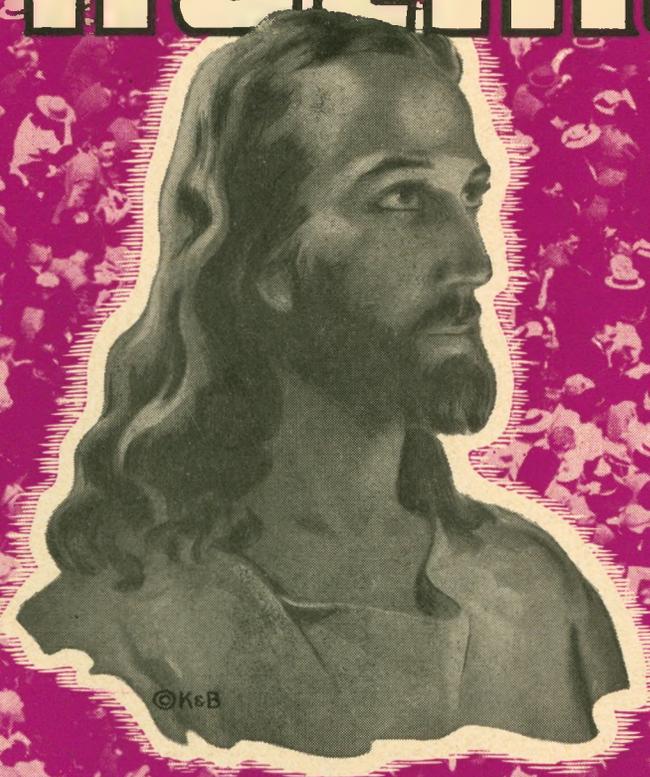


# HERALD of HOLINESS

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A MESSAGE FOR THE MILLIONS

*Church of the Nazarene*

WEEKLY

# HERALD OF HOLINESS

VOICE OF THE CHURCH OF THE NAZARENE

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# THE MESSAGE OF THE CHURCH

**T**HANK GOD, the Church does have a message. It is the Bible message; it is the gospel message, and the word "gospel" means "good news." It is good news from heaven; it is good news to the meek, to the brokenhearted. It is "liberty to the captives, and the opening of the prison to them that are bound." It is comfort for all that mourn. It is designed to give to those that mourn "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It is salvation from all sin, both here and hereafter, through Jesus Christ our Lord. It is a God-given message and one that is Christ-centered.

Like a precious stone, this message has numberless and beautiful facets, but they all may be summed up in about three basic statements. First, this message of the Church asserts in no uncertain terms that all men out of Christ are lost. Sin is the primary problem of the race; sin, either directly or indirectly, is the source of the troubles that beset us. Christ alone is the remedy for sin. There is no other. All human substitutes will ultimately bring disappointment. Christ came into the world to save His people from their sins. "All have sinned, and come short of the glory of God"; and only Christ can

deliver. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

The second phase of the Church's message is that, although all men out of Christ are lost, all men through Christ may be saved from all sin. In the First Epistle of John, first chapter and ninth verse, we find these words: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He has power on earth to forgive sins and to witness to man's consciousness that the work has been done. And this marvelous experience is not for a favored few, but is for all men everywhere. In Revelation, the twenty-second chapter and the seventeenth verse, we read, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Christ is mighty to save; He can save the "respectable" sinner as well as the man who is haunted by terrible sins of the darkest hue and of the most chronic nature. Glorious message for earth's



Seated, left to right, Dr. Orval J. Nease, Dr. Hardy C. Powers, chairman; standing, left to right, Dr. D. I. Vanderpool, Dr. Samuel Young, Dr. G. B. Williamson, secretary.

guilty millions! "What a Friend we have in Jesus, all our sins and griefs to bear!"

Not only can He pardon actual transgressions, but His salvation is both full and free: He can cleanse the nature from inbred sin and remove "the bent to sinning," spoken of by John Wesley. He can deliver His forgiven child from that "proneness to wander" and bestow upon the consecrated, believing Christian the baptism with the Holy Spirit, which alone can bring that blessedness which comes to the pure in heart. This is an experience which can be received only by born-again Christians. It is the second blessing, properly so-called. Through Christ the message of the Church declares we may find for sin the double cure that not only saves from wrath, but "makes me pure." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." And until the message of the Church reveals Christ as the complete remedy for every phase of sin in the heart and life, it is inadequate. Holiness simply means "wholeness" or "health." It is the enthronement of Christ in the soul without a rival

—the enthronement of Christ, who declared, "I am the way, the truth, and the life"; it is Christ, the "health" of the soul.

The third phase of the Church's message envisions the responsibility of the Church in carrying the glorious gospel of Christ to the ends of the earth. It teaches that the Great Commission is the measure of the Church's responsibility in world evangelism. "Go ye into all the world, and preach the gospel to every creature" is the assigned task of the Church. It anticipates the personal participation of every member of the body of Christ. It outlines the work to be done, "make disciples of all nations." It is only as the Church requisitions her entire resources for world-evangelism that she has a well-founded right to claim the Divine Presence, for it is only to such a church that He announced, "Lo, I am with you always."

This is the glorious message of the Church. God and a desperately needy world challenge the Church to "spread the tidings 'round wherever man is found." Let us get on with this glorious task!

THE BOARD OF GENERAL SUPERINTENDENTS  
HARDY C. POWERS, *Chairman*

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# THE HEART OF HOME MISSIONS

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**T**HE HEART of any proposition is that which gives it life. The activating motives within an institution may be thought of as the heart—that which gives it the ability and the will to live. In the animal world we think of the heart as the center of life. This is likewise true of spiritual bodies. Wherever we find life we find that one of its strongest instincts is that of reproduction. Plant a grain of corn in the ground. In every kernel there is that something we call life. Under the influence of the warming sun and the moisture of the rain, that little something we call life begins to exert itself. It calls upon the surrounding substance of the kernel to give itself to die and decay in order that the design of its destiny might be consummated. And what is that design? To reproduce itself over and over again. This is the nature of life.

Show me a man or woman who, by the miracle of divine grace, has passed from death unto life and I will show you a person who has a consuming passion to reproduce in others that grace which makes him Christian. But this cannot be accomplished without the giving of oneself. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." These words



**Roy F. Smee**  
*Secretary, Department  
of Home Missions and  
Evangelism*

were doubtless spoken in reference to His own suffering and death. But the truth as it applies to Christian men and women is only thus more strongly emphasized, for Jesus goes on to say, "If any man serve me, let him follow me."

It is this heart passion to see men saved that has marked the progress of the Church from the Day of Pentecost until today. Whenever men have been willing to give themselves in sacrifice and service that others might be saved, then the Church has gained and triumphed in the face of every foe. Only when we become self seekers, passionless, and indifferent to the tragedy of sin and its consequences, does the Church cease to grow and the process of death set in.

The strongest motivating influence in the world ever has been love. Love has caused mothers, fathers, sons, daughters, and patriots to give their last drop of blood for the object of their love. It was love that caused Jesus to give himself; and His giving was far more than mere physical sacrifice. Because of our sins which He bore, the very face of God was hidden from Him and He knew the awfulness of being forsaken by the Father. "My God, my God, why



This church at Dover, Ohio, is one of the 350 new churches that have been organized through home missions since June 1, 1948. The Church of the Nazarene is taking a message of heartfelt religion to scores of communities that have no open altar where a penitent sinner may find peace with God.

hast thou forsaken me?" His love for us was not prompted by merit on our part, but was an expression of His own magnificent character.

Here, then, is the heart of home missions: love. Paul said, "The love of Christ constraineth us." The word "constrain" here means "drives forth." Paul says, "The love of Christ drives me forth." He could not live in a world of sinful, dying men and not do something about it.

Note that he said, "The love of Christ," not love for Christ or toward Christ, but of Christ. It was Christ's love expressing itself. Every born-again Christian has this love which proceeds from Christ himself. "Christ in you, the hope of glory" (Colossians 1:27). "As many as received him, to them gave he power to become the Sons of God" (John 1:12). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). His in-born presence gives quality to our love for the souls of men.

This love burst forth with unbridled freshness when the Church was born at Pentecost. This Pentecostal experience works the same today. A sanctified church should be an aggressive, united, and challenging group. Heart holiness and evangelistic enthusiasm cannot be separated. And one of the most neglected fields and yet the most fruitful field in the crusade to win men has been the field of home missions. Every factor in the future of the church depends upon home missions. Aggressive expansion must be our thrilling objective. Home missions is our field, and the love of Christ our motivation.

Christians are far from wrapping up the talent of faithfulness in the napkin of idleness.

Home missions extends into other lands, establishing churches that soon become self-supporting and reach out to start Sunday schools and churches near them. Fifteen new churches have been organized in Alaska, Australia, Hawaii, Italy, and among the Europeans of South Africa during the first half of the present quadrennium. All of these fields, except Alaska, have been entered since World War II. Many other opportunities are open to us, both at home and overseas, if we had the funds to advance.—A. P. B.



Photo by Merrim from Monkmeier

The church has a great responsibility to the underprivileged peoples of our land. Only through home missions and its heart of love will the gospel of Jesus Christ be brought to such groups as these migrant agricultural workers, nineteen of whom live in this one room, in a camp in Delaware.

# REGENERATION IS NOT OUTMODED

I ADMIT that "regeneration" is a big word and it has a strong theological flavor, but don't bow it out just because it is hard to say. Even if the word seems uninteresting, get acquainted with the idea back of the word, for that is tremendous. So—let me present *Regeneration!*

## DEGENERATION DEMANDS IT

Degeneracy lies like a pall upon the world of men. Go to the slums where men welter in the deep pools of poverty and moral filth; go where sin rages unhindered and indescribable in the bright rooms of wealth and social position. Instinctively you cry out to God, "Is there no balm in Gilead?" After listing sin in the usual Biblical frankness in Titus 3:3, Saint Paul reminds us in the following verse that the only answer to degeneration is God's regeneration. One has said: "Depravity is such a terrible reality that a truthful doctrine of regeneration is desperately essential." Satanic forces are spelling degeneracy in blazing capital letters without a blush of shame. We who herald the gospel must cry aloud and remember that "where sin abounded, grace did much more abound." Regeneration is no antique to be revered; it is a power to be put to work.

Henry Drummond gave to the world a great book when he wrote *Natural Law in the Spiritual World*; but I stoutly disagree with one dismal suggestion. Drummond implies that regeneration is one of God's eternal laws working out in proper sequence. He is wrong! The new birth is not a mere incident in the long plan of God. It is not Deity in a casual mood working out His sovereign will. Regeneration is God with tears in His eyes; God, with eager hand reaching down to sin's cesspool where humanity lies half-submerged, scarcely able or anxious to cry for help. It is no preacher's theological play-toy; it is God offering to darken heaven that sinful humanity might have the Light.

## IT ALONE GIVES SPIRITUAL EXISTENCE

The word "regeneration" literally means "to be again"—something wasn't and now is. In the parable of the Prodigal Son, Jesus has the father cry out with eternal meaning, "This my son was dead, and is alive again." Unsaved friend, it may sound blunt to tell you that spiritually you do not exist, but that is the fact.

In his masterful sermon on "The New Birth," John Wesley said: "Before a child is born, it has eyes, but does not see; and ears, but it does not hear. It has no knowledge of anything, nor any understanding. To that existence we do not even give the name of life. It is only when a child is born that it begins to live. In like manner, before



**Norman R. Oke**

*Director of Christian Service Training, Department of Church Schools*

a man is born of God, he has eyes, but in a spiritual sense does not see. Hence he has no knowledge of God, or of the things of God." Paul reminded the Ephesians that they had been "dead in trespasses and sins" (2:1). Spiritually, they had had no existence.

Let the truth sink deeply: unsaved people need more than an emotional stir and more than just a better feeling; they need to be "born from above." That was the news Jesus broke upon the bewildered mind of Nicodemus. Christ informed that learned ruler in Israel that spiritually he had been a nonentity; the new birth alone would give him spiritual existence.

## IT RESULTS IN RIGHTEOUSNESS OF LIFE

In regeneration a person is not merely transplanted into a new environment; he is made a "new creation." It is not an influx of fresh air; it is an infusion of new life! Keep the issue clear: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Newness of life inevitably results in fruits of righteousness. The man dominated by the depraved nature sins both readily and steadily; but he who is "born of God overcome the world." Righteousness is not the verdict of God as He looks at sinners through Christ; it is the natural outflow of a heart created anew in the image of God. If a Christian is merely a sinner placed in a new position before God and covered with the cloak of Christ's righteousness while he sins on, then regeneration is a mockery.

## THERE IS THE HUMAN ELEMENT

There are no self-made men. One man was boasting of being self-made, and his wife in the audience was heard to murmur, "He surely quit work too soon!" The unmaking forces are too powerful and too numerous for man to make himself, unaided by God. Qualities of spirit are not easily builded. Look at any saint and you will see the marks everywhere of the Divine Craftsman from Nazareth. But listen! Before God can begin His work of regeneration man must make the first move. God throws the rope of rescue, but He does not lasso men. He places the rope within reach, but man must stretch out and by faith grasp the life line. Regeneration is God's mighty omnipotence turned our way with power to bring to life those who are tired and sick of the death of sin.

Regeneration has done all this for me, and small wonder that I shout its praises so loudly!

*NOTE: The article requested (listed in original Table of Contents) from Rev. J. S. Logan of the British Isles failed to reach us in time.*

# THE WITNESS OF THE SPIRIT

**T**HE CHRISTIAN'S privilege which is set forth in the doctrine of the witness of the Spirit is one of the most important aspects of that life of full assurance which has frequently been called "know-so religion." It is the reception of a clear certification from heaven of one's acceptance with God that lifts personal Christian experience out of the area of dead reckoning into the clear light of certainty. Yet, important though it is, there is probably no subject on which there is more downright confusion in the minds of even sincere seekers after God's pardon and peace. It is important, therefore, to inquire what this witness is, and how one may come to experience it.

God's Word has much to say on this theme, both directly and by implication. But Saint Paul's discussion in Romans 8:14-17 is probably the most basic of all, especially the sixteenth verse of this passage: "The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God." I have quoted this from the Weymouth version, a rendering which is supported by both Moffatt and the *Twentieth Century New Testament*. It is interesting that the recent Phillips version (*Letters to Young Churches*) substantiates this rendering: "The Spirit Himself endorses our inward conviction that we really are the children of God."

Now the implication of this passage is clear, and bears out the exegesis which John Wesley made nearly two centuries ago, that the experience of the Spirit's witness is made up of two parts: first, the witness of one's own spirit, or self-consciousness, that a transformation has been wrought in one's heart and life by the power of God; and, second, the testimony of the Holy Spirit which corroborates this witness of one's own soul.

The testimony of one's own spirit has been dealt with at some length by Mr. Wesley in his "Discourse I" on the "Witness of the Spirit." He lays particular stress upon the marks of the new birth which appear in the life and the self-consciousness of the believer. Such marks are set forth in New Testament passages like the following: "Hereby we do know that we know him, if we keep his commandments" (I John 2:3); "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:29); "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). These passages from Saint John are matched by a typical one from Saint Paul in II Corinthians 5:17: "If any man be in Christ, he is a new creature:



**J. Glenn Gould**  
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old things are passed away; behold, all things are become new." And on the strength of such passages, Wesley summarizes the situation in the believer's consciousness as follows: "Those who have these marks are the children of God: but we have these marks: therefore we are the children of God."

I believe, furthermore, that the believer's own self-consciousness is further enriched by aspects of experience which appear in the very throes of one's seeking. There is a point in the quest of every earnest heart when he *knows* he has reached the end of himself and can do no more than he has

already done to bring his need humbly to God. Moreover, there is a point where one definitely commits his soul to the promise of God and receives in return the assurance of God's immutable Word. These are all vital aspects of the witness of one's own spirit and make an absolutely essential contribution to this total experience of assurance.

The second part of the witness of the Spirit is God's own assurance to the inmost consciousness that one is born of God. This Mr. Wesley defines as "an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God." This direct assurance is not mediated to one through any of the five senses, but constitutes what might be called a sixth sense, akin to intuition. Its precise form or pattern will likely differ in each individual case, so that there is no predicting beforehand those marks by which it may be recognized unmistakably. In this holy business God seems to make a point of never repeating himself. But there is no mistaking this inner disclosure to the heart, once it has been received.

Having said this, it is important to utter some words of caution. Oswald Chambers points out that "we are in danger of getting the barter spirit when we come to God; we want the witness before we have done what God tells us to do. Why does not God reveal Himself to me? He cannot, it is not that He will not but He cannot, because you are in the road, you won't abandon absolutely to Him. Immediately you do, He witnesses to . . . His own nature in you. If you had the witness before the reality, it would end in sentimental emotion. Immediately the Redemption has been transacted on, and we

(Concluded on page nine)

# IS HOLINESS POSSIBLE?

**F**EW, IF ANY, subjects have furnished as much ground for debate, misunderstanding, and confusion as the matter of holiness. The question as to whether or not it is possible in this life to be holy has been a great field of controversy. Many, of whom we have reason to expect better things, have contended for the permanent necessity of sin.

Many of the providences and purposes of God may be hid from our understanding, and may ever remain a mystery; but there is one thing that is definitely revealed in His Word; and that is, He is a holy God and, because He is holy, He wants us to be holy. Thus He says, "Be ye holy; for I am holy." Has a God who is holy and demands that we be holy because He is holy made a plan of salvation that makes the very thing He is demanding an impossibility? Has a holy God really made sin a necessity?

Whatever interpretation is put upon God's Word relative to holiness, it always must be made upon the basis that God, in His plan of salvation, is seeking a solution to the sin problem and endeavoring to restore man to his moral and spiritual fitness for happy and harmonious fellowship with Him forever. It is foolish to suppose that we could be happy in heaven and have no fellowship with God; and it is equally foolish to suppose that we could be happy and have harmonious fellowship with Him with that in us which is "enmity against God: for it is not subject to the law of God, neither indeed can be." But is holiness a possibility in this life?

That God requires His creatures to be holy is not a controversial issue, but an axiomatic fact, as may be seen from the language of Paul when he exhorts us to put on the new man, "which after God is created [not counted] in righteousness and true holiness." Is God asking of us a standard for which He has made no provision? Is God a stern, inflexible, and unreasonable Being, demanding of His creatures the impossible? The command to "be holy" and the call unto holiness convince us of its necessity; the promises of God concerning holiness convince us of its possibility; while the provision God has made for us to be holy makes it imperative. "This is the will of God," says Paul, "even your sanctification." Evidently then it is the basis of happiness, for how can any child of God, when he knows the will of God, be happy out of it? God desires no more nor expects nothing less than that His children shall always be subservient to His will.



Howard W. Sweeten  
Evangelist, Ashley, Illinois

God's Word stands pledged that He will make men holy. It was "for this purpose the Son of God was manifested" (I John 3:8). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). God shows no partiality; and if such provisions are made for our holiness, there is no moral agent in the world to whom the command, "Be holy," is not obligatory. Therefore, we are to "follow peace with all men, and holiness, without which no man shall see the Lord."

That holiness is possible in this life may be seen from the fact that God has made provision for such, and some have availed themselves of their Blood-bought privileges. The Apostle Peter says, "Seeing ye have purified your souls"—this is in the aorist tense in the Greek, and past perfect in the English, both denoting that the thing has actually happened and the work been completed. How was this holiness obtained? "In obeying the truth through the Spirit." It is obvious from the words of the Apostle Peter that soul purity already had taken place.

Why not? Has not Paul declared, "Faithful is he that calleth you, who also will do it"? Has not Luke in his Gospel declared concerning God's covenant "that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life"? If the reader wanted to make plain the fact that holiness of heart and life were possibilities in this present world, by and through the grace of God, what improvement could he make upon this language? After all, why take issue with the sacred writers of the Holy Scriptures over a matter that God has already settled? Let us live up to our full, Blood-bought privileges in this present world, having our love made perfect, "that we may have boldness in the day of judgment: because as he is, so are we in this world."

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*Lord, make me to know mine end, and the measure of my days, what it is; that I may know what time I have here (Psalms 39:4, marg.).*

If sinners were to pray this prayer, and God were to answer, the countless thousands of altars would not accommodate the thousands who would seek salvation.—E. F. WILDE.

# YOUTH MEETS THE MASTER

*And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (Mark 10:17).*

**T**HIS WAYSIDE scene from Jesus' last journey to Jerusalem is a panorama of youth's quest now and always. It was a youth who came; he came running; and he came seeking guidance for life. The years of youth are the eager, energetic years and yet they are the years of uncertainty. Charged with an exhaustless vitality to go places and do things, youth must find the right places to go and the best things to do. Without right directions and without dedication to God, all of these fine energies are dissipated in aimless living or debauched in sin. The answer to youth's questions everywhere was given by the Master to the young man there—"Follow me."

This young man met the Master, learned the way of eternal life, but tragically turned from that way in sorrow. Could it be that he had met the Master too late? In the immediately preceding passage of Mark's Gospel we are told of parents who brought their children to Jesus. "And he took them up in his arms, put his hands upon them, and blessed them." Would the young man have turned from the way of life in his youth if he had known the blessing of the Master as a child? We cannot know for certain, but He who best knows the human heart said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And there is no time like childhood to accept the way of life "as a little child."

We shall not be satisfied for youth merely to meet the Master; youth must meet Him and be won by Him. The earlier this meeting, the better. We must make our children acquainted with Christ in the home, in the church, and among their friends. In earliest life our children must learn to accept the way of Jesus in the formation of Christian habits even before they are old enough to accept Him in clear-cut choices. Nine out of ten adult followers of Christ come from homes where parents were Christian and where church attendance was the rule. Scarcely one in ten who meet the Master late in life goes with Him gladly. If we hope for our youth to follow the Master, if we expect them to "receive the kingdom of God as a little child," we shall be wise to introduce them to Him while they are yet children.



**Albert F. Harper**  
*Editor in Chief,  
Church School  
Periodicals*

Those who have felt the touch of the Saviour in childhood will be more ready to follow His guidance in youth. When one is already Christian in habit, it is easier to become a personal Christian by choice and to make a complete consecration to follow the Master wherever He may lead. And here is the crucial test for every man who meets the Master. Those who follow Him must choose to do so and the choice must be complete. If God is to do for us all that He must do to give us eternal life, He must have our full co-operation. Youth must meet the Master and, in choosing to follow, must "sell all." Full consecration and entire sanctification are the foundations upon which the Christian life is to be built.

The years of youth are the years of choice, and without some guiding light there is sure to be tragedy. Youth must choose a job; and Christ is concerned with that choice. Youth must choose a home; and often heaven or hell is determined here. These choices of youth reach long, strong arms into the future and shape the course of life.

At every age man needs a master. The habits of childhood influence the choices of youth; the choices of youth shape the conduct of manhood; the conduct of adult years determines the destiny of man. Throughout life man needs a light to show the way and a power to enable him to travel it. He who is the Light of the world is also the omnipotent God. He is the Master of the world about us and He seeks the mastery of the human heart. Oh, may we see that youth meet the Master in early life and are thus constrained to follow His leadership all the years of their days.

## **The Witness of the Spirit**

*(Continued from page seven)*

stop the impertinence of debate, God can give us the witness."

But one further word of caution: Sometimes a seeking soul, standing right at the point where a daring trust in Christ is the next step to take, will draw back with what might seem to be a fine show of humility and say, "But I want to be sure. I don't want to testify to something I don't have." Actually this is not humility, but is usually an apparent humility which masks an actual attitude of unbelief. It is perhaps the final deception of a carnal heart and must be resisted with all of one's spiritual might. The witness must logically follow the transformation, though it may seem to coincide with it; and that transformation in the heart can be wrought only in answer to faith. It is because we are sons that God hath sent forth the Spirit of His Son into our hearts, crying, "Abba, Father."

# A RELIGION OF MIRACLE-WORKING

E. E. Zachary

*Superintendent, Northwest District*



**W**HEN selfish, evil, hating, lusting, grasping world-lovers are changed, both in spirit and in life, to lovers of God, unselfishly sharing the fruits of righteousness and love with their neighbors, a miracle has happened. It is the miracle of grace.

Miracle? It is true that our thoughts are more frequently directed to the miracles our Lord did in His earthly ministry to meet the physical and material needs of the people; but we must remember that His greatest miracle was not in the raising of the dead, the healing of the sick, or the provision of bread. In fact, it should be said, these things were the incidentals of His grace, given because of His perfect love and compassion. His greatest miracle was the power of His grace in changing the lives and the nature of men. His great purpose was that men might know God. For this purpose He came into the world. Emphasizing this truth, He said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Miracle? Not magic, not fraud, nor illusion. Most certainly it is beyond the comprehension of the natural, but none the less real, tangible, and substantial. The transformed countenance of a person, penitent in heart, who reaches God in faith, is testimony to this miracle. The substantiality of the miracle is enhanced by the amendment of life, now fashioned toward finding and doing the will of God. When that consecrating person finds cleansing in heart and enabling power to love and serve God daily, it is to be safely concluded that this miracle is tangible and undeniably real.

I stood by the side of a dear saint of God in his last illness. He had frequently told in testimony how God had found him when he was "poor, wretched, and lost without hope, on the horrible road to hell." I can still almost hear him saying, "He changed me and started me on the road to heaven, and put glory in my soul! Today I can say I have come one more day's journey toward that beautiful city with God as my Heavenly Father and enabling Partner in life." Near the end, he aroused from a state of semi-consciousness and said, "I have come one more day's journey toward that beautiful city, and tonight my Father is taking me in the gates." I was standing by when he entered. One is only in condition to die when he is ready to live. This dear saint had lived in grace, and dying to him

was just walking home with God—a miracle of His saving and sanctifying grace!

At an altar I knelt with a man who gave evidence of prosperity and culture. After some dealing in prayer, he said, "I have had a talent for making money. I have everything I need or want—except peace in my soul!" It was a joy to tell him that kneeling at the feet of Jesus was the right place to receive that. He gave himself to the Lord, and the peace came. He is a loyal Christian today in the church, using his talent, consecrated to the advancement of God's kingdom. I have heard him testify, "I was lost in *things* until I came to Jesus. He gave me what my money could not buy! I am in business for God now, and all I can do and give will not repay for the peace He gives in my soul." Truly, it is a religion of miracle-working power!

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Given here are a number of testimonies to the miracle-working power of heartfelt religion. Each of these testimonies was given in some local Church of the Nazarene, and together these churches represent almost every section of our denomination. Furthermore, these testimonies are from people of nearly every age group—from teen-agers to those who are in their eighties. Also, the witnesses are from many different walks in life: shut-ins, housewives, office workers, tradesmen, newspaper editors, business executives, and others.

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"I am happy for the Christian fellowship of Nazarenes. They are the best people on the earth. I am thankful that the Lord saves and sanctifies, and I am happy in Him tonight."

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"Tell the people of the church that my Captain can still depend upon me" (eighty-three-year-old woman, suffering from creeping paralysis).

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"Praise the Lord tonight for the great change that took place in my life when I came out of the Catholic church into the wonderful light of the gospel. It was hard to break away from the religion of the Catholic church after being in it for years and years. But I am so glad that I am free in the Lord. The Bible says, 'Many are called, but few are chosen.' If we read God's holy Word we find that we must be holy before we can ever enter heaven. The wonderful thing about it is that He has made provision for us. He really comes in as a shining light; and He does not just come and then go away and leave us, but He comes to stay and abide with us and lead us into

# P O W E R

all truth. I am glad that I am a Christian and that I am a Nazarene. We have the message that the world needs. Let us spread abroad the great news that Jesus can save. I am enjoying salvation better every day. Praise the Lord forever that He brought me out of Catholicism. Hallelujah!"

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"I know a lot of you old folks think that we young people are sometimes overestimating the seriousness of our problems when we tell you how hard it is to live for Christ in a public school these days. But I want all of you to know that, even though we do have some severe problems that seem to be very difficult and big to us, God's grace is sufficient to help us. I testify before all of my classmates every opportunity I have. Everybody in school knows that I'm a Christian and that we have standards of holiness and that our lives are different from those out in the world. I'm glad that God's grace is able to keep a sincere young person in a public school today" (from a junior high school girl).

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"I am not much to speak, but I am praying that God will help me. I do know that I wouldn't be here if it were not for Christ."

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"The Lord has certainly been good to me and I want to thank Him in this evening service. I am thankful for the hundreds who have found God at our altars in the past years, and we are praying for the future."

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"'Old things are passed away; behold, all things are become new.' Praise His dear name! It's wonderful to know that I have been adopted into the family of God, and His Spirit bears witness with my spirit, just now, that I am His and He is mine. My parents brought me up in a modern church where Christ was taught just as a historical figure, but I'm so glad that He had His hand on my life and led me into the Church of the Nazarene, where I found Christ as my own personal Saviour. I remember so well when Christ came and spoke real peace to my troubled soul. I also remember the time when I took the 'dying out' route and was sanctified wholly. As a young person, the glitter of this world means nothing to me. All I want to say is, 'Give me Jesus.'"

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"When we were singing that song, 'I remember the time, I can show you the place,' it brought back in memory the Sunday morning when I was seven years old. When the call was given, the altar was so crowded that I had to kneel at the front seat. I remember that my Sunday-school teacher asked me to go to the altar and I was saved."

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"I am thankful for the sufficiency of Jesus tonight. He is sufficient in all things. I'm thankful that He saves, sanctifies, and keeps me just now."

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"Although men might fail, I am thankful that Jesus will never fail us."

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"The Lord has been unusually close to me. I could not have managed without Him. In the past few weeks I have learned the secret joy and satisfaction of just abiding in Him. I'm glad I can turn everything over to Him, and He works them out."

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"I am glad to tell you that God's grace is sufficient to keep us in times of tragedy. A few years ago my husband was killed very suddenly and tragically, leaving me with a three-year-old boy and a baby daughter just a few months old. I had no training so as to make a living for myself or my family. God has undertaken and given me the ability to provide for my family through these years. I am glad to testify to the saving and keeping power of God."

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"I am so glad tonight that I have 'an anchor that keeps the soul steadfast and sure while the billows roll.' I was converted through the preaching of a young lady evangelist when I was eleven years of age; then ten years later I was sanctified wholly. I am thankful for the satisfaction I have found in Him. He is my Saviour, Sanctifier, and coming King. I praise Him that the Lord is my Strength and my Salvation. I have victory just now."

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"I am glad that Jesus is the same yesterday, today, and forever. By His grace He saved me in bygone days. He keeps me today, and He is able to keep me all the days of my life and throughout eternity. Jesus means everything to me, and I find great joy in serving Him. My prayer is that His will might always be done in my life."

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"I am thankful for the establishing grace that came to my poor, sinful heart and cleansed from all sin. I cannot thank Him enough for His goodness to me."

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"I was born and raised in a Christian home, and I thank God for Christian parents, and also for the day when I realized that I needed Him as my own Saviour. It is my desire that every day I may walk humbly with God."

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"I love the Lord tonight and am going to quote my favorite scripture, 'The Lord is my shepherd.' People say that you can quote this and that it doesn't mean anything; but if a person can say this from the depths of his heart, it is a successful testimony. I love the Lord and want to serve Him all the days of my life."

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# HEARTFELT RELIGION IN THE HOME



**A. L. Shingler**  
*Nazarene Layman  
Pasadena, Calif.*

**S**OME MONTHS ago large billboards carried pictures of a church with this statement beside it: "The families that pray together stay together."

Being a part of an organization of 122 families with whom I work closely, I observe the problems in their homes. From this experience I have learned that religion is the only hope for happy, successful homes. Formalities and moral living are not adequate for the needs of today.

One of America's leading evangelical ministers (not in our church) told me today, "The hope of the world is in the home."

Last night I listened to Henry J. Taylor, world lecturer, and renowned war reporter. He declared that America's one hope for peace is a rebirth of honesty, integrity, character, morals, and loyalty to the principles upon which our country was founded. And, said he, "If this seems old-fashioned, gentlemen, it's as old as the Bible itself."

In this fast-changing, atomic age, families need more than ever a foundation for real happiness and hope in this life along with faith and assurance for the life to come. We are building both for time and eternity in the home.

No one can expect to outline a perfect schedule or pattern for a godly home, but in reading the first three chapters of I Samuel we observe certain basic principles which will be helpful. Here the contrast between Samuel's home and that of the sons of Eli is set forth. Hannah prayed for a son before he was conceived; we have an Advocate with our Heavenly Father for our homes and children, for Jesus Christ is our Mediator. Hannah dedicated her son before birth; we, too, have an obligation to present our children to God for service to Him, and thus to seek His guidance and protecting love.

Hannah trained her son diligently for the Lord; our responsibility is to train a child in the paths of righteousness, thereby expecting him to honor God and his parents. Samuel was obedient to serve in the Temple. Hannah supplied his physical needs constantly; parents should provide adequately for the needs of their children in the home, but should not bestow upon them wasteful luxuries. All this was not enough; for we are told that, after several years in the Temple, "now Samuel did not yet know the Lord" (I Sam. 3:7). The need for a vital, personal Christian experi-

ence of the acceptance of Christ is necessary for every member of the home.

If you read the story of Eli, you learn that, although a priest, "he restrained them not"—referring to his own two sons, in a supposedly godly home—but they were not taught, as was Samuel. Thus, because of a father's failure, and their own wicked lives, they died in tragedy, with their father, reaping as they had sown.

Would to God that every parent would make as complete a consecration of children, life, and home in America today as did Hannah of old. For the vital, heartfelt religion and relationship with God through the leading of the Holy Spirit in individual lives and homes is the greatest need in all the world today.

May we, as parents in the Church of the Nazarene, humble ourselves before God, in consecration to our task, is my prayer.



Only Christian homes will make a Christian nation. But it takes more than church and Sunday-school attendance to make a home Christian. The whole "atmosphere" of the home must be Christian, and vitally so.

The key to such an atmosphere is family devotions. The family that daily reads the Bible together and prays about the family joys and sorrows, blessings and problems soon takes the Holy Book as their guide. When problems do arise, they share them together and with God. Guests in the home feel the impact of vibrant, vital Christianity. Christ is at the center of family life.

What is the atmosphere of your home? Would Christ be at home in your house?—A. P. BOWES.



**Brother Shingler and family**

# PEACE OF MIND IN THE DAYS AHEAD

IT IS NOT always possible to find an investment that will assure you a regular income for the rest of your life, and in addition give you the satisfaction of knowing that your money will be doing the Lord's work.

*The General Board offers you just such an investment through its annuity contracts.*

Some advantages of an annuity contract are:

1) These contracts provide a way for you to settle your own estate. Many efforts are made to break wills; and, although the attempts are not always successful, they sometimes cause a portion of the estate to be dissipated in litigation. By investing in an annuity, you can become your own executor, designate where your money is to be used, and thereby avoid court costs and legal fees of all kinds.

2) There need be no worry about loss by fire or theft, for if the investor loses his contract a duplicate can be obtained without cost.

3) Because interest on securities is so low today, it creates a problem for those who have money to invest and desire an income from it. This accounts for the fact that some are selling bonds which produce small revenues and reinvesting the money in General Board annuities, which provide a reasonable income.

4) The supervision of stocks, bonds, and mortgages requires much time—time which the average individual cannot give. Often losses are sustained because reliable information is not available. Such problems are avoided by obtaining General Board annuity contracts. The rate of interest does not change and the return is always secured.

Physicians agree that annuitants live longer than other people because they know that they have a permanent income guaranteed for life and they are relieved of the worrisome responsibility of supervising their investments.

Even greater satisfaction and peace of mind come through knowing that by helping others you have a definite part in the building of God's kingdom. This knowledge is worth more than the income derived, and it explains why people say they consider their annuity contract the best investment they have ever made.

Single life rates are listed below, and two-life rates are available if requested.

Age	Rate	Age	Rate
30	2.5%	56	4.5%
31	2.5	57	4.5
32	2.5	58	4.6
33	2.5	59	4.7
34	2.5	60	4.7
35	2.5	61	4.8
36	2.6	62	4.8
37	2.7	63	4.9
38	2.8	64	5.0
39	2.9	65	5.1
40	3.0	66	5.1
41	3.1	67	5.2
42	3.2	68	5.3
43	3.3	69	5.4
44	3.4	70	5.5
45	3.5	71	5.6
46	3.6	72	5.8
47	3.7	73	5.9
48	3.8	74	6.0
49	3.9	75	6.2
50	4.0	76	6.3
51	4.1	77	6.5
52	4.2	78	6.7
53	4.3	79	6.9
54	4.4	80	7.0
55	4.5		

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# EDITORIALS

Stephen S. White, Editor

## Entire Sanctification, The Supreme Unifier

**W**HEN A child arrives at the age of moral responsibility, it is a divided self. It has a conscience which is very sensitive and demands that the individual do what he conceives to be right. **A Divided Self** Along with this there is a sinful nature which insists on a life that is contrary to the right. In every case on record, the sinful nature takes the lead and the child sins. The Bible verse, "For all have sinned, and come short of the glory of God" (Rom. 3:23), is substantiated by experience. This giving over to sin does not end the struggle, although it tends to lessen it. While sin has become the ruler of the person's life, the conscience is still alive and continues to oppose the present order of things.

Certain present-day thinkers would describe this situation as the conflict between the God-likeness in man and his creatureliness. Man, as created, belongs to two worlds, and is thus by nature thrust into the midst of a fierce battle which always ends in a victory for his creatureliness when he first arrives at moral responsibility. Man's finiteness, instead of his freedom, wins. Whether or not we agree with this particular theory of man's inborn state, we must admit that, like the traditional view, it starts man out as a divided self which inevitably results in sinning. This is the first, or natural, state of man; and the liberal in theology—or anyone else—cannot deny it without running counter to both the Bible and human experience.

When the sinner is converted, he remains a divided self, and the struggle is intensified. A new principle, the Christ life, has come in to back up and enforce the demands of conscience. The Adamic nature, or carnal mind, still remains in the heart and is constantly bringing pressure against the ruling power, Christ. As a sinner, the sin nature was on the throne of the person's realm, with God asserting himself against this dominant influence through conscience; now it is God on the throne through Christ, with the "old man" of sin fighting against the reigning King. Truly, we can say, "The fight is on." A civil war is raging within the kingdom of the

soul, with King Jesus winning as long as the individual continues to remain saved.

There are some who hold that the condition just described is the best that can be hoped for in this life. They are the exponents of the two-nature theory, which claims that the Christ nature and the sin nature are in a constant battle as long as life lasts. A favorite illustration of this situation is that of two wrestlers with first one and then the other of the wrestlers down. The sad part about this contention is that many of those who hold it give us the impression that Christ is down most of the time. Thus the sin nature, with the devil as its sponsor, is usually victorious. There could hardly be any explanation of the Christian life which could be more discouraging. Further, it is very dangerous from the standpoint of mental health, for it moves in the direction of the dual personality.

**A** DUAL personality, a decided mental abnormality, is one possible outcome of the struggle of the converted man, as I have just indicated. His double-

**Dangerous Solutions** mindedness may develop into a dual personality. I have before me a description of how the dual personality is gradually brought into existence. This is given, not by an amateur, but by one of the leading psychologists of the day. It clearly implies that the battle between right and wrong, which is an outstanding characteristic of the converted life, could easily lead to a dual personality.

Another way out of the dilemma of the converted state is to give up Christ altogether. Then the sin nature comes into control again, and the conscience dies, little by little, until its voice is heard but faintly, if at all. Then the soul has peace, but it is the peace of a spiritual death which seldom hears the call of God again. There is integration, unity, wholeness for the personality, but it is built around evil. From the standpoint of quantity, the personality has found a oneness, but qualitatively the integration is of a very low type. Life is unified around a will to do that which is evil.

There is another way to escape the conflict of the pre-conversion or the conversion state. A man may give himself to a philosophy of life which is not in itself positively evil, but in the long run definitely militates against God and true

religion. He centers his life about a subordinate ideal—social interest, an appreciation for the beautiful, or the search for knowledge. This becomes his religion, and he attains a certain integration of personality, but on a plane which really leaves God out of the picture. He has peace after a fashion; but it, too, is in reality the peace of spiritual death—an integration, but one which is not centered about God, the only life-giving reality. Such a person has a religion, but is not a Christian.

**T**HANK GOD, there is a right way to end the civil war which the converted man inevitably experiences and to arrive at an integration which is the highest and best!

**The Right Solution** This is by doing what God expects every converted man to do—consecrate your all and trust God to sanctify you now. The Holy Spirit will come in and fill your heart with His cleansing presence, and thus the “old man” of sin will be eradicated. Or, in other words, the sin nature—one of the two natures in the converted man—will be destroyed. This will establish an integration, or unity of personality, which can be found by no other method. You will be quantitatively one, then, and the oneness will be of the highest possible quality achievable in this life. Entire sanctification is truly the supreme unifier of personality. This is in harmony with Paul’s declaration in I Thessalonians 5:23, which reads thus: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” It also fits into a statement from a review of a recent book on psychology and religion. Speaking of the author of this book, the reviewer says that “he demonstrates how a mature religious sentiment can confer ‘marked integration upon personality, engendering meaning and peace in the face of tragedy and confusion of life.’”

It should be added that there is no such thing as absolute integration in this life. As long as we are in this world, we shall be on probation and subject to temptation. In this sense, the struggle will never be eliminated. The man who possesses entire sanctification will still have a free will, with which he will have to choose the right and reject the wrong. However, he will not have an inner enemy, the carnal mind, to fight against his choice of the good and his rejection of evil. Under such circumstances, the struggle within can never be as intense as it was. Victorious living will be made much easier!

### “I Remember the Time”\*

**I**N THIS hymn, Dr. Haldor Lillenas gives a testimony to vital, know-so religion. He begins with these words:

*Many things may seem obscure,  
But of one thing I am sure:  
Jesus saves me, Jesus saves me.*

\*Copyright, Lillenas Publishing Co.

These lines remind us of the blind man who was healed. He said, “Whereas I was blind, now I see” (John 9:25). Paul was in this class, also. He testifies thus: “I know whom I have believed” (II Tim. 1:12). The blind man and Paul were sure of the transforming power of Christ; and so was Dr. Lillenas.

The testimony continues as follows:

*I’ve the witness in my soul  
Since He cleansed and made me whole.  
Jesus saves me; I know He saves me.*

Every line has at least one personal pronoun in it. The writer is talking about his experience, and not somebody else’s. Cleansing came to him, and he knew it.

The second stanza is just as significant. It reads thus:

*In this glorious light divine  
Sweet assurance now is mine.  
Jesus saves me, Jesus saves me.  
I’m no longer in the dark;  
There’s no tragic question mark.  
Jesus saves me; I know He saves me.*

The glorious light of God shines within, and sweet assurance is his now. Darkness and tragic question marks are gone, hallelujah!

The song of triumph continues:

*Sheltered safe from doubt and fear,  
With my blessed Lord so near,  
Jesus saves me, Jesus saves me.  
Broken are the bonds of sin;  
I have victory within.  
Jesus saves me; I know He saves me.*

His abiding Lord protects him from doubt and fear, and there is victory within, since the bonds of sin are broken. Here Dr. Lillenas is speaking for himself and not for another. Religion must be a personal experience if it is to have any value.

The last stanza brings us this climactic witness:

*Now in consecration sweet  
All I lay at Jesus’ feet.  
Jesus saves me, Jesus saves me.  
And the Pentecostal flame  
Burns within me, praise His name!  
Jesus saves me; I know He saves me.*

In these words he sings of a consecration complete and the Pentecostal flame which results therefrom. The holy fire is burning in his heart, and he knows it.

This testimony of Dr. Lillenas would not be complete without the chorus. Listen to its lines:

*I remember the time, I can tell you the place,  
When the Lord came in and saved me by His grace;*

*I cannot tell you how, but I can tell you now  
That Jesus saves me, I know He saves me.*

This man’s experience is dated and located. He knew when and where he was saved and sanctified. The how of these wonderful experiences is inexplicable, but there is no doubt about the now—the present possession. We can be saved and sanctified and know it.

# HOLINESS IN HEATHEN LANDS

**T**HE MISSION field is a worthy proving ground. Truth meets error in its boldest forms. It finds human life on the lowest plane.

The dynamic of holiness has been demonstrated. Before its shining example false religions have been forced to retreat. The primitive mind, darkened by a lifetime of superstition, can grasp its concepts; and the hungry heart, burdened with the excesses of heathen practices, can enjoy its power. The onward march of this glorious message in the twenty-three foreign fields of the church is a thrilling story.

In Africa the religion of the masses is a combination of demonism and various forms of ancestor worship. It has no joy nor love; hardly anything except fear. The people live in constant dread of evil spirits. Their religious exercises are principally a painful, costly, unceasing effort to buy off and ward off these evil spirits.

Missionary Robert Jackson recently witnessed the power of the gospel message in the life of an old heathen man at the dispensary at Pigg's Peak, Swaziland, South Africa. "Will you repent and let Jesus come into your heart?" inquired the missionary. "Will you quit going to the witch doctor?" "I," replied the old gray, bearded man, "am a witch doctor." "My heart stood still," writes the missionary, "but I continued. 'Will you throw away your bones and quit making medicine to doctor crops and people?' He repented, believed, made restitution, and is walking with Christ today.

The message of holiness is presented con-



**Remiss Rehfeldt**  
Foreign Missions Secretary

stantly to these believers. Said a missionary to an established national after a message on holiness, "Did they understand what was preached this morning?" "Of course, they understood every word," was the reply. The fact that our mission in Africa has four hundred national holiness preachers and approximately six thousand members testifies eloquently to the power of this doctrine both as a theory and an experience.

There are two hundred and twenty million Mohammedans in the East under the domination of a false religion. No system has held women in deeper degradation. No religion offers less hope to its followers. "You must admit," said one Mohammedan, "that we have one thing you do not have, and it is better than anything you have. When we go to Mecca, we at least find a coffin; but when you Christians go to Jerusalem, you find nothing but an empty grave." The missionary replied, "That is just the difference. Mohammed is dead. All false systems of religion and philosophy are in their coffins. Jesus Christ is not here—He is risen!"

Witnessing to the power of our living Christ, Rev. Suwartic Gaikwad, a national in India, testifies: "On July 22 at 10:30 p.m. God gave me the gift of the Holy Spirit and satisfied the longing of my heart. This experience is so wonderful that it has no earthly counterpart. Glory and honor be to God for this gift of great price. Now I say in all honesty that my relationship with God and man is perfectly harmonious. How can I praise God for the mind of Christ!"



Rolling "holy" man of India



Holiness preached in India (the sign in Marathi reads, "God is in his holy temple")

With 98 per cent of her people literate, Japan offers a ripened harvest field for the holiness message. Shintoism has failed. It is doomed. Japan calls for a new basis of life and a religion by which she can live. Torn from her old moorings, she drifts. She will take the path of tragedy unless the doctrine and experience of heart holiness become hers. With a well-organized group of thirty-seven national preachers our mission is making a substantial contribution through its message of heart purity. Churches are filled to capacity and marvelous cases of salvation and sanctification are being witnessed.

In Latin America and other areas held in the grasp of Romanism the holiness message is meeting with good success. The people have a charming courtesy, but their moral and spiritual condition demands a thoroughgoing gospel. Their religion is nothing more than organized idolatry.

A converted national in Guatemala, Daniel Gomez Dubon, expresses his gratitude in the following words: "Thank God, I found the experience of holiness. Now I triumph because with the Spirit of my Lord I can use the armor of righteousness to defend myself against the darts of the enemy. Today I am ready for the battle."

Holiness is adequate. The years have proved its worth and numerous victories testify to its power. Opposition has not stopped its onward march; degrading circumstances have not lessened its effectiveness; nor have false systems stood before its blazing truth. Tested and true, the cardinal doctrine of the church wins on every field of battle and reveals its author to be the Sovereign of every realm of power and the Supplier of every human need.

# STATISTICALLY SPEAKING

## The Church of the Nazarene at Mid-Century

The Church of the Nazarene is a Protestant denomination, strongly evangelical in emphasis and definitely missionary in scope.

A product of the first fifty years of this century, the Church of the Nazarene has reached its present program of service during the forty-two years since its founding in 1908. The growth of the church is indicated by the comparative statistics listed below showing the church's activity in 1908, the beginning year, and 1949, the last year for which complete statistics are available.

	1908	1949
Church Membership	10,414	224,487
Established Churches	228	3,496
Sunday-School Enrollment	6,756	453,413
N.Y.P.S. (membership)	523	71,978
W.F.M.S. (membership)	None	77,681
Value Church Property	\$560,000	\$65,568,856
Paid for All Purposes	\$140,000	\$23,490,798
Per Capita Giving	\$13.44	\$104.64

The Church of the Nazarene maintains six colleges of liberal arts in the United States, one in Canada, a Bible college in the British Isles, Nazarene Bible Institute for colored workers, Samaritan Hospital School of Nursing, and Nazarene Theological Seminary, graduate institution for the training of ministers and missionaries.

The Department of Home Missions and Evangelism renders specific assistance on twenty-four districts in addition to five oversea areas, namely, Alaska, Hawaii, Australia, white work in South Africa, and Italy. Also, work among the colored people of the United States is supervised by this department.

The Department of Foreign Missions supervises mission stations in twenty-three world areas outside of the United States, Canada, and the British Isles. Approximately two hundred missionaries and nine hundred native workers are supported by the Church of the Nazarene, as well as thirteen Bible schools and two hospitals.

The Church of the Nazarene comprises sixty-three districts: fifty-eight in the United States, three in Canada, and one each in the British Isles and Australia.

The Nazarene Publishing House, located at Kansas City, Missouri, is the publishing agency of the church. During 1949 more than 28,000,000 pieces of gospel literature were printed and distributed through the channels of the church.

"Showers of Blessing," radio voice of the Church of the Nazarene, is heard over 286 radio stations and by short wave around the world.

The Church of the Nazarene has one aim: To help evangelize the unreached millions around the world; bring them to a saving knowledge of Jesus Christ; and help the believer to seek and obtain the experience of entire sanctification, whereby the nature is cleansed and empowered for maximum service to God and man.

S. T. LUDWIG,  
General Church Secretary

"Walking with God means the most beautiful scenery, the most interesting conversation, the safest route, and a certainty of destination which can be found in no other way—walk with Him."  
—Selected.

# "WHOSOEVER WILL!"

**I**N A SERMON delivered in Bristol, John Wesley stated: "The grace of or love of God, whence cometh our salvation, is free in all and free for all." I do not think that I ever have found it better stated. The Wesleyan statement comprehends the nature of God and His works to usward, and at the same time fully shows the position of mankind in the scheme of full and free redemption. Such a gem of theological thinking occurs not often in the writings of men.



**Lawrence B. Hicks**  
*Pastor, First Church,  
Chattanooga, Tennessee*

Our Nazarene position depends much on the universality of the grace of God. We take this stand as opposed to the irrevocable decrees of God in the reprobation of some and the election of others. It is well to realize that the words we use in the statements of our creeds and doctrine are of the highest importance. What do we mean by "limited atonement" and "unlimited atonement"? What do we mean by "predestination" and the "whosoever will gospel"?

By "limited atonement" we mean that Christ did not die for all sinners of the race, but only for those whom God elected to grant eternal life. By "unlimited atonement" we mean that the precious, cleansing blood of Jesus Christ avails for all the sins of all the race who will in repentance turn unto Him. By "predestination" we mean that, by virtue of an eternal, unchangeable, irresistible decree of God, one part of humanity are infallibly saved, and the rest infallibly damned; it being impossible that any of the former should be damned, or that any of the latter be saved. Call it whatever one will, election, predestination, or limited atonement, it sums itself up into the above set of definitions. That is what we mean as we proceed to study together in this article.

The universal grace of God gets its first roots in the love of God. Grace always springs from love; it cannot be otherwise. How freely does God love the world! While men live in sin, the Father yearns for their return unto himself. In spite of our natural state of spiritual darkness and death, God offers His Son as life and eternal light! If God so loves a lost world now as to offer such boundless gifts of grace, it stands to logic that He ever has loved it so. We are instructed in the Bible that our God changes not, but is the same eternally (Mal. 3:6). This being the case, the plan of our redemption must of necessity have been motivated by love. If therefore the plan of salvation was fashioned in the loving heart of our Father who loved all fallen men, the universal offer of full salvation must have been inclusive of all men.

Since it is a scriptural fact that "all have sinned, and come short of the glory of God," and have by that very fact departed from the way of God's eternal righteousness, some call is necessary to win the race back to God. This very call of God cannot be a limited thing if the love and nature of God be not violated. It is a Bible fact that without hearing, it is impossible to possess the faith that brings salvation. If it can be proved that a man ever existed who had no witness of God to his soul, then the "limited atonement" theory finds at least a point of debate. But, according to the New Testament, this witness has been offered. "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Then, if this wonderful grace of God "hath appeared to all men," does it not follow that all can feel the call of God?

It has been stated by some that the non-elect can and do in a measure feel the call of God to salvation as it proceeds to the hearts of the elect, but that these pitiful, doleful souls in the non-elect group have no power within them to act upon any part of this divine invitation. It would appear from this that God condescends to the seat of the mocker, which our God could not justly do in the operation of the call to salvation.

The "whosoever will" gospel is closely linked to the preaching of the Word. In the New Testament we are told that the gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16). Again, it is stated that by the "foolishness of preaching" God would grant salvation to the lost. The Book of Revelation closes with the beautiful thought that "whosoever will" may come and "take the water of life freely." All this seems to be bound very wonderfully to the preaching of the gospel of Christ. If the universal grace of God be not a reality, one of two things must needs be accomplished by the Godhead. Either the preaching of the gospel must be void of its promised power, or the hopeless non-elect must be shielded from ever hearing a word of the "power of God unto salvation."

If there be some as the non-elect, the preaching of the gospel is to them foolishness; and if there be some as the unconditionally elect, it is likewise foolishness to preach to them. In either case, none having the power of choice in the matter would make the gospel of no effect to either group. On the other hand, if our position in the blessed truth of the "whosoever will" salvation be true, the greatest impetus known to man is given to the endeavors of the Christian

in reaching others with the message of the grace of God. Such is our Nazarene desire and urge.

Not only the possibility of the universal grace of God is of importance, but the accomplishments of that free grace of God in us are wonderful beyond words. We read, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). What a magnitude of truth! What a staggering promise! What sin did, He can in Christ undo. What Adam destroyed, He can in Jesus regenerate. That which is old, He can in Him make new. Riches for rags, cleanliness for filth, joy for sorrow! Glory! Compressed into that verse of holy scripture is all the hope of the fallen race. It is a universal hope.

Conviction, conversion, and consecration that brings entire sanctification, all in God belong to us through the universal love and grace of God! Opposers of the universal atonement say that such destroys the comfort and security of the Christian. It seems to the writer that the full and free universal grace of God adds to the com-

fort of the believer. It appears that under the system of the limited atonement there ever must lurk the dismal doubt, "Well, after all, what if I am not of the elect?" Under the fact of the unlimited atonement, we feel sure that if certain demands are fully met a just and true God will fulfill all His holy promises contained in His Word, and thus grant to us the sure knowledge of sins forgiven. This brings us to the doctrine of the witness of the Spirit.

Under the theology of the limited atonement, there really would be no necessity for the witness of the Spirit to our spirit that we are the sons of God. After all, what would it matter? If elected to grace, well! If of the damned, a witness of the Spirit to that horrible fact would turn earth into an anteroom to perdition, haunted by all the foreboding ghoul of hell itself! However, in the idea of the universal grace of God, what a joy comes to the hungry soul in its quest for God when the voice of the Holy Ghost witnesses to that soul

*(Continued on next page)*

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# NAZARENE RADIO LEAGUE



**"Showers of Blessing" Radio Choir; Ray H. Moore, Director**



**Russell V. DeLong,  
Radio Speaker**

"Showers of Blessing" is now being aired from 286 stations, 38 of which are outside continental United States. This program is giving tremendous moral support to our churches and missionary work as indicated by our day-by-day responses.

Radio stations have been generous with free air time because they believe "Showers of Blessing" carries a message that people need and will listen to.

The usefulness of this radio ministry could be multiplied manifold by enlarging its listening audience. If all those who read these words and are within listening range of "Showers of Blessing" would encourage their friends to tune in, untold good could thereby be accomplished.

We are extending our overseas coverage as rapidly as possible, but this depends in a measure upon the freewill offerings of our listeners and friends. We could add a number of stations in our mission field areas with a small amount of money. Your prayers at this point would be appreciated.

that it has been freely justified in the grace of God!

Holiness is the central theme of Nazarene ethics. We believe in the power of God to save to the uttermost, by the blood of Christ, all who seek His face. We further believe that the Blood cleanseth us from "all sin." We moreover believe that there is power in that Blood to keep us in the midst of temptation and to defend us from each snare of Satan. We delight in a way known to us as the "way of holiness." It seems certain that the limited atonement idea would forever blight that dream of personal holiness. For, if it be true that we have no choice in the matter of our regeneration, and that it is all fully established by some divine fiat issued before the world began, what incentive could we have to remain holy, once in the elect? The doctrine of the Church of the Nazarene not only publishes the demands of a holy God, as heart purity

wrought in the very soul of man by the Holy Ghost, but also clearly shows the way to its attainment. In this it further magnifies the free gifts of the tender grace of the Lord as a universal offer to all mankind.

Almost fifteen years ago I came into the full realization of the perfect love of God! Since that delightful day, I never have ceased to praise Him or to publish to all I have met the wonderful, all-satisfying grace of the Redeemer. I am determined to utilize every means at my command to continue that glad message until "this poor lisping, stamm'ring tongue lies silent in the grave." I delight in this glorious freedom in Christ, having come from the dark realms of sin. It was the knowledge of the "whosoever will" grace of God that gave me hope when I was in despair of ever attaining the "election" of God. Speaking with the tone of personal authority, I fully recommend that grace to all hungry hearts everywhere.

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## THE QUESTION BOX

*Conducted by Stephen S. White*

**Q.** Please explain Malachi 4:5. Was this scripture fulfilled in John the Baptist?

**A.** Most Bible scholars would answer this in the affirmative. They do not think that it means that Elijah will literally come back, but rather that his spirit and power will be manifested in John the Baptist. This, they hold, is the way in which Malachi's words are a prophecy as to John the Baptist. This interpretation seems to be verified, or substantiated, by Luke 1:16-17. Here we have these words: "And many of the children of

Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

There are some who connect this prophecy with the appearance of Elijah at the Transfiguration, and others hold that it means that Elijah will actually appear again on this earth before Jesus' second coming. I think that the first interpretation, the one given above which connects this

prophecy with John the Baptist, is the most reasonable.

**Q.** What do you think about baptizing in the name of Jesus only?

**A.** I do not think that there is any justification in Scripture, in the history of the Christian Church, in Christian experience, or in reason, for baptism in the name of Jesus only. The Trinitarian formula for baptism fits into the Christian scheme of things and is good enough for me. We are living now in the dispensation of the Holy Spirit, and if there were any ground for changing from all three of the persons in the Godhead to one, the choice would logically be the Holy Spirit. Such a procedure, however, has no foundation upon which to stand. The teaching of the Great Commission as given in Matthew 28:19-20 is sufficient. It reads thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

**Q.** Does baptism in Romans 6:4 refer to water baptism or to the baptism with the Holy Spirit?

**A.** I think that it refers to water baptism. Water baptism is used as an illustration of a death which is followed by a resurrection, and the emphasis is upon the resurrection rather than the death, in this case. The resurrection symbolizes the newness of life that inevitably comes to those who choose Christ. This new life means freedom from sin—sin and the new life are incompatible. This is the great truth which Paul is bringing to the Romans and to us. It includes



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## Heroes of Temptation

By Orval J. Nease

Admonition and inspiration for Christians of all ages are to be found in this masterful message by General Superintendent Nease. It is particularly valuable for young people. It will prove of inestimable worth for new converts.

Obviously it could not be an exhaustive treatise of temptation, yet it is amazing how thoroughly it discusses the practical aspects of this theme so vital to Christian living.

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both the first and second blessings—freedom from sinning and from the body of sin, or the sin nature with which man is born. And such a full gospel takes in the baptism with the Holy Spirit unto entire sanctification, even though there is no specific reference to it. Anyone who reads this sixth chapter of Romans from beginning to end cannot doubt that it is talking about a state of grace which gives a freedom from sin which includes the nature of sin as well as the

acts of sin. Read with me now the first seven verses, for they give us the truth of freedom from sinning and sin which Paul is emphasizing and re-emphasizing all through this sixth chapter:

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”

## The Young People's Society

By L. J. Du Bois, Secretary

### Saving Our Youth to the Church

**W**E hear much these days about saving young people to the church. Many methods are being used by various denominations in an attempt to retain the loyalty of their youth. But few of these have had the success which has been hoped. Frequently the question is asked of our leaders, “How is it that you are able to have so many young people?”

This is a question for which there is no ready answer. We do not feel that we are 100 per cent effective in saving our youth. However, we do feel that God has helped us to hold a great number of those from our own families and at the same time to reach out to win unchurched youth around us. Young people are in evidence in every phase of our program and do carry a major responsibility in every local church. We do provide a program for our young people, and they are central in all our thinking and planning. In some respects, then, we are a “young people's church.”

What kind of program will interest young people? Our belief is that young people are challenged in this day by an “old-fashioned” emphasis of vital religion and that they are interested most in that which will call them to their best and to their highest.

We are definite in what we believe. We believe in the Word of God. The truths of the Bible are central in our preaching and teaching. Young people want to know what religion is all about. They are attracted by a strong faith in God in this day when so many are offering their young people only uncertainty and intellectual confusion about religion.

We hold that vital Christian experience is central to the Christian religion. Our young people are tied to the church because most of them come early in their lives to a definite experience with God. This experience gives an impetus to the moral stand-

ards which we feel are inseparably tied with devout Christian living, and it also provides the romance for Christian living.

We feel, also, that our distinctive doctrine is in no small measure responsible for saving our young people. We are a holiness church, properly so-called. We follow the Wesleyan tradition, believing in a second definite work of grace which is available to born-again Christians. This experience centers in the work of the Holy Spirit in cleansing the heart from the inbeing of sin. To receive this ex-

perience, the Christian must make an utter consecration to God's will and purpose for his life. The infilling with the Holy Spirit brings power as well as cleansing—a power which is available for all of the areas of Christian living and service. And to us, this doctrine has been proved as we have seen our young people who have found this experience going out tied to God and to the church.

Some might accuse us of having moral standards for church membership which would drive modern youth away. While our standards are high, we feel that they are a help rather than a hindrance to saving our youth. A standard of morals in an age when morals are laughed at, a standard of right in a day when the line between right and wrong has been all but

### Bertha Munro's New Book

## Not Somehow But Triumphantly

These talks—so intimate and informal—were first published in “Conquest.” They are written primarily for young people. However, older Christians will read them with interest and spiritual profit. Miss Munro is greatly concerned that young people particularly learn to live triumphantly. She has no regard for casual, self-satisfied religious experience. To her, Christianity is a challenge to live nobly, to walk the high road, to be “more than conqueror.” Here are 119 pages of her pleas for, and her guidance in, such a triumphant life.

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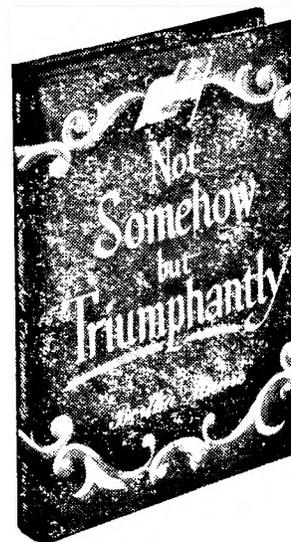
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rubbed out—these are things which put meaning into religion and the church for young people.

We believe in an aggressive, evangelistic, missionary program which offers youth an outlet in Christian

service and activity. We challenge our young people to give their lives for the things which they believe.

Hence, we are not short of young preachers or missionaries. Our biggest task is to keep the church as a

whole up to the vision which our young people possess and have dedicated their lives to carry out.

Young people want a religion that is vital and real; they want a challenge which is worthy of their faith.

## THE HOME CIRCLE

*Conducted by Grace Ramquist*

### To What Kind of Church Do You Belong?

**T**HERE'S not one of us who would be actually happy to know that he represented all Nazarenes. In fact, if any of us should be so accused, probably we, down to the last man, would deny such a charge. Yet, in a sense, it is true!

Several years ago my husband and I met a doctor and his wife. This doctor and wife became quite good friends of ours. After we had known them for some time, and when they chanced to come calling on us one Sunday afternoon, we asked them to stay for supper and then go on to church with us.

"And what is your church?" the doctor queried.

"We are members of the Church of the Nazarene," was my husband's reply.

"You folks are Nazarenes?" the doctor asked in a questioning and what seemed like puzzled manner.

"Why, yes, we are. In fact, we have been most of our lives," my husband answered.

"You'll have to excuse my shocked manner," the doctor explained, "but I have never known but one Nazarene. I have always thought all Nazarenes were like him. I was riding through the state of Colorado one day when a young man who was hitchhiking got in with me. He immediately told me that he was a member of the Church of the Nazarene. He was crude in his talk and told shady stories as we rode along. He told me that he didn't like

to use his own money for carfare and so always tried to hop rides. He didn't even sound like a very sincere person, and I made up my mind right then that I didn't want to have anything to do with his church."

But that is a story of several years ago. I can bring it even closer home.

The other day our daughter, who is taking a summer school course, was visiting with another girl and her teacher. The subject of church came up and the teacher asked each girl her church preference. When our daughter said that she was a Nazarene, the reply was, "And do you know a Mr. White?"

"Well, I know Doctor White," was our daughter's reply.

"That's the one. That's the only Nazarene I have known." And then he went on to tell of his pleasant associations with his good friend White—the Church of the Nazarene as far as he was concerned.

I tell you the two contrasting stories just to impress you with the fact that to those with whom you associate you are the Church of the Nazarene. I am the Church of the Nazarene in my neighborhood; you are the Church of the Nazarene in your neighborhood or at your work or at your school.

As far as your acquaintances are concerned, what kind of church is your church?

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## HE THAT WINNETH SOULS

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### P.K.'S IN TEXAS:

#### When I Got Saved

We were having the most wonderful revival meeting. Rev. A. G. Jeffries was the minister and he was a great big giant of a man. He had iron-gray hair and carried a large watch which he had fastened to a long chain.

The meeting had been running for about a week when Sunday night came. I sat on a row of seats with my brothers and sisters and my mother. We always sat together. It took almost a whole row of seats, too. Father, of course, was always seated on the platform.

When the sermon was over, the altar call started. During the sermon the preacher had said, "The Lord may come at any time and we should all be ready."

Now I had been to camp meetings and to church all my life. I started going when I was three weeks old. But somehow I hadn't felt I should go to the altar until that night.

After the altar service had been going on for a while, Brother Jeffries took out his great big watch and holding it in his huge hand he said: "The Lord may come in two minutes. What would you do if in two minutes He did come? I am going to hold this altar open for just two minutes by my watch, and then I will close the meeting."

Two minutes! I knew that two

minutes were short. So I stood to my feet and walked right down that aisle and knelt in front of the preacher.

I prayed pretty hard and fast and before the people were gathered around the altar to help those who were seeking, I had already prayed through and had given my heart to the Lord.

Never have I been sorry about giving my heart to the Lord when I was

seven years of age. Some of you gave your hearts to the Lord when you were younger than I was.

Not very long after I was saved, I joined the church. The church has helped me stay true to the Lord, for I have had good Christian friends wherever I have gone. They want to help me and they want to help me help others! It's wonderful to be a Christian!

## Religious News and Comments

*Edited by Dolbert R. Gish*

**I**TALY'S Evangelical Biblical Institute, to which reference has been made previously in this column, was dedicated on Reformation Day, October 30, 1949. Under the direction of Mr. A. Caliendo, it is fitting former Catholic priests for carrying on Protestant evangelism. Accounts tell of large numbers of priests leaving the Catholic church in Italy and of stringent measures taken by Catholic authorities to check the trend. The Institute is both interdenominational and undenominational. On its faculty are Waldensians, Baptists, Methodists, and Presbyterians.

About 57 per cent of the estimated population of the United States is church-affiliated—in all, a total of 81,497,698 persons are members of churches in this country. Forty-eight Protestant groups, each with over 50,000 members, reported a total of 47,199,675 members, an increase of nearly 481,000 over the last report. These figures are released in the Southern Baptist Handbook for 1950.

The largest Protestant denomination is still the Methodist with 8,792,569 members reported. Southern Baptists were second with 6,761,265.

One cause for concern was the discovery that Protestant Sunday schools had lost over 37,000 pupils during the year.

According to an article from the *New York Times*, the forty Bibles in the main reading room of the New York Public Library must be replaced every six months because they are worn out. One reason for the rather large number is that they are written in various languages for the convenience of other than English-speaking Americans. In the various city branches of the New York Public Library there are 4,000 copies of the Bible, and it is described as the most popular book in the library.

The General Synod of the Evangelical and Reformed church this summer endorsed a minimum salary of \$3,000 and parsonage for its ministers.

Israel has begun a new forestation program for the planting of a billion trees. The program is expected to result in the reclamation of some desert land. It will require about ten years to carry out, according to the estimate.

A new accrediting agency for Bible schools has been announced. It is called "The Accrediting Association of Bible Institutes and Bible Colleges." It will be entirely concerned with the area of undergraduate study, and will not be restricted to theology, which is now dealt with by the American As-

sociation of Theological Schools.

The new association has set up a standard of a minimum of thirty semester hours of direct Bible study plus ten semester hours of doctrine or theology. Its standards for faculty training are quite rigorous, as are also those for library needs. Reports indicate a favorable reception for the new association from state departments of education and both secular and Christian school heads.

To raise their first million dollars for foreign missionary work the Seventh-Day Adventists took twenty-five years. To raise their seventieth million required two months and four days. The Adventists lead all other denominations in the U.S. in per capita giving for all purposes (\$135.85).

**TIMELY — POWERFUL — CHALLENGING**



# THE TIME IS NOW

By C. William Fisher

"THE TIME IS NOW, by C. William Fisher, is such a compelling book that you cannot stop without reading and thinking on every line. It deserves a wide distribution."

W. P. C., Meridian, Mississippi

Here is a book every Christian should read. It carries a needed message for all. It is written with power. It is filled with passion. With a soul that is stirred, the author cuts through the sham and superfluous and points out the essentials of the picture which confronts us today.

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## THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for September 24: Paul, World Evangelist

Scripture: Acts 26:9-20

**GOLDEN TEXT**—*I determined not to know any thing among you, save Jesus Christ, and him crucified (I Cor. 2:2).*

Saul seemed to have been, from boyhood, a student of truth, an insatiable seeker after light as it pertained to God and the Jewish religion—and that is no mean quality.

So it was not an accident that when God faced him on the Damascus road it was with stronger light than he had ever seen before, even "above the brightness of the sun." God was getting it across to this hardheaded saint-slayer that there was some light that he had not yet discovered. And what a dramatic way the Lord chose to do it! The sun was to the Jews a

symbol of God's faithfulness and power, even as it is to us. But this new, brighter light was indicating that God had something fresh to reveal that would outshine all Saul's Jewish beliefs. Saul was conquered by light. God did not yell at Saul; He just threw light at him and he could not withstand it.

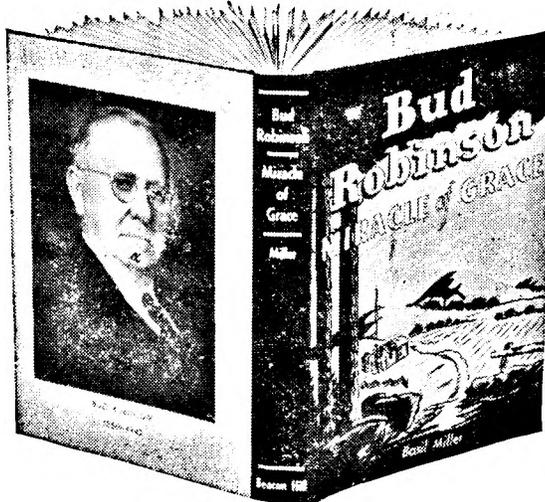
Christianity will always succeed, not by outshouting its competitors, not by outarguing its opponents, not by outmaneuvering its enemies, but by outshining them! If we face the world with a brighter light than they now know, we will be sure to catch their attention.

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

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*Biography as exciting as fiction*

### BUD ROBINSON, Miracle of Grace



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## CHURCH NEWS

Highway, Kentucky—Recently we had a fine and unusual revival meeting with Miss Lottie Phillips as evangelist, and Miss Clarine Hall as singer. These workers, from our Trevecca Nazarene College, are exceptionally fine. A large number of seekers prayed through to definite victory at the altar, and others prayed through in their homes. The Spirit of the Lord was on the services, at times in great power, with the people rejoicing. Both the preaching and singing were anointed of the Holy Spirit. Several times our building would not accommodate the people who came to the service. We thank God for the fine spirit of co-operation and burden for souls upon our people. Truly, this was a great revival.—Stephen J. Polly, Pastor.

Pastor Robert L. Durr reports: "After serving the good people of our church at Ponchatoula, Louisiana, for four years, we felt led of the Lord to accept the call to the church at McKinney, Texas. In Ponchatoula, God blessed and gave us many victories. We saw the work grow from a small beginning without any buildings to an average attendance in Sunday school of 110 for the year, and the erection of a church and parsonage. God has been good to us this year at McKinney; the people have stood by, boosted, and prayed, and the work has gone forward. In a recent revival with evangelist J. D. Stafford, God came in a wonderful way; many souls prayed through, fifteen were baptized, and we received eleven into the church, making a total of sixteen for this year. Pray for us as we work with this good people another year."

Hillsboro, Texas—On July 2 we closed a good revival with Evangelist Leila Dell Miller. Her ministry was greatly appreciated by the church and friends, and we had the largest attendance of any revival in this church during my five-year pastorate here. About thirty people made profession of receiving definite help from God, five united with the church, and three were baptized. We have reached our 10 per cent gain in membership for the year, all obligations of the church have been paid in full, and our church is in the list of "ten-percenters" for general interests. We have a wonderful people who love God and gladly support the entire program of the church. Never have we pastored a more united and co-operative group. On July 16 we began our sixth year, with one more year on our present call.—A. F. Duke, Pastor.

Pauls Valley, Oklahoma—In July we had a successful revival with Evangelist and Mrs. Edcar Pierce. Hearts were stirred under the Spirit-anointed preaching and singing of these faithful workers. Sinners were converted and the church was helped. Our church responded beautifully in the entertaining of the evangelists, also gave a love offering to the pastor. Our church parsonage has been remodeled and redecorated, with Venetian blinds installed.—Church Reporter.

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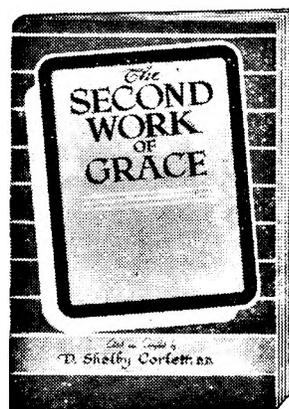
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## **The CHURCH as the dispenser of vital religion**

**By C. B. Strang**

The church is a place of worship. No other institution can take its place in this respect. Individuals get their minds off themselves and upon God only as they worship. Meeting God in His sanctuary is essential to human existence and the continuance of civilization.

The word worship is really a hyphenated term meaning worth-ship. Worship attributes worth to God the Father, Son, and Holy Ghost. Men are enabled to do the necessary work of evangelization only as their souls are enriched and deepened by worship. The church is the dispenser of this product of worship.

The church is a place of teaching. Public schools cannot take the place of church schools where the great truths of the Bible are taught. The Bible in the hands of faithful Christian teachers is the only effective barrier to Communism. Communism cannot stand against the vital truth of the Bible.

The church is an evangelistic institution. Its evangelization includes not only the climactic experiences of regeneration and entire sanctification, but also the building up of the individual in the most holy faith. All evangelism commences at the nearest point of contact and spreads in an ever-widening circle. When Jesus said, "Go ye," He meant for men to begin where they were and continue without finding a stopping place. The church in the community is the starting point and the whole world is the parish.

Who would have thought that from a prayer meeting by a riverside in Europe, conducted by Paul and a few women, the gospel would extend all over Europe and the United States? But it did! From the church in the community the gospel should expand to the ends of the earth.

The true church in the community—through Sunday schools, music and singing, preaching, and personal work which is zealous, passionate, and winsome—searches out the needy and ministers to them in their homes and places of business.

The church is the dispenser of vital religion. It is life and joy and blessing that the truly spiritual church spreads.

The value of the church in the community can scarcely be overestimated. Who would choose to live in a community where there is no church?

\*Pastor, First Church of the Nazarene, Chicago, Illinois

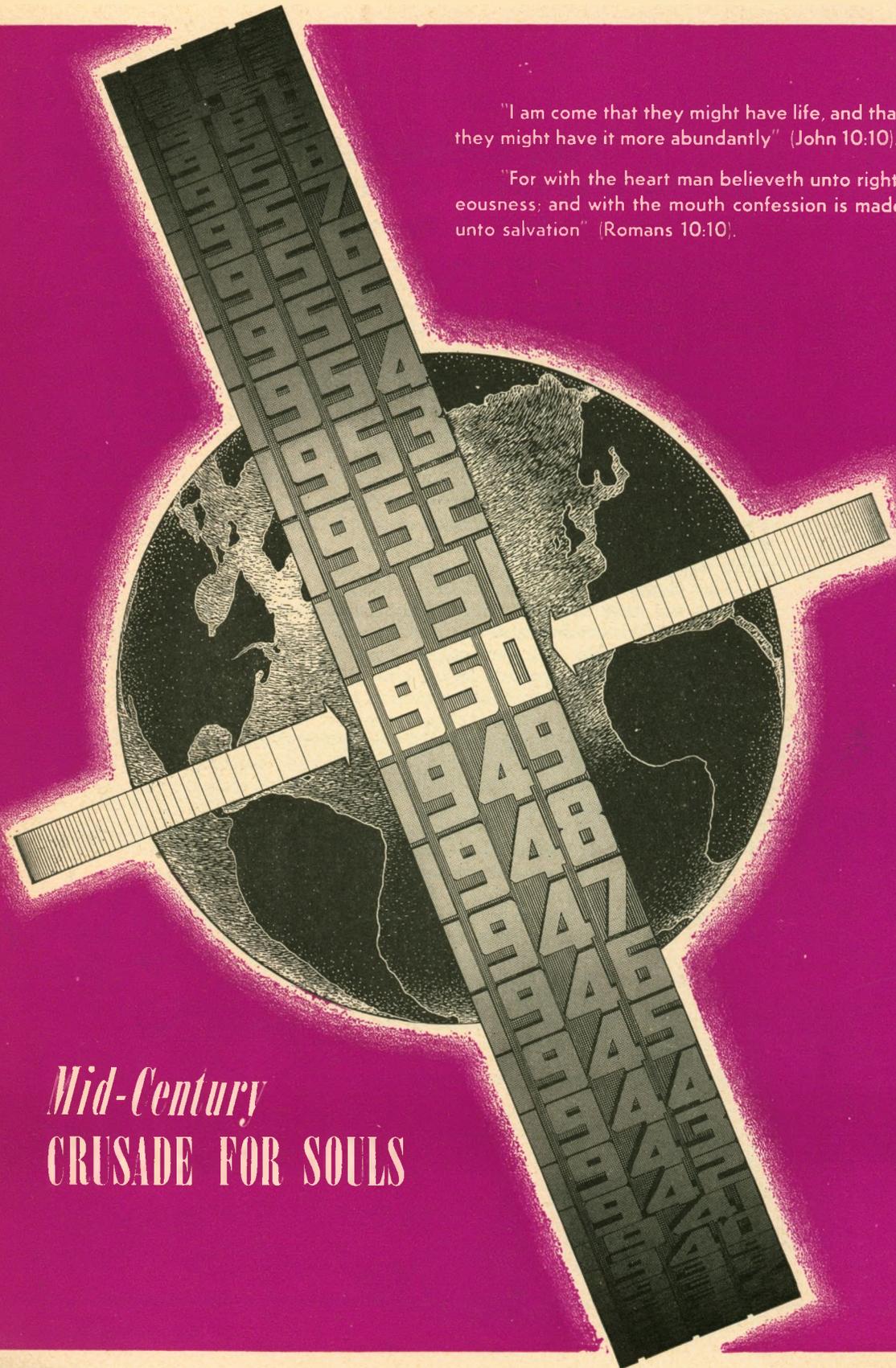


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"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10).



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