memories and minds. Knowledge of the Bible never comes by intuition. It can only be got by hard, regular, daily, attentive, wakeful reading. Do we grudge the time and trouble this will cost us? If we do, we are not yet fit for the kingdom of God."

THE QUESTION BOX

Conducted by Stephen S. White

Q. Was sanctification possible before the giving of the Spirit at Pentecost? If so, was it as we know it today?

A. I would answer yes to both of your questions, but I would hasten to say it was much more exceptional than it is now. In the Old Testament the emphasis was on ceremonial, or formal, sanctification and not inner, or actual, sanctification. Nevertheless, occasionally a person in the Old Testament times rose above his age and the most of those about him, and by the exercise of a very unusual faith obtained the blessing of entire sanctification as we know it today. I believe that Isaiah did this.

Q. Does not our church claim that the King James Version was inspired or directed by the Holy Ghost?

A. If you mean to ask by your question whether the scholars who gave us the King James Version were inspired in the same sense or to the same extent that Paul, John, Luke, and the other original writers of the Bible were, I would have to answer, "No." I know of no statement in which our church makes any such claim. Further, I have no knowledge of any other denomination which holds to such a view. As much as I would like to please those who might disagree with me on this, I cannot answer the question otherwise. I am compelled to state the facts as they are. Besides, I do not myself believe that the translators of the Bible who gave us the King James Version were inspired in the same way that the original writers were. I do have great regard for the King James Version,

and personally do not believe yet that any other version or translation has surpassed it when everything is taken into consideration. This does not mean, however, that I see no value in these other versions or translations. Neither does what I have said about the King James Version mean that God had nothing to do with the creation of it.

Q. What is the attitude of a consecrated, or sanctified, Christian toward the program of the church, in all of its entirety, of which he or she is a member? In this I am thinking especially of a holiness church.

A. You ask, What is the attitude of the member of a holiness church toward the whole program of his church? I judge, however, that you really mean what his attitude ought to be rather than what it is. Thinking of your question in this last sense, I would say that his attitude should be one hundred per cent for the whole program of the church. He should be enthusiastically for it. If he belongs to a church that he cannot give this type of support to, he had better join another one. But someone may say that there are no perfect churches, and, therefore, no one should give complete loyalty to any church. I disagree with this conclusion. There are churches which are as nearly perfect as you are and deserve as much loyalty, or as nearly perfect loyalty, as you can give. You must remember that you can never reach absolute perfection in this life and can never give absolutely perfect loyalty to any organization in this life. But you can do your best to do this, and you

should do this best. I do not know of any church that you can get into without promising to give wholehearted support to its program.

Q. Does Jeremiah 10:1-5 mean a Christmas tree?

A. No. These verses are warning the followers of God who were Babylonian exiles not to participate in the customs which had to do with the worship of the heathen gods of Babylonia. Many material things—trees, heavenly bodies, etc.—were used as idols in connection with the worship of the heathen gods of Babylonia. The children of Israel were to keep away from these.

Q. Do Christmas decorations and the giving of gifts at Christmas come from paganism?

A. No.

Q. Is it right to have Christmas trees and Christmas programs in the church?

A. There are many different kinds of Christmas programs. Some of them are as worshipful as anything which is ever held in our churches; therefore all of them should certainly not be ruled out of the sanctuary. I do think, however, that Christmas trees and programs purely for entertainment should be kept out of the sanctuary whenever there are other places where they can be held.

Give diligence to make your calling and election sure (II Pet. 1:10).

If we would exercise as much attention to the making sure of our relation to God as we do in the possession of material things, our salvation would become a blessed reality. —EARLE F. WILDE.

CRUSADE FOR SOULS

Roy J. Smee, Secretary

Personal Goals for 1953

AS WE ENTER a new year, it is well to consider our personal responsibility to God and His work. The conscientious Christian will see the need of the gospel that is evident on every hand and will want to be at his best for God so that he may do his part in helping others to be Christian. The Crusade for Souls is an urgent task, but is far more than just "doing" something for the Lord. First of all is the task of "being." We must have something to give out, something to offer, before others will become interested in our testimony.

That is the reason for the emphasis this quadrennium on our individual preparation in the Crusade for Souls Now! Consecration, prayer, holy living, and Bible memorization are all important parts of our personal preparation. A consecrated, sanctified life and a willingness to obey Christ's commands for us is basic to all effective service. A life of prayer, including intercession, will give us something of the compassion that the Master had and will be felt by others in the depth of our lives. Holiness in life's relationships—with things and with people—is necessary if our witness is to be effective. The Word of God will help us when our own voice may be inadequate.

As we consider what we ought to do for the Lord, perhaps we will want to make a covenant with Him for 1953, such as the following:

"I am determined, by the grace of God, that the testimony of my life by word and by deed will reflect the presence of Christ.

"I desire to win a soul to Christ this year and covenant to deal with at least one person a month about his salvation. To that end I will equip myself through a deepened prayer life and Bible memorization.

"I will pray for the Crusade for Souls Now throughout the Church of the Nazarene, that everywhere Nazarenes may win souls to the Lord and that our churches will have genuine revivals."

What can be accomplished for God in 1953 if 250,000 Nazarenes will enter such a covenant with Him!

Northern California Ablaze

The Northern California District Church School Board adopted as a slogan for the fall program of the Sunday schools on the district "Ablaze for Christ." District Superintendent

George Coulter reports in the district paper that the slogan seems to be catching fire across the district.

"Everywhere I go, our pastors and people are interested and many are actively pushing a well-organized visitation program. A well-ordered, positive visitation program in any church where the hearts of the people are 'Ablaze for Christ' will produce results. Let's go after results! Results in souls! Results in Sunday evening crowds! Results in bigger Sunday schools! Results in more Nazarene churches in Northern California!

"Being 'Ablaze for Christ' will push some of our older and larger churches out into *Branch Sunday Schools* in

nearby towns or adjacent communities. Right now, Vallejo is operating a branch school which shows signs of real progress at Floyd Terrace Community. The Richmond church soon opens a branch Sunday school in South Richmond. Word has come of a branch Sunday school being conducted by the Fortuna church at Mad River Ranger station with thirty-five in attendance. Plans are under way for a branch Sunday school in Modesto. The time is ripe to move into new residential areas throughout the district. Let's be on the move with hearts 'Ablaze for Christ.'"

That's the sort of fire we like to hear about, and it means not only live and growing churches and Sunday schools now but a foundation for the future. Northern California should have no trouble reaching its quota of twenty-eight new churches for this quadrennium.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for January 11: Confessing and Following Christ Scripture: Matthew 16 (Printed, Matt. 16:13-26)

GOLDEN TEXT: *Thou art the Christ, the Son of the living God* (Matt. 16:16).

It doesn't seem that Christ went to school where they taught that what you believed didn't matter, just as long as you were sincere. Through the centuries, however, thousands have enrolled in that school of thought and many have graduated with honors. To these the pinnacle of education is to have no specific beliefs—just be sincere.

Well, Jesus certainly did not subscribe to that thin and anemic pattern of thought, and He did not want His disciples to fall into it either. So in our lesson today the Lord pinned them down with a blunt, "Whom say ye that I am?"

It deserves our notice in passing that this is one of the best examples of teaching procedures found anywhere. Christ was not attempting to foist His opinions or truth on them whether or no. He led them cleverly to the place where they made their own declaration of faith and then He commended them heartily.

But Jesus had something in mind much more important than a demonstration of teaching. These men must know that it *was* important what they thought about Him, and they must be driven to make such a mental decision. Yes, it matters desperately what we believe about Jesus Christ; in fact, it means the difference between heaven or hell. He is the only

Person in history about whom this startling declaration can be said; He stands alone in this frightening category. What you believe about Stalin or Truman or Churchill does not affect your spiritual character, it will likely only stir up an argument. But if you believe incorrectly about Christ your moral and spiritual life will suffer: if you believe correctly you will be saved. In the face of all this I cannot have too much patience with leaders in Christendom who repeatedly tell their people that sincerity is enough, and what they believe is of little importance.

There were ample reasons in the mind of Jesus when He took his handful of disciples apart near Caesarea Philippi and asked them point-blank what they thought about Him.

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Jesus never taught His disciples how to preach, but He did teach them how to pray. I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to pray they know how to work for God.—D. L. MOODY.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Thirty-two New Missionaries

The official count on the number of missionaries of the Church of the Nazarene now stands at 261. This figure is the total of those serving on the field and on regular furlough. Those who have served but are either retired or have not returned because of illness or unfavorable circumstances are, of course, not included in the official number. It does not include the missionary workers on the North American Indian or Mexican districts within the borders of the United States.

Thirty-two are new, but they are by no means inexperienced missionaries. They are new only from the standpoint of church affiliation. The union of the International Holiness Mission of Great Britain with the Church of the Nazarene on October 29 at Leeds, England, brought into our ranks a group of splendid missionaries. The work of Rev. D. B. Jones, founder of the I.H.M. in Africa, and his associates has resulted in eleven substantial main stations in Portuguese East Africa and the Union of South Africa.

A convention was held in Acornhoek, Transvaal, South Africa, November 28 through December 1, for the purpose of bringing the two missionary groups together. The consideration of problems incident to amalgamation was met with a fine spirit of co-operation. Though the Leeds Convention officially brought the I.H.M. missionaries into the church, the native members needed a "union" convention in which their representatives would participate. It was indeed a great occasion. One hundred missionaries in addition to the elders and officers of the native groups witnessed the falling of the gavel and heard the pronouncement of Dr. Hardy C. Powers on Saturday morning, November 29, indicating that the union in Africa had been consummated.

The January issue of the *Other Sheep* will present this work more in detail.

Tribute Is Due

Upon reaching his ninetieth birthday last April, Rev. I. G. Martin received the following letter from a Ponca Indian: "When I was just a lad, you came to our Indian reservation at White Eagle, Oklahoma, and held our camp meetings for us in that locality and brought us truth and holiness. Since the first day of camp

meeting of the first year you came, I have sought and found Christ as my Saviour and Sanctifier and Keeper. I have been on the glory road going on my forty-second year. Still, it's getting sweeter every day."

God Undertook

Recently Mrs. Ira Taylor suffered a broken arm while she and Mr. Taylor were visiting by horseback the remote mountainous areas near Chota, Peru. Brother Taylor gives the following report: "Her grip on the saddle slipped and she went over backwards. Her right arm was flung out in such a way that it struck a sharp edge of very hard, sun-baked clay, and both bones snapped in two. We called upon Chota's only doctor, who recommended that she be immediately taken to the coast for X rays and adequate medical treatment. It took us sixteen

hours' traveling time to arrive in Chiclayo, and from there we went directly to Lima. It had taken over two days to get there but, seeing the seriousness of the operation necessary to put her arm right, how thankful we were that we had come as quickly as possible! Because the bone broke through, there was a real possibility of infection, though I painted the wound well. Our prayer throughout all this present ordeal has been that the Lord would continue to hold us steady and in ways that only He knows in His all-wise care to make it work out for His glory."

In Scotland

My testimony at the end of my first term of missionary service is, "He cannot fail, for He is God," and, "All that thrills my soul is Jesus." My chief concern for this year is that the Lord will help me to win some souls for Him here in these needy islands, and that I may faithfully present Africa's need.—MARY MCKINLAY, on furlough from Africa.

The Young People's Society

L. J. Du Bois, Secretary

A Good Resolution

REGARDLESS of whether we believe the general run of resolutions which usually are made at the beginning of the new year to be good or bad, there is one which certainly ought to be made by all of us. We ought to resolve to read our Bibles this coming year. And, to make it more explicit and to give us a definite pattern of reading and definite goal toward which to strive during the twelve months, we ought to resolve to read the Bible through.

This is Bible-Emphasis Year in the Church of the Nazarene. Everywhere our people will be carrying, reading, studying, and memorizing the Scriptures. We should all want to join in this parade. And yet, we should not think of this project of reading the Bible from Genesis to Revelation as a mechanical sort of thing, merely to say we have read it. We should read studiously, inspirationally, and devotionally. We should "search the scriptures" and seek each day to find some passage which will be meaningful to us for that day.

A goal such as this is not impossible if we begin reading now and stay at it. In fact, if we will read but three chapters a day and five on Sunday, by the close of December, 1953, we shall

find ourselves nearing the end. It is good to read some in the Old Testament and some in the New Testament each day. This will give variety to our reading which will be beneficial and which will make the reading more interesting. A Bible-reading record on which to keep track of your reading is available through the American Bible Society. Ask your pastor for one.

Let each of us plan to be one of at least 100,000 Nazarenes who will resolve now to read the Bible through this year.

News of Youth

Recent new and re-elected district N.Y.P.S. presidents are: William M. Dorough, Abilene; J. Donald Freese, Akron; Hugh Rae, British Isles; John Lawwill, Jr., East Tennessee; J. H. White, Illinois; B. M. Loftin, Louisiana; Owen Burke, Minnesota; Lewis R. Thompson, Missouri; Winston R. Ketchum, Nevada-Utah; Harold Kling, New York; Joe Glyn Cordell, North Arkansas; Ottis Smith, North Carolina; W. E. Chandler, Northeast Oklahoma; H. C. Hatton, Northwestern Illinois; Robert Griffin, Northwest Indiana; Dick Littrell, San Antonio; I s h m a e l Stivers, South Arkansas; Moody Frierson, South Carolina; H. C.

Emmert, Southwest Oklahoma; Harvey Hendershot, West Virginia; and Charles Zink, Wisconsin.

Prayer Tower Requests

January 4-10

General Meetings

Once again the time has come when the annual meetings of the Church of the Nazarene will be held in Kansas City. The General N.Y.P.S. Council and the General N.F.M.S. Council meet the first of the week, followed by the General Board and its departments. Let us pray earnestly for these meetings and for the general superintendents. A great responsibility rests upon these groups as they plan for the general work of the church. Pray also for the Superintendents' Confer-

ence, which meets next week. These are strategic days and we must not fail God.

January 11-17

Cuba

Nestled off the southeastern coast of the United States, the Island of Cuba has had a rugged history, religiously as well as politically. And these days through which we are passing are important ones for these people and for the Church of the Nazarene. Let us pray for Brother and Sister Lyle Prescott and Brother and Sister Ardee Coolidge and for the four national workers as they labor on the main station in Havana and in the nineteen outstations. God is able to work wonders among these people.

prepared some tests to prove to her own satisfaction that he was all she had been told he was.

One of these tests had to do with flowers. The Queen called in the best artists of her country. She gave to them a bouquet of flowers and asked them to make for her a perfect copy in wax. The artists worked carefully and skillfully. When the wax flowers were complete, even the Queen herself could not tell which bouquet was real and which was made of wax.

Upon arriving at the palace of King Solomon, she was announced and with great pomp and grace was presented to King Solomon. After greeting him and exchanging friendly words, she came quickly to the special interest of her trip.

"O King Solomon," she said, "I have heard wondrous things about your great wisdom. I, the Queen of Sheba, am bringing you a little test. I hold here in my hands two bouquets of flowers. I would like for you to choose the bouquet you prefer."

King Solomon knew there was a trick somewhere. He looked intently upon the flowers. There was not a flaw in either bouquet. He could see no difference in them, and yet his keen sense of discrimination told him that there was a difference. As he turned to the window, he saw, just outside, a swarm of bees.

"Open the window," he commanded one of his servants.

The window was opened and the bees flew in. They did not hesitate in their choice of flowers, but all flew to the real ones. King Solomon then knew which bouquet to choose!

"I will choose the flowers the bees chose," he said.

Once again Solomon had chosen wisely. It was so simply done, but because of the gift given him by God he was able to choose and judge rightly. And even unto this day when one desires to describe someone as wise, he, more times than not, will say, "He seemed to have the wisdom of Solomon."

THE HOME CIRCLE

Conducted by Grace Ramquist

When a Pleasant Task Becomes a Duty

THERE ARE many tasks we are called upon to perform which are never considered pleasant. There are others, however, which are necessary, yet are pleasant at the same time. One of these latter kind is that of taking the baby for a stroll. The doctors of this day have quite convinced the mothers that it is right and necessary for babies to get out in the sunshine and fresh air for a period of time each day. This suggestion is twofold, for the babies not only are given an airing but the mothers get relaxation, which is good medicine for them.

In our neighborhood there are a number of women who have small children. Late in the morning or afternoon, it is not uncommon to see these mothers strolling along the sidewalks pushing before them gocarts in which sit their babies. They always seem to be enjoying themselves, that is, all of them do except one young lady. This exception is the mother of four children all under eleven years of age. She takes the baby for a ride in the gocart all right, but it appears different in her case.

Every afternoon, rather late in the day, down the street walks the little lady, her baby riding peacefully in front of her. She walks with a quick tread down to the corner, turns the gocart around and walks back quickly. You can almost hear every step pounding out the fact that she has too much to do to take time out for such a foolish thing as walking; yet since the doctor told her to take the baby out, she takes the supposedly pleasant exercise. Although the road followed

is the same the other mothers take, a watcher could hardly fail to see that the little lady wishes this supposedly pleasant task were not necessary. It is definitely a duty and not a pleasure.

As I sat watching from my study window, I was made to think of the many people who give attention to the study of the Word and to prayer. I have heard them stand and proclaim to a group of people that they have read the Bible through every year for many, many years; and yet when it came to giving a verse from the Bible which had blessed their souls and warmed their hearts, they were stumped. They had taken the exercise. Oh, yes, but they had made a pleasant task a duty. "I have read; I have prayed," sounds so empty unless that overflowing joy and pleasure is present. The very fact that pleasure is gone makes the task a failure.

The Swarm of Bees

IN THE THIRD chapter of First Kings, we learn that, when Solomon was given a choice of what he desired most, he chose to have understanding and wisdom. God was so pleased with his choice that He said unto him: "Lo, I have given thee a wise and an understanding heart; . . . And I have also given thee that which thou hast not asked, both riches, and honour."

Solomon became known as the wisest man living. There are many stories told of his wisdom and one of them, which is a favorite Jewish legend, I shall tell you.

In her own country, the Queen of Sheba heard much about the wise King Solomon. She finally decided to go see the great man herself. She

HAVE YOU TESTIFIED?

By Mary Alice Holden

*Have you testified today
Of your Saviour's grace
And the joys that come to you
In His holy place?*

*Like the leper cleansed of old,
Have you thanked Him, too,
That He washed your sins away,
Gave you life anew?*

*God will bless you, if you do,
With His Spirit's power;
Fill your heart with love and peace
Now this very hour.*

NEWS OF THE CHURCHES

Rev. Bona Fleming writes: "We wish to thank our many friends who have written us such cheerful and encouraging letters during our recent illness. We were glad to be able to read the 'sympathy cards over our death.' While in a revival in Oklahoma last May, I was reading my Bible and getting ready for the night service, when I was stricken with a severe hemorrhage through the nose. At this writing, I feel well and am able to be around, but the doctor does not advise me to try the evangelistic work again. The general superintendents, district superintendents, pastors, and laymen have been wonderful to me throughout the years. I miss you. Remember me when you pray."

Momence, Illinois—Our church has had a good revival with Rev. O. F. Zachary as the evangelist. He preaches well, and also made over one hundred personal calls while with us in this one-week meeting.—A. D. Gould, Pastor.

Evangelist Marvin S. Cooper writes: "Our last two meetings of a ten-week series were conducted at the Sheridan Avenue Church in Saginaw, Michigan, and the Grace Church in Capitol Heights, Maryland. The good pastors, Rev. Charles Crismier, Jr., and Rev. Roy M. Bowers, with their splendid people, had made excellent preparation. God honored their efforts and faith and gave some very clear victories. Mrs. Cooper and the girls had charge of the music and youth meetings at Capitol Heights, where we saw more than forty young people around the altar on the night devoted to the

interest of our youth. Our winter and spring campaigns will be conducted on the West Coast, where we will conduct revival meetings, youth meetings, holiness conventions, and vacation Bible schools. Write us, 3760 Canfield Road, Pasadena 8, California. From there we will return to Michigan and Indiana, where we will also conduct revivals and vacation Bible schools."

Ranger, Texas—Closing our pastorate at Chillicothe, we moved here to Ranger on November 17. We immediately began a revival meeting with Evangelist Joe Norton. God gave nine seekers at the altar, with eight praying through to definite victory, and six good members were added to the church. We feel that we are in the will of the Lord, and God is blessing in our services.—C. D. Buckhanan, Pastor.

Evangelist P. P. Belew reports: "Just recently I returned from the Maritimes, where I spent ten weeks in conducting revival meetings—at Amherst, Springhill, and Trenton, N. S.; Moncton, N.B.; and Summerside, P.E.I. The respective pastors are C. R. Teal, R. L. Sabine, R. T. Sabine, E. H. Brewer, and D. R. Morrison. I greatly enjoyed working with these fine men and their churches. Also, it was a great pleasure to have District Superintendent J. H. MacGregor with us in several services. Best of all, God was with us and gave good altar services. While in the Maritimes, I was privileged to attend the district preachers' meeting, where Dr. Samuel Young was the inspiring speaker. En route home I attended the New Eng-

land District preachers' meeting, spoke in the midweek service at First Church, Malden, Massachusetts, and preached on Sunday evening at Alexandria, Virginia. I am now arranging my slate for the new year; write me, % P.O. Box 527, Kansas City 41, Missouri."

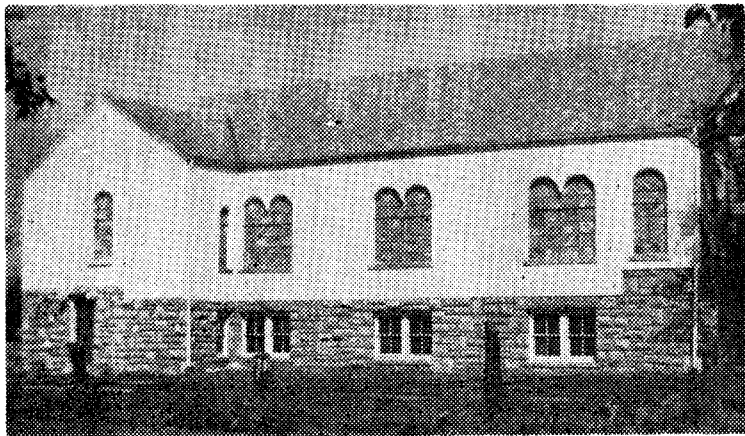
Evangelist Donald K. Ballard writes that he has an open date, January 14 to 25. Immediately following this (beginning January 28) he will be in a meeting in Lexington, Kentucky. Write him, 1005 W. Greenwood Ave., Nashville, Tennessee.

Vivian, Louisiana—Six and one-half years ago we came to this church and found a wonderful band of old-fashioned Nazarenes. God has blessed us in these years and we have seen some glorious victories and outpourings of God's Spirit. The church has remodeled the old basement and built a commodious two-story annex. We have also remodeled and redecorated the auditorium, landscaped the grounds, and sold the old parsonage and bought near the church. In all we have made about fourteen thousand dollars' worth of improvements, with very little indebtedness. We have had some marvelous revivals, and recently closed a very successful revival with Rev. Elbert Dodd and Rev. Earl Starnes as the evangelists. Our Sunday school is near the two-hundred mark and God is blessing along every line.—B. M. Loftin, Pastor.

Evangelists Edward R. and Alma Ferguson write: "We will be closing a meeting in New Brighton, Pennsylvania, on January 25; then have an open date, January 28 to February 8. We'd like to slate this time en route to Florida. Write us, Box 542, Port Huron, Michigan."

Fairmount Church, Kansas City, Missouri

The Fairmount Church recently completed a beautiful building on a basement that has been used as a place of worship for the past eleven years. In the summer of 1950 plans were laid for the building, and construction began in November, but winter weather delayed the building until spring. The building was completed in the summer of 1952 with the help of donated labor by pastor and people. Although two years and approximately \$20,000.00 were required in the completion of the building, the entire structure has an estimated value of \$50,000.00. Roughly 40 x 70 feet, the main floor addition contains a sanctuary seating 220, an ushers' room, glassed-in-nursery balcony, vestibule, choir room, and pastor's study. The building follows a semi-colonial style with a Roman arch design used in windows. Broad front steps and a colonial porch with large double doors form the front



entrance. Furniture, floors, and trim are finished in natural, while walls are tinted plaster. The building was dedicated on September 7, with Dr. Jarrette Aycock, district superintendent, preaching the dedicatory sermon.

The writer came as pastor in June of 1950, and has now resigned to enter the work of the chaplaincy. Rev. Paul Helm has been called as the new pastor, and has now taken over the work.—Albert L. Gamble.

British Isles Union Rallies

A great union rally which will not soon be forgotten by the nearly six hundred people who gathered on October 29 and 30 in Leeds, England, witnessed the fusion of the International Holiness Mission with the Church of the Nazarene in the British Isles, adding to our denominational family twenty-seven congregations and approximately one thousand new Nazarenes, along with thirty-two missionaries at work in the Union of South Africa and Portuguese East Africa.

Rev. Sydney Martin, pastor of Parkhead Church of the Nazarene, Glasgow, introduced fraternal delegates, and also read greetings from fellow laborers in other holiness bodies in Britain, as well as from United States Nazarenes, including the "mother" church at Los Angeles, California. Dr. George Frame, superintendent of the British Isles District, introduced Mr. John Place, chairman of the executive council of I.H.M., who reviewed the history of the move toward union.

The address by Dr. Hardy C. Powers reminded us that the only human organization which can escape the operation of the law of decay is a body which is fervently doing God's work. He stressed that the purpose of the Church of the Nazarene is to do the work of holiness evangelism and to conserve the results of that evangelism.

At the climax of the first evening's service, Dr. Frame moved the resolution for union and the Rev. J. B. Maclagan, superintendent minister of I.H.M., seconded it. The moment of final consummation of the union was marked by Dr. Powers with a stroke of his gavel in an atmosphere charged with blessing and joy. The second



The Union of the International Holiness Mission with the Church of the Nazarene, at Leeds, England, on October 29. Part of the congregation of nearly six hundred which gathered for the rally.

evening's meeting took the form of a missionary rally with Rev. Maurice Winterburn, lately missionary secretary of I.H.M., in the chair and eight missionaries, representing five fields, sitting on the platform. Stirring reports from Transjordan, South Africa, and the Cape Verde Islands were brought by Rev. W. Russell, Miss Doris Brown, and Rev. Ernest Eades respectively.

In his message, Dr. Remiss Rehfeldt shared with us an hour of personal devotion, reading verses from the Revelation that had been to him peaks of blessing. A moving prayer by Dr. Powers closed this historic meeting.

Rallies to celebrate the union were also held at Bolton, Lancashire, and at Battersea, London, the birthplace of the I.H.M.

MARY E. MELLINGER, Reporter

Evangelists A. E. and Pauline Miller write: "Due to a cancellation, we have an open date, February 10 to 22; we will go anywhere God may lead. We carry the whole program—preaching, singing, special music, chalk artistry, and children's work. Write us at our home address, 307 S. Delaware St., Mt. Gilead, Ohio."

Olton, Texas—we came here two years ago last September and found a small group—small due mainly to many people having moved to different locations in the past several years. We have a wonderful group, faithful in giving the pastor regular poundings. Their love for one another is outstanding. Both recalls we have had here have been unanimous. We have had several revival meetings and good has been done. Our last revival was with an outstanding young man, Rev. Hartley Postlethwaite, who did much to arouse Christian people to their responsibility in prayer and Bible reading. Having entered our third assembly year, we are hoping to see more of the glory of the Lord; already

we see our young people forging church activities.—W. Ray Aldridge, ahead in the N.Y.P.S. and other Pastor.

"Showers of Blessing" Stations

Canadian Nazarene College Zone

CHWK	Chilliwack, B.C.	1230 kc.	10:00 a.m. Sunday
CJDC	Dawson Creek, B.C.	1350 kc.	8:15 a.m. Monday
CKUA	Edmonton, Alta.	580 kc.	2:00 p.m. Sunday
CKUA-FM	Edmonton, Alta.	98.1 meg.	2:00 p.m. Sunday
CJRW	Summerside, P.E.I.	1240 kc.	8:30 p.m. Sunday
CKOX	Woodstock, Ontario	1340 kc.	6:00 p.m. Sunday
CKOX-FM	Woodstock, Ontario	106.9 meg.	6:00 p.m. Sunday
CJGX	Yorkton, Sask.	940 kc.	12:15 p.m. Sunday

New "Showers of Blessing" Stations

WBGE	Atlanta, Georgia	1340 kc.	9:45 A.M. Saturday
KBIO	Burley, Idaho	1230 kc.	3:15 p.m. Sunday
KEEP	Twin Falls, Idaho	1450 kc.	9:15 a.m. Sunday
WAYS	Charlotte, N. Carolina	610 kc.	1:45 p.m. Sunday
WLOE	Leaksville, N. Carolina	1490 kc.	3:30 p.m. Sunday
KBWL	Blackwell	1580 kc.	8:30 a.m. Sunday
KFDR	Grand Coulee, Washington	1400 kc.	1:00 p.m. Sunday

Walbridge, Ohio—We recently closed a wonderful revival with Rev. Allen H. Wagner, in which many found Christ as their personal Saviour. We are off to one of the best years in the thirty-five-year history of this church. Our Sunday-school attendance has doubled during the first three months, over last year's average, and all other departments are progressing. Dr. W. E. Albea, our fine district superintendent, will be with us December 21 to dedicate our new Sunday-school annex just recently completed. We feel that God is truly blessing us and to Him we give all praise.—Roy O. Watson, Pastor.

St. Paul, Minnesota—First Church is delighted to report good progress under the leadership of Pastor Henry B. Hughes. If someone would send us \$14,284.34 it would clear this \$80,000.00 property debt. About \$1,000.00 has been spent for improvements, which include painting the church sign and a new altar. The pastor recently received a \$10.00 per week raise in salary. The Sunday school is averaging twenty-five per Sunday over last year. Brother Hughes is not only a hard worker but also a wise spiritual leader and a preacher of outstanding ability. The pastor of St. Paul First Church does not have an easy assign-

ment but God is leading and the future looks bright.—Arthur C. Morgan, District Superintendent.

Rev. Albert H. Lewis reports: "After pastoring for seven years the good people of Dunkirk, New York, we resigned last June to enter the evangelistic field. Mrs. Lewis travels with me; therefore we are able to offer a full revival program. We have had two victorious months in this new field, including the following: Bunola, Pennsylvania, Pastor Francis Bowman; Atlasburg, Pennsylvania, Pastor Richard Phelps; and Newburgh, New York, Pastor Maurice Laurie. We are now at Copetown, Ontario, with Pastor Stanley Rycroft. From here we go to Smithton, Pennsylvania, D. J. Aldridge, pastor. It has been a delight to work with the godly pastors and wonderful people in these various churches. God's favor has been ours, and souls have found the Lord in saving and sanctifying power. We have some open dates this winter, and in the spring of 1953. Write us, Box 106, Dunkirk, New York."

Palacios, Texas—Sunday, November 16, concluded one of the best revivals this church has ever experienced. Rev. J. E. Threadgill was the evangelist. This man, although eighty-one years old, can preach holiness with force; he was a very great blessing to our people. Mrs. Manross and I were called to pastor this church one year ago in December. After we settled, the people rallied together and we entered into a building program. We overhauled the church, and the people of Palacios helped us in many different ways. My neighbor, a member of another church, is so proud of us that he gave us a check for \$450.00. Another friend of ours gave us a check for \$285.00, with which we bought fans. One of our good people donated a beautiful piano for our new auditorium. Then too we were presented with a new Hammond organ to be used in connection with the piano. We had no Sunday-school rooms to start with but now we have an educational addition to our auditorium which accommodates our classes. I have pastored churches in Louisiana, New Mexico, and Texas, and the Palacios people are among the best.—George Manross, Sr., Pastor.

Port Arthur, Texas—Grace Church closed a revival on November 23 with Rev. H. D. Burson, evangelist. The church was helped and new people were won to the Lord. Besides the revival expense we raised a record-breaking Thanksgiving offering of \$217.00, with more expected to come in. Our church is also practicing the 10 per cent giving for General Budget. The Sunday-school hour was well attended with 221 present. God has blessed, and we are looking to Him for guidance. If you have friends in this area that you wish to have contacted by the church write me; 3729 Eighth Street.—W. M. Lynch, Pastor.

Sunday-School Attendance Report

	1951	November	Percentage
Northern California	13,111	14,126	108
Western Ohio	12,274	12,071	98
Central Ohio	10,838	11,367	105
Akron	9,401	9,837	105
Southern California	8,699	9,090	104
N.E. Indiana	8,550	8,959	105
S.W. Indiana	8,546	8,586	100
Kansas City	7,513	8,117	108
Illinois	7,871	7,840	100
Michigan	7,605	7,806	103
Eastern Michigan	7,725	7,667	99
Pittsburgh	7,247	7,373	102
Kansas	7,250	7,296	101
Missouri	6,934	7,269	105
Alabama	6,346	6,811	107
Oregon Pacific	6,236	6,630	106
Florida	5,825	6,545	112
New England	5,932	6,381	108
Northwest	5,856	6,115	104
Colorado	5,803	5,829	100
Iowa	5,590	5,809	104
S.W. Oklahoma	5,857	5,791	99
N.W. Oklahoma	5,749	5,757	100
Idaho-Oregon	5,463	5,645	103
Abilene	5,271	5,355	102
Chicago Central	4,837	5,125	106
Kentucky	4,609	5,100	111
Georgia	4,543	4,857	107
Eastern Kentucky	4,236	4,711	111
Dallas	4,744	4,702	99
Louisiana	4,139	4,426	107
Washington Pacific	4,276	4,373	102
South Carolina	3,396	4,180	123
San Antonio	3,594	4,075	113
N.E. Oklahoma	3,740	3,878	104
North Arkansas	3,607	3,624	100
North Carolina	3,422	3,527	103
South Arkansas	3,312	3,344	101
Houston	2,861	3,155	110
Arizona	2,966	2,875	97
New Mexico	2,870	2,844	99
Nebraska	2,617	2,761	106
Rocky Mountain	2,348	2,318	99
Wisconsin	2,056	2,212	108
New York	1,741	1,824	105
North Dakota	1,579	1,557	99
South Dakota	716	771	108
Total average attendance of districts reporting			270,311
1951 average attendance of districts not reporting			83,774
Gain of			32,362

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

Fortville, Indiana—Our church reports a good revival with Rev. C. A. Griffith, pastor of New Castle Broadstreet; he proved a real blessing as the evangelist. Many received definite spiritual help during the meeting and a new spirit rests on the church. The closing Sunday of the revival 198 were present in Sunday school, and over \$3,000.00 was pledged in the morning service toward property for a new parsonage. The present parsonage will be used for additional Sunday-school rooms. A lot has been purchased and we expect to build soon. The pastor was given a love offering, and also an increase in salary. The people of the Fortville church are a great people and devoted to God's program.—W. E. Rothman, Pastor.

Monticello, Illinois—We came to this church following our district assembly and found a fine group of Nazarenes. God has helped us and the people are standing by the entire program. Since we have been here the church has put in a new stoker furnace. November 30 brought to close our revival with Rev. Don and Louise Adam, who were the special workers. A number sought the Lord at the altar and found victory. God came on the Sunday morning service in wonderful blessing and the evangelist raised \$1,500.00 to pay on the local debts. The church appreciated the Adamses and we feel encouraged to trust God for greater victories.—W. E. Allison, Pastor.

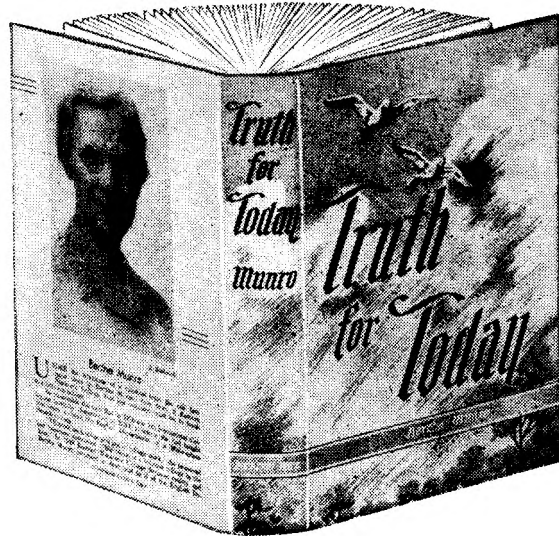
Lansing, Michigan—First Church continues to advance under the ministry of Bennie T. Morgan, now in his fourth year as pastor. Brother Morgan is a good pastor, a good preacher, a good leader, and a godly man. The Lord is also blessing him as district president of the N.Y.P.S. Sunday-school attendance for these first months of this assembly year has increased thirty-four per Sunday over the same period last year. Our radio contract has been renewed for the fourth consecutive year, and continues to be a great blessing to a growing circle of friends. Much credit is ascribed to our minister of music, Norman Jakeway, who has helped us to keep the reputation of being Lansing's singing church. One of the high points of blessing of recent date was our Thanksgiving offering, which totaled above \$3,550.00. Rev. R. V. Jackson was the evangelist for our fall revival, with Boyce and Catherine and Linda Pierce in charge of the music. Brother Jackson's messages were most definite and effective and sometimes very dramatic, but always spiritual and true to the Bible. The music and singing by the Pierces brought blessing and strength to the Christians, and also had a part in reaching the unsaved and unsanctified. Both Sunday and week-night services were very well attended, and there were glorious altar services; many sought and found definite victory. To accommodate our increasing

Sunday school, plans have been started to enlarge our building with an annex within the next year.—Jessie V. Bright, Secretary.

Fargo, North Dakota—Our church recently closed a revival campaign with Rev. Alva O. and Gladys Estep as evangelist and singer. These fine people were greatly used of God in these meetings. Counting the seekers as they came, there were a total of seventy throughout the meeting. The last service closed with great blessing and victory. On the last Sunday, be-

cause of the enthusiastic boosting of Brother Estep, we were able to break the Sunday-school attendance record of many years' standing. It cannot be said that there is anything spectacular about the program or preaching of Brother and Sister Estep, but the Spirit-blessed singing, the practical use of the Scene-O-Felt pictures, and the messages brought right out of the Bible—old-fashioned gospel messages—coupled with enthusiasm and divine anointing brought people to the place of prayer without undue pressure.—Arthur M. Long, Pastor.

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Logansport, Indiana—We recently closed a good revival with Evangelist L. J. Scherrer. Every night he preached under the anointing of the Holy Spirit. Forty-four souls bowed at our altar either for salvation, sanctification, or spiritual help. The last Sunday morning was a unified service with 115 present, and a great closing service that night. Brother Scherrer is a man of God with an old-fashioned gospel message and a burden for souls. The entire church appreciated this man.—Carl Hansen, Pastor.

The ministers of the Flint Zone, under the leadership of Rev. J. E. Van Allen, have inaugurated weekly cottage prayer meetings, throughout the area surrounding Flint, for the purpose of invoking God to pour out a great revival upon this zone. These efforts are keynoted by a young people's prayer meeting once a month, followed the next week by a zone rally for all church groups. The first revival rally was held at the Flint Central Church, on November 8. Special songs were given by a quartet and duet from the South Flint Church. Rev. Wayne Welton was a guest from off the zone. Five other ministers were present, and the special speaker was Rev. Dean Starr. Brother Starr spoke on "The Heavenly Vision." When every detail of our lives is in accordance with the heavenly vision, the church will go forward.—Kermit W. Boyce, Zone Secretary.

to be used of the Lord in a special way in our fall crusade for souls. He gave himself unsparingly in preaching and singing the gospel. God rewarded his efforts and answered prayer by giving gracious victories at the altar. One of our grade school principals, formerly a minister in another denomination, was gloriously sanctified. Average attendance for the Sunday school and all services reached a new high. Sunday, November 16, we received fourteen new members into the church. Although our Thanksgiving offering for missions was not exceedingly high, it is reported to be the best public missionary offering in the history of the church. Negotiations are being made for a new parsonage. We have a fine people, and the opportunities to win people to Christ and the church in Liberal and surrounding communities are unlimited.—Ralph E. Shafer, Pastor.



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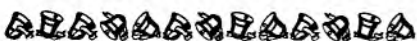
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Guymon, Oklahoma—We have recently experienced a very fine revival with Rev. and Mrs. C. C. Chatfield as the special workers. The attendance was good throughout the meeting, and the Lord used the Chatfields in a very wonderful way. Many sought and found God and the church will receive some new members as a result of this revival. We are in our ninth month as the pastor of this fine church in the Oklahoma Panhandle. God is blessing our labors here and this bids to be the best year in many ways in the history of the church. The Sunday school is averaging near the two hundred mark under the fine leadership of our Sunday-school superintendent. The church now owns property valued at \$129,000.00 with an indebtedness of \$17,000.00. Our daily radio program gives us the privilege of ministering daily to the entire Panhandle area. It is a joy to pastor this aggressive people and the future is bright.—James C. Hester, Pastor.

Prineville, Oregon—We recently closed an outstanding revival. God came and blessed our souls. Our evangelists, Rev. and Mrs. C. F. Byers, won their way into the hearts of the people by their anointed ministry. In a home-mission church of less than twenty members we were able to give the evangelist an offering of well over two hundred dollars. We were privileged to see more than thirty people bowing at the altar of prayer, many of whom had never been at our altars before. The church has been greatly encouraged and we are looking forward to greater things in Christ.—Ben Allee, Pastor.

Liberal, Kansas—Since Mrs. Shafer and I came to pastor this church God has been working in our midst. He has given us two good revivals. Evangelist C. C. Rinebarger and wife were with us in the spring, and their ministry in song and from God's Word encouraged our people and strengthened our church. Souls found victory at the altar in practically every service. Evangelist Jack Hamilton proved

Dr. and Mrs. A. S. London report: "Pastor Abersold, a seminary graduate, of Sulphur Springs, Tampa, Florida, is a fine pastor. He is doing an excellent piece of church work in this pastorate. He and his wife are beautiful singers, courteous, kind, studious, and not afraid of work. The convention with them will never be forgotten. Pastor Rushton, of Sanford, Florida, has been in this pastorate seven years. He and his family are loved by the church and city. We enjoyed every day with them. Pastor Elliott, of Bradenton, Florida, is doing an aggressive work. His school is running around 250. It was a revival here, as with the other churches, over the Sabbath. We had services with Pastors Douglas of Sarasota, and Cargill of Plant City. They are making a heroic effort to lift their souls to a new day. It is a joy to help lift the load of good and promising young preachers. Pastor Messer, of Tallahassee, is pulling a heavy load in the capital city. We must have a strong church here. The Messers are devout and sincere. Pastor Shreffler, another seminary graduate, of Ocala, will have to have a new building before much is accomplished—this little city presents a challenge. Superintendent John Knight, and Pastor Aubrey Ponce, chairman of the Sunday-school board, are making wholesome gains, with a noble group of pastors in Florida. The Sunday schools have almost doubled in six years."

Casa Robles

Friends and inquirers should know regarding the change in superintendency of Casa Robles. Rev. and Mrs. V. P. Drake, after six years of faithful and efficient service as superintendents, retired at the time of the annual meeting of the Board of Directors of Casa Robles. They now live at 2740 Olive St., Lemon Grove, California, suburban to San Diego. This writer and Mrs. Sanner were chosen in June at Kansas City to become their successors. So, after having been the chairman of the Board of Direc-

tors since the founding of the Institution, at the time of the annual meeting of the Board, we resigned as chairman and member of the board, to become superintendent, succeeding Mr. Drake. Rev. J. George Taylorson was appointed by the Board of General Superintendents to fill the vacancy on the board, and to be the new chairman.

Casa Robles, "House of the Oaks," home for retired missionaries of the Church of the Nazarene who have been assigned to residence by the Department of Foreign Missions, is rendering a great service on behalf of these dear people. They are happily housed and cared for by the church, and Nazarenes can be proud of the service being done. Casa Robles is located at 6355 North Oak Ave., Temple City, California

A. E. SANNER, *Superintendent*

N.F.M.S. Convention South African District

We of the South African (European) District were especially honored that at our first Missionary Convention to be held on this new district our general superintendent, Dr. Hardy C. Powers, and our general foreign missions secretary, Dr. Remiss Rehfeldt, were with us. We were all inspired and blessed by the challenging missionary address which Dr. Rehfeldt brought to the convention. It was indeed a great and happy privilege to have them with us.

It was also an outstanding event of the convention when Dr. Powers dedicated the Strickland twins—Douglas and Dudley.

The Missionary Society has made gains this past year under the able leadership of Mrs. Charles Strickland. Fifty-eight new members were reported and five new societies organized. Over \$600.00 was raised in prayer and fasting, and there were over one hundred subscriptions to the *Other Sheep*. Mrs. Strickland was re-elected to serve as district president for the coming year.

This first convention proved to be a time of great blessing and each one felt challenged to do more for God and missions on the South African District this coming year.

MRS. FLOYD PERKINS, *Reporter*

Maritime District Preachers' Convention

The annual Preachers' Convention of the Maritime District was held November 17 to 19, in Springhill, Nova Scotia. The services were marked with a high spirit of unity and fellowship and the Spirit of God was manifested in every service. The messages by Dr. Samuel Young, our good general superintendent, were of the highest caliber and each message was a special Spirit-filled inspiration to everyone privileged to hear it. Dr. Young is loved by all ministers and laity in the Maritimes and we feel we know him better today than ever before.

The theme for this convention is the same as the new quadrennial theme of the general church, "Crusade for Souls Now!" Papers were presented by pastors and wives, representing the part played by each department in this great crusade.

The Church of the Nazarene in the Maritimes has been steadily moving ahead in the past nine years. Under the able leadership of our beloved district superintendent, Rev. J. H. MacGregor, our district has shown a healthy increase in every department since he has taken over the controls. Brother MacGregor's keen insight and deep concern for every church and its pastor, along with his godly life and Spirit-filled ministry, have endeared him to the hearts of his people. Plans are now being made and in many instances put into operation for the next quadrennium, to increase our membership to 1,000 and to organize 8 new churches. We are on the march and we will reach our goal!

E. H. BREWER, *District Secretary*

Northeast Oklahoma District

We resigned the pastorate of our First Church at Little Rock, Arkansas, in September of 1951, to accept the appointment as superintendent of the newly formed Northeast Oklahoma District. We had enjoyed our work in Little Rock First Church, and it was not easy to say good-by.

Our first year with the pastors and people of this district closed with our assembly this past September. Dr. D. I. Vanderpool was our presiding officer, and he is greatly loved and appreciated by our people. Many said it was the best assembly they ever had attended. The ministry of Dr. Vanderpool was anointed of the Spirit, and the assembly sessions were seasons of refreshing from the presence of God. All the sessions were characterized by a wonderful spirit of unity and harmony. Reports revealed good gains in every department. The General Budget was overpaid by 40 per cent, and a 25 per cent increase was voted for this year.

Since the assembly we have had three district tours, the first with Dr. and Mrs. A. S. London in the interest of Sunday-school work. Our people appreciated the Londons; he never was better, and they did us good.

The second tour was with Dr. Roy F. Smee in the interest of home missions. Dr. Smee's messages were practical and inspirational, and we had a good tour. I am sure that we have the right man in the right place in the person of Dr. Smee as secretary of the Department of Home Missions and Evangelism.

The third tour was with Mrs. Eva Gardner in the interest of personal evangelism; she has a great message and the Lord made her a blessing to

(Concluded on next page)



SERVICEMEN'S CORNER

In a letter to Dr. R. Rehfeldt, Harrison Davis, missionary in Japan, says: "Another source of blessing to us in an entirely different field is that of meeting and entertaining many Nazarene men in the various branches of the armed forces. It is gratifying to find that the majority of them are aggressive Christians in the service, as they were at home. We have talked with and prayed with these Christians and have tried to make a home for them away from home. Some have dropped by only once, others have come many times, and others have made our home their headquarters during times of leave. They bear testimony, not only that a young person can maintain his experience in the difficult situation of ungodly surroundings, but that they can be victorious and be used of the Lord. This testimony is true of young men from the Chinese Church in Los Angeles, of Sgt. Delmar Wesaw from your American Indian mission work, as well as of others."

"Since my arrival here in the Far East, and assignment to Headquarters, Japan Air Defense Force, I have received regularly the literature from our publishing house and truly say that it has been a great blessing to me. Since there are no Nazarene chaplains or Nazarene missionaries in the immediate area, the literature that has been sent to me under the direction of the Nazarene Servicemen's Commission has helped me to keep my faith in God and to hold up the standards of the Church of the Nazarene. I am an Air Force Welfare Specialist (chaplain's assistant) and, being stationed in the Headquarters here, I have the opportunity to meet some of the Nazarene servicemen that are assigned to JADF. I have tried to give them literature from our commission until they get settled at their new base.

"Nowadays, men in the armed service need the prayers of the Christian people more than ever. Please remember all of us in your prayers, and through the 'grace of Jesus Christ' we shall come out victorious. I am a former student of Trevecca Nazarene College, Nashville, Tennessee."—JOHN B. RICE, JR.

A Nazarene lady from Montana writes: "Please tell the boys who ask for prayer in the 'Servicemen's Corner' that we in our church and at home are praying for them."

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our people. Many of our pastors and churches have been aroused to the importance of personal evangelism. The results are being seen in our regular services with new people praying through to victory in Christ.

We have never been more royally received than by the people of this district. It is a joy to serve them. We have a great group of pastors, and crowd of loyal, devoted laymen. The district is united, God is blessing, victory is ours!

I. C. MATHIS, District Superintendent

DEATHS

MRS. M. KIMBER MOULTON (nee Elsie Evelyn Turkington) was born September 28, 1901, in Manchester, Connecticut. At the age of ten, she was converted in a children's meeting conducted by the Salvation Army. From that time she lived consistently for her Lord, joining the Church of the Nazarene in Manchester at the age of twelve. Four years later she was sanctified wholly. From the time she joined the church, her life was given in devotion and sacrificial service to the work of God. As a soloist in her church, her beautiful spirit in singing reached out in blessing and inspiration to those who listened. In 1926 she was united in marriage to M. Kimber Moulton. She served with her husband in his pastorates in Vermont, Maine, and Maryland, and for the past ten years in First Church, Los Angeles, California. She poured herself out in sacrificial love and service to both her family and her church; she stood by her husband, insisting that he put God and His work first. She lived a truly sanctified life; she loved the people of the church. She died October 7, 1952. Her father died in 1932. She is survived by her husband, Dr. M. Kimber Moulton; a daughter, Mrs. Donna Davis; two sons, M. Kimber, Jr., and Roger, her mother, Mrs. Margaret Turkington; one sister and two brothers. A beautiful and impressive funeral service was held in Los Angeles First Church—significantly planned to follow much the same order as the regular Sunday morning service, which she loved so well. The six ministers participating were: Dr. D. I. Vanderpool, Rev. Sheburne Brown, Dr. H. Orton Wiley, Dr. W. T. Purkiser, Rev. J. George Taylorson, and Dr. Weaver W. Hess. Interment was made in Mountain View Cemetery.

MRS. JANE PRIDDY, charter member of the Luray Church of the Nazarene in Indiana, and mother of Rev. Harold E. Priddy, pastor of Central Church in Portland, Oregon, died October 20, 1952, at the home place in central Indiana. She was the widow of Rev. Anson C. Priddy, who died in 1946. She was the mother of eight children, four of whom survive; all but the preacher son live in Indiana. She was converted in early life, but did not receive the light on holiness until she had her family partially raised. From that time she accepted holiness, and until her death was a strong advocate of the doctrine, and ardently supported the Church of the Nazarene. Funeral service was held in the local community and, according to her wishes, instead of flowers, an offering was taken for missions. The pastor of her church, Rev. Mr. McCormick, was in charge of the service, assisted by Rev. Edith Kerr and Rev. Mr. Swan. Interment was in the Felton Cemetery at Mt. Pleasant, Indiana.

RAYMOND MILLARD SCHWEITZER was born March 15, 1897, in Osborne County, Kansas, and died October 18, 1952, at his home in Perryton, Texas. In 1919 he was united in marriage to Lina Clark; to this union was born one child. He was converted in 1925, and remained faithful in the service of the Lord until death. He joined the Church of the Nazarene in 1946, and was able to build an outstanding young married people's class in the Perryton church. He was a faithful and loving companion and father. He was loved and appreciated by the church and community. Funeral service was conducted in the Perryton church with Rev. Buford Burgner, former pastor, and Rev. J. Reynald Russell, present pastor, officiating. Burial was at Natoma, Kansas.



ATTENTION GI's from Korea

Your government has made provision for you to continue your education following your discharge from the service. Take advantage of the financial assistance offered! Don't lose valuable time. Enroll at the Nazarene college on your zone the second semester (late January). Write or telegraph the president today for complete information!

Department of Education

CHARLES WILBERT SIMPSON was born April 11, 1882, at Norland, Ontario, Canada, and died June 26, 1952, after a lengthy illness. He was converted at the age of twenty, and in 1939 united with the Church of the Nazarene in London, Ontario, becoming a charter member. He was a consecrated and highly esteemed Christian. His death was keenly felt in both the church and the city of London. He is survived by his wife; three sons, Bert, Alvin, and Ralph; and one daughter, Mrs. H. J. Tichbourne. Funeral service was conducted by his pastor, Rev. A. E. Collins, with interment in Forest Lawn Memorial Cemetery.

OTIS C. COODY of Bethany, Oklahoma, died of a heart attack in his place of business on October 23, 1952. He was born on February 14, 1889, and had been a resident of Bethany since 1929. He was a faithful member of the Bethany Church of the Nazarene. Funeral service was conducted in the Bethany Church, with Rev. E. S. Phillips, pastor, in charge, assisted by Rev. C. H. Wiman.

ANNOUNCEMENTS

NOTICE—Florida Holiness Camp Meeting, at Lakeland, Florida, February 12 to 22. Workers: Dr. Roy S. Nicholson, Dr. Z. T. Johnson, Dr. Russell V. DeLong, and Professor J. Byron Crouse. For further information address, Dr. H. H. McAfee, Box 534, Lakeland, Florida.

RECOMMENDATIONS

I am happy to recommend Rev. L. H. Newcomb, Route 2, Pineville, Louisiana, as evangelist. He is a good preacher, loves souls, carries a burden, and the Lord blesses his ministry. He preaches the rugged gospel without fear or favor, but is

tender and kind in his preaching. He has many years' experience as pastor and evangelist; and knows the problems of the church; he will be a blessing to the people anywhere he is called to minister.—Elbert Dodd, Superintendent of Louisiana District.

This is to recommend to our churches an accomplished and spiritual singer and song leader. Miss Clarine Hall, 819 Milburn Ave., Dayton 4, Ohio, received her training in Trevecca Nazarene College, and is now available for revivals. Miss Hall is a song evangelist, commissioned by our district. Let us keep this fine, consecrated singer busy in the field. Give her a call; she will not be a disappointment.—W. E. Albea, Superintendent of Western Ohio District.

I am happy to recommend to our people everywhere, as evangelist, Rev. Daniel Stafford, 3018 Gordon St., Monroe, Louisiana. He has pastored for several years, but feels definitely led to enter the evangelistic work. He is a strong preacher, preaches under the anointing, and is a soul winner. He preaches with a burden, and his ministry is blessed of the Lord. He gets good crowds, and will be a blessing anywhere he ministers.—Elbert Dodd, Superintendent of Louisiana District.

BORN—to Rev. and Mrs. H. S. Palmquist of Seattle, Washington, a daughter, Arlene Frances, on December 7.

—to Rev. and Mrs. Furman, C. Parker, Jr., of Duarte, California, a daughter, Jan Elizabeth, on December 7.

—to Rev. and Mrs. Robert Ross of Gary, Indiana, a son, Jeffrey Kent, on December 4.

—to Rev. and Mrs. Richard E. Phelps of Atlasburg, Pennsylvania, a daughter, Marilyn Louise, on December 4.

—to Mr. and Mrs. John W. Harrell of Little Rock, Arkansas, a son, John David, on November 27.

WEDDING BELLS

Pvt. Melvin Lee White and Betty June Kemp, both of Kingman, Kansas, were united in marriage on November 30, at the Kingman Church of the Nazarene, with the pastor, Rev. E. O. Walden, officiating.

Rev. Harold M. Daniels of Portland, Oregon, and Miss Jo Marie Keller of Kelso, Washington, were united in marriage on November 8, at the Church of the Nazarene in Kelso, with Rev. W. D. McGraw officiating, assisted by Dr. B. V. Seals.

SPECIAL PRAYER IS REQUESTED by a mother in Illinois that their sixteen-year-old son will give his heart to God before he goes into deep sin; also that another son and daughter and their companions will pay the price to go with God; and for a mighty revival in their church;

by a lady in California, that God will heal her daughter of a condition which is causing much agony, also that God will open the way for her to get to school and preach His Word, that her baby son may be able to talk plainly, and for two unspoken requests;

by a lady in Iowa for a young couple who have two little boys, that God will get to their hearts and keep their home from being broken up.

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